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Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
THERE ceaseless sacrifice of praise.
They joyfully conspired to raise
In mystic fellowship of love.
To Jesus and each other cleaved,
Washed in the Lamb's all cleansing blood,
O what a choice, peculiar race!

O what an age of golden days!
And only love inspired the whole.
They all were of one heart and soul.
They lived and spake and thought the
Meek, simple followers of the Lamb,
Joined by the unction from above
Happy the souls that first believed,
Ye different sects who all declare
A pure, believing multitude;
A FEW OBJECTIONS ANSWERED.

PRIMITIVE CHRISTIANITY.

Happy the souls that first believed,
To Jesus and each other cleaved,
Joined by the union from above
In mystic fellowship of love.
Meek, simple followers of the Lamb,
They lived and spake and thought the
same;
They joyfully conspired to raise
Their ceaseless sacrifice of praise.
With grace abundantly endured
A pure, believing multitude;
They all were of one heart and soul,
And only love inspired the whole.
O what an age of golden days!
O what a choice, peculiar race!
Washed in the Lamb's all cleansing blood,
Anointed kings and priests to God.
Ye different sects who all declare
"Lo, here is Christ!" or "Christ is there!"
Your stronger proofs divinely give,
And show me where the Christians live.
The gates of hell cannot prevail;
The church on earth can never fail;
The church on earth can never fail;
The church on earth can never fail.
And all in all forever live.

TRINE IMMERSION.

A FEW OBJECTIONS ANSWERED.

1. It is claimed that trine immersion conflicts with the figure of a burial as presented by Paul in Rom.
vi, 4, and Col. ii, 12 as much as we are buried only once and are dipped three times. If a man were buried three times would he not therefore be buried? To bury is to cover or conceal. This is done in trine immersion as well as in single immersion. If there is any difference, it is in favor of trine immersion. Figures like parables correspond generally, only in one particular—the point to be illustrated.

In proof we will cite a rule laid down by Mr. Alexander Campbell:
"In the interpretation of symbols, types, allegories and parables, this rule is supreme. Ascertain the point to be illustrated, for comparison is never to extended beyond that point, to all the attributes, qualities or circumstances of the symbol, types, allegory or parable."
—Campbell on Baptism, p. 61.

There is usually one prominent point in which the type agrees with the anti-type and when we have that agreement, it is sufficient. There need not be a resemblance found in every particular. The point to be illustrated in comparing baptism to the burial and resurrection of Christ.

"The ancient Christians indulged much in comparing baptism to the burial and resurrection of Christ. And, instead of there being anything in their judgment in trine immersion against the comparison, it increased the resemblance."—Trine Immersion by James Quentin, p. 295.

Gregory Nyssen who lived in the fifth century expresses himself thus:
"We, who receive baptism in imitation of our Lord and Teacher and Guide, are not buried in the earth for this covers the entire lifeless body and wraps the weakness and corruption of our nature but coming to the water, the element cognate to the earth, we hide ourselves in it as the Saviour hid himself in the earth; and this we do three times to represent the grace of his resurrection performed after three days."—Chrysostom's History ofModes of Baptism, p. 76.

There is no conflict at all between the type and the anti-type in the case.

2. It is objected that the "one" baptism of Paul, Eph. iv, 5, conflicts with trine immersion. When baptism in this connection is translated and rendered "one immersion," it is urged this rendering conflicts with trine immersion. This, however, is not the case. There is one immersion for Jews and Gentiles and all believers. This, trine immersionists accept, as cordially as single immersionists. But that one immersion is the immersion that is performed according to the baptismal formula, that requires an immersion into the name of the Father and into the name of the Son and into the name of the Holy Spirit. "A word may express an idea of something in a more limited sense and the same word may express the same idea of that thing in an enlarged sense."

We apply the word church to a local community of believers and also to all believers. Yet, nobody denies the existence of local churches or that the same word may not apply to either.

Paul says, in I Cor. viii, 4, "that there is no other God but one." Many other passages of Scripture present the idea of one God; yet all believe this one God to consist of three persons and, to either of these, this Sacred name is applied—to the Son, Is. ix, 6, to the Holy Ghost, Acts v, 3, 4. So there are three persons either of which is called God in the Godhead, so three immersions constitute the one immersion into
the Father and into the Son and into the Holy Ghost. The Fathers who strongly advocated trine immersion held the term immersion applied to the three immersions.

Tertullian says:—"The law of immersion has been imposed and the form has been prescribed," referring to the Commission. "Therefore, all, who believe, after these words were uttered were immersed. Then are ye thrice dipped."—Chrysostom's History of Mode of Baptism, pp. 60, 61. The terms immersion and immersed evidently were applied to trine immersion.

In further evidence, I quote from Quinter's Trine Immersion pp. 238, 239, 240: Dr. Carson thus expresses it:—"The three immersions used by the ancients in the performance of the rite called trine baptism, three baptisms, that is, three immersions, for it could not be three purifications; it was only one purification. I am well aware that three immersions may be called also one baptism. My philosophy can account for this, when three are said to be three baptisms, the word is used in reference to the act of immersion, when they are called one baptism the word is used in reference to the rite in its appropriate sense. The three immersions are, in the estimation of those who used them, only one rite, which was designated by the name baptism."—Carson on Baptism, pp. 49, 492.

Dr. Waterland in writing upon the unity and plurality of the Godhead says: "Neither is there any difficulty in admitting that three things may be three and one in different respects, distinct enough to be three, and yet united to be one."—Waterland's Works. Vol. 5, p. 350.

Jerome, in his note on Eph. iv, 5, says: "We are immersed three times to receive the one baptism of Christ. The Baptist Encyclopedia, Art. Immersion. Chrysostom says: Christ delivered to his disciples one baptism in three immersions of the body, when he said, 'Go teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost.'"—Bingham's Antiquities of the Christian Church B. xi, chap. xi. These citations show how the Fathers understood Paul's one immersion.

3. It is sometimes argued that it is not an immersion unless the whole body is taken and dipped or plunged into the water. The Greek priests, no doubt, dipped infants in this way. Elder Sommer in his debate with elder Robert Miller took this position and from his language we infer that he thought himself planted upon a Gibraltar. He strongly affirmed that there was no trine immersion in the world. But he strangely overlooked the fact that if his position is correct, there is no trine immersion in the world either. If trine immersionists have to take their candidates and dip them into the water and lift them wholly out after each dip, in immersion, then he has to do the same thing. This idea (not principle) applies to single immersion just as much as to trine immersion as any tyro may easily see.

How did the early Father's understand it? Old Writings, under the name of St. Augustine: "After you made profession of your faith, we plunged your head three times into the sacred font—which order of baptism is used for the two-fold signification of the mystery (or sacrament.)

Chrysostom:—"In baptism are fulfilled the pledges of our covenant with God: burial and death, resurrection and life; and these take place all at once. For when we immerse our heads in the water, the old man is buried as in a tomb below, and wholly sunk forever; then, as we raise them again, the new man rises in its stead. As it is easy for us to dip and to lift our heads again, so it is easy for God to bury the old man and to show forth the new. And this is done thrice that you may learn that the power of the Father, the Son and the Holy Ghost fulfilled all this. To show that what we say is no conjecture, hear Paul saying: "We are buried with Him by baptism into death."—Chrysostom's History of the Modes of Baptism. The word is a burial, every time the head is dipped under the water the burial is complete. Thus we have the opinion of some of the church Fathers who, we take it, understood the commission. And to my mind they are better authority than Elder Sommer.

4. This same elder in the aforementioned debate expresses himself fortified against the frequentative meaning of the verb baptizo. His argument consisted in the reiteration that repeated dipping was required after each name of the Trinity. Common sense teaches that such verbs are adapted only to express action that requires repetition and this repetition must be according to the requirement of each case. In baptizo the commission teaches the number of repetitions. Any unprejudiced mind can see that this objection is a mere quibble and only shows the extremity to which the elder was driven when he advanced it.

5. Single immersionists and the advocates of sprinkling quote Tertullian to prove that he held trine immersion a tradition. We quote Tertullian's language that is thus construed as follows: "To begin with baptism when we are about to come to the water * * * we do in the church testify under the hand of the chief minister, that we renounce the devil and his pomp, and his angels. Then we are thrice dipped, pledging ourselves to something more than the Lord has prescribed in his gospels."—De Corona, Cap. iii, Oxf. Trans.

"The expression 'pledging ourselves to something more than the Lord requires in his gospels' refers (Dean Waterland thinks) to the answers made in the baptismal creed, which had been in Tertullian's day, on account of the rise of heresies, considerably enlarged beyond what
we find in the gospel." This must be the correct opinion as will be seen from the next quotation. "He (Christ) gave as His last command, that they should immerse into the Father and the Son and the Holy Ghost, not in one person. For we are immersed not once but thrice, at the naming of every person of the Trinity."—Crystia's History of Modes of Baptism pp. 61, 62.

Who can honestly apply the words of Tertullian "pledging ourselves to something more than the Lord has prescribed in his gospel" to any part of the action of baptism. Single immersionists try to make it mean the last two dips; advocates of sprinkling affect to believe he meant all three dips. This is doing violence to his language. The whole quotation from Chrystal gives a fair exposition. The words under consideration clearly refer to the renunciation before baptism. As additional evidence we quote Alexander Campbell's translation of the misapplied words, "and they made us answer to some things which were not precisely set down in the gospel."—Campbell and Parcell's Debate p. 124—Quinter's Trine Immersion p. 299. Who can doubt that this relates "to the answer made in the baptismal creed?"

To those who wish to study the subject of trine immersion further, I would recommend History of the Modes of Baptism by James Chrys- tal, and Trine Immersion by James Quinter, and the various published debates on the subject.

W. O. Baker.

Louisville, Ohio.

"WHAT IS TRUTH?"

Pilate manifested his ignorance in respect to the doctrine of Christ in the above question, but we frequently see men of eminence and culture ask similar questions. Jesus as a witness to the truth, says, he is the truth, and he is from the foundations of the world, a principal established by Jehovah, and based on the word of God. All the light and wisdom we have from the word of God is truth and therefore demands our careful attention. Truth in the sense of scripture is not simply to acknowledge the truth as word of God, it implies more than to keep the lips from speaking guile. A man may speak the truth to a certain extent but in the finer qualities of truth, such as, love your enemies, do good to them that hate you, pray for them which despitefully use you and persecute you, and keep unsnubbed from the world is something else. If you wish to know the qualities of a man's truthfulness note how he treats the weak, the helpless or his inferiors. A man that is coarse and harsh in the treatment of others, cruel toward the suffering, and has a spirit of insolence is far from being truthful. A missionary in Africa asked permission of a chief to labor among his people and in reply said, if you become better men and women by being Christians you may, but if not I won't let you be Christians at all. The command is, let him that nameth the name of the Lord depart from evil. Therein lies the great secret of truthfulness, to be uncompromising with wrong. He is not a Jew that is one outwardly neither is that a man of the truth, because he engages in the solemn ordinances of the church. It is not to make clean the outside of the cup and platter as that of Pilate in washing of hands, but if truth fills the inward parts the outward will be as becometh godliness. It must strike deep into our natures, become a living principal in our lives so endear to us by its peaceful influence that it is our chiefest joy, thereby manifesting to the world that there is a better and higer life. The kingdom is within you, said the great teacher, known as righteousness, peace, and joy in the Holy Ghost and when we hold it as the highest principle of excellence we will cast from us a light of Christian influence that the world cannot gainsay. We will be known and read of all men. Our Yes will be sacred and our No firm.

As a witness I remember a brother who was called before a magistrate as witness in case at law. The officer said it was not needful to swear Mr.—as he is a truthful man. Could this be said in general of the professors, what a vast change would be in our beloved Zion, for the better. Gentiles from the uttermost part of the earth, would seek refuge under its sheltering vine.

When it is said of a professor of the truth he is tricky and must be watched in dealing with him, this man's truthfulness has ceased to be truthful. We cannot possibly expect to know what truth is in our sinful condition. It is not reasonable so long as our desires are carnal, and we are dead in trespass and sin; for truth demands obedience to its author to this end, have we been born to be his witnesses to glorify Him who is the Truth and the Life. Truth is illuminating, and will lead us to righteousness. If we hear His voice, our spiritual eyes will be open and we see our lost condition. Our past sins will be brought in full view. We see we have violated the laws of truth and in our utter helplessness, and heavy burden, we call on the name of the Lord, and if our repentence be of truth, he will abundantly pardon. The fruits will then, evidently, show how far we have advanced in the truth; for if we continue in well-doing it is a token that we are walking in the truth, and this was the greatest joy to one of old. It is for us to know how far we have been walking in the truth. I know a man who labored for a month with a guilty conscience, and at one time, while speaking of the apparel a christian should wear, he pointed to his fashionable hat and neck-wear and said, oh! it is so heavy! He then laid it aside, and for some time his life was one of prayer, praise and rejoicing. But in a few months the things laid aside found their accustomed place, and when asked regarding the matter, said he did not see it as he sees it now.

Beloved be not deceived; this is
not truth. The truth will make us free indeed, and the power that brings us out of bondage can not possibly lead us into bondage again. Let us give diligent heed to those things that we let them not slip. It is when we choose death to life that the model is put before us, and I would say, do not put it away too far. It was a help-meet through the sea of repentance, and who knows, you may have a more serious time in your life when the pattern shown you will be out of reach. A brother says there is something in it: let us not forget it.

The truth is inseparably woven throughout without seam. For ages men have been employed to uproot and make null this principle of divine origin to which Jesus was a faithful and true witness, but thanks today the truth stands as an imperishable monument. Not one jot or title have fallen from its golden walls, no power on earth can efface its glory. The gates of hell are golden walls, no power on earth can open: a faithful and true witness, but through without seam. For in it: let us not forget it.

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To man; not alone to priest or prophet; but to every intelligent man and woman who will avail themselves of the opportunity to feast on fat things.

Now, if God speaks to man through the Bible, the question arises, how does he speak? Does he speak litterally, typically, or mystically?

It has been said by some modern students of theology—who undoubtedly have imbibed the principles of a Church-father of the 3rd Century, whom his warmest friends could not screen from the unholy orders of Heresy—that all Scripture has a literal, a typical, and mystical significance. It is true that some portions of Holy Writ are typical and mystical; such portions as are written in parables, or in a prophetic manner; but to allow that all Scripture may be so construed by twenty men, to have twenty significations, is merely to let the soul wander in the blackness of darkness,—as a mariner without a compass, or the shipman without the sounding plummet.

The word which God has given to man has its definite signification, and by the signification which God has attached thereto will men be judged: and yet men continue to preach what their fathers preached; they sing the hymns which their fathers have sung; they repeat largely the prayers which the preceding generations have said; and never once stop to take an impartial view of their doings as in relation to the Omnipotent's words.

The unholy orders which have arisen from the "mother of harlots" (Rev. 17: 18) and have tainted the blood of her offspring, seem to be a cup of full satisfaction, not on-
ly to a few of the fallen sons of Adam, but to the so-called Christian nations of the earth at large.

Now as to the importance of proper interpretation of Scripture, and the responsibility which is connected therewith, some persons seem but lightly to consider.

The Apostle Peter already seemed to comprehend the pending presumptions minds; for in his second and last epistle, when looking forward to the times beyond his decease he forewarns his brethren by holding to them the sure word of prophecy,—having reference distinctly to the prophetic writings concerning the power and coming of our Lord Jesus Christ: and in connection therewith he says: firstly—as an uncontrollable fact—that no prophecy of the Scripture is of any private interpretation (or does not enter into fulfillment to suit every individual mind.)

God speaks to us by his word either literally, typically, or mystically; but in whatever way he may speak, it is in one harmonious strain, running as a golden thread, parallel with His Eternal purpose.

And when the time of the end has come—when the trumpet of God shall sound—when the reality of a literal resurrection will open to our view—then if not before, will mankind learn to know, that God means just what he says.

H. N. ENGLE.

HEARING.

"See that ye refuse not Him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from Him that speaketh from heaven." Heb. xii. 25.

In the above quotation the apostle has presented to our minds two of the most illustrious personages mentioned in the Bible. With remarkable simplicity, yet with force of language he has drawn the portrait. The similarity of their character, the object for which labored, as great teachers commissioned with power, to rescue the race from bondage and sin, is most beautifully portrayed in almost every act of their life. From infancy unto the time that they were manifested unto the world, the tyrant hand of persecution drove them hither and thither until the Lord's appointed time had come, to bring about His great work of deliverance, when suddenly they appeared with power and authority to make known the will of God concerning His people. The former who spake on earth, wrote prophetically more than 1450 years before the advent of the latter, who should speak from heaven. "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken, and it shall come to pass, that whosoever will not hearken unto my words which He shall speak in my name, I will require it of him." Deut. xviii. 15, 19.

Looking forward to the time when God would more perfectly reveal His will into a lost and ruined race. It appears that the Apostle Paul to whom this epistle to the Hebrews is credited, intended by this kind admonition, to warn his Hebrew brethren or Jews of Judea, to whom it is supposed that this letter was chiefly addressed—against unbelief or apostasy. As there was already noticeable among the believing Jews a tendency to apostatize from the faith, partly to save themselves, against the severe persecution which they had to endure from the unbelieving Jews, and also of their persuasions in favor of the traditions of the fathers, by which they became wavering and unsettled in mind, which brought out these admonishing words from the apostle, as recorded in Heb. i, 1-4; ii, 1-4; iii, 1-3; iv, 1, 2.

These admonitions, with many others in this epistle, keep before our minds the two covenants, also the great superiority of the latter, the gospel, to the former, the law.

"The law was given by Moses." John i, 17. He that spake on earth and was so terrible that while it was being received Moses said, "I exceedingly fear and quake" which voice they that heard entreated that the word should not be spoken to them any more. Why? Because the word was "steadfast and every transgression and disobedience," was met with the terrible demands of the law, from which it was impossible for the transgressor to escape. The great I AM frequently singled out and gave witness against the offender, by which he was brought to speedy trial and judgment. Ex. xxxii; Num. xvi, 23-35; Josh. vii. The Lord doth not limit the time in which He will bring about His purpose. He would cut off rebellious Israel, to whom were committed the oracles of God and the promise, and begin again with Moses. Ex. xxxii, 9, 10. On the same terms that He gave to Abraham, "I will make of thee a great nation." But Moses could not suffer the Lord to do thus. He has been the instrument through whom the Lord delivered His people from bondage, and manifested them to the world as His chosen people. For the Lord was with them and for them, as long as they walked in His fear and obeyed His command. But oh, rebellious Israel, how soon hast thou changed thy ways? How soon dost thou distrust thy God? How soon look back to the flesh pots of Egypt? How soon hast thou forgotten thy great deliverance and thy promise? "All that the Lord hath spoken he will do." The Lord communicated His will unto His people, by an earthen vessel whom He had chosen for that great and important trust. Ex. xxxiv, 27-35. It was strictly demanded of them as a nation or people to obey the Lord's commandment as Moses delivered it unto them. This they promised to do. Ex. xix, 5-9. The covenant between God and His people was fully ratified upon those conditions of obedience. "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people." We believe that the Lord kept His part of the covenant inviolable, and if Israel failed to enjoy the blessings con-
tained therem, it necessarily follows that they failed in complying with the conditions of the same, and brought upon themselves the displeasure of their offended God. The great deliverer's heart, though often overcast with gloom, on account of their sins, as often steps into the breach and becomes a mediator, and by his earnest interceding averts the wrath of their offended God. Ex. xxxii, 30. Renewing the covenant under various laws and ordinances, they journey toward the promised land with a fair prospect before them, of entering into an immediate possession of the same, which would have been possible, but for that monster spirit of unbelief. Heb. iii, 17-19. That evil principle which causes man to distrust God and set at naught His counsel, He speaks to us in two distinct manners. First, by His Spirit which He has sent into the world to "reprove the world of sin." This I believe is an universal speaking, by which He reaches the whole human family. As soon as we come to years of knowledge and accountability, we often feel His Spirit near and striving with us even before we are able to discern what it is, especially such who are not immediately under Christian influences. The Saviour often speaks unto them by His Spirit, which causes them to consider seriously over their life, and gives them a desire for heavenly things, at the same time not understanding that it is the goodness of God, leading them to the repentance, and to a knowledge of the truth as it is in Jesus, which truth we have presented unto us in His Holy word.

Then He also speaks to us by His word, in which He has declared unto the world His plan of salvation. "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." The Lord has spoken and we must obey. "For Moses truly said unto the fathers, "A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; Him shall ye hear in all things, whatsoever He shall say unto you, and it shall come to pass, that every soul which will not hear that Prophet shall be destroyed from among the people." This may appear to some of us strong language, especially to such who try to season all of our Saviour's sayings and commands with human reason. Universalism knows no conditions of salvation, but claims that all men will be saved in the end, regardless of their life. We do not deny the general fatherhood of God, neither the general brotherhood of man, as far as the ties of nature are concerned, for we believe that our heavenly Father provides for all, the just and the unjust, the thankful and the unthankful, and it sometimes appears to us that the wicked and unthankful enjoy even more of this world's comfort than the Christian. But we must believe according to our Savior's language: that "they have their reward" in this life and that His promises are not for them, for it is plain that they do not hear Him. John viii, 47. "And why all ye me Lord, Lord, and do not the things which I say?" Luke vi, 46.

From this we reason that we cannot base our hopes of salvation upon any other work than that wrought by Christ Jesus our Lord, and without hearing Him, which implies the keeping of His commandments. "Whosoever heareth these sayings of mine and doeth them." Matt. vii, 24. Happy are ye if ye do them. John xiii, 17. Blessed are they that do His commandments. Rev. xx, 14. HEAR HIM THAT SPEAKETH.

Clarence Centre, N. Y.

REGULAR. A Few Stray Thoughts Gleaned from the Busy Life of a Busy Youth.

Is it not true that from Genesis through the Epistles, the act of giving to the Lord's work is always considered a part of Divine worship? If under the law one-tenth of the income was required, why should not we who are under the gospel do the same, and even more, very cheerfully? A man once boasted that he had belonged to the church for twenty-five years and in all that time he had cost him but twenty-five cents. Too many of us hold precisely the same idea of church finances. Just so long as we pursue this penurious policy, as long as we dread the mention of money at any of our councils or business meetings,
as long as we persist in saying "the more money the less grace," so long may we despair of any mission work at home or abroad. I tell you it takes money to run the Lord's business, and the more you and I give the more will we have to give. Is that true brother, sister?

If I were a minister of the gospel and were to see the meeting house filled or nearly so with church members, yet not more than ten or a dozen of them having Bibles in their hands, I should conclude that something is radically wrong. I should think my audience not very smart to come out, hear me through, and never once test what I said by the Bible. The ideal Christian congregation is one in which every intelligent adult member carries both Bible and hymn book to every service of the church. Take the word with you brother and be prepared for every onslaught of the enemy. Do not fear being called "pious"—you ought to be much more so than you are no doubt. What do you say? Will you do it?

If you want to read something that hits you, send postage stamps to A. Layman, 312 Ashland Ave., Chicago, Ill., requesting a copy of "Thanksgiving Ann," also a copy of "Sunday School Finances: How to make them practically successful, and spiritually helpful." If you are honest you will thank me for this information after reading them.

I have often thought that if some authorized brother or brethren were to classify the subjects to be discussed, say a day or two before conference convenes much valuable time could be saved. There certainly are those who by their good judgment and valuable experience are amply qualified to thus systematize the work for the convenience of the council.

1. "Order is heaven's first law."
2. The children of this world are wiser in their generation than the children of light. 3. Brethren are much handicapped in their numerous business meetings and especially in their general councils by a lamentable lack of system.

These three premises being granted, what shall we do? If "the world" has a system for conducting public business superior to that used by the church, we should adopt it unless in so doing any principle of right is violated. We lose much valuable time, frequently engender unpleasant feeling, and often misapply much honest effort by our present system—if such it be. The point is to get some plan and then follow it. Let the reader study carefully pp. 48 and 49 of "Church Government," pronounce that good and prepare to use it.

I know that the term "parliamentary rules" is a very unsuitable (?) term to be used by Christians!

I know you will think "Bro. Marx" a very critical fault-finder but I must be permitted to plead my innocence as far as my natural disposition is concerned, but I see some of these wrongs existing and felt compelled to assume the critic's grab and call attention to a few of them. Some one must do it.

Where 0, where is that individual whom the Lord desires to take hold of, and successfully manage a department in the Visron, especially for the children? We do neglect the little folks quite too much! Some famous preacher said, "Save the young; the old are not worth saving." And when viewed from the standpoint of their future usefulness this position must be nearly correct. The children of today will be the bone and sinew of church and state tomorrow. O, do let us bring the children to Christ.

Bro. Davidson: You cannot appreciate the comfort and cheer and satisfaction the semi-monthly visits of the Visron bring to our home. Everytime it comes it makes us all happy. The church has no agency so well calculated to bind together the sympathies and love of the widely scattered body. May God bless you, and the church, and the Visron, and all the readers, is the wish of Marcus Marx.

May 2, 1890.
A REMARKABLE CASE OF DIVINE HEALING.

It will be remembered by the readers of the Visitor that, at different times articles appeared in its columns from the pen of sister McFaggart of Stayner, Ontario, on different subjects. Sometimes she referred to her afflictions, and her utter helplessness, and the consequent care and labor of the family resting upon others. It will also be remembered that several months ago she made request for the prayers of God’s people in her behalf, that if it was God’s will that she might be restored to health: and if not that she might have grace to bear her afflictions with Christian resignation. In answer to her request, and we have reason to believe in answer to the prayer of God’s people, we have the cheering news sent us in a letter received from a brother living near Stayner, Ont., that sister McFaggart has been restored to health and that she is able to go about her household duties and to attend church. The circumstances connected with her long sickness, and her entire helplessness, and now to her miraculous restoration to health has created quite an excitement in the community in which she lives. But while it no doubt seems strange to many, and some may be skeptical with regard to it; yet when we consider the promises of God and the power of Him who rules, why should we doubt? The Book says: “with God all things are possible and is not this one of the blessings promised?” but it requires faith to believe that God deals with his children in that way. It would seem no great exercise of faith to think that a skillful physician could restore the sick, and yet no physician can cure the sin-sick soul, while God can and does heal all that come to him confessing their sins. If the then can save the sinner, why can he not much more heal the body of what ever disease we may have?

Since we rec’d the letter from Bro. Doner of Stayner, informing us of the cure afforded with sister McFaggart, we have received the sister’s own statement with regard to the cure, and we publish it in this number.

A PLEASANT VISIT TO CARLAND, MICHIGAN.

On Friday, May 2nd, we took the train at this place to fulfill a promise made to attend the council at Carland, Michigan. We arrived at Doner about one o’clock and proceeded at once to Bro. Baker’s. On the way we were met by Sister Baker and her son and were taken to their home where we were met by Bro. Baker, who was busy with his carpenters adding an addition to his house. We were also agreeably surprised to meet Bro. and Sister Smith and family there who live now in the house with Bro. Baker. We knew that Bro. Smith had moved from Vermontville to Carland, Mich, but we had not learned where they had located. We spent Friday afternoon there. At night there was an appointment for preaching but only a small congregation attended. On Saturday morning we started out for a visit spending the forenoon in visiting quite a number of families, stopping over dinner at Bro. A. Mitchell’s. Afternoon the council meeting was held at Bro. H. Schneider’s. The council was well attended and was interesting and with one exception was pleasant. The brethren and sisters seem to be in earnest and we think are making progress in the divine life. We hope for good results from there in the near future.

On Saturday night we were deprived of the opportunity of meeting with the people in divine service on account of the school-house, their only place of meeting, being occupied. On Sabbath forenoon we engaged the school-house was engaged although there was no service. At one o’clock P. M. the Sabbath school met and was well attended. After the close of the Sabbath School, we held religious services to a large and attentive congregation and also in the evening. We felt very much impressed with the situation there and we could not help but feel that the Lord has in store great good for those people, and that the church there, although being yet in its infancy, will, if care is taken, and wisdom used, at no distant day blossom as the rose; but the enemy of souls is there also and is trying to sow tares. Now since Bro. Smith is there they have religious services every Sabbath but only in the afternoon after the close of the Sabbath School. The brethren are still at work trying to get up a house of worship which they very much need, but they have many difficulties to contend with and among them the greatest ones are the means to build with, and the sight to build upon. With regard to the location, they have finally had the offer of a half acre of ground from Mr. Northop on the corner where...
they wish to build and there is every reason to believe that the sight question will be satisfactorily settled and if they had a few hundred dollars more the house would soon be built. They intend to build this summer if the outlook should prove favorable. We returned safe home on Monday.

BENEVOLENT FUND.

Henry Trump, $8.00
W. C. Baker, $1.00
A Sister, $3.00

LOVE FEASTS.

At Bro. Samuel Brehm near Hummelstown, Dauphin co., Pa., June 4th and 5th, 1890. All are heartily invited. J. S. E.

A Love Feast will be held in the Antrim Meeting house, near Green­castle, Pa., May 29th and 30th. A cordial invitation to all. Geo. S. Wingert.

For the Evangelical Visitor.

JOY IN CHRIST.

Amid all the disappointments of this world none have been disappointed in Jesus Christ. Our cisterns of enjoyment often become broken cisterns, our little wells dry up and vanish away; but who ever saw the fathomless ocean run low? O the depth of the riches of wisdom, knowledge and grace in Jesus, of his fulness have we all received, said that disciple who leaned on his bosom at the feast of love. John was never disappointed in his Master nor was Paul when he found himself filled unto all the fulness of God. There is a fulness of power in Him who is able to save to the uttermost and a fulness of love in Him who loveth his own ransomed flock unto the end. All the sinners in the universe cannot exhaust the infinite supply which Christ has in store for us, we cannot ask too much or too often from Christ, nay he must take it, ill we ask so little and then with such a hesitation in presenting request to him who loveth to be inquired of. My soul wait thou only upon God, for all my expectation are from Him. Paul realized his own splendid heir­ship and drew large drafts on the inexhaustible treasury. I know whom I have believed gave to Paul faith and kept the sunshine of assurance playing on the old furrowed face. After he had tested his Lord for more than 30 years, he summed up his glorious experience in these words, “I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness which the righteous judge shall give me in that day.” The veteran apostle had never been disappointed in Christ’s service, its joys, its toils, or its rewards: he knew that he never would be. He felt just as certain of heaven as he did of the morning’s rising sun. So should we, if we have given ourselves to Christ and aimed to follow him honestly in the spirit of obedience; salvation is not guess work. If I have given myself into the hands of Christ, I ought to feel confident that no man or devil could pluck me out of his omnipotent hands. I confidently expect that through faith I shall be kept by the power of God unto salvation. I expect that when I walk through the valley of the shadow of death, his rod and staff shall comfort me. I look forward to an hour when poor, imperfect sinner as I was, and must or shall become like him and shall see him as he is. I have not seen anybody who has seen heaven no more than I have seen anybody who has seen next week; but they are both coming. I feel sure if I hold to Christ he will bring me into his Father’s home and show me its indescribable pleasure. I confidently expect to find there a joy that shall be to me a harp and a trumpet that shall be to me a palm and a reward that shall be an unfading crown. Pray for me.

Our knowledge of that life is small
The mortal eye so dim,
But ’tis enough that Christ knows all
And we shall be like him.
Lawrenceville, Ohio. Lydia Hause.

TO SERVE GOD.

What is a servant? Is he one who spends his existence in raptures, in reveries, or in the contemplation of his own emotional life? Is he one who wastes his days in mere sorrow over his master’s frowns, or in mere joy at the thought of his master’s smiles? Is he the steward who leaves his accounts in confusion, the porter who forsakes his watch, or the work­man who sits down in the midst of his unfinished work to indulge in dreamy meditation on his own ecc­stasies, or agonies, or apathies?

Such with some, seems to be the perfect standard of a Christian; but is it the true ideal of a servant? Judged by the laws of common sense, this ideal is a practical, not a sentiment­al thing: it consists in doing, not in feeling: and it is a solemn thought for us all, especially for those who have been taught that the mere experience of happy or sorrowful feeling is the sum of all religion, that none are seen in the courts of heaven but servants—that is, those who are engaged in obedient activity. There as the Lord’s prayer has taught us, the will of God is done. His servants do it perfectly, because they love him perfectly. It is in the very essence of love to labor. It never can be still, never can be useless, never can contain itself, never cease to spend itself for the object to which it is devoted.

—Parish Kalendar.

SHOPE.—Died near Middleton, Dauphin co., Pa., April 13th, 1890, Daniel Sho­pe, of dropsy and consumption. Aged 52 yrs. and 10 months.
The funeral was held at Shopes’ meeting house, April 16th and the remains were interred in the cemetery at the church. The occasion was improved by Bro. Jacob Drubaker and Samuel Brehm from 2 Tim. iv. 6, 7, 8 verses.
Bro. Sho­pe united with the church about 8 years ago and since then he lived a consistent and faithful Christian life. He was a kind husband and father, beloved by all who knew him. He bore his sufferings with Christian fortitude and resignation to the will of God. Bro. Sho­pe leaves a wife and five children and many friends to mourn their loss. J. S. E. Hummelstown, Pa.

PRESTON.—Died in the city of Hamb­urg, March 12th, 1890, Samuel Preston in the 70th year of his age. His remains were interred in the cemetery near the city. Services were held by Rev. Nicodemus and the writer. Bro. Preston was a member in the church for 22 years and much earnest work did he do in the service of his Lord.
J. H. Myers.
The Brethren’s Annual Joint District Council which convened at Abilene in March provided: that since it is requested, all the missions and isolated members of this state be united under a yearly Council to be known as the Kansas Joint Council, subject of course to general council; that a love feast be held at Bethel, May 31st and June 1st; that Bro. Jacob Eshelman and Samuel Zook preach the gospel in certain districts of Missouri, which were specified; that substantial aid be given to many friends in the west, I venture just a few notes.

Numerous protracted meetings were held throughout the county in the course of the past winter with uniformly good results. Many necessities to the church have however, not yet been reported.

The delegates to general conference from this county were chosen by ballot, the result being: from the south side, Elders Jesse Engle and John Mellinger, and from the north side, Elder Samuel Zook and Deacon Samuel Bert. A number of others will attend; some intending to go farther east to visit friends before returning.

Several of our brethren contemplate removing to California in the near future. We certainly think the project should be encouraged. If the Brethren’s doctrine is good for us it is good for others, and run-ridden California surely needs Christian teaching and Christian example more than any other State in the Union. Our plan should be to scatter abroad rather than to centralize our numbers and influence. Small churches always prosper best, and do by far the greatest amount of good per member.

The Brethren’s two Sunday Schools in this county are in a flourishing condition if we may judge by the attendance, enthusiasm and effective instruction. But our heart grieves for full hundred more of the Brethren’s children who have no S. S. privileges—at least not under the influence of the church. Is this right?

The outlook for abundant crops in this state this year is exceedingly flattering. It is to be hoped that favorable conditions may continue.

Our brother, B. Brubaker Jr., has gone to Chicago, where he will engage in the manufacture and sale of plain clothing with Bro. Hadson.

The Spirit of the Lord is at work in this part of the vineyard. Bro. Lighthill is getting the people awakened to a sense of their duty. Our little flock has increased from six to eleven. Last Sabbath, April 20th, our beloved brother, the elder of our little flock, B. F. Hoover, of Mansfield, Ohio, met with us and five were added to our number by baptism. Four of those members were somewhere near sixty years old. One sister stated in her evidence that she wanted to do all of the commands of the Lord.

Brethren we do believe that the Lord is at work in these parts of the vineyard and will heartily invite you that are in the ministry to lend us a helping hand to build up the church in this part of God’s vineyard. You that have plenty laid up of this world’s goods and some to spare, be free with us and come and pay us a visit once and a while, and help Bro. Lighthill to preach and carry on the good work. Bro. Lighthill has so many calls to go to different parts to preach, that we cannot have meeting as often as we would wish and would like to have the brethren come in once and a while and give us a change of diet. The harvest truly is great but the laborers are few. Pray ye that the Lord will send us laborers.

C. M. Peterson.

Spencerville, Ohio.
ed unto the things which were spoken of Paul, and she was baptized and her household. "And it came to pass as they went to prayer, a certain damsel was made to cry out, saying: "These men are the servants of the Most High God, which show unto us the way of salvation."

Unto Paul appeared a vision in the night: A man prayed him come over into Macedonia and help us, introduce to us the apostle's doctrine, preach to us the gospel. A sincere call or prayer through the columns of the Evangelical Visitor should be equivalent in our estimation with that of the prayer in a vision in the apostle's estimation.

This prayer is a visible mark in print, produced in a sympathizing tone, viz: Brethren this little flock needs to be fed with spiritual food. O, do come this way and feed poor starving souls. Come and introduce the Brethren's doctrine. Who will be first to come and help us here in the mission field to build up the cause of Christ? Come, come, come is the cry, and help us.

I am glad for the effort made by our beloved brother, C. M. Peterson for the prosperity of the Christian religion, and for building up the cause of Christ's kingdom in his locality. I believe that much good can be done in that place in winning souls to Christ. It is a good opening there for the brethren to come and introduce the unadulterated doctrine of Christ and the apostles. The people are very generous. They are inviting the brethren to come and preach for them in a very appropriate church building which is offered to us liberally for worship.

I made a short visit on the 14th day of March. I took the train at West Milton, O., at 5 o'clock p. m., arrived in Spencerville at 9 p. m., where brother Peterson met me and conducted me to his home. There his kind and much respected wife had prepared a good supper for us. After supper we were all seated around the warm stove, and we spent the evening in a pleasant conversation with each other in regard to our eternal welfare. That night and next day (on Saturday) it was snowing and very disagreeable to be out doors. In the evening we had a meeting appointment in the school house, one-half mile from brother Peterson's. There is a small branch of that church here. I enjoyed that meeting very much. After preaching I extended liberty for testimonies, and all that were professors took an active part in speaking, singing and prayer. After meeting closed I had a conversation with one of their leading men. He seemed to have respect for our doctrine, faith, and way of worship. He said he enjoyed meetings where earnest Christian people work together in love and harmony, and he wants the brethren to come and preach. The Lord opened the heart of Lydia, a seller of purple, that she attended to the things which were spoken of Paul and she was baptized and her household.

May the brethren be induced to go as Paul went assuredly believing that the Lord has called them for to preach the gospel unto those lonely sheep, and to lead the lambs into green pastures of spiritual food. And may the Lord also open the hearts of some souls in that field of mission that they may attend to the things which may be spoken of the brethren through the Spirit of God, and be baptized after the manner of Lydia, the seller of purple, saying, if ye have judged me to be faithful to the Lord, come unto my house and abide there. May the Lord God create more of a missionary spirit in the hearts of his ambassadors for Christ.

"To wit that God was in Christ reconciling the world unto himself and hath committed unto us the Word or ministry of reconciliation. 2Cor. v, 19."  

Jer. S. Hoke.

West Milton, Ohio.
the ocean and east, a distance of about 60 miles, we spent several weeks in looking over the country and its possibilities where we saw many beautiful homes and groves, and could almost daily lift our eyes to the mountains whose peaks are covered with snow until July and August. Here we visited friends we had known in Kansas, also meeting many whom we had never seen before. Among others were sister Annie Rhodes and her brother Henry (daughter and son of Peter Rhodes of Clarence Center, N. Y.) spending a Sabbath afternoon with them very enjoyable. In the evening we went to the Free Methodist house of worship, where we were permitted to spend the evening in worship, reading a portion of God’s word and speaking from the same, also hearing earnest testimonies for the Master, finding here some zealous laborers in the work of the Lord.

We would have held meetings here one or two evenings more but on account of a protracted meeting not far off, by this people, we thought best not to undertake it. Sister Rhodes thinks there would be work best not to undertake it. Sister Rhodes thinks there would be work

March 9th, we met with them at their meeting house in Covina and listened to an impressive sermon from Job xxxviii, 12. At this place their membership numbers about forty, also having settlements in different parts of the state, and expecting still more from the east.

At Lordsburg we found M. M. Eshelman, formerly Editor of the Brethren at Work at Lanark, Ill., now in Co. with T. J. Nair, formerly of Herington, Kan., publishing the Southern Californian, the first issue being printed while making our visit. From this paper a great deal of good and reliable information can be had, both for spiritual thought and also in the interests of the country.

At Pomona we visited the family of Hiram Diffenderfer, formerly of Lan. Co., Pa., who was glad to have us spend sometime with him. In general we found a courteous, industrious and a church-going people.

East of San Barnerdina we passed through a Mormon settlement, though not many here any more. They are in numbers decreasing, many of them having returned to Utah, when called back by their church authorities about the time of the Mountain Meadow Massacre. At this place we stopped at the Rabel hot Springs, hot water springing from the earth at about 130 degrees. On one of our drives we passed a crumbling mission, built of sun-dried brick, also saw grape vines and trees planted by them.

March 13th, westward home March 16th, having been well during our absence, but found some of the family down with the measles. We can say we enjoyed our visit and associations, also seeing openings where good seed could be sown, and would especially advise brethren taking a similar trip to provide a good supply of copies of the Visitor for distribution of which we could have scattered quite a number more would not our supply have been limited.

Last but not least, we shall have a good word for the A. T. & S. F. R. Co., thanking them for favors shown, care and accommodations given, having done what they could to make the trip short and comfortable and would recommend it to such taking a trip west or south-west.

JACOB N. ENGLE.
NOAH G. HERSHEY.

Praise the Lord for his goodness.
May 15, 1890. **Evangelical Visitor.**

much as hold one in my arms. Oh! how often the thought would arise: what is the Lord keeping me here for? I cannot be of any service to Him while I lie here.

I had such a desire to meet with the children of God, that I might in some way encourage seeking souls, or drop a word that might take root in the sinner's heart. I also felt a great desire to visit the sick and as far as possible to add to their comforts. I had also a very tender pity towards the poor and the needy, and yet I must lie here and spend my days in this way. Then would come the thought, can you doubt the goodness of God? He is too wise to err. It must be for some wise purpose. God seeth not as man seeth. I still thought it might be possible that I would enjoy health to a certain extent yet, but I did not feel that I had anything to do on my part, but to hold still and be patient. I felt willing to lie as long as it should please the Lord to leave me here. And I can truly say, His presence made me happy day by day, and made my bed easy.

I enjoyed the company of God's dear children very much, as well as the little prayer meetings they so frequently had with me. How thankful I was to the good Lord that He did not let them forget me, and also for the blessing of a dear God-fearing companion, who showed such great kindness in administering to my comforts and even for the many little deeds of kindness that my dear children took pleasure in doing for me. And more than this, I was blessed with a dear mother and friends who did not seem to be forgetful of my condition, but lent willing hands in time of need. Verily they will not lose their reward.

I must not dwell too lengthy upon my time of affliction, but will now tell you in a brief way how the Lord performed this miracle of healing upon me. In September, the fall of 1888, the Lord spoke powerfully to me, telling me I would yet be healed. He did not reveal unto me when the healing would take place, but from that time I relied on His promise and waited His time. I felt impressed to write a request for the prayers of God's people generally. I was then in a very weak state of health, and although I attempted it several times, I could not accomplish it. More than a year passed away before I gathered sufficient strength for the task. At this time I made my desires known to the readers of the Visiter, and I have great reason to believe that they were faithful to their duty in directing their prayers heavenward in my behalf. Not knowing when, or how this change would take place, but trusting wholly on God's promise, knowing what He had promised He was sure to fulfill. I had no reason to pray to be restored, but only that my faith fail not. This kept me very much in prayer, but not being able to hear the weight of a book in my hands while lying down, I could not find the manifold comforts I otherwise would have enjoyed, could I have read over and over the wonderful works of God. However, one day being a little perplexed, I took the Sacred book in my hand and asked Him to direct my eyes on a single verse that might confirm me and not leave a doubt, not even the breadth of a spider's thread. I then opened the book and oh! how precious. My eyes were directed on this glorious promise: "If ye abide in me and my words abide in you ye shall ask what ye will and it shall be done unto you." John xv. 7. What could be more lovely? The response came so readily and I enjoyed such a nearness to my God, seeming as it were almost face to face. By this time I began to feel the time of healing near at hand, but was waiting an opportunity to have the brothers and sisters meet with me for prayer. But God's time is not our time, His ways are not our ways, and as he would have it, I retired for the night, on the 31st of March not having the slightest notion of taking hold of His promises soon. I slept well and dreamed I was healed and was about my household duties. In the morning my companion asked me how I felt. I told him as well as usual, and I also told him my dream. Well said he, I prayed for you last night and I think if you try this morning you can walk. Now he certainly had prayed for me daily, but this night he seemed to feel to pray, especially that I might receive strength to make the effort. I did not say I would. I could do nothing of myself. I had to rise first and ask for strength that my faith fail not. He went out to offer up his morning prayer, and I arose alone in my chamber and dressed. There was yet one artificial earthly remedy that I had clung to, as I had never in all my illness been able to sit up without it. This I took off and laid aside never to look to again for support. I then fell on my knees and prayed that the Lord would hold me up by His Almighty arm, while I trembling made the effort to walk out and help myself to water, and I stood on my feet to wash and comb my hair. The family was then at breakfast and oh, what a surprise it was to them, although they did not seem altogether strange to it. The oldest ones seemed thankful and serious, while the younger ones kissed me over and over and said they loved the Lord for making mamma well, as they had never seen her well before. I then made preparations to wash my heavy baby, ten months old. I took him on my knee for the first time, washed and dressed him and felt no harm. I went around more or less for three hours. Oh! how happy I was, not alone for health, but I enjoyed such a nearness to my God. Oh, I thought can I ever doubt His goodness in any way. I then began to feel quite tired and was ready and willing to lie down for a rest and I did so, but could not rest. I seemed to be so overdone by the new exercise.

Then the tempter took the opportunity, when I least expected it. He tried to make me believe I would soon be as low as ever, that I had not faith enough to carry me
through. Now you have tried to show what faith could do, and where are you now. You have only brought a reproach on religion. Oh, how hard I was put to it. I was almost afraid to tell my husband, but I did and he said, oh, you are sinking like Peter. Stretch forth your arms to the Lord and He will help you again. But it seemed as if He had almost hidden His face from me, and I wrestled with the tempter from noon until one o'clock next day, not eating nor drinking anything but spent my time reading, praying and fasting, until I gained the victory, and then the Lord showed His smiling face once more. This was the 2nd of April. On the 3rd, I was well and on my feet considerable. I even went up stairs, the 4th, being good Friday. There was preaching on the 6th, eight miles from here. I had a great desire to go. It had the appearance of rain and the roads were in a very bad condition. It seemed to be a great undertaking, but I was determined to go and tell what the Lord had wrought in me, and I did go. I was very much fatigued with rough roads and all, but I left all to God. Coming home it snowed and blew all the way, but I had no fear and I was better after coming home than I was before I went, and have been gaining every since. I can be on my feet considerable and attend meeting twice a day, not feeling anything more then a little fatigue which passes away on lying down for a short time. Oh, what a wonderful blessing to me and mine, and oh, the wonderful power of God. Lord grant that this single instance of divine healing may be the means of strengthening our faith in God as far and wide as it may become known. I know the Lord intends it to benefit more then me.

I have endeavored to make this article as brief as possible, but fear I have it already too lengthy. I will now in conclusion ask an interest in your prayers, that I may in the future be found faithful in all things. Yet adding, whenever a special prayer is requested let us each and all be faithful, for the prayers of the righteous availeth much, Praise the Lord and glorify His name forever.

Your sister in Christ.

Sarah McFaddart.

Sayner, Ont.

For the Evangelical Visitor.

"SHE HATH DONE WHAT SHE COULD." MARK XIV, 8.

For sometime past, these words have been impressed on our minds. We sometimes feel a desire to work for the Lord, but think there is nothing we can do, seemingly forgetting, that what we cannot do, the Master does not require of us. The woman who brought the box of ointment, and anointed the Saviour, did not do such a great work, in men's eyes at least—there were even some that had indignation within themselves. But Jesus said, "She hath wrought a good work on me," "she hath done what she could." He approved her act because He knew the motive that prompted her.

Dear Christian reader, should not this encourage those of us, who wish to be servants of the Lord, yet feel so insignificant, and perhaps often shrink from work, simply because it looks to us so small a matter? or perhaps fearing lest others might look upon us with scorn, if not with indignation.

When once we are willing to "do what we can," in the service of God, we will not find much time to be idle. During the few days past in reflecting upon the death and sufferings of our Saviour, and His resurrection, I was reminded again of the time when I found an interest in His atoning blood, and I felt as though I should bear testimony for Christ, in this direction, namely: through the Visitor. Thoughts come to me like this: My conversion and experience is so different from others that it would not be edifying, but I am glad to know, that this Saviour has become my Saviour, even if I cannot tell just how it was brought about. I became willing to serve the Lord while young and can truly say, my heart was changed. But for a long time I was assailed with doubts and fears, because I could not feel that Jesus died for me. However, I tried to believe, since Jesus had said to a doubting one, "Blessed are they that have not seen, yet have believed." This was my consolation, and since then I felt no condemnation. I became resigned, and tried to work on in obedience to His Spirit and His word, and finally while attending a love feast, in partaking of the emblem of His broken body and shed blood, I was permitted, both to see and feel that Jesus died for me. Oh, I could see Him on the cross with extended arms, the blood and water streaming from His side, and it seemed to say "for you and all mankind." Oh, I am glad to know that my Redeemer lives! I praise His name, that He has so changed my heart, that I can say, His yoke is easy and His burden light. I wish to serve Him acceptably, because, according to Revelations, we may work, but perhaps it is not acceptable. It was said to the church in Sardis, "for I have not found thy works perfect before God."

Let us strive to be earnest Christians, that we may win this approbation from the Master. "She hath done what she could."

Lizzie G. Lenhart.

For the Evangelical Visitor.

PRAY WITHOUT CEASING. 1 THESS. V, 17.

"Prayer was appointed to convey The blessings God designs to give; Long as they live, must Christian's pray? For only while they pray they live." "The Christian's heart's his pray's indicies, He speaks as prompted from within; The Spirit his petition writes, And Christ receives and gives it in." The apostles say it was necessary to advise his Thessalonian brethren to "pray without ceasing." Of late I have plainly been taught the great importance of praying daily and asking God for the things I need. The children of Israel were told to gather enough manna for one day. See Ex. xvi. Thus we are...
taught to ask daily that our hungry souls may be fed with the “bread of heaven.” In reading the Holy Scriptures, we find that God’s children prayed often. The word pray is used over one hundred times in the Bible. From Genesis to Revelations we can read where men called upon God. In Noah’s time, “men began to call upon the name of the Lord.” Gen. iv, 26. Abraham prayed, Gen. xx, 17, and we find Isaac out in the field at the eventide to meditate or pray. Gen. xxiv, 63. Then is a beautiful time to talk with God, when all nature is hushed to rest. Moses prayed much to God. Solomon prayed, and his prayer was to be an everlasting covenant with the children of God, no matter what would befal them, 1 Kings viii, 22-33. Famine, pestilence, blasting, mildew, locust or if there be caterpillars, if their enemy besiege them in the land of their cities, whatsoever plague, whatsoever sickness there be, etc. Gen. viii, 37. When they called upon God he was to answer them, and if they sinned he was to forgive them, for he says there is no man that sinneth not. In the next chapter we read that the Lord heard his prayer and appeared unto him in a vision the second time as he did at Gibeon, and promised to be with them as long as they were true to him, and will he not hear his own elect today that cry to him? He is the same merciful God. “Daniel had his window open toward Jerusalem and prayed three times a day.” Dan. vi, 10. He was not afraid of the king’s decree. The Psalmist says, evening and morning and at noon will I pray, and cry aloud and he shall hear my voice. Ps. i, 17. We find Jesus out early in the morning praying to his father. At one time he tarried all night on the chilly mount in prayer. Would to God we could be more engaged as our Master was, not only pray night and morning around the family altar (which is very necessary) but have an hour during the day to go in secret prayer to God, and ask him to teach us and lead us in the ways of truth and holiness. There is where we often receive our greatest blessings and strength to overcome all our trials and temptations.

How often have I gone to the Lord in prayer when everything seemed to be against me, and poured out my heart to him, telling him all. Asking him for the things I needed, both of a temporal and spiritual nature and he always helps me when I ask in faith. I find a sweet solace, and can say with the poet,

“But there’s no other season or time can compare,
With the hour of devotion, the season of prayer.”

And when I come low down at the feet of Jesus, I can with an eye of faith almost behold His lovely form, and how patiently He listens to our sad story.

Oh! could we always be engaged as we should, we could enjoy much more of His presence. He is so willing to help “for He was a man of sorrow and acquainted with grief.” Isa. lii, 3. When we seek a quiet secluded spot and enjoy such rich blessings from Him, how long we return to that place again and it becomes the dearest spot on earth to us. The beautiful poem says:

“Long as they live must Christians pray.”

How often we have realized this to be true: when we cease praying we cease to live in this Christian life. Sometimes when our prayers are not answered at once, we are too apt to become discouraged. But Jesus says, “Men ought always to pray, and not to faint.” Luke xxiii, 2.

As the poor widow besought the unjust judge’s door until her request was granted, so we are to continue in prayer. God “heareth the prayer of the humble.” There are many more in the Bible we might refer to, but let this suffice. And while I often fail in doing my duty in this direction, I still feel glad that the Lord has showed me the great importance of prayer. You who know the worth of prayer remember me.

If pains afflict or wrongs oppress,
If cares distract or fears dismay,
If guilt deject or sins distress,
In every case, still watch and pray.”

“Depend on Christ, thou canst not fail;
Make all thy wants and wishes known;
Fear not, his merits must prevail;
Ask, but in faith, it must be done.”

ANNIE M. NEWCOMER.

For the Evangelical Visitor.

THE COMING OF CHRIST.

To believe in the coming of Christ on his second advent into the world or upon this earth is orthodox. And we have right also to believe that wonderful occurrences and changes will be produced at and directly after His coming. These changes will not only be confined to this terrestrial sphere; but there will be alterations in heaven.

Christ shall deliver up the kingdom to God even the Father: when he shall have put down all rule and all authority and power and when all things shall be subordinated unto him (God), then shall the Son himself also be subject unto him that put all things under him that God may be all in all. What position Christ will then occupy I am not able to say but I know he shall be the light of the city of God. And again He said that He would gird himself and serve. Christ’s position now held relative to us is that of an intercessor. He interposes for you and for me. He presents and pleads our cause before God but after the subjugation of all things referred to by Paul, there will be no need for such a factor from the fact that the offer of salvation shall be recalled, hence that position becomes dispensable.

We will now consider the coming of Christ:

1. ITS CERTAINTY. The announcement of His second advent was made by proper authority when he ascended up into heaven. “Behold two men stood by them in white apparel,” which also said, “Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven,

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shall so come in likemanner as you have seen him go into heaven." Acts, i, 10, 11. This declaration is valid and all those that disbelieve it will do so to their own sorrow.

2. The Manner. Christ shall come with the velocity of lightning; Math, xxiv, 27. There will no time be given them to make up their minds right or repentance not even time to think of those things.

"He will come in the clouds of heaven with power and great glory." Math, xxiv, 30.

I am not able to classify these clouds in which the Saviour will come with his myriads of angels but we must believe that they will be adapted to the occasion in color, form and size. We might imagine them to be similar to the black, heavy, thundering nimbus, or the almost transparent and high-soaring cirrus or the soft golden-tinged morning cloud called cumulus and yet our immagination might only lead us to a remote surprise.

3. The Power. "And the powers that are in heaven shall be shaken." Mark xiii, 25. The stars shall fall from heaven but where they will fall to, I cannot tell you. No doubt the laws which govern them now shall be broken, even by God who made them. So also shall the properties of matter of which the sun is composed be so changed as to darken it and according to the present theory the moon would also become dark since she receives her light from the sun.

The powers above referred to by Jesus, may possibly mean the laws of gravity and attraction by which the celestial world is controlled. "The sea and the waves shall roar." Luke xxi, 24. Here we see an unusual condition assumed by the old gray ocean which for centuries long had yielded to her laws; her laws have been changed and she is obedient to them and thus proclaiming the coming of Christ.

The earth shall be set on fire, as well as the heavens and shall pass away with a great noise. It is a terrible sight to see a city on fire; and we read of the great conflagrations of Chicago, Boston etc. but what is that when compared with the consummation by fire which Peter speaks of when the elements shall be melted with fervent heat and the earth burned up. God will do this with perfect ease as Paul says: "As a vesture shall thou fold them up."

4. The Signs. "Let no man deceive you by any means; for that day shall not come except there come a falling away first and that man of sin revealed, the son of perdition who opposeth and exalteth himself above all that is called God or that is worshipped: so that he is as God sitting in the temple of God showing himself that he is God." Thes. ii, 3, 4. Some think that this character is now sitting in Rome but as for myself I cannot make that application. I think that that "wicked" is yet to be revealed. "Many shall say I am Christ." Math, xxiv, 5. We have such pretenders to-day. "And you hear of wars and rumors of wars but the end is not yet." "Then you shall be afflicted and they shall kill you, etc., etc.," Jerusalem must also be destroyed, by Titus. (Please read the destruction of that city.) Some shall say Christ is here and others shall say he is there.

"The sun shall be darkened and the moon shall not give her light, etc." These are the signs of the coming of Christ. Have we seen any of those happenings already? It is our privilege to notice the times.

5. The impossibility of foretelling the day or hour. Jesus don’t know neither do the angels nor man. With all the signs which God has given us we are unable to point out the time of Christ’s coming so definitely. Why that God has so positively withheld this intelligence from us and angels and Jesus, I am not ready to say, however, I might make some suggestions but I don’t feel disposed to speculate on this matter. He will come as unexpectedly as a thief in the night—in an hour when we do not suspect.

I’m quite sure the Christian people know that the time is near at hand and are constantly trying to live consistent lives preparatory to that solemn day.

Our lives are just as uncertain, and as death takes us the judgment will find us. Therefore it is just as important to be ready to die as it is to appear in judgment—the grave is no refiner. It is wicked to say the Lord delayeth his coming: even to become impatient is wrong. We should only attend to that which is assigned us to do, believing that God will perform his promises.

J. R. Zook.

OUR DEAD.

SMITH.—Died near Haldane, Ogle co., March 7th, 1888, Elizabeth Smith, eldest daughter of Abraham and Barbara A. Miller. She was born Sept. 24th, 1854 in Franklin co., Penn. Her parents moved to Illinois in 1866. While attending a meeting at the Coon Creek School house, she was converted and united with the Brethren in the fourteenth year of her age. Feb. 27th, 1876, she married Albert L. Smith of the same church, the covenant being solemnized by Bishop I. Tramp. After spending part of the summer in Iowa they commenced farming near Haldane where they have mostly lived since. The deceased who was a devoted mother and a sister in the church had yielded to her laws during her last illness or relapse which appeared last November in a very severe manner; perhaps more so because she had been ailing since June 1885. She was confined to her bed and forced to lie on her right side because of pain and cough that continued until she ceased to breath. But under all these afflictions she exhibited a great degree of patience and resignation and was vigilant in the cause of her master by exhortation and calling prayer meetings at the house and admonishing those who came in to prepare for heaven and with one purpose to cleave unto the Lord. When asked if she wanted to go she usually replied: "I am willing to go if it is the Lord’s will but it is hard to leave my children without a mother in this wicked world." As the destroyer tightened his iron grasp her prospects of meeting her Saviour seemed to brighten daily, evidencing by her prayers and admonitions for her family and those around, pointing them to Jesus, the great physician. Her last petition was for her own deliverance from this tenement of clay. She said, "Yes take me, dear Jesus, take me this afternoon." Her prayer was being answered near midnight. She retained her mental faculties until the end.

After a meeting by the home brethren, her remains were deposited in the Haldane cemetery Monday afternoon, March 10th, having been accompanied by a long procession and a full church.