
Brethren in Christ Church
For the Evangelical Visitor.

PRIMITIVE CHRISTIANITY.

Happy the souls that first believed,
To Jesus and each other cleaved,
Joined by theunction fromabove
In mystic fellowship of love.

Meek, simple followers of the Lamb,
They lived and spake and thought the same;
They joyfully conspired to raise
In mystic fellowship of love.

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 same.
The ancient Christians indulged
In the interpretation of symbols,
Types, allegories and parables,
This rule is supreme. Assert 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.

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 with a burial is the covering or concealing.

Scattered over all the earth they lie,
Till thou collect them with thine eye.
Draw by the name of thy name,
And charm into a beauteous frame.
For this the pleasing spirit groans
And cries in all thy banished ones.
Greatest of gifts, thy love impart,
And cries in all thy banished ones.

Ah, gather all thy living stones.
The church on earth can never fail;
The gates of hell cannot prevail;
And all in all forever live.

TRINE IMMERSSION.

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 inasmuch 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.

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 1 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 applied the term immersion 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 we thrice dipped."—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."—Chrystal's History of theModes of Baptism. The figure 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 aforesaid 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 the early Fathers understood Paul's 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."—Chrystal's History of the Modes of Baptism. The figure 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.

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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.”—Chrstal’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 Purcell’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 Chrystal, and Trine Immersion by James Quinter, and the various published debates on the subject.

Louisville, Ohio.

W. O. BAKER.

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“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 unspotted 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 enduring to us by its peaceful influence that it is our chiefest joy, thereby manifesting to the world that there is a better and higher 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 can not 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, may you 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 inseperably 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 uproot and make null this principle throughout without seam. For it is the only general revelation of God to man.

Many even who hold to church creeds, or the precept of some man's words may be held superior to God's words. Many seemingly earnest Christians, if asked concerning vital points of the Christian faith, will not hesitate to say that they have no revelation in regard thereto; willing to allow the mind to be babbleized by the excellency of oratory powers, and not once think of going to the well of living waters; a revelation direct from the Head of all things created; a chain reaching from eternity to eternity; lowered to earth, only, that fallen man might be again made heir to immortality—a medium to eternal praise to the Eternal.

The Bible is the only authentic record of the origin, being, and (in the plan of God) the sealed destiny of mankind. Drop the Bible as a factor out of the chain of literary compilations, and what have we? where are we? We are left as an eagle without wings; a sailing vessel without mast or rigging; as a boat without anchor—truly without an anchor for the soul.

Yet many creatures of intelligence allow themselves to be carried about by the cunning craftiness of men, church creeds, or the precept of some righteous (?) man, and console themselves to have a hope of salvation in or by these, and never have a knowledge of the fact that it is written: "Thy word is truth; or, "The words which I speak, they shall be your judge at the great and last day; also Rev. xxii: 18.

There remain however some realities concerning the design of the Bible, and its signification to man. Through the Bible God speaks to man. Through the Bible God makes known, measurably his will and design to man.

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 literally, 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 a mystical signification. 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 Omnibuent'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 trump 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.

For the Evangelical Visitor.

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 por-

trayed 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." Dent. 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 because 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-

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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 defeats his best endeavors and causes man to distrust God 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.

D. HÉISE.

MISCELLANEOUS.

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 it 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,
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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 O, where is that individual whom the Lord desires to take hold of, and successfully manage a department in the Visvron, 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 Visvron 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 Visvron, and all the readers, is the wish of MARCUS MARX.

May 2, 1890.

For the Evangelical Visitor.

WISDOM.

There is difference between wisdom and knowledge. Wisdom is to use knowledge aright. It is the gift of God and must be desired.

May we all have a longing for wisdom “exceeding much, and largeness of heart,” which was also a part of Solomon’s prayer.

Those who make wisdom their early, only choice, gladly give up their worldly pleasures, that they may have this hidden treasure in the heart. The wisdom from above, fills the soul with love.

Solomon, who built the temple, was the son of David. So was the “Son of David.” He, at one time said to his enemies; destroy this temple and in three days I will build it up.

Although Solomon was the wisest man on earth; he was “in all his glory not arrayed like these” who belong to Christ.

“Christ is the wisdom of God, and the power of God.” And through faith in his name, we obtain true wisdom and also power over the enemy.

“Largeness of heart” includes a Savior’s love. It is the reverse of narrowness of heart. It prompts us to put forth efforts to save others.

I am persuaded that many seek in the wrong direction for greatness. How we like to read about the lives of great men and women, and desire to become acquainted with them?

But when we hear of the Savior, how we should, more especially desire intimate acquaintance, he is also willing to manifest Himself to his followers, and His Name is exceedingly great.

EMMA C. LONG.

At first, men have very light ideas of sin; but, when the Holy Spirit begins to deal with them, sin grows to be an intolerable burden, and the more they know sin, the more astounded they are that they ever should have taken any pleasure in it.—Spurgeon.
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 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 resides. 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 he 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 affected 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 fulfil a promise made to attend the council at Carland, Michigan. We arrived at Burton 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 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 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 S. 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. Northrop 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 Brems 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 Green castle, Pa., May 20th 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 dry? O the depth of the riches of wisdom, knowledge and grace in Jesus, of his fulness we have well 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 fullness 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 hireship 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 froward 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 Hauser.

TO SERVE GOD.

What is a servant? 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 ecstacies, 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, service 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 Shoipe, of dropery and consumption. Aged 52 yrs. and 10 months.

The funeral was held at Shoipes' 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 Brems from 2 Tim. iv. 6, 7, 8 verses.

Bro. Shoipe 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.
CHURCH NEWS.

CHAPMAN, KAN., MAY 2, 1890.

Bro. Davidson and readers of the Visitor:—Thinking that an occasional letter from Kansas may be enjoyable to many friends in the east, I venture just a few notes.

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 held in Kansas City, subject of course to general council; that a love feast be held at Bethel, May 31st and June 1st; that an attempt be made to gather in the manufacture and sale of plain clothing with Bro. Hadsell.

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

Occasional letters from other parts of the church would be quite acceptable to many readers of the Visitor in Kansas. Shall we not have the pleasure of reading such?

J. H. E.

For the Evangelical Visitor.

OAK WOOD MISSION FIELD.

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 wish and wish to have the brethren come in once and a while and help us a change of diet. The harvest truly is great but the laborers are few. Pray that the Lord will send us laborers.

Spencerville, Ohio.

C. M. Peterson.

For the Evangelical Visitor.

O, DO COME THIS WAY.

A call for help.—To the brethren and co-laborers with me in the ministry of the gospel. The sincere desire for help and spiritual nourishment is exclaimed by the interjection of the church. Is this the desire for help and spiritual nourishment? Pray ye that the Lord 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 that the Lord will send us laborers.

Spencerville, Allen Co., Ohio, our beloved brother, C. M. Peterson, who is a lonely and isolated member in the church, his heart aching call is, “O, do come this way and feed poor starving souls. I am here alone and want company. Come here and introduce the Brethren’s doctrine. Come and help us.” Paul with others being recommended by the brethren unto the grace of God, went out on a mission, confirming the churches. And as they went through the cities they delivered them the decrees for to keep them that were ordained of the apostles and elders, and so were the churches established in the faith and increased in number daily.

While the apostles were earnestly engaged in following the teachings and guidance of the Spirit with a willing mind, and to labor for the salvation of souls, a vision appeared to Paul in the night: There stood a man of Macedonia and prayed, saying, come over into Macedonia and help us, and after he had seen the vision immediately they endeavored to go assuredly gathering that the Lord had called them for to preach the gospel unto them.

Now when Paul, as an ambassador for Christ, preached to those people, the Lord opened the heart of a certain Lydia, that she attend—
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 Brethren's doctrine and all that were professors took an active part in speaking, singing and prayer.

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 were spoken of Paul and she was baptized and her household.

For the satisfaction of such who might be interested in our recent trip to southern California, we give a sketch of the same as follows, for insertion in the Visitor, however, submitting the same to the discretion of the editor.

We left our homes and families on Thursday evening, Feb. 20th. On our way out we stopped off at Glorieta, New Mexico, where a number of families of the Russian brethren from Marion and McPherson counties, Kan., expect to colonize this spring, the greater part of them expecting to take up homesteads. Here we spent part of a day in looking over their selection. They are inviting the brethren to come and preach. The Lord has called them for to preach and lead 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, that she attended to the things which were spoken of Paul and she was baptized and her household.

"To wit that God was in Christ reconciling the world unto himself and hath committed unto us the Word of ministry of reconciliation. 2 Cor. 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 enjoyably. 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 for the brethren, as she is sometimes asked by such who seem to be anxious inquirers after the truth, with regard to the doctrines as taught by the Brethren. We here say, we believe the sister to be one well established and doing good work here for the Master, finding here some zealous laborers in the work of the Lord.

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 Bernardino 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 Rachel 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, we started homeward, reaching home March 16th, having been well during our absence, but found some of the family down with 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 Vissrout 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.

place, but from that time I relined 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 Visitor, 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 bear the weight of a book in my hands while lying down, I could not find the manifolds 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 newell 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 McFADDEN.

SAYYER, ON.

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 Visisor. 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 his pray's oslites,
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 befall them. 1 Kings viii, 22-23. 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. lv, 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. There 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. lxi, 3. When we seek a quiet secluded spot and enjoy such rich blessings from Him, how we long to 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 shown me the great importance of prayer. You who know the worth of prayer remember me.

“Eleven years ago I was untreated for the nausea of pregnancy. When I was told that the nausea would naturally stop after the 28th week, I was advised by some women to stop taking the anti-nausea medication. I did, and the nausea persisted until the 38th week. I felt extremely fatigued, which made it difficult to carry on.</no-xml-output>
shall so come in liken 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 things right, nor 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.

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., Ills., March 7th, 1888, Elizabeth Smith, oldest daughter of Abraham and Barbara A. Miller. She was born Sept. 24th, 1854 in Franklin co., Penn. Her parents moved to Illinois in 1865. While attending a meeting at the Oen 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. Trump. 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 was much respected and highly prized by the neighbors and others who seemed very solicitous of her welfare during her last illness or relapse which appeared last November in a very severe manner; perhaps more so because she had been ailing since July 1885. She was confined to her bed and forced to lie on her right side because of pains and cough that continued until she ceased to breathe. 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 well 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 prayers being unavailing 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.