The Church and the World walked far apart
On the changing shore of time;
The World was singing a giddy song,
And the Church a hymn sublime.
"Come, give me your hand," cried the merry World;
"And walk with us this way."
But the good Church hid her snowy hand,
And solemnly answered "Nay,
I will not give you my hand at all,
And I will not walk with you;
Your way is the way to endless death;
Your words are all untrue."
"Nay, walk with me but a little space,"
Said the World with a kindly air,
"The road I walk is a pleasant road,
And my gate is high and wide;
There is room enough for you and me
To travel side by side." Half shyly the Church approached the World
And gave him her hand at last.
The old World grasped it and walked along,
Saying in accents low:
"Your dress is too simple to please my taste;
Your house is too plain," said the proud old World;
"Your children mean no harm,
And their love you would win.
But some were off at the midnight ball,
And the sons of the World and the sons of the Church
Walked closely hand and heart,
And only the Master who knoweth all
Could tell the two apart.
Then the sly World heard her and laughed in
So she quietly went her way.
And the sly World heard her and laughed in
Cheerful and smiling and chatted, and gathered flowers,
Then her pure white garments drifted away,
And the sons of the World and the sons of the Church
Walked closely hand and heart,
And only the Master who knoweth all
Could tell the two apart.
Then the sly World heard her and laughed in
Then she drew her beautiful robes aside
And gracefully lowered her head
And over her forehead her bright hair fell
Crisped in a thousand curls.
"I'll build you one like mine—
You must do as they do, and walk in the ways
That they are walking in."
Then the Church held tightly the strings of her
robe,
And she heard not the orphan's cry;
And she drew her beautiful robes aside
As the widows went weeping by.
And the sons of the World and the sons of the Church
Walked closely hand and heart,
And only the Master who knoweth all
Could tell the two apart.
Then the Church sat down at her ease, and said,
"I am rich, and in goods increased.
I have need of nothing, and naught to do
But to laugh and dance and feast."
And the sly World heard her and laughed in
his sleeve
And mocking said aside:
"The Church has fallen, the beautiful Church,
And her shame is her boast and pride."
The Angel drew near to the mercy seat,
And whispered in sighs her name;
And covered their heads with shame.
And a voice came down through the hush of heaven,
From Him who sat on the throne,
"I know thy works, and how thou hast said
I am rich; and hast not known
That thou art naked, poor and blind,
And wretched before My face;
Therefore, from My presence I cast thee out,
And blot thy name from its place."
—Col.

For the Evangelical Visitor,

CONTENTION.

"For I have learned, in whatsoever state I am therewith to be content,"
Phil. 4:14.

Tradition tells us, that in the city of Rome
at the foot of the Capitoline Hill, is a deep,
dark, and terrible dungeon, called the
Mamertine Prison. It consisted of two
vaulted chambers excavated one above
the other, in the rock of the ancient hill.
The upper dungeon was far beneath the
surface of the ground and the other still
imbedded deeper into the earth. No
window, no door, was left for the light of the
sun, or the fresh air of heaven, to enter
into the dreadful abode; yet it was in that
lone cell that the Apostle Paul was confined
when he sent his last message of love and
counsel to Timothy; and that same
message gives the Christian as much comfort
and instruction to-day, as it did to Timothy.
But how many of us can say with the apos­
tle, "I have learned, in whatsoever state
I am, therewith to be content." We are
in a land of freedom where we can worship
God according to the dictates of our own
consciences, and enjoy so many blessings,
spiritual and temporal; but are we at all
times "content?" How often we fret and
become dissatisfied even in temporal mat­
ers, or our daily life which is full of disap­
pointments! Which of us by taking thought
can add one cubit to our stature?" Take,
therefore, no thought for the morrow; for
the morrow shall take thought for the
things of itself; sufficient unto the day is the
evil thereof;" Matt. 6:34. The Apostle
says, "Godliness with contentment is great
gain." How careful we should live then
that we overcome all the evils which beset
us: and this we can do by watching and
prayer; and sometimes when we assemble for worship, let us encourage one another and tell of our hopes and fears. We feel so reluctant to do this as others were so far in advance of us, that we can do no good; or may be we think we have not the language to express ourselves. Let us get rid of self, it is the adversary of our souls, tempting us, and not the Lord. “For he took our infirmities, and bore our sicknesses.” Is. 53:4.

And He wants us to come just as we are, willing to improve the one talent which we have. Christ gives us talents for him. Then he both labored and suffered reproach, because he trusted in a living God who is the Savior of all men, especially those that believe.” 1 Tim. 4:10.

He glorified in reproaches and tribulations, but he had not forgotten the wrongs which he suffered. He had not grown insensible to injury; he had not become indifferent to bodily pain. It almost makes one shiver with the chill of the dungeon where he tells Timothy to bring the cloak he had left at Troas, and do his best to reach Rome before winter. It touches one’s heart with tenderness to read the affectionate remembrances he sends to many beloved friends by name. The heart of the aged prisoner has not grown old; and yet with all his longings for absent friends, and with his terrible injuries heaped upon him, he glories and rejoices; he counts himself to have already gained the victory.

Such was the reception given one of the first missionaries of the Gospel, and the last message that comes up from the dark prison is light and joy. It begins with thanksgiving and ends with praise, and he wishes all were like him save his bonds. He is now ready to suffer martyrdom for Jesus’ sake; for he says, “I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness.” O, let us try to follow the example of this much-suffering man; “and we shall come out more than conquerors through him that loved us, and gave himself for us.” And the peace of God that passeth all understanding, shall keep our hearts and minds through Christ Jesus.” Phil. 4:7.

O. IDA SHAFFER.

Casstown, O.

For the Evangelical Visitor.

BAPTISM,

Its Antecedents, Design, and Benefits.

By W. O. BAKER.

In investigating this much discussed subject, we desire to seek and set forth the truth as found in God’s word. I am aware that Bible students differ much in their deductions from the Word of God. These differences may grow largely out of the bias that our judgment receives from our preconceived opinions. Or it may grow out of a want of proper investigation.

The antecedents are determined by the design of baptism and the benefits we expect therefrom. If we expect remission of sins or regeneration through its instrumentality, nothing more than conviction for sin and a desire to amend the life, can be required as antecedent. If, however, baptism is mainly symbolical of what Christ has wrought in the soul, then the thing signified must be accomplished before the sign is exhibited. The question before us, resolves itself into this: Is there a moral change wrought in the soul by baptism? If remission of sins or regeneration are the divinely appointed result of valid baptism, the above question must be answered in the affirmative. If the word of God does not teach either, then the negative must be true.

We begin with John’s baptism. We turn to Mark 1:4; Luke 3:3. Both evangelists use about the same language: “Preaching the baptism of repentance for the remission of sins.” This quotation is from Luke. Mark uses the verb “preach” instead of the participle “preaching.” If we study this collection of words, we find that the phrase “for the remission of sins,” completes the meaning of the verbal noun “repentance.” Hence remission of sins is not the result of the baptism but of the “repentance” in the main. Matthew tells us that John preached in the wilderness of Judea, and said: “Repent ye; for the kingdom of heaven is at hand.” He also tells us that those who were baptized, confessed their sins. John laid the stress on repentance. He told some to bring forth fruits meet (worthy N. V.) for repentance. That is: Show such sorrow for your sins and such amendment of life as will prove that the work is genuine. So much for John’s baptism, which was “The beginning of the gospel of Jesus Christ, the Son of God.” Mark 1:1. We will inquire into the meaning of the preposition “for” after we introduce another passage, that refers to the time when the kingdom was more fully developed. Peter preached on the day of Pentecost to Jews from all parts of the world, proselytes and strangers from Rome. On hearing Peter’s sermon, “they were pricked in their hearts” and inquired of Peter and the other apostles, what they should do. Peter answered (Acts 2:38): “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”

In John’s administration it is possible that the repentance sometimes followed the baptism, but here Peter brings in repentance first. The remission of sins and the gift of the Holy Ghost followed the repentance. That was the process through which the blood of Christ was applied to the soul, as in the case of John’s baptism. Obedience to the rite was essential to retain what was obtained.

What is implied in the term repent? It includes: First, A knowledge of sin. Second, Sorrow for sin. Third, A forsaking of sin. Fourth, A desire for grace, Repent how long? Until the process is completed or until the desired results are attained. That is, Repent unto life; until the remission of sins is obtained. If Peter had been a believer in baptismal regeneration, he would have said to his convicted hearers—they were already pricked in their hearts—It is enough; come right into the water and be baptized and your sins will be remitted. But instead he said, REPENT—complete the process. How shall we know when this is done? The Prophet Isaiah looking down through the vista of time to the gospel dispensation, and personating Christ, promises comfort to the mourner in Zion...
and "to give to them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

Again, Paul tells us (Rom. 8:15, 16): "But ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." This is the legitimate result of repentance unto life; and if we experience this, no one need tell us that we are converted, we will know it for ourselves. Those who associate with us will likewise perceive it. True repentance is a process followed by conversion, and the Holy Spirit is the promised sequence of it.

The preposition "for" in the phrase "for the remission of sins," requires special notice. Believers in baptismal regeneration lay stress upon this preposition and seem to understand it to mean, to cause or to bring about. The preposition "for" has forty-three different meanings in the New Testament and represents forty-one different Greek words. The Greek preposition εἰς is rendered for thirty-three times in the New Testament, according to Dr. Robert Young, with the meaning "with a view to." In the phrase referred to, εἰς is the Greek preposition rendered "for" in King James translation and "unto" in the New Version. Repentance unto life with its concomitant baptism has, no doubt, a view to remission of sins. We have already shown and will farther show, how much baptism has to do in causing the result. One theologian claims that εἰς in the above phrase is properly translated "in token of." In order to properly understand any writer, sacred or profane, we must study his methods and the meaning he attaches to particular terms. The narrative of the leper of Capernaum illustrates how Mark and Luke use this same Greek preposition εἰς. Mark 1:40–45; Luke 5:12–16. The leper came to Christ to be healed, worshiping him and professing faith in him. "Jesus put forth his hand and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed." (Matt.) Jesus commanded, "Go thy way, show thyself to the priest, and offer for (εἰς) thy cleansing those things which Moses commanded, for a testimony unto them." Εἰς is used here plainly in the sense of "in token of" or, if preferred in view of." The cleansing followed Christ's touch and word.

Nevertheless that he was clean, Christ ordered him to go to the priest for inspection and offer for (εἰς) his cleansing the things commanded by Moses, etc. In like manner after the soul is cleansed by the blood of Christ, we yield to the rite of baptism, "in token of," "in view of," or unto (εἰς) remission of sins.

CONFIDENCE AND FIDELITY.

It is said that the Duke of Wellington once had a French cook, who was very much attached to his master and always contrived to have his meals ready at the exact time when wanted.

On the day that the battle of Waterloo took place, this cook was preparing the meal as usual. And during the noise of that terrible engagement, he never interrupted his task; although thousands of fugitives urged him to fly while there was still opportunity. He replied, "His Grace has ordered dinner and would certainly return to eat it. He was not going to disappoint so generous a master for any consideration whatever." And his master did return to partake of the meal in the full triumph of victory.

Such should be the zeal of every Christian. Our Master has given each of us a work to do; and He expects fidelity in the performance of that work, no matter what it is. The conflicts of life may be severe, dangers may threaten on every hand, and the arrows of the arch-enemy of souls may fly thick and fast around us, causing the weak and faithless ones not only to give up the conflict themselves but to urge others to do likewise; but the Master will come and come as Victor over the enemy.

The Duke of Wellington might have been defeated. Then his faithful servant would have suffered for his attachment; but there is no defeat—for the Lord of heaven and earth, and the faithful Christian cannot be disappointed. "Blessed are those servants, whom the Lord when He cometh shall find watching; verily, I say unto you, that He shall gird himself, and make them to sit down to meat and will come forth and serve them."

What a rejoicing time that will be to the faithful ones! The conflicts of life will only make that joy sweeter and the reward greater. Who will be ready?

* * *

WHAT ARE WE SEEKING FOR?

We see the majority of the people seeking after vanities and things that are even lighter than vanity. We see them busily hurrying on in life, laboring hard to gain riches and a high and honorable position in life. But when we consider it all, they seem as foolish persons grasping after bubbles in the air; and even before they are able to grasp them they vanish away.

But what are we seeking for? Are we also like unto these ignorant persons, who do not seem to give their immortal souls one thought? We have that promise if we seek first the kingdom of God, and its righteousness, all these things will be added unto us. We should desire to have a stronger faith in the word of God, because we know that it is sure and steadfast; yet there are a great many people who seem to doubt whether it will stand or not. Even Christian professors show by their actions that they think it safer to seek first the kingdom of this world; and if they have any time or means left, they will then devote it to the service of the Lord. Such service is not acceptable to God.

He tells us to "consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them; how much more are ye better than the fowls," And he might well say, "Oh ye of little faith." It is certainly our duty to labor, working with our hands, and not be slothful in business. But this should not be first. "For what shall it profit us if we seek to lay up treasures in this world, and are not rich toward God?"

"For where our treasures are there will our hearts be also." We may appear righteous, and worship the Lord with our lips, while our hearts may be far from Him. Then where are our hearts? Let us beware that they are not fastened to the treasures which we have laid up upon earth.

The Prophet Zephaniah says, "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment, seek righteousness, seek meekness. It may be ye shall be hid in the day of the Lord’s anger towards the unrighteous." When we consider that day when the Lord shall manifest His anger towards the wicked, it seems very necessary that we, the chosen people of God, should seek to lead a
Godly life; ever seeking after righteousness, meekness, and many more spiritual gifts which it is our privilege to enjoy. It is good to seek after charity; "because it doth not behave itself unseemly, seeketh not her own, is not easily provoked." Whether there be prophecies, they shall fall, tongues shall cease, knowledge vanisheth; but charity never falleth. The question should arise in our minds, Have we as much charity as we can make use of? Are we not too much inclined to seek our own profit, thinking very little of others? I often fear that we are too much concerned about ourselves,—these bodies of ours, we always see that they are comfortably clothed and cared for,—which is our duty; but we should not give them all the care, and let the soul which lives forever, fast and freeze. While we journey through this wilderness, it is our privilege to have our souls fed with manna from heaven, drink of the living water which flows from the Rock of Ages, and have them clothed with a spotless robe of righteousness, which never becomes old or worn out.

And it is not only our duty to care for our own souls but we should be very earnestly engaged in seeking after the welfare of others also. We see many wandering in the wilderness of sin without a Shepherd, unaware of the danger which threatens them, while Satan is there walking to and fro, seeking whom he may devour. And shall we who are safe in the fold under the care of a kind Shepherd, look out upon those wandering sheep and say there is nothing we can do for them? May God help us to "lift up the hands which hang down and the feeble knees," and use them for the purpose for which He has given them to us.

"Let none hear you idly saying
There is nothing I can do;
While the souls of men are dying,
And the Master calls for you."

I am sure if we are willing to fall into the hands of the Lord, as clay doth into the hands of the potter, He can shape us into some kind of an instrument which He can use in His vineyard. I fear my article is becoming too lengthy; I will leave the readers to consider what they are seeking for.

For the Evangelical Visitor.

HELP.

The word "help" is used in different passages of Holy Writ; and, whether we rightly divide the "word of truth" might be made a question not only to our own edification and profit, but also to that of the Church of Christ in general. The word help, defined, is to aid, assist, support or relieve. The Apostle is not slow to speak of this as a duty which the Church owes to those who are "called of God" to go forth and proclaim the truth.

Now it is beyond question that especially those who labor in the capacity of Evangelists, need the prayers, words of cheer, and all the temporal relief which the Church will likely feel disposed to give.

We are in hearty sympathy with the sentiment expressed through the columns of the Visitor relative to the mode of helping forward the Gospel workers. Our convictions have ever been that so long as we can reasonably suspend with salaried mission workers, we should absolutely do so; but the reason it has become necessary in many of the modern church organizations, is simply because of the slothfulness and indifference of the laymembers of such bodies towards the Gospel cause—being manifest either in their unwillingness, or neglect, to administer of their substance to those whose wants must also, by some means, be supplied. This becomes—as we have before stated—an individual matter, a personal work.

How is it, my brother, that you stand in awe under the conscious convictions that the churches are deviating from the simplicity, which must necessarily accompany the Gospel work in order to make it permanent and effectual? Here is an opportunity for you—not to take a back seat with folded arms, discussing the propriety of fatherly precepts, but—to manifest your zeal by taking hold of the Gospel work after the Apostolic order, and thereby counteract the progressive spirit of our age, which largely taps the vitality of our profession.

It is beyond doubt that the faithful evangelist meets with trying seasons, when currency will have a more effectual working on the discouraged mind, than the many "God bless you's"; and in consequence of the same, we might have the "God bless you's" returned upon our own heads.

But some zealous and thoughtful Christians will seriously object to the above mode of action in such matters—their objection being, that it will lead to an exalted opinion of one's own charities; yet the Gospel order is not that it should be sounded out through some church organ, but under the shade of Almighty wings, secret things may be rewarded openly; and we fear the root of such an objection is the "love of money."

If the above thoughts will serve to the awakening of some from their lethargy, and inspire them with a zeal after a godly sort—may God have all the honor; we are not desirous of robbing Him of that which is His due in this matter.

H. N. Engle.

DO NOT NEGLECT DUTY.

In the August No. I noticed that brethren were trying to encourage those who do not feel as much interested in the Visitor, perhaps, as they should, to write for it. This constrained me to make an effort to throw my influence in its favor, with the help of the Master, and not neglect duty; for it is so easy for us to neglect duty.

If we would look at it as prayerfully as we should, we would often give words of encouragement where we do not, and have a word for the Visitor; for it is a means whereby others may be reached.

We as a body are not privileged alike. While it is my privilege to attend preaching every Sabbath, perhaps some of my brethren or sisters have not even this opportunity of meeting with some one for prayers. To such the Visitor is a great help. Should we not then feel it our duty to give our earnest prayers for the work in not words of encouragement? I have heard those who have not the privilege of attending meeting, say that they would give twice the required sum for the paper rather than not have it. Then, dear brethren and sisters, let us not neglect our duty. If we think we have all we desire, let us not forget others. If any one is weak, let us remember that we are fallible beings, and liable to make mistakes. We should try to imitate the example of our Blessed Master when walking on the sea, and Peter went to meet him. When Peter began to sink, Christ stretched forth a helping hand; so may we aid others.

Nappanee, Ind. John A. Stump.

BELIEVED, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. 1 John 4:1.
PRESENT SALVATION.

"The Son of man is not come to destroy men's lives but to save them,"

The banquet is spread, the heavenly feast is prepared, salvation is free, and the all-embracing invitation is, Come. The desire for salvation is a universal desire. Talk with the irreligious man, and if he is a believer of the Bible almost invariably he will express a desire for salvation some time. It is not a difficult thing to get persons to say, "I want to be saved some time"; but it is an exceedingly difficult thing to get persons to say, "I want to be saved now." Various excuses are being offered just as they were more than eighteen hundred years ago. One said in answer to the Savior's call, "Lord, suffer me first to go and bury my father," another said, "Let me first go and bid them farewell, which are at home;" another excuse is, "I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused;" another, "I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused;" and still another said, "I have married a wife and therefore I cannot come." These are some of the excuses offered in answer to the Savior's call. Similar excuses are still being offered by all who do not accept salvation. If you are not saved, it is because you have not responded to the Savior's loving call. When the Savior said, "Follow me," instead of saying, "Lord, I will follow thee whithersoever thou goest," you have asked to be excused; you have said in action, if not in word, not now, not now. Something is demanding your attention, your time, and your talent, and instead of making salvation the first thing you are making it the last.

"While in the various range of thought
The one thing needful is forgot."

But nothing has ever been gained by neglect, nothing can be gained by making excuses. Take all the excuses you can find in the Bible, and all that you have ever offered in your life, and see what good has resulted from them. Has one soul ever been saved by one or even all of these excuses? None have ever been saved, but many have remained unsaved by offering some excuse in reply to the Gospel call. A certain ruler, who was a mora man, for he had kept all the commandments from his youth, asked the Savior saying, "Good Master what shall I do that I may inherit eternal life?" But when the Savior told him what to do, he went away sorrowful. He was very rich and thought he could not afford to sell his goods and distribute unto the poor; his excuse did not save him however. He was a good man; he was a moral man; he had observed all the commandments from his youth; the Savior loved him for his morality, but his morality could not save him. He was so near salvation, and yet unsaved; he was so near Christ's kingdom of righteousness, and yet outside.

There are so many who are allowing just one little excuse, although insignificant and altogether worthless in itself, to stand between them and salvation. It is wonderful how the heart will, against its best interests, cling so tenaciously to things when those very things are keeping it from coming into closer conformity to God's will. Oh, what a pity that one little excuse should keep a soul from accepting Christ! Oh, what a pity that one sensual gratification should keep a soul from accepting salvation! Oh, what a pity that a moral man with so few sins to repent of should remain away from Christ and thus use his influence against the Christian religion! Jesus says, "I am the door," and, "I am the way." Salvation comes to us through Christ, and through Him only. Do not be satisfied with your own morality; rest satisfied with nothing less than the deep down whole-souled morality that Christ only can give. The sin of rejecting Christ and His salvation is a sin of so black a character that it will overshadow all the other virtues of life. Accept Christ and accept Him now, He is waiting to receive you. You have only to abandon sin and throw yourself wholly into the arms of His love, and you are saved. I am so glad that Christian ministers of all denominations preach a Gospel of glad tidings and a present salvation. We cannot doubt the readiness of Jesus to save. He said to the man with the withered hand, "Stretch forth thy hand, and he did so: and his hand was restored whole as the other." He might have offered an excuse and thus prevented his hand from being made whole. He might have said, I have no use of my hand, I have not the power to stretch it forth; but no excuse kept him from showing a disposition to do just as the Savior bade him. His hand was saved, and it was saved immediately. When Jesus bade the blind man, after having anointed his eyes with clay, to go and wash in the pool of Siloam, he did not make excuses. He might have said, I cannot see, how can I go to the pool of Siloam. But "he went and washed and came seeing." His sight was restored, and it was restored immediately. The dying thief upon the cross said, "Lord, remember me when thou comest into thy kingdom, and Jesus said unto him, verily I say unto thee, To-day shalt thou be with me in paradise." Oh, the readiness of Jesus to save! It is an easy thing for Jesus to save us if we will only cease making excuses and accept salvation. Just as the father when the prodigal son was yet a great way off had compassion and ran to meet him, so Jesus meets us with his loving promises when yet a great way from him. When we take one step toward Jesus he is so anxious to save us that he takes two to meet us. Oh, my dear reader, if I could only make you so utterly desirous of this complete salvation, that is to be had in Christ, so that you would accept it at once, there would be rejoicing unspeakable—rejoicing on earth and rejoicing in heaven! Will you not make this the happy moment of rejoicing? The Bible says, "Now is the accepted time, now is the day of salvation." You have not the promise of salvation tomorrow, next week or next year; but it is "now," "to-day," "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Salvation should be the first thing and not the last. The best time to give the heart to the Lord and accept His salvation is at the earliest possible moment to respond to the first loving heavenly call and you will never regret it. Among the most prominent members of the church are found those who gave themselves to the Lord early in life. I beg of you, cease making excuses and accept salvation at once. The only life that is worth living is the Christian life. Can we not see a beauty in the immediate action of Peter and Andrew? When Jesus called them, they left their nets and followed him. How long has Jesus been calling you? How long has He been offering you salvation? How long has He been knocking at the door of your heart? Can you still refuse Him admittance? You would treat no other friend so. If a friend should knock at the door of your home, would you not hasten...
to open and welcome him at once? Make this the glorious moment of self-surrender, cheerfully open wide the door of your heart and heartily welcome the blessed Savior. Accept the free, full and complete salvation He is so graciously offering you. Give yourself wholly to Him. Love righteousness, labor for righteousness, and make the world better for having lived in it.

SALLIE KNIESLY.

For the Evangelical Visitor.

TRUE ZEAL HINDRANCES.

If I would give way to my feelings I would often write for the Visitor, but so many thoughts come to my mind, which hinder me from doing so, and I give way to them. Sometimes I do not feel competent to do so, and wonder what this, or that brother or sister will say in regard to my poor scribbling. But is this not too much the case in all our undertakings or in what we attempt to do for our dear Savior, let it be in experience, prayer-meeting, or any other good cause? I often feel sad that we do not see more of our dear brethren and sisters engaged in this noble enterprise—writing for the Visitor; for I am sure if they write in the proper spirit, much good might be accomplished, as this may be a means of bringing others into the fold of Christ. I can not see the consistency in having so much literary trash on our tables and think for one moment why we should slight our own church paper, or are there so many weak and blind, or too near-sighted that we can not see things as they really appear? or why is it that so many hold back? Some time ago our brother Editor told us that we should write on a certain subject, which of course is right and proper. But should we fail in the attempt, I hope he will bear with us, especially those of a limited education. As there have been some thoughts crowding heavily on my mind I will try to present them on the subject above mentioned.

Oh, that we might not cease to watch day and night, for a few thoughts that might be as bread cast upon the waters, that may appear many days hence, and seed sown that may spring up to Life Everlasting. Oh, that the Lord may have mercy upon those who maliciously hinder the cause of God for want of the true zeal that might be in their hearts! May their prayers be as the "wise man Solomon," which was not for riches or long life, but for an understanding heart so that he might rule so great a people!

Alas! Many push themselves in front of the battle who are not equipped for the same; and when the war cry cometh, they dodge and the enemy breaks in upon their ranks, and they are defeated. Whereas, had they been drilled and trained in the proper manner, they would have succeeded, and with David slain their "tens of thousands." Thus it is in this our spiritual warfare. The truly zealous are oftentimes hindered also by such who have not as yet been led through the fiery trials "as though some strange thing had happened unto them," consequently they try to hinder the work of God; thus unborn nations will yet have to suffer defeat in consequence of those who have not the wisdom and zeal, that cometh from our Heavenly Father. O, that the time might speedily come when God, through Christ, might frustrate and overturn all men's decrees, and bring about means and equipments for His glorious cause that Zion might be built up, and the "high places" torn down! Let all who are equipped for this noble battle that must be fought for our King Jesus, go out before the camp and face the enemy of souls, and not let themselves be hindered by such as oppose, not only those who are zealous, but even "themselves;" and at last fail to come out more than conquerors, through Him that loved us and gave Himself for us and redeemed us by His own precious blood. Let us be engaged in following Christ with a fervent zeal, as we see the danger approaching.

MARY ZERCHER.

New Pittsburg, Ohio.

STRUGGLE AND VICTORY.

"To him that overcometh I will grant to sit with me on my throne." Rev. 3:21.

This promise is here given to the Laodiceans, but also includes us; but note particularly that the promise is not simply, "I will grant you to sit on my throne," it is, "to him that overcometh." It is on this overcomning that the text depends; and if we must overcome, there must of necessity be something to overcome, there must be a struggle. There is a struggle.

Life has been aptly defined as a struggle, prolonged or abbreviated according to the period of our sojourn here. No sooner are we ushered into existence than this struggle begins. Multitudes of diseases are in the air waiting to destroy us. Some with robust constitutions fight its battles successfully, while others are its constant victims. But be what we may, or where we may, we are still surrounded with difficulties, and we must struggle. It is so with individuals, with churches, with societies, and with nations. But this is not the struggle referred to in the text. It is not to him that overcometh in these struggles that shall sit on this throne. It is in a struggle with sin that we must overcome, and it is a great struggle. Satan, our arch enemy is determined that since he through his folly is deprived of the glories of heaven, not one poor soul shall ever enter there if aught he can do will be effectual in barring us from that glorious place.

Yes, it is a struggle with sin; and this struggle is not to be accomplished by you for me, nor by me for you, but it is an individual affair. It is each one for himself, and yet the struggle is such an one that we can not do it ourselves. But this is not so bad after all; for there is One who can help, and that One is ever ready, He is ready even now.

Realizing then the greatness of this struggle, do we also realize what we are to struggle for and what we gain or lose by being victorious or defeated? If victorious, we gain heaven; we gain glory; we gain honor; we gain all that is desirable to man, and eternal life. To sit on the throne with an earthly potentate is a position much valued by those who desire earthly glory; but how much more glorious must it be to sit on the throne of heaven, there with Christ, "Heirs of God and joint-heirs with Christ; if so be that we suffer with him." Yea, we shall sit on the throne of God; for the text farther says, "Even as I also overcame and am set down with my Father on his throne." On the other hand if we fail in this struggle, all is lost forever. We lose heaven; we lose hope; we lose the presence of Christ; we gain hell; we gain eternal punishment.

May all this appeal to the heart of every one. It is not a matter of choice for us whether we will enter this contest or no. We must either win or lose. Which will
you do? Sinner, you are lost so long as you have not laid hold of this matter in God's way. You may struggle hard and long, you may shed tears, lose sleep and worry yourself sick, and all to no avail; if you do not come to God in His own way you will be lost, you will not be permitted to sit on His throne. You must come in God's way, and that way is so simple that a child may not err therein. Just come to God and surrender your entire self to Him. You desire eternal glory, you desire heaven, you desire salvation; then come to Jesus with a determination, come in earnest, refuse to be refused; but surrender your entire self to Him, and you will not be refused long. Jesus loves nothing so much as to see poor struggling souls come to Him, and He will accept you, no matter how vile or how bad you may be.

But now that you have come to Christ, and that you have begun in earnest the struggle for the throne we have in view in our text, this is not all. Dear Brethren and Sisters, fellow Christians: do not for a moment think that because you know of a time when your sins were pardoned and when you became the Lord's, that that is sufficient. You must now continue in His footsteps. It was only by fully surrendering to God, that any of us ever found peace for our souls; and will we now begin again to do our own will? How inconsistent, and yet how many times do we do just this very thing! Oh, that Christians would maintain their integrity with their God according to the promises of their early conversion! This too, you cannot do of yourself; no more than you could have your sins pardoned; but you can do it by constantly surrendering yourself to Him. Constant nearness to God and constant watchfulness and prayer will insure you and me this victory, but we cannot do it of ourselves, it must be through the grace and constant trust in God. May none of us who name the name of Christ come short of the glory promised in the text, is my prayer.


For the Evangelical Visitor.

FAITH.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

The subject of faith under the above heading is well worthy of consideration by every candid reasoner and thinker. We as we travel from place to place find a great variety of faiths.

There are many persons in the world who have a historical faith. They believe in God the Father, Son, and Holy Spirit, from a historical stand point, and yet are in their sins; hence we see at once that our text implies a faith that justifies and brings peace, which we will try to explain by the help of the Lord. Paul says, "But without faith it is impossible to please him: for he that cometh to God must believe that he is," etc. Heb. 11:6. But how shall he come. This we will show by referring to the Prophet Isaiah as God's mouth-piece in Ch. 55:7: "Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon: and to our God, for he will abundantly pardon." Paul says, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. 5:14. Thus the sinner is awakened to a consciousness of his lost and ruined condition, which does not bring peace but condemnation. Now, if the sinner will accept Gospel instruction, and in the figure of the prodigal son, will retrace his steps by way of repentance, he may come to where he may be enabled to lay hold of the gracious promises of God by a living faith, which we understand will be given to all who are truly penitent; as Paul says, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2:8. Thus the penitent soul is enabled to accept the atoning blood of Jesus, shed upon Mount Calvary, as a propitiation for his sins by a living faith that justifies and brings peace to the soul. Hence it is, "not of works, lest any man should boast." Eph. 2:9. There are some who entertain the idea that if they but by the mouth confess that Jesus is the Christ, and then take up the ordinance of baptism that they then are justified and have peace. While we understand that baptism properly and timely observed is also a means of salvation to the true believer; yet it was never intended as a means of justification, but as Peter says, "The answer of a good conscience toward God." I Peter 3:21. The one who has been truly converted and has received the evidence of God's spirit to bear testimony with his spirit that he is a child of God, cannot reasonably expect to continue to be justified and enjoy peace, unless he now takes up all the ordinances of God's House which are all essential to our final salvation as well as to the maintenance of our present state of justification and peace. Baptism is, as already shown, an answer of a good conscience, and is also the representative of a burial by which we show to the world that we are dead to sin. It is also a putting on of Christ, and none but a justified believer can put on Christ, though he were baptized every day of his life. The apostles were commanded to baptize believers only; "And those that gladly received the word were baptized." That word was Jesus, which implies the doctrine as introduced by Christ, namely, that of regeneration. In this regenerated state we take up the cross and follow Jesus; and as we follow Him in all His appointed ways, we are justified, and peace, like a mighty river, flows through the soul. Dear reader, does your faith bring to you peace? Are you to-day, by faith, obedient to the Lord in all things? or are you like some, expecting salvation according to your own way of thinking as too many do? There is salvation in no other name but the name of Jesus, and to the true believer the name of Jesus is all-sufficient. Oh, how sweet it sounds in a believer's ear! We can spare every other name but the name of Jesus. Let us then go on in the fear of the Lord, perfecting holiness, and one of these days Jesus will say, It is enough, come up higher.

Vermontville, Mich.

TESTIMONY.

I enjoy reading the Visitor very much, and it helps me on in this good work. It encourages me to press onward and upward towards the mark of the prize of the high calling. As I read, duty tells me that I should also write a piece for the Visitor; so I thought by the help of God I would give in a small testimony for the Lord. I can say I find much pleasure in serving my Master; and I want to love and serve Him while here below, so that when my work is finished here upon earth I may be so happy as to meet you all around God's throne, ever praising and glorifying God. Pray for me.

A Sister in the Lord.

Gormley, Ont.
EVANGELICAL VISITOR.
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Edited by H. DAVIDSON, White Pigeon, Mich., to whom all communications are to be addressed.

December 1, 1888.

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.

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 89 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 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.

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

Our subscription list has increased very much during October and November, and we have endeavored to give due credit to every subscriber whose name has been sent in, but if any error has been committed we trust our subscribers or our agents will notify us at once, and it will receive prompt attention.

We would again call the attention of those who desire their paper discontinued to our advertised terms. We cannot discontinue the paper until all arrearages are paid. It would be an injustice to us as well as the Church for whom we are laboring. The expenses of publishing the Visitor must be met and paid by some one and if not paid by those who receive and read the paper, must be paid by those who have the care of it; and the only means we have to pay with is our subscription fund, and if we get that we can pay all, if not, the money will have to come from some other source. Please remember this.

BENEVOLENT FUND.

From a Sister, Masontown, Pa....$1.00
" " Lancaster, Pa...1.00

We continue to send out the Visitor to our old subscribers, who have not renewed, believing they desire it continued and that they do not wish to lose the connection. Should there be any that do not want it continued they will please comply with our published terms, and we will discontinue it.

To our agents.—Those who are entitled to extra copies for clubs and do not receive them promptly, will please write us, informing us of the number they are entitled to with the names of the persons and P. O. address where they desire them to be sent.

We received a card from Bro. Jesse Engle, who has been writing several articles on the Lord's Supper, that he will not be able to furnish an article on the same subject in time for the December number, but will send it in time for the January number of the Visitor.

At the request of many of our people, we publish in this issue the article from the pen of Bishop J. Weaver on "Pride." We think that other articles on the same subject might be written more acceptable than this; but while there appears to be such a general desire for this, we yield to their urgent request.

CHURCH NEWS.

I herewith give the results of a continued meeting held by the Brethren of South Dickinson and North Marion counties, Kansas. About the last of September, the Brethren erected a tent in Bro. Hostetter's grove where they were continued for a week; and owing to the inclemency of the weather, they were held in a school-house near by one week. To the praise and honor of God three precious souls came out to walk with Jesus. The meeting was removed to Knoll's School-house, and continued a few days over a week. The interest manifested by both saint and sinner was truly encouraging. We had a glorious time because God was with us. Three more have stepped out of the ranks of the enemy to fight for the Master; and two, who formerly made a start, but were apparently lying dormant, have again been awakened to a sense of their duty; and some lasting impressions were made which cannot be removed until they yield obedience to the Divine calling. May the good Lord help those to seek earnestly until they know Him in the forgiveness of their sins and become willing to take the yoke upon them and find rest to their never dying souls, is my earnest wish and prayer.

D. D. STECKLEY.

Ramona, Kansas.

CUSTOMS OF THE LOVE-FEASTS IN WATERLOO, ONTARIO.

Love-Feast—A feast of charity which brings together the members of the church for that purpose. It is prepared at the close of the day, hence it is called a supper. Brethren and sisters sit down to the table first, and if there is still more room at the table than is occupied by the members, an invitation is then given to any others present to fill up the vacancies and to supply their temporal wants.

This is the object of the supper. When supper is ended, then comes the divine services. Now according to the Lord's commands we are close communions: no one is permitted to partake of the communion but the members. First, after supper, feet-washing takes place, then the breaking of bread, and the cup. I was brought up among the brethren and have never seen anything else than this,—the supper to supply the temporal wants, the washing of feet, breaking of the bread, and taking of the cup, are for the strengthening of the inner man, namely, the spiritual feast.

Our brethren here never eat a full meal sacred.

BENJAMIN SHUPE.

CORRESPONDENCE

Dear Editor:—The Evangelical Visitor has now been a visitor at our home for one year. Although we made a long move to the far west, yet it has followed us, and makes its round regularly every month. It is much welcomed in our family circle. In regard to its reputation I must say it has been far beyond my expectations. Let us remember, imperfections will exist as long as this mortal has not put on immortality. So we feel it our duty to pray for you and your as-
Elder Joseph Hershey and I made a visit to Paulding county, Ohio, leaving home on the 11th of October. We remained in the neighborhood of Bro. Lighthill until the 17th. During this time we visited and held meetings in the U. B. Church. The weather was unfavorable, and the roads muddy; but when it did not rain, we had a good attendance, and always, whether the congregation was large or small, a very attentive audience. We would recommend that brethren should visit there occasionally, and those traveling should make it a point to stop off at Oakwood on the Nickel Plate R. R. Bro. S. H. Lighthill lives two miles northeast of this place. Letters addressed to him will receive prompt attention, and brethren will be very kindly received by him and his neighbors. And we would especially request that when the brethren from the Dayton, Ohio district visit Bro. Peterson near Spencerville, Allen county, Ohio, which is only about thirty (30) miles south of Oakwood, that they also visit Oakwood at the same time. The people seem desirous to learn of the doctrine and appear to be lovers of the truth.

From there I went to Donnelsville, Clark county, Ohio, where a love-feast was held in the Maple Grove Church on the 20th and 21st. It was well attended and was greatly enjoyed by all present. I was glad to see some that were seeking two years ago, and others who came since with us in the service; while others whom we expected to see were not there from various causes. From there I went home, and found my family all well, for which we have great reason to be thankful to the kind Preserver and Giver of all good.

Canton, Ohio.

To the Readers of the Visitor,

Greeting: I will begin where I left off in my first report to the Visitor with regard to the Mission Work in which I am engaged.

Bro. Herr of Jamton, Ohio, came to our assistance on the 10th of October and remained with us two weeks less one day. We found Bro. Herr a zealous, warm-hearted, Christian brother, and did appreciate his help so much. Our only regret was that on account of his bodily health he could not be prevailed upon to remain with us longer. We continued the series of meetings at the Chance School House up to Sunday eve, October 21st. Through the influence of this meeting four more persons (heads of families) were brought out on the Lord's side, and at the present time promise fair to become established in the religion of Christ.

On the eve of the 22d of October we commenced a series of meetings in the Rulison School House which continued two weeks. At this meeting there was not so much apparent success in the way of converts. One young man requested prayers that he might be reclaimed from a back-slidden state; and Christians were made to rejoice together in hope of the glory of God.

On Sunday the 28th, we filled an appointment at the County House for the benefit of the inmates of that institution. This was the first opportunity that the writer ever had to speak to this class of people; and we feel amply repaid for preaching the Gospel to the poor. May the seed soj produce fruit unto eternal life, is our earnest prayer.

During last week we held three appointments in the Lake School House. The meetings here were fairly interesting and on account of rain we missed the fourth appointment. On Friday night we again commenced a series of meetings in the Chance School House where we expect to continue possibly over next Sabbath. We have at times been very much encouraged in the work in which we are engaged, and at other times our courage has been at a pretty low ebb, from the fact that we have not seen our labors crowned with as much success as we would like, and as may perhaps be expected by the lookers on and by those especially interested in the work. We find in these parts a great indifference upon the part of the people, in general, with regard to religion; many never go to church at all, while others may come once or twice until their curiosity is satisfied. We also find here as elsewhere, those who, like Phable (Christian's companion), rejoice with us as long as we speak of the glories that shall be revealed and of the joys to be realized in this life, and many are the "Amens!"; but when it comes to taking up the cross and denying ourselves of ungodliness and worldly lust, according to the teachings of Christ and the Apostles, there are few that chime in, and many become offended and take their own course satisfying themselves with their first anointing; and never become "followers of God as dear children," as Paul says. Amidst all these things, it is somewhat slow work to establish the doctrine of Christ and the apostles as believed and taught by the Brethren. Pray for us, that we may be vessels made meet for the Master's use, and that as ambassadors for Jesus, we may lift up our voices and cry aloud, and may faithfully unsheathe the "sword of the Spirit" and rightly divide the word of Truth; so that when our work is done that it may be well done, to the satisfaction of the brotherhood and above all acceptable to the King of kings and Lord of lords.

Now may grace and peace be multiplied unto all the dear readers of the Visitor; and may we all be kept by the power of God unto Salvation!

Vermontville, Mich.

NOTES OF OUR VISIT.

According to previous arrangement we left home on Friday, Oct. 26th for a short visit to Lancaster Co., Pa., stopping over Sunday in DeKalb Co., Indiana, with brethren and friends. On Monday we took the train to Fort Wayne, changing cars there for Pittsburg and from there to Harrisburg and Mount Joy, Pennsylvania, arriving at 12:30 P. M. of the 30th ult. During the two weeks we spent in Lancaster Co., we visited probably over fifty families, in that strong-hold of the church. It was to us a good visit which we greatly enjoyed. Although not the first time we were in Lancaster Co., yet it was the first time we had the privilege of meeting the dear brethren and sisters in the family circle and of learning so much of their hospitality and social and Christian life.

We did not go to learn how wealthy they were, or how much money they were making on their farms; but a mere casual
observer could easily see that it was a very rich country. What we went for was to learn more of the inner life of those dear people and to receive at their hands such needful encouragement in the Christian life that we had reason to believe they could give; and we were not disappointed. We were permitted to meet them nearly every night, and also on the Lord’s day in social worship, and many were the testimonies and words of encouragement as well as hymns of praise that greeted our listening ears. We felt to say like Peter, it was good for us to be there. Not only in public worship but also in the family were we permitted to see and hear for ourselves of the deep Christian sentiment of the heart that prevailed when in our visit we so often heard the request and the willingness manifested to bow the knee in prayer before we separated. Our visit extended from Mount Joy south and eastward through Maytown, Marietta, and Columbia to Bro. Hess; and from there to Florin and Mastersonville back to Mount Joy. Although we visited many places, yet we had to omit many others that we would very much like to have visited. Much of our visit was among the aged and infirm, and with many it was the first meeting and more than likely the last farewell on this side of the grave.

During our visit we had ample time for reflection and our minds were carried back over the history of the last 130 years. We were led to reflect on the good work done and the earnest devotion of the founders of the Church in America. We felt to rejoice for the evidences yet apparent of that work and its effects on succeeding generations.

We do not believe in a hereditary religion, but we do think that a faithful, godly life has much to do in shaping the destiny of nations as well as communities and families; and we could see the effects in the community we visited.

One hundred and thirty or more years ago, there was a large emigration from Switzerland to Lancaster Co., Pa., and among them were Mennonites and their families and of these families were two children—sons of Ulrich Engle, their names were John and Jacob Engle. At the time of the emigration they were mere children, but their after life, with others, had much to do in shaping the moral and Christian character of Lancaster Co. Their piety and Christian life were of the most pronounced kind, and from these descended the large relationship of the Engle’s now residents of Lancaster Co., Pa., as well as Dickinson Co., Kansas, and many other localities of the west. And from their known adherence to the Gospel plan of salvation, as taught and handed down by their ancestors, we cannot but believe that God’s blessings rested upon their labors in a very marked manner, as we were glad to note this effect on their posterity.

Sometimes we feel, as parents and ambassadors for Christ, that our labors do not produce the effect that we think they should, and we are ready to cry out with Elijah, “Lord, who has believed our report? But we should not let discouragements keep us from duty. Let us live a faithful, earnest life devoted to the spread of the Gospel and the conversion of souls, and prayerfully commit the work and its results into the hands of God who doeth all things well. Although we may often sow in tears yet in God’s own time will the result be made manifest, we trust to His glory and in the saving of many souls. But there are other families whose past history has had much to do in sustaining and encouraging the good work.

Notably among them we would mention the name of the Hershey relationship although not nearly so large, yet it dates back to an early day in the Christian history of Lancaster Co. Upon inquiry we learned that on the old home near Florin the fifth generation is now living; and we noticed an old clock standing in the home of old father Hershey whose date of manufacture was 1774 making its age 114 years; yet it was regularly telling the time of day. It was on these premises that religious services were held for 75 years in succession. We do not wonder at the reluctance on the part of many of our people to accept the innovations or new things that are making inroads among us, notably the building of meeting houses of worship, for fear that probably the social house worship will be neglected. Although they are erecting large and comfortable houses of worship, yet we are glad to note that they still keep up the old custom, of social meeting in private houses; and we trust the day may never come when our houses will become too fine or that it may become too much trouble to invite the community together in private houses to worship God.
we would say that we think the Christian life should be above suspicion, and that no step should be taken that would have for its object to gain an undue advantage by unfair means. We should ever consider that the Searcher of hearts knows all our thoughts and that we should deal with each other as if God was visibly present and sees and knows all we think and do.

—EDITOR.

For the Evangelical Visitor.

SUP VS. SUPPER.

Much has been said and written concerning the supper of the New Testament.

It is held by some that sup signifies but a small bit, while supper is a full meal.

When we examine and compare the text closely, we find no such difference.

The word supper is rendered from the Greek, deipnon; which signifies the principal meal of the day, which is the New Testament supper, and among the Hebrews was taken in the evening, and was often prolonged until late in the night. At this meal there were generally questions and answers given, with general discussions; as we read in Luke 7:36—50, when the Savior ate in the Pharisee's house. Also in John, 13th to 17th chapters, where a long discourse took place before they went to the Mount of Olives. Where the word sup is used, it is rendered from the Greek diepne, which is the active verb in the present tense, or the act of partaking of the meal.

In Luke 17:8, the word sup is used for the first time in the New Testament: "And will he not rather say, make ready his dinner? Would any one dare to signify that the person invited should fully enjoy himself with us in the prepared repast? These vague theories are generally set forth as tenets, in consequence of some dogma upheld by such who "search the scriptures," "thinking they have eternal life therein," but are not willing to come to Christ, that he may "give them light;" but fall upon, or select certain passages of scripture, contending that "eternal life" is in the performance of a certain act, denoting at the same time the office and power of the spirit; and the cleansing efficacy of the blood of Christ.

ABRAHAM M. ENGLE.

Detroit, Kansas.

For the Evangelical Visitor.

MORE ABUNDANT LIFE.

"I am come that they might have life, and that they might have it more abundantly." John 10:10.

In connection with this text, Christ speaks of the sheep-fold of which He Himself is the door. All that enter through Him into the fold shall be saved and shall go in and out and find pasture. Ver. 9. All that enter through this living door will partake of life, because Christ is the life-giving power. Death has been the consequence of sin, and Christ, as we enter through Him, takes away our sin and we are saved from its consequences, and are brought into life.

Now we learn that Christ is not only the door or entrance to this life, but He is also the good Shepherd, He finds His flock and thereby sustains life.

We learn from the text that He is able to give abundant life, which we would understand to mean a vigorous life. Now to enjoy this abundant or vigorous life, there are certain things necessary to observe.

First we would say, we must be willing to be led by the Shepherd upon the pastures which He selects and which produce or sustain a vigorous life. It is evident that not all that profess to have entered into the fold through the door possess this vigorous life, but some show by unmistakable signs that they have but a feeble life, and some no life at all. Now where such is the case, there must be something wrong, and the fault is not with the Shepherd but rests with the individual. For instance, the Corinthian brethren were some of them weak and sickly and many slept. The cause was, they were carnal; they regarded the things of the flesh. Paul says to the Romans, "If ye live after the flesh ye shall die." Now it is evident we can not die unless we first live. He speaks of those who have partaken of life through Christ. The flesh produces a great many evil things of which if we partake again after we are made alive through Christ, it will bring about spiritual disease, such as weakness and being sickly, etc., and the danger is it may bring about death.

Now the question is, Do we properly understand what belongs to the flesh, and what are the teachings of the Spirit? I fear sometimes sad mistakes are made in this respect, and some perhaps are not seen until too late. Oh, how dreadful it must be, to be deceived with regard to our salvation! We may carry our work even to the very door of heaven and vainly expect an entrance there—but oh! how terrible it must be to be disappointed. Instead of hearing the welcome voice, "Come in ye blessed;" it will sound with thunder notes that pierce the very soul, "Depart, I
know you not." And as the disappointed soul turns away, she feels the very ground upon which she is treading giving way, and she is sinking down to everlasting ruin and pain. We might hear the fruitless cry go up, "The harvest is past, the summer is ended, and I am not saved." Oh, may the Lord save us all from such an awful delusion! It is not the will of God that it shall be so with us.

Hence there is no necessity for us to be so unhappy, but certain conditions will bring about certain results. Hence let us be careful and not live after the flesh after we are converted, vainly expecting it will hold out. How many people are depending upon God's mercy for salvation instead of complying with the conditions upon which the Lord has promised salvation!

But then one says, "I feel so weak, I cannot do what I know I should do." This may be very true, but Christ says, He will give abundant life. Take a man, for instance, that enjoys vigorous life physically—will he complain of weakness whilst engaged in duty? No, but labor to the robust and healthy is a real pleasure, whilst engaged in duty—No, but labor to that will show itself in our daily walk and conversation, and in obedience to God's holy will and word. SAMUEL ZOOK.

Abilene, Kansas.

For the Evangelical Visitor.

ADVERSARIES.

The term adversary, as used in the Scriptures, admits of twelve different shades of meaning: which can be seen by reference to Young's "Analytical Concordance." The tenth of these is given thus—"An opponent in law." Of the fifty-five times that the word occurs in the Bible, only four times does Mr. Young class it under this head; and these are found at the following places: Matt. 5:25; Luke 12:58; 18:3; and 1 Pet. 5:8.

The author of said concordance is but a man, and may be mistaken on some points as well as other people; therefore his teaching should be taken with some allowance.

In 1 Pet. 5:8, direct reference is had to the devil; and it can hardly be said that the devil is directly "an opponent in law."

It is from Matt. 5:25; 26; and Luke 12:58,59, that a few thoughts will be presented.

The passages in these two places, are synonymous. Though somewhat varied in words, they mean the same thing.

It seems clear, that in these passages, the "adversary" cannot mean the devil: for in that case we would be taught to agree with the Prince of Darkness. The only way we can consistently agree with the devil, is to disagree with him; and in that case the agreement would be all on our own side; for he would not likely agree to such an agreement as that—hence no agreement at all.

It is almost beyond a doubt, that the Savior in uttering these words, has done so, to save us from becoming unnecessarily entangled in law.

Who, then, are our adversaries? The widow who appeared before the unjust judge, prayed, "Avenge me of mine adversary" (Luke 18:3). We do not know in what way this adversary oppressed the poor woman; but no doubt she was unjustly distressed, else she would not have continued her visits before such a hardened Magistrate.

But, whatever may have been the cause of that widow's distress, there are innumerable ways in which we may get adversaries, and our adversaries my be in the right, too, and we ourselves in the wrong.

Quite likely it is this phase of the matter the Savior more particularly portrays; because He speaks of our being cast into prison and kept there, till the very last mite is paid.

To make the matter very plain, let us suppose a case: Suppose I have breachy cattle and a poor fence. My cattle break over and destroy my neighbor's crops. He gets angry and threatens to do so and so, unless I speedily pay for the damages.

Well evidently here I am at fault. I am at fault for having breachy cattle and a poor fence; because usually a man that has good fences, also has well-behaved cattle. Now then, we may disagree as to the amount of damage; but as I am at fault, the Savior tells me to agree with him quickly, and not let him arraign me before a court of justice. Better compromise the matter as best I can, even should it be by paying him a little in excess of his real loss.

However, should the case be the reverse, and my neighbor in fault; a similar course of compromise should be instituted, and always rather suffer a little loss than become embroiled in the uncertainties of law.

Those who would spiritualize this Scripture by saying the "prison" represents the abode of the damned, will find some difficulty in explaining how a lost soul can ever pay its debts and regain freedom.

On the other hand, when a man is cast into a literal prison for non-payment of debts, it often happens that he has friends, who will pay the debt and help him out, when he has no means of his own.

Polo, Illinois. C. Stoner.

PREMATURE CLAIMS OF HOLINESS.

"Be ye holy for I am holy" is a divine command; and without holiness "no man shall see the Lord." But as Dr. B. C. Hobbs in his Earleham Lectures has well remarked, "It is a mistake to publish assurance that we have attained it without being able to show to others the proper evidence of it.

"When a premature claim for holiness is made, the critic's searching eye is directed to the daily walk of him who prefers the claim. His life, conduct and conversation are unsparingly brought in review; every unpaid account is remembered, every mistake is dwelt upon. He finds it necessary to make his case good by positive assertions of his baptismal experiences, to secure the confidence of the doubting. All subterfuges must, however, in time fail, and in humiliation the mistaken man discovers his error. But mischief is sure to follow. The unbelieving and the unconfirmed are turned away from the truth, forgetting that a counter-
We have instances recorded in Scripture where certain servants of the Lord were pronounced holy, perfect and blameless; but we remember no instance where any ancient servant of God ever professed, or was commanded to profess any such attainments; and we have a distinct condemnation of some who "trusted in themselves and despised others" and who said to others, "stand by, for I am holier than thou."

It is easy to show that men are commanded to be holy, but it is less easy to show that they were commanded to testify to the world concerning their own personal condition in this respect. The testimony of others might be quite as trustworthy as the testimony of one's self. Yet persons may not only deceive others but may also deceive their own selves; for even the chosen apostles did not at one time know what manner of spirit they were of; and it would not be surprising if others were similarly liable to be deceived.

Certain it is that some claim to be entirely sanctified whose claim would not be admitted by numbers who know them, and whose lives are so full of "mistakes" which they do not correct, that their profession is greatly discredited.

These facts should not however hinder men from seeking after God, nor encourage them to continue in sin, but should cause them to exercise great caution, both in life and speech, lest their good be evil spoken of. And they should also learn to speak, not in the words which men's wisdom dictates, but in words which the Holy Spirit useth; and should see to it that those words are correctly quoted and properly applied. It is surely no mark of soundness in faith to garble, misquote or misapply Scripture. "This is the will of God even your sanctification" is undoubtedly good scripture but would it not be wise to quote the rest of the verse which specifies just what the apostle here refers to. (1 Thess. 4:3, 4, 7. 1 Cor. 6:12.) It is true that the apostle prayed that his brethren might be sanctified wholly; but careful Bible students have long known that the entire preservation of the spirit and soul and body was "at the coming of our Lord Jesus Christ." And the Revised Version thus reads: "And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." (1 Thess. 5:23.) And the same original expression occurs in 1 Thess. 3:13.

"To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

Dr. Hobbs forcibly remarks, "John Wesley admits that what he calls "entire" sanctification is an improvable state. This is much the same as to admit that the expression itself is improvable. What purpose does the adjective serve, if the sanctification is not really entire, but improvable? Certainly many people accept it as meaning a finished state instead of an improvable one. For such as these it would be far better if the adjective were omitted.

"One of the greatest dangers of the ocean wave is its under tow. The visible crest is always rolling landwards, and nothing could seem easier or more sure than to float ashore upon it. Yet multitudes have been swept back into the deep, because a feeling of security allowed them to settle into the lower current, which is so much the more dangerous because it is silent and invisible. Now every strong spiritual experience has its under tow. There is always a return current, a back flow, strong, deep, silent, invisible and dangerous. Those who sink into it are carried back, and too often they never return. Better that a man 'fear and tremble' at the thought of danger, than to fall into it through unweariness. The very idea of 'entireness' may lead to a feeling of self-security, self-confidence, and carelessness, in which the soul becomes insensible of its constant recurring needs. Prayerlessness takes the place of prayerful dependence, the watchman sleeps at his post, and the enemy comes in at the very gate through which he has been cast out. How needful it is in the midst of spiritual joyfulness and conscious spiritual strength to abide in deep humility, to remember our own exceeding unworthiness, and that all of our aboundings come only from God's merciful superabounding toward us. If angels fell from heaven, we should watch and pray even when sitting in heavenly places in Christ Jesus." — Selected and published by request.

THE SPARKLING BOWL.

Thou sparkling bowl! thou sparkling bowl! Though lips of bards thy brim may press, And eyes of beauty o'er thee roll, And song and dance thy power confess, I will not touch thee; for there clings A scorpion to thy side that stings!

Thou crystal glass! like Eden's tree, Thy melted ruby tempts the eye, And, as from that, there comes from thee The voice, "Thou shalt surely die." I dare not lift thy liquid gem; A snake is twisted round thy stem!

What though of gold the goblet be, Embossed with branches of the vine, Beneath whose burnished leaves we see Such clusters as poured out the wine? Among those leaves an adder hangs! I fear him;—for I've felt his fangs.

Ye gracious clouds! ye deep, cold wells! Ye gems, from mossy rocks that drip! Springs, that from earth's mysterious cells Gush o'er thy granite basin's lip! To you I look;—your largess give, And I will drink of you, and live.

—John Pierpont.

TAKE HEED.

For the Evangelical Visitor.
LET US BE READY.

As I was sitting alone and lonely in my room, watching the clock as it is ticking away the seconds, minutes, hours, and days, I was reminded that our lives and decisions are like stubbling blocks. "Take heed that ye be not consumed one of another," Gal. 5:15. We have a duty and responsibility to warn others against the pitfalls of living carelessly, rashly, and stubbornly. We read that "Jehu took no heed to walk in the law of the Lord." 2 Kings 10:21. On the other hand, Jesus instructed his followers to 'watch that we may have power to pray.' Luke 21:34.

Thus the Psalmist declares, "I said, I will take heed to my ways that I sin not with my tongue." We shall never prosper in the Christian life unless we take heed. This is but another expression for watchfulness. "We are to watch against evil, against sin, and against ourselves, against the world, the flesh, and the devil. He who knows our needs and knows our weakness, has bidden us to take heed. Let us listen to his admonitions, and pray that we may have grace to watch; and watch that we may have power to pray." And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34.

A LESSON-PAPER is a poor substitute for the Bible in a Sunday-school class; yet there are many Sunday-schools where the lesson for the day is read by both teachers and scholars from the lesson-paper, instead of from the Bible, in the opening exercises of the school. Bibles were never used in the Sunday-school as generally as they are to-day; but they ought to be used even more generally than at present. It is for every superintendent to secure the use of Bibles in his Sunday-schools to the full extent that he deems desirable. He can compass this, if he will.

A. HURSH.
Mansfield, Ohio.

SEEK TREASURES ABOVE.

He who lives for money must be contented with money alone as the return of his labor; he must not expect attainment or reputation in any other line than that of a money-getter. And in order to get money he must work and plan on the plane of mere money-getters. It is true that many a man gets money in the line of an ennobling business or profession, but not if money-getting is his prime object there. No man can be foremost in any exalted pursuit if he cares more for the money returns of that pursuit than for the pursuit itself. No physician can become eminent in his profession who cares more for his fees than for his patients. No lawyer can be a great lawyer who gives the first place in his thoughts to what he is to make out of every case he undertakes. No manufacturer or inventor can rise above his average fellows while he thinks chiefly of money-getting. No man can serve two masters in any sphere of life. If money is what he lives for, he must find his satisfaction in money-getting. Peculiarly it is true that literature and art are pursuits that forbid success to those who enter them as money-seekers.

"Mark Twain," not long ago, gave wise counsel to young writers who sought money as the first reward of their literary labors,—reminding them that mere manual labor would bring speedier cash returns than literary ventures which were undertaken as a means of personal support. And now the keen-witted author of "Dr. Jekyll and Mr. Hyde" gives similar counsel to those who would make art their life-work. In an article in Scribner's Magazine he says: "If you adopt an art to be your trade, weed your mind at the outset of all desire for money. What you may decently expect, if you have some talent and much industry, is such an income as a clerk will earn with a tenth or, perhaps a twentieth, of your nervous output. Nor have you the right to look for more; in the wages of the life, not in the wages of the trade, lies your reward; the work is here the wages." And so it is in all work on any high plane of human endeavor, "in the wages of the life, not in the wages of the trade lies the reward; the work itself is the wages."

PRIDE.

BY BISHOP J. WEAVER.

And now abideth pride, fashion, extravagance, these three; but the greatest of these is pride—simply because it is the root of the whole matter. Destroy the root and the tree will die. It is hardly worth while to waste ammunition in shooting at fashion and extravagance as long as the root is alive. Most persons say that it does not matter how people dress, pride is in the heart. Very true, but straws show which way the wind blows. Plain exterior may cover up a plain heart, but depend upon it, a fashionable exterior sel-
Some rules work two ways, but some will not. A lady once asked a minister whether a person might be fond of dress and ornaments without being proud? He replied, “When you see the fox’s tail peeping out of the hole you may be sure the fox is within.” Jewelry, and costly and fashionable clothing, may all be innocent things in their places, but when hung upon a human form they give most conclusive evidence of a proud heart.

But it is possible that a man can be found at this advanced age of refinement that dares to write or speak a word against pride, and its consequences? The large majority of that class of men died and were handsomely buried some time ago. The pulpits have nearly all shut down on that style of preaching. The fact is we have passed that age, and are living in better times. Our fathers and mothers were far behind the times. They were good enough in their way, but dear me, they would not do now. They wore plain clothes, worshiped in plain churches, and were far behind the times. They were powerless on the subject. It seems that nearly all creation is kept busy in furnishing fashions enough to satisfy the cravings of the depraved heart. An old Scotch preacher is reported to have said in a sermon at Aberdeen, “Ye people of Aberdeen get your fashions from Glasgow, and Glasgow from Edinburgh, and Edinburgh from London, and London from Paris, and Paris from the devil.” Now I cannot say that we get our fashions by that route, but I am tolerably certain that they originate at the same headquarters.

The religion of Christ is pure, peaceable, gentle, easy to be entreated, and full of mercy. All Christians are baptized with one Spirit, into one body. They mind not high things, but condescend to men of low estate. Their highest ambition is to honor God with all they have and are. They are not puffed up, not conformed to this world, but transformed by the renewing of their minds. There is no such thing in heaven nor earth as a proud Christian; there never was nor never can be. Pride is of the devil—it originated with him; and he is managing it most successfully in destroying souls. But who is to blame for this state of things in the church? First, and mostly, the pulpit is to blame. Men who profess to be called of God to lead the people to heaven have ceased to rebuke this soul-destroying, heaven-provoking spirit. But why? First for a living, then for popularity. Esau sold his birthright for a dinner of greens. That was a costly morsel for him. But now men sell out “cheap for cash or produce.” Churches that were once powerful for good are now well-nigh lost in forms and fashions. We may shut our eyes and wink, and whine, and cry old logy, and grandfather, and Moses, and Aaron, and all that, but the fact is before us—pride, fashion, and extravagance are eating the very life out of many of the heretofore best congregations in the land. The world is running crazy. The rich lead the way, because they can, while the poor strain every nerve to keep in sight; and the devil laughs to see them rush on. Pride “thrust Nebuchadnezzar out of men’s society, Saul out of his kingdom, Adam out of paradise, and Lucifer out of heaven.” And it will shut many more out of heaven who are now prominent in the church. Neither death nor the grave will change the character of any one. The same spirit that controlled in life will cling to the soul in death, and enter with it into eternity. The Angels of God would shrink from the society of any a fashionable Christian of this day. A few such souls in heaven would ruin everything. Among the first things they would propose would be a change of fashion. Those pure white robes that the saints wear would not suit their taste at all. In life they care but little about Christ and spiritual things, and they would care no more for them in heaven than they do on earth. If there were two heavens, one where Jesus is all and in all, and the other with a Paris in it, I presume the road to the Paris heaven would be crowded with fashionable Christians.

“Ma,” said a little girl, “If I should die and go to heaven, should I wear my moire antique dress?” “No, my love, we can scarcely suppose we shall wear the same attire of this world in the next.” “Then tell me, ma, how the angels would wear?” In the views of that little girl we have illustrated the spirit of many a would-be Christian of this day. “If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.”

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FROM A WEAK SISTER.

I feel so much impressed to write an article for the Visitor. I still have a desire to do the will and work of the Lord, but I come short of doing my duty. I will try by the goodness and mercy of the Lord to work out my soul's salvation. We have prayer and fellowship meetings every Wednesday evening. They are so encouraging. The prayer or fellowship meeting is at Bro. Christian Stoner's.

I must tell you something about when I lived in sin and disobedience to God. My parents did not want me to be with the world and dress like the world, and I was heavily weighed down with guilt. I could not express my feelings.

I thought that when I would become converted, I would not have much to lay off, but I found it different. I was heavily under conviction and could hardly stay away from the Lord, but still did not come until last winter. I came out at the Brethren's revival and the Lord spoke peace to my soul. Since that time I have lived in sin and disobedience to God. I must tell you something about when I lived in sin and disobedience to God.

The youth of the Church should be very zealous. Soon the old soldiers of the cross will pass over the river of life. Who will take their places? Are we prepared to fill their place in the Church? Let us get a pure and honest heart, and only obey the blessed Savior in all things, then He will prepare us for the work which is before us. "Be ye steadfast, unmovable, always abounding in the work of the Lord."

I praise the Lord that I am still happy on my way heavenward. I would like to hear from more of the young pilgrims through the columns of the Visitor. "Though troubles assail And dangers afford, Though friends should all fail, And foes all unite, Yet one thing secures us, Whatever betide, The Scripture assures us: "The Lord will provide.""

Your sister in the love of Jesus,

Amanda S. Hoke.

West Milton, Pa.

OBITUARIES.

DIED.—November 1st, 1888. Abraham Bergey, aged 73 years and 2 months. Buried at the Doylestown Mennonite Meeting-house. On the 14th of October, he partook of the bread and wine with the brethren at the love-feast in Lansdale Meeting-house. Shortly before he left the shore of mortality, he was asked by a daughter whether all was well, he praised the Lord aloud and said that all was well. What a blessed comfort for his children!

DIED.—Nov. 11th, 1888, in East Donegal Township, Lancaster Co., Pa. Bro. Abraham L. Brandt, aged 55 years, 2 months and 22 days. Bro. B. leaves a wife and three sons to mourn their loss. His death was very sudden. He was in usual health during the day, in the evening he told his wife he had much pain in the head, he would walk out in the garden; but not returning soon, one of the family went to look after him, and found him a lifeless corpse, (cause of death supposed to be clogging of the blood.) Funeral Nov. 14th at Reich's M. H.

Another flower is plucked from the family of Joel and Mary Wismer, Christian by name, aged 11 months and 25 days. He was burnt to death by the upsetting of a coal-oil lamp. The child was placed in a chair at the table by the mother who removed the lamp to the other end, not thinking that the child could upset the lamp by pulling the table-cloth. The mother left the room for a minute or two and when she returned the child was in flames—a sad scene for a mother. At one o'clock, the same night, Oct. 29th,—the little sufferer passed away. His body now lies in the Lawnsdale grave-yard. Six years ago, the Good Shepherd carried one of their lambs across the river. This was the means of turning Brother and Sister Wismer from the broad way to the narrow one. This will help them to say, "Thy will be done." May they meet their loved ones on the shining shore where there is no sorrow or parting.

DIED.—at the home of her son-in-law John P. Fishburn, near Abilene, Nov. 19th, Kan., Sister Annie Martin, aged 72 years, 3 months and 11 days. Her maiden name was Annie Ritter and she was first married to John Noll with whom she had four children, one son and three daughters, three of whom are in Kansas and one in Pa. Her first husband died about 28 years ago. Afterwards she was married to Ephraim Martin (minister), and was again left a widow about 7 years ago. She was a devoted Christian, and a consistent member of the church for 29 years. Since her last widowhood she has lived with her children, and enjoyed reasonable health until May 1887, when she had a stroke; since that time she was almost an entirely helpless invalid, but she bore her affliction with patience and an abiding trust in God. In all her sufferings she never complained nor murmured. Her sufferings were great and she needed a great deal of attendance which her children rendered cheerfully. They did all in their power to make her as comfortable as possible. Her end was glorious, her mind was filled with Jesus. Her last words were, "Come, Jesus, come go with me." The funeral services were held in the Brethren's Meeting-house on Sabbath the 18th, largely attended.

Samuel Zook.