Evangelical Visitor- September 1, 1891. Vol. IV. No. 17.

Henry Davidson

Follow this and additional works at: https://mosaic.messiah.edu/evanvisitor

Part of the History of Religion Commons, and the Religion Commons

Permanent URL: https://mosaic.messiah.edu/evanvisitor/64

Recommended Citation
https://mosaic.messiah.edu/evanvisitor/64

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

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.

www.Messiah.edu
SHUT IN.

"I watch and am as a sparrow alone up
on the housetop." Psalm cxi, 7.
"And yet I am not alone, because the
Father is with me." John xvi, 32.

Shut in, shut in from the ceaseless din
Of the restless world and its want and sin;
Shut in from its turmoil, care and strife;
And all the wearisome round of life.
Shut in with tears that are spent in vain,
With the dull companionship of pain;
Shut in with the changeless days and hours,
And the bitter knowledge of failing powers.
Shut in with dreams of days gone by.
With buried hopes that were born to die;
Shut in with the hopes that have lost
their zest.

And leave but a looking after rest.
Shut in with a throng of angels sweet,
Patience and Grace all pain to meet,
With Faith that can suffer and stand and wait,
And lean on the promises strong and great!

Shut in with Christ! Oh, wonderful thought!
Shut in with the peace his sufferings brought;
Shut in with the love that wields the rod;
Oh, company blest! shut in with God!

TEACHING THE ALL THINGS.

Teach them to observe all things whatsoever
I have commanded you.

I have often thought that we as
a church, while emphasizing the
leading or fundamental part of the
all things, and insisting on their
regular observance are so silent on
many points that need emphasizing
and observing in order to make a
harmonious whole. While we started
out with the general term church
in this indictment, we intend to fix
the blame more particularly on the
teachers (ministers and elders) and
that will give the writer his share
as well as others. In the commission
we find two distinct teachings; the
first in order to bring people to
Christ, the second for their instruc-
tion as his followers or disciples;
these teachings are divided by a
specific, initiatory act (baptism,)
which if prefaced by the proper
conditions, changes our position so
that the observance of the "all
things" apply to our case.

It is evident from Scripture that
God has intended man to be the
distributive channel to convey to
their fellow men what is the will of
God in Christ Jesus concerning
them.

Christ says to the apostles: "go
teach." Paul says to Timothy:
"the same commit thou to faithful
men who shall be able to teach
others." Again, "how shall they
hear without a preacher?" Again,
"it has pleased God by the foolish-
ness of preaching to save them
which believe." "The Word sown
in the power of the Spirit becomes
grafted in the hearts of men and
if obeyed (love being the motive
power) brings forth in their hearts
and lives the peaceable fruits of
righteousness." Paul says: "so we
preached and so ye believed." It
is the same today. Like priest,
like people, though an old saying is
true as ever. People follow their
teachers (with a few exceptions)
like bees follow their queen or as
sheep the one that wears the bell.

How imperatively needful then
for us to faithfully do our duty not
only in the great things but in
teaching the all things, that we may
be clear of the blood of all men.

We notice now a few points that
might be preached on more than
they generally are and with much
profit especially to the young
members. Non-resistance in its military
aspect as it applies to litigation and
also with our neighbors when differ-
ences arise; the Golden Rule; non-
swearing are the force and truth
there should be in a Christian's yes
or no; using hospitality without
grudging; entertaining strangers;
distributing to the necessity of
saints; of the duty of the commun-
icating to those that teach that
their work be not hindered by tem-
poral cares and anxieties; of the
evils of coyetousness: driving tight
bargains; bantering and dickering,
and a host of other things that dry
and fry all the spirituality out of
the modern church member and
cause the unconverted to say: what
do they more than others? Now,
my dear fellow-watchman, if you
have emphasized the foregoing
points (and many more not named)
these suggestions and remarks will
not disturb your peace of mind; for
myself I plead guilty. I find while
it is our duty to call sinners to re-
pentance, to show God's love and
the danger of delay, it is equally
needful to instruct the believer in
all the counsel of God. We may
dig and plant a garden all right but
if we don't tend it, the labor is all
lost, but if in earnest, humble zeal
we both plant and water, God will
give abundant increase.

And duly shall appear
In verdure, beauty, strength,
The tender blade, the stock, the ear;
And the full corn at length.

Thou cannot fail in vain,
Cold, heat, and moist and dry,
Shall foster and mature the grain,
For garners in the sky.

F. ELLIOTT.

Behind the snow loaf in the mil
wheel; behind the mill the whe
field; on the wheat-field falls the sun
light; above the sun is God.—J. R.
Russell.
"AND DID NOT HE MAKE ONE?"
MAL. II, 13.

The Pharisees availed themselves of an opportunity to raise the question, "Is it lawful for a man to put away his wife for every cause?" Matt. xix, 3. This question was propounded not only to tempt Christ, but with a view also of compromising his pure and lofty teachings, as already expressed in his Sermon on the Mount, Matt. v, 32, with a mere human custom which was then, as in our days, sapping the foundation of the original institution of God. The Pharisaical laws of divorce were shamefully loosened upon very trivial causes. Yet could, in their estimation, be dissolved by a mere human custom which was then, as in our days, sapping the foundation of the original institution of God. The Pharisaical laws of divorce were shamefully loosened upon very trivial causes. Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion and the wife of thy covenant. Mal. ii, 14.

Rising high above all this festered hypocrisy of the Jews, the law of the New Kingdom sounded out, clear and decisive. "It has been said by Moses", continued Jesus, "whosoever shall put away his wife, let him give her a writing of divorce." "But I say unto you that whosoever shall put away his wife, except for fornication, causes her to be the occasion of adultery if she marry again, for she is still a wife; and whosoever marries her when put away, thus commits adultery." (Geikie.) It is evident from our Lord's reply that there is but one crime that will justify the dissolution of the marriage contract. It is clear also that the civil law is at variance with the divine law. "What therefore God hath joined together let not man put asunder." A divorce based upon desertion, cruelty, or a lack of maintenance, does not dissolve the marriage covenant and the parties separated on such grounds do, in the event of a remarriage become guilty of polygamy.

The apostle Paul in 1 Cor. vii, 10, 11, refers to the inviolability of the marriage bond and under authority of the Lord says, "let not the husband put away his wife and let not the wife depart from her husband." But if, under trying circumstances a separation should take place between the believing and unbelieving, the "brother or sister is not under bondage in such cases:" nevertheless they are bound under the alternative to remain unmarried or be reconciled. Finally in the case of fornication, the marriage covenant being fundamentally dissolved, it lies in the power of the party wronged, to resort to a legal tribunal for a formal dissolution by divorce, and if qualified, eligible to the church of Christ. S. E. GRABILL.

"ENTIRE AND INSTANTANEOUS SANCTIFICATION AND A SECOND WORK." A REVIEW.

When I took up the Herald of Truth for July 1st, my attention was at once arrested by the article with the above title written by Bro. David Burkholder, of Nappanee. Long before I had finished reading it I felt it my duty to review, through the Herald, some of the thoughts presented. 1. Because I feel sure that Bro. Burkholder has not clearly stated Bible teachings on this subject in some particulars; 2. because his article may mislead the unlearned instead of teaching them the truth; 3. because I think he was somewhat unkind in his references to those who differ with him. This review should have appeared in the number of the paper immediately following, but the press of work would not permit this. It is not for the purpose of criticising Bro. Burkholder that his review is written. This could be better done in private if it were necessary. But it is for the sake of the readers, who may profit by looking at this subject according to a different course of reasoning.

Sanctify means to "make sacred or holy;" "to make holy or free from sin." Sanctification means "the act of sanctifying or making holy."—Webster. These are the commonly accepted definitions of these terms. Bro. Burkholder or the printer has made his article say, "And man is more or less holy as his heart is more or less sanctified or purified from evil dispositions." This is given as part of Webster's definition. I do not find this correct. What he says with regard to the Bible being a "guide to holiness," etc., with very many other truths the article contains, I very much appreciate. But let us examine some of his positions and expressions, and see if he has not somewhat confused sanctification with perfection. I confess at once that I am inadequate to the task of presenting the matter clearly. But by calling attention to some of the thoughts in this article the readers may succeed in unraveling at least some ideas to their benefit.

Entire Sanctification. Bro. Burkholder after giving the definition of "holy," says, "Therefore we take it for granted that man when he is born of God, is 'holy,' and as he grows in grace he becomes 'more holy' in proportion to the measure of the Spirit that he receives into his heart from God; but he cannot become perfectly holy or entirely sanctified in this life." Notice now one clause in this sentence—man when he is born of God is holy. This must be true. No unholy thing can be born of a holy God. Then to speak of an unholy, unsanctified child of God is a thing too unreasonable to attempt to reconcile with God's truth. All the scripture that might here be produced to show that man is not yet what God would have him become, do not show that man is not sanctified at this point of his experience. They simply show that man is not perfect in a certain sense. Let the reader here fix in his mind that there is a difference between sanctification and perfection. Bro. Burkholder is right in this part of his proposition. Notice now an-
other clause. He becomes "more holy" in proportion to the measure of the Spirit that he receives. Is this true? No; yes. It depends on what is meant by "holy" and "growing more holy." Holy means "free from sin." Free is entirely free, not partly free, or partly holy, but entirely holy, sanctified. The state that one has come into at his justification, his regeneration, his adoption is a sanctified state, and is what it is and cannot become more so. In this sense—no. But is there not a sanctification of the life, a holiness of the individual, to be attained, as one grows in grace, not by growing in grace, that was not given at once along with the justified state? In this sense—yes. Notice now the last clause of this sentence. But he cannot become perfectly holy or entirely sanctified in this life. Is this true? Most certainly it is not. Just here is where Bro. Burkholder's article has a confusion of holiness with perfection. There are such a multitude of scriptures showing that it is the will of God that man becomes holy, not half holy or partly sanctified, that I will not occupy space here by referring to them. Read your Bible almost anywhere and you meet with them. But there are so many texts showing that man is not absolutely perfect that we are obliged to understand man's perfection in a limited sense. Christ says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. v. 48. But he also says, "There is none good but one, that is, God." Mark x. 18. The apostle Paul says, "For we know in part, and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away." 1 Cor. xiii. 9, 10. "Not as though I had already attained, either were already perfect, but I follow after," etc. Phil. iii. 12. When one is "born again" he is a perfect child of God, but needs to come "unto a perfect man, unto the measure of the stature of the fullness of Christ," Eph. iv. 13. Perfection is given us; we do not work ourselves or grow ourselves into it; then we may grow in it. The child just born into God's kingdom is a holy child—perfectly holy. Its thoughts, feelings, desires, its knowledge, and the light that it has, constitute this child. If these are unsanctified, one is not born of God. But if he is born of God and is perfectly holy in these, he may attain to more light, and continue to grow in his holy life, into it.

**Instantaneous Sanctification.** The great number of texts and arguments presented by Bro. Burkholder to show that sanctification is not instantaneous go wide of the mark. He proves conclusively that the Word does teach sanctification. "The very God of peace sanctify you wholly," etc., (1 Thess. v. 23,) and that there is growth in grace (1 John ii), but this does nothing to prove that sanctification is not as instantaneous as conversion and adoption. Man in his natural condition, is walking away from God a stranger to him, unholy. He sees his sinful condition, he repents, and at a certain instant he with his whole heart accepts Christ as his Savior. At that instant there is a conversion, his name is written in the Book of Life and he is adopted into God's family, he is justified. Was he not also instantly sanctified? The scriptures show nothing to the contrary. But was this making holy, according to all the light the individual possessed, all there is of sanctification? Certainly not. As there is growth in grace there is enlightening of the understanding. As light increases there must be sanctification according to that light. If there is not, there will come a falling from grace. As the converted, sanctified man walks in the light he understands more fully God's word, the purity of God himself, the weakness of the flesh, and his powerlessness to accomplish in the body all the good that the sanctified soul desires; thus he becomes conscious of the need of a higher work of grace that he may have more power of the Holy Spirit. What remains for him but to come to God for sanctification according to the new light that he has received? Why may he not receive a special blessing, and that instantaneously that will flood his soul with the sanctifying power of the Holy Ghost? Many have received these special blessings so manifestly that they know they are from God.

**A Second Work.** Just here is where some claim that a second work of grace comes in. There is not a solitary text of scripture to show that these special blessings are a second work of grace accomplishing sanctification for a soul that may have been justified years before. There is beyond a doubt sanctifying power in these special blessings, but where is the authority to call them a second work of grace? If one becomes still further enlightened, and comes to God again with special fervency and receives again a special blessing, is it a third work? And if it be repeated, as it has for many, is it a fourth work? What is the result of a special blessing in answer to fervent prayer and faithful, expectant looking to God? Certainly not what many delude themselves into believing through the excited feelings they work themselves into in such times of seeking and prayer. There are still weaknesses of the flesh, want of understanding, imperfect knowledge, a lack of power to obey all convictions, groanings, fears, sorrows, sufferings, temptations, and sins to be repented of. But the "old man" is crucified, and sin can no longer reign in these mortal bodies. We can say, "Thanks be to God that giveth us the victory." Our experience will be glorious. Gal. ii. 20.

That many who seek sanctification as a second work of grace excite their feelings instead of humbling their souls is no doubt true. They cannot "think soberly" when Bro. Burkholder says. But let me ask you, brother, were you not just a little uncharitable when you compared such to one "wallowing in
I felt for sometime to write a few words for the Visitor, on this subject, but still felt my imperfection so much. But I can say that I can have it much better if I can bear humble and obedient in all things, and I believe only then we can enjoy the blessings of God freely. We read in the Bible where the children of Israel humbled themselves that God was always willing to help them. Oh dear brethren and sisters let us be humble, let us keep at the feet of Jesus, let us ever remember how meek and lowly our blessed Savior was and if we want to follow him, should we not be like him? I do not believe it is all in our dress, but in all things. Oh if we only could at all times think how much our blessed Savior suffered to save us from our sins. Think of him in Gethsemane, how he agonized for us, and we will not have any room for pride.

This last spring at the love feast and communion I was thinking how the Savior suffered so wonderful for us, and I then thought I would try and never grieve him with pride again, but we are weak and apt to turn aside from the narrow path if we are not on our guard. I have often stepped aside from the narrow way, but it is still my wish and desire to try and come closer to God. When I first set out to serve the Lord my pride became so sinful to me, and how willing I was to put it away, and I did not want anything that was pleasing to the eye. Oh that I could have kept that way, but must say since that time I had to fight against pride. At one time I thought I would like to have my hair combed up a little nice, but something seemed to say to me, obedience is better than sacrifice.

Dear brethren and sisters let us obey small things when the Lord shows us anything to do or not to do, and then we can have it good. I wish the blessings of God on all the children of God. Pray for me.

Your unworthy sister,

Rebecca S. Wilson.

By the help of God, I will try to write a few lines for the welcome Visitor once more. For some time past I felt impressed to do so but instead of obeying at once, have put it off for a more convenient season. But that time never comes. The cares of this life often keep us from doing our duty and also rob us of many blessings. Many times while lying upon a bed of affliction I am there reminded of my duty that I owe to my kind Preserver and the vows and promises I have made to Him. How often I am grieved when I think how much of my time has run to waste, and how little I have done for the Master, and O, how much He has done for me! more than tongue can tell. How tenderly He watches over us and cares for us when we cannot care for ourselves. How glad I am that we have such a dear friend who has said, “I will never leave thee, nor forsake thee;” no matter what our circumstances in life may be, there is a promise for every condition. If our lot in life is not what we would desire it to be, why should we be discouraged? God knows what is best for us.

He knows how to draw us nearer to himself, and to wean our hearts from the things of earth. We have so much to encourage us. So many precious promises, Why do we not step out on the promises of God? They are for us if we are the children of God. How short our stay here. Then why murmur at our lot, “for yet a little while and be that cometh will come and will not tarry.” Furtheron weread, that “the last shall be first, and the first last.” He wants us to press forward and “labor while it is yet called to-day, for the night of death cometh when no man can work.” I am so thankful for the trust that I can have in my God in the time of sorrow, affliction, distress, or want; and to God be all
the honor, Of Him I received it; it is such a blessed peace to enjoy that I often wish that more could receive it. Why not trust God at all times? He is so willing to help us if we will only look up like a David of old, "to the hills from whence cometh our help."

He says, "my help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel will neither slumber nor sleep." Ps. cxxi, 1-4. The title of this beautiful Psalm is, "the great safety of the godly who put their trust in God's protection." Blessed be God for this beautiful lesson.

I am glad the Visions is continued. May God's spirit lead our thoughts and guide our pens when we write that much good may be done to the honor and glory of God. My prayer is that I may do more for it in the future, for I do feel that I have been too negligent, and we read in God's word that "curse be on him that doeth the work of the Lord deceitfully"(or negligently). These are God's own words. Then why should we not be up and doing. Much is to be done, many sheaves are yet lying ungathered, wasting upon the plains while we sit at ease in Zion. O may God help us to be more zealous for the cause. We all have a mission in this world. No one can do our work for us, for each one must stand before God and render an account of their stewardship here.

I often long for a quiet, secluded spot in the country where I could go at the eventide like an Isaac of old to meditate and write. In the city it is just the reverse and the mind seems divided. While this is true we are still glad to know that God meets his people anywhere. Dear readers, you who are blessed and have passed through many trials since I am on this good old way which is now about thirty-eight years.

I was raised among the people called Friends, but when I moved to Bro. Andrew Miller's at the foot of the Alleghany Mountains in Bedford Co., Pa., I found he professed a different religion to what I did, and I began to fear my belief would not stand the test. I was soon willing to give mine for the one taught and practiced by the Brethren. Bro. C. Stoner of Polo, Ill., said much about the old way and to which I can say Amen, though the brother left out one custom now used that the Brethren did not use. The scripture says, "call no man Master (Mister) on earth for one is your Master in heaven." I have read much in the Pilgrim's Progress and I still wondered whether so good a brother as John Bunyan would go to rest and I believe if I am faithful to the end, I shall meet her one of another?"

Now dear brethren, we can't be too careful! When the Master speaks let us give heed. It is said when the lion roars all the beasts of the forest keep quiet; there is fear as he is the king of beasts, so when Jehovah speaks let us take heed. I was acquainted with quite a number of those old brethren that Bro. Stoner referred to in Blair and Bedford Co's, Pa., and I must say, oh the fiery zeal they manifested in the service of God. How they traveled over those countries and through Somerset and Westmoreland and other counties on horse-back to preach the everlasting Gospel to a fallen creation. But where are they today? All gone; I believe they are reaping a good reward.

I heard it said of old Bro. Berg, who died in the summer of 1853, that at night he was heard to sing, it was supposed in his sleep, these words found in Songs of Solomon, vii, 11-12, For lo the winter is past, the rain is over and gone. The flowers appear on the earth, the time of the singing of birds is come and the voice of the turtle is heard in our land. Such was the zeal and devotion of these old veterans of the cross that they were so much taken up in the service of God that even their hours of sleep were occupied with songs of praise to God.

But I am perhaps making this article longer than I should. I would only say I do not expect to be with you long. I feel my days are drawing to a close. My companion is gone, she was so unexpectedly and so suddenly taken away in the spring, (May 3) but I can truly say I have good hopes that she has gone to rest and I believe if I am faithful to the end, I shall meet her again in a better world. I would say, dear brethren and sisters let us try to live a little closer to God. We will not regret it. We have not long to be here but we soon shall change time for eternity. If we are prepared to die, we shall always be happy.

Yes we shall be where the wicked cease from troubling and where the weary are at rest. Thus I bid my reader farewell. Pray for me.

"My heavenly home is bright and fair, No pain or death can enter there; Its glittering towers the sun outshines; That heavenly mansion shall be mine: I'm going home, I'm going home To die no more."

LEVI LAMBORN.

New Enterprise, Pa.
ed by the Apostle Peter in his Epistle to those who were "begotten again unto a lively hope, by the resurrection of Jesus Christ from the dead?" No, nothing can be told man more precious than to have the care of God over him. And this unspeakable protection of God is enjoyed by us just in proportion as we shall cast our care upon Him, and is equally so free unto us, as to those to whom the apostle did write his letter unto; if so be that we allow ourselves to be guided by the unwerring council of God, and casting not part but all our care upon him.

O! what a comfort and consolation thus unto us,—poor, feeble, unworthy beings in ourselves—surrounded by afflictions, difficulties, and trials, tossed about, as we often are with the "swelling tide of woes," yes, and "tried by the fiery darts of wicked," that we may shield ourselves under the protecting care of God, in full confidence that he will take care of us; and that he will cause "all things to work together for good to those that love God."

Are we dear readers of the Visrton "among or of them that love God"? I trust a large number of us are, his love and care changeth never. We may sometimes feel in ourselves as if forsaken and neglected by God; but let us hear what the Holy Spirit saith, "Zion said, the Lord hath forsaken me, and my Lord hath forgotten me; can a woman forget her suckling child, that she should not have compassion on the son of her womb—yea they may forget, yet will I not forget thee."

Abraham's faith is set forth before us, as an example. Abraham staggered not at the promise of God—through unbelief; he was fully persuaded that what God had promised, he was able also to perform, hence his faith was imputed to Abraham for righteousness. It was not written for his sake alone, that it was imputed to him, but for us also it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead, who was delivered for our offenses, and was raised again for our justification."

Praise the Lord for His care, His love and goodness to us. Amen.

A. B.

Sayner, Ont.

Dear Editor and publisher of the Visrton, as you have hinted different times for correspondents to write freely for the pages of the Visrton, you will excuse my attempts to write. I am more encouraged to write as you always yet gave room to my pieces, I always left to your own judgment to do as you pleased.

July 8th.

A LETTER.

Dear Friends:—I feel it a duty as well as a desire to write a few lines for the Visrton. I ask the Lord to direct my pen and give me much thoughts as will be interesting to all that read it. As I am away from home and our church, I often feel lonely and forgotten amongst so many strangers and fashionable people, and though I go to Baptist Church every Sabbath, still feel like a lost sheep. I hope the Brethren at home will not forget to pray for me, a weak one; I certainly need your prayers to keep me on the narrow road and to resist temptations, that I may not be so ready to find fault with others. Let us be careful to watch ourselves. I must testify. I am not so willing to confess my Saviour before the world as I should be. It seems the adversary keeps me back as long as he can and makes me so ready to help along with my worldly friends. My daily prayer is to become more obedient to my Master and live more in peace and unity with each other that we might practice more we preach. It makes me feel very bad and discouraged when I see Christian professors not in unity with their neighbors and friends. I see too much of it. I don't care who it is; it is not becoming for a Christian. The world sees it and laughs at such, when we are told of a fault, let us not get hasty and cross and never forget it, and be casting it up from time to time. I have often been told of different things I had done or said and I did not feel like holding a grudge against that friend but felt rejoiced and like thanking them. I could not feel as if I never wanted to speak another word with them.
like some but went in secret prayer, asked the Lord to give me light that I might live in peace with all my friends. O I often wished my unconverted associates would not live so careless, but I would not ask them to follow my footsteps, only go to Christ. He is pleading for you. Why will you not come? Are you waiting for others? perhaps they will never get ready. Then I would say, do not wait on others as I did. They can not help you, come now, do not wait for a more convenient time. That time will never come; procrastinate no longer; now is the time; tomorrow may be too late; some may be lost forever and no one to blame but ourselves. O sinner! wherever you are, Jesus invites you now. Come, come today; turn not away. He wants us all, not one should be lost.

When I hear of near and dear friends that have gone, the thought arises, where are they gone? are they gone to a better home? or where?

O dear friends let us live in sweet communion with each other and to do what the Lord commands us to do. When we are done here in this troublesome world, so we can all go hand in hand to that happy home. But we must first live in peace and unity here. Christian friends pray for me. Sister E.

For the Evangelical Visitor.

LOVE.

Dear Brothers and sisters in Christ: As I was reading the Saviour's teachings this pleasant Sabbath, my mind was especially called to the blessed word love. I felt impressed to write a few lines as I have not the privilege of going to our meetings. I often go to other meetings but it does not satisfy our longing for plain Gospel preaching. It is such a comfort to read the Visbron. It brings my mind back to the time when we could all meet together and mingle our voices in praises to the Lord and talk of his love and mercy. It seems to me I cannot praise him enough for what he has done for me. It is so pleasant to know and feel that he is with us all the time and ever ready to comfort and sustain us if we put our whole trust in him. It seems to me I want my heart to be always full of the Saviour's love. He says: "Love one another. He that loveth another hath but fulfilled the law." Thou shalt love thy neighbor as thyself. "Love worketh no ill." Romans xiii, 8, 9.

10. "Love your enemies" Matt. v, and in Math. x, he says "He that loveth father and mother more than me is not worthy of me."

How careful we ought to be and not allow our love to rest more on things of this life than on the Saviour who has done so much for us. I know myself that love and reverence for my father and mother kept me from uniting with the church that I could have the privilege of obeying the commands that they deemed unnecessary, such as feet-washing and wearing the covering. I often have to ask for his sustaining grace and ask as the poet:

Prepare me, gracious God,
To stand before thy face:
Thy spirit must the work perform,
For it is all of Grace.

I ask an interest in all your prayers that I and we may stand firm upon the solid rock, Christ Jesus, and not to be tossed about by every wind of doctrine. A weak sister, M. A. Shook.

PIONEER, IOWA.

THE SEED OF GRACE.

If the seed of sin comes by our following the motions thereof, to have such complete power over us, why may not the seed of grace, if we return thereunto and become followers thereof, have as much power over us.

Undoubtedly John, the apostle, who had traveled from death unto life, and was an eye-witness of things as they were in the beginning, felt in himself such a power when he said "Whosoever is born of God doth not commit sin, for his seed remains in him and he cannot sin." And many living witnesses may be found at this day, who can say from a sensible experience, that where this righteous seed is risen and comes to have dominion, it is so powerful and restraining, that they cannot be unjust in their dealings, nor unfaithful in their promises; they cannot be intemperate, wasting the good creatures that God hath given for our nourishment, by excessive eating and drinking; they cannot oppress the poor, the widow and the fatherless, nor take by violence that which they have no right unto. The small seed in them is become the tallest of herbs, and hath as much power over them, as sin hath over such who dwell therein.—Sel.

THE HEROIC MOTHER.

We see a household brought up well; a mother who took alone the burden of life when her husband laid it down, without much property, out of her penury, by her planning and industry night and day, by her fulness of love, by her fidelity, bring up her children; and life has six men, all of whom are like pillars in the temple of God.

Oh, do not read to me of the campaigns of Caesar; tell me nothing about Napoleon's wonderful exploits; I tell you that as God and angels look down upon the silent history of that woman's administration, and upon those men-building processes which went on in her heart and mind through a score of years, nothing external, no outward development of kingdoms, no empire building, can compare with what she has done.

Nothing can compare in beauty and wonder, and admirableness, and divinity itself, to the silent work in obscure dwellings of faithful women bringing their children to honor and virtue and piety.

I tell you the inside is larger than the outside; for the loom is more than the fabric; the thinker more than the thought; the builder more than the building.—H. W. Beecher.
EVANGELICAL VISITOR.


Published in the interest of the Church of the Brethren in Christ commonly called in the United States “River Brethren” and in Canada, “Funk’s” for their exposition of true practical piety among all classes.

SUBSCRIPTION, per year, $1.00; six months, 50 c.

EDITED AND PUBLISHED BY

H. DAVIDSON, Abilene, Kansas.

To whom all communications and letters of business are to be addressed.

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

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

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

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

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

If you desire to know when your subscription expires, look on the printed tag, on which your name and address is, and that will state to what date payment is made. For instance, April 8th means that the subscription has been paid up to that date. If you find any error in the date, please notify us and we will make the correction.

To those who do not wish to take the Visitor longer we would say, when you write us to discontinue the Visitor, please send us also the balance of your subscription up to the date at which you wish to have it discontinued, and it will receive our prompt attention.

Send Money by Post Office Money Order, Registered Letter, or Bank Draft to Henry Davidson, Abilene, Kansas.

Abilene, Kansas, Sep. 1, 1891.

TEMPERANCE.

Young man, where did you get your first taste for strong drink? Did you get it in company with the other boys when you first were invited into the saloon just to taste a little beer or a little sweetened whiskey from your especial friend, the Saloon Keeper?

Or did you get it at home where your father and mother had made a little cherry or grape wine for sick people, you know, just to have it handy? Or did you get that taste for whisky from that cider that was rolled into the cellar for vinegar but was all drunk before it became fit for vinegar?

In either case it was a terrible experiment which may prove fatal to your earthly hopes and may finally destroy both soul and body. “Look not upon wine when it is red.” O the heart aches caused by thoughtlessness and indifference of those who provide and keep intoxicants in their houses where children may have access to it and learn to like it. May the Lord keep the youth, yes and the aged, too, from the terrible consequence of indulging in this dangerous beverage.

CHURCH NEWS.

A custom we commend to our Brethren every where is so carefully observed by our Brethren of Canada and New York, and that is at an early day they make their arrangements for their love feasts and in a condensed form those appointments are sent us for publication in the Visitor that all who want can arrange to be present at some one of the love feasts. To attend these means of grace is as much a duty as to attend any other service in the church. Very often people from a distance would like to attend these services but from some cause the arrangements for them are neglected and probably if made no notice is sent us until near the time of the feast and then if the notice is sent at all it is too late to publish it long enough before the time for any real benefit to those who would even like to attend. The consequence is a small attendance and much disappointment. Love feasts are the special occasions of the church and if others see that we are interested in them, there will undoubtedly be a better attendance and more good will result. Then too another item of interest that should not be overlooked is a brief notice of the result of these meetings. We do not think these accounts should be in that stereotyped style that so often is the case, but meetings and the interests in meetings should be given as though we felt the interest. If there is any special circumstance connected with it that is especially interesting let us make a note of that, if the attendance is large, if the experiences are especially warm, if the behaviour is good, if the preaching is with more than ordinary power, if sinners are awakened or converted, if any unite with the church, give all these incidents, mention them as though you felt an interest and God will be honored. Sometimes it may, in fact it is interesting to give a short history of the church in your neighborhood; it will be interesting and it will be profitable too. Some think these accounts and the church news look like bragging but we don’t so understand it. An honest faithful account of God’s work for it as God’s work will be to his glory.

Writing for your church paper of the wonderful works of God, many of which you may have been an eyewitness to, is only another way of telling to a friend or interested party what you have seen and felt of the wonderful works of a working God; it is not boasting, it is only telling what God has done even though he has made you or some other brother or sister the instrument by which the work was accomplished. Many years ago the writer was attending a meeting some distance from home and at one of these meetings we noticed the special effect the service had on one that was present during the meeting. At the close of the service in conversation he stated what his feelings were during the meeting and what a change had come over him, he spoke of what his condition had been before, what gladness and joy there was in his soul. That man is now an honored worker for Christ. Other instances might be referred to perhaps by many others, but it is certainly no cause for exultation or self praise but it is certainly a cause of great rejoicing with those whom the Lord has brought into covenant with him so that he that soweth and he that reapeth may rejoice together.

PRAYER.

Some of our contemporaries have taken to publishing forms of prayers for certain occasions, and we wonder whether that kind of in-
stricture is profitable. We have no objection to a carefully worded prayer; in fact we think that there may be much learned by all in that direction. But the danger lies in becoming too formal. If some person must teach us just what words to use or how to express ourselves in prayer, is there not danger that we will seek the form at the expense of the power? We think prayer should be spontaneous; it should be largely a gift and that some people should be imperfect in language than interfered. It is better that our prayers be dictated by the condition of our surroundings, and should express our wants felt at the time it is offered. It is better that our prayers should be imperfect in language than without power or purpose. We are well aware that audible prayer is largely a gift and that some people apparently do not have this gift and yet probably some of these people could on any other subject talk very fluently and very intelligently. The Savior says, “out of the abundance of the heart the mouth speaketh.” If then we are thankful for good received, or feel a deep sense of want, can we not find words to express it even though the sentences should be broken and the language be imperfect? Let us tell our wants to the Lord and give him praise in our own language and from hearts that feel the need of help and that overflow with gratitude to God. Otherwise there is great danger. The language of Paul may be applied to us: Having a form of godliness but denying the power thereof, from such turn away.

THINGS TO BE REGRETTED.

It is to be regretted to see men and women who find so many excuses for their want of interest in the salvation of their souls.

It is to be regretted that the church services these warm summer days become so much of a secondary matter.

It is to be regretted that so many who were once so active in the service of the Lord are now indifferent, if not actual opponents of religion.

It is to be regretted that some who in their younger years were near the kingdom have now become hard in sin.

It is to be regretted that there are so many places where whiskey and beer and other intoxicants are unlawfully sold and drank in defiance of law and injurious to their own and other men's souls.

It is to be regretted that people under the plea of medicine use so many things that have become habit to them and is only an injury to their body and soul. Among them we think we are justified in classing opium and other drugs of same class which are claimed to be beneficial to the sick, but if persisted in will become such a confirmed habit that it will be worse than the disease that it is claimed to cure.

It is also to be regretted that people under various places and excuses will use the nauseating weed called tobacco and try to make themselves believe that it is good and is necessary for their health.

But it is still far more to be regretted that people will turn the healthful and delicious fruit which the Lord has so abundantly given us as a food, into something that will intoxicate and destroy the reasoning powers and bring man—whom God has created and unto whom he has breathed the breath of life and who has become a living soul—below the level of the brute while under its influence.

But it is still far more to be regretted that those who hold the sacred position of Christian parents should lend a hand to this dangerous custom and thereby jeopardize the best interest of their children, their neighbor's children and their own happiness, and bring upon themselves untold sorrow that may not end in time but may lead many to eternal ruin.

But the crowning sorrow of all is that Christians and others everywhere do not see or do pretend not to see the danger there is in any way lending their influence to any and all these evils enumerated and many more that might be enumerated, such as pride, Sabbath breaking, gambling or so-called innocent amusements which do sap the very vitality of the Christian religion and too often make the profession of religion only in name and under its garb sink their own souls and their adherents beneath the frowns of a holy God, who cannot look upon sin with the least degree of allowance, and who seeth not as man sees but who looketh into the heart.

Reader, let us not trifle with the mercies of God.

Dr. W. F. Roth, formerly of Manheim, Pa., has located at Florin, Pa., for the practice of medicine. We wish him much success in his new field of labor. Those writing to him will make note of the change of address.

NAME WANTED.—We sometimes receive letters without the address, and sometimes the address is given without the name. Recently we received a letter from Shellrock, Iowa, containing a P. O. money order, but no name. Will the sender please give name, and state for what purpose the money was intended?

We hope all interested in the success of The Visitor will make use of every Christian means to increase its circulation. Now is the time for all to be active.

BENEVOLENT FUND.

From a Sister. $4.00

We would again call the attention of our agents to the importance of always giving the name and address of every subscriber correctly, whether money is sent or not. It is very often that through these errors in sending the name and address that papers or letters are missent.

Dr. P. L. Kreiss, of Florin, Pa., has removed his place of business to Manheim, Pa., and has associated himself with his father-in-law, Dr. I. Detwiler, in the practice of medicine. They will give their especial attention to the treatment of cancers in which we are pleased to state.
It is better to wear out than to rust out is a common saying with industrious people and no doubt the saying is true in more ways than one. It will apply equally as well in church duties, as in the labor and toil pertaining to secular work. How much better it would be for the church if all its ministers would consider the importance of the application of this motto to their case and would act on it as faithfully as they should. Brethren in the ministry there is plenty of work for us all to do; will we do it? “Let us work while it is called today.”

THE SPOILED DAUGHTER.

Parents and those who have the care of children should learn a lesson from the following article we clip from the Ladies’ Home Journal on the subject of training children. Very often people of wealth and of small families seem to gratify the wish of their children to such an extent that they are spoiled, who, otherwise, might be an ornament to their home and a blessing to their parents. The writer states his observation as follows:

“I never see a petted, pampered girl, who is yielded to in every whim and caprice; who, if she is sent away on a trip, leaves her home in tears or sulks, or posing as a martyr. The parents sacrificed and suffered for her sake, hoping finally to see her well married. They carefully hide her faults from suitors who seek her hand, and she is ever ready with smiles and alluring looks to win the hearts of men, and the average man is as blind to the faults of a pretty girl as a newly-hatched bird is blind to the worms upon the trees about him. He thinks her little pettish ways are mere girlish moods, but when she becomes his wife and reveals her selfish and cruel nature he is grieved and hurt to think fate has been so unkind to him.”

We believe that many unhappy marriages are caused by the improper training of the children, and when too late to remedy the evil parents are led to see the result of their indiscretion in the government of their children. It may truly be said, “young men will do well to think twice before they link their destinies with those of the spoiled daughters of silly and indulgent parents.”

LITTLE THINGS.

How often do we as professors of Jesus, neglect little things simply because we are too proud to make them known, and forget that they are those which are of most value, whether in thought, deed, word or action. If we have something that may pertain to the glory of God we should make it known. But oh, how unwilling we are to do the little things which God bids us to do. If we are told by the spirit to admonish our brother or sister about a little thing how disobedient we are. We think perhaps it will cause bad feelings, or perhaps thereby they will find fault with us, or that there is some other one who would be more suitable than ourselves and thus we leave it pass on with the most and best opportunities that could be offered us. Instead of trying to bring one soul to a halt, leave it go to be perhaps the means of drawing other or weaker ones away, and thus become a castaway ourselves. We need not even go so far until we neglect our duty. How many little things there are that we could do if we were obedient to our Master. But because they seem so trifling we neglect them, and thus we expect to do something that is of greater value in the sight of men. We should remember that it is the

“Little drops of water,
Little grains of sand,
Make the mighty ocean,
And the bounteous land.”

Would to God that we as young pilgrims would look more to what God would have us do instead of looking to others and thinking we are too young or perhaps not capable or it is not worth while or too trifling or what ever thought may present itself. Ever look to Jesus who is able to assist us in every time of need, and thus pick up courage and discharge every impression, remembering that it is

The little seeds of mercy,
Sown by youthful hands,
Grow to bless the nations
Far in heathen lands

And thus go on to love the Lord
And practice what we know.
Is my prayer.

Anna N. Melling.

There is much to be considered about the above heading. The Brethren as a church, should now and for the future keep our principles as they have been in the past, handed down to us from the beginning by the Originators. I have had a good opportunity to know in the way it has been conducted in this neighborhood, and the older brethren that used to come to visit here, could be known anywhere a person would meet them, and as Brother Boyer from Kansas, when he was here last fall said, I wished that we could give the doctrine, the same as it has been handed to us by the old brethren, and I think that if he sticks to that he is on the right track. But I am sorry to say that there are some of our ministers that are inclined to go a little faster than it has been conducted up to this time and perhaps think by stepping a little to one side there is no harm in it. But if so, I will quote the words of Paul to Peter, where he says, “If thou being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest the Gentiles to live as do the

Sown by youthful hands,
Far in heathen lands;
And thus go on to love the Lord
And practice what we know.

Is my prayer.

Anna N. Melling.

For the Evangelical Visitor.

HAVE WE ANY NEED TO FOLLOW OTHER CHURCHES?”

There is much to be considered about the above heading. The Brethren as a church, should now and for the future keep our principles as they have been in the past, handed down to us from the beginning by the Originators. I have had a good opportunity to know in the way it has been conducted in this neighborhood, and the older brethren that used to come to visit here, could be known anywhere a person would meet them, and as Brother Boyer from Kansas, when he was here last fall said, I wished that we could give the doctrine, the same as it has been handed to us by the old brethren, and I think that if he sticks to that he is on the right track. But I am sorry to say that there are some of our ministers that are inclined to go a little faster than it has been conducted up to this time and perhaps think by stepping a little to one side there is no harm in it. But if so, I will quote the words of Paul to Peter, where he says, “If thou being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest the Gentiles to live as do the
Jews?” There are many more passages we could refer to, but think it sufficient to show that we should keep ourselves separate from other churches and the world.

F. F. BAKER.

NOTAWA, Aug. 13, 1891.

For the Evangelical Visitor.

EIN WENIG DEUTSCH.


Nun die weil noch einige Brüder und Schwestern unter uns sind, die das Englische nicht so gut lesen und verstehen können, wollen wir mit der Hilfe Gottes, ihnen zur Liebe ein wenig in Deutscher Sprache gepredigt so wohl als geschrieben.

Be not weary in well-doing.

We frequently hear complaints about the hardness of the Christian service, but ought they ever to be raised? We get weary in preaching, perhaps, but if we preached oftener and more fervently we should not grow half so weary. I sometimes venture to tell those of my brethren who get exhausted by preaching twice a week, that that is enough to kill anybody, but that preaching ten or twelve times a week might be easier work. If the blacksmith should take his huge hammer and make horse-shoes only once a week his arm would tire, and he would never be able to get through with his work; but when he does it every day in the week, he is even able to make music on the anvil. So when a man works constantly for God, he
will be able to work joyfully. We
none of us know what we can do.
The labor which appears hard to us
to-day will be easy to-morrow if we
will be able to work joyfully. We
even if old age and infirmity have
spiritual and secret life of divine

The labor which appears hard to us

will seek after something higher still,

something more, and when, by God's
help, we have accomplished it, we
will seek after something higher still,

and never be satisfied until we have
achieved all that holy love can pro-
duce from us. Loved as we have
been by our Lord Jesus, and pro-
fessing to be the possessors of a

The labor which appears hard to us

origin, let none of us be idle; nay,

even if old age and infirmity have

over taken us, let the little strength
we have been used for him who loved
us and gave himself for us.—Chas.

H. Spurgeon.

PADLEING Mission Notes.—The
brothers and sisters met at Bro.
Macklin's house, one mile south of
Melrose, Paulding Co., Ohio on Sat-

The labor which appears hard to us

Friday, June 27th, at 10 o'clock,

1891, and organized by choosing
Bro. J. B. Wingert as moderator and
Bro. B. F. Hoover assistant
moderator, and C. M. Peterson sec-

It was moved and seconded
that two deacons be elected to as-
sist the minister. The lot fell to
Bro. John Snyder, and the un-
worthy writer.

On Sabbath the 28th, Bro. Win-
gert preached at the school house
near Bro. Snyder's to a large con-
gregation, and after preaching was
over the new deacons were ordained
by Elder Hoover, and one sister was
received by the right hand offellow-
ship. Then the audience walked
down to the creek near by and wit-
nessed three more baptized, one sis-
ter and two brothers. Those two
brothers are about seventy years
old. The harvest is truly great.
The sheaves are marching in.

Two years ago last May, Bro.
Hoover, Bro. Wingert and I
met at Bro. S. H. Lighthill's house
and received five members into the
church and at present the flock
numbers sixteen and a good opening
to build a church. We would be

protracted meeting for us and help
gather in the sheaves? Hope to

hear from some good brother.
Yours in love.—C. M. Peterson,
Spencerville, Ohio.

CHESTNUT GROVE CHURCH, Ashland
Co., Ohio.—Our Harvest Meeting
was held Aug. 22nd and 23rd. The
attendance was good, and a season
of refreshing was enjoyed. Bro. E.
Shrock of Wayne county was with
us and labored in the Lord.

Our Sabbath School has exceeded
the expectation of all, in interest
and attendance. On Sabbath the
S. S. was held at 9 a.m. and preach-
ing at 10: 30.

The Council Meeting will be held
at the Pleasant Grove church, in
Richland county, on September 5th,
at 10 a.m.

LOVE FEAST.

We announce a Love Feast at the
home of Bro. S. R. Wanner, on the
26th of September next, two miles
west and seven miles north of Im-
lay city. His P. 0. is Imlay city,
Lepeer county, Mich., on the Chica-
go and Grand Trunk R. R. A cor-
nial invitation to all. Notify the
brother at the above address and
he will meet you at Imlay city depot.
S. Reichard.

For the Evangelical Visitor.

PIETY.

The gem of all others which en-
riches the crown of a person's
character is unaffected piety. Na-
ture may lavish much on their
person, the enchantment of their coun-
tenance, the grace of their mien,
the strength of their intellect, yet
their character is uncrowned till
piety throws around the whole
sweetness and power of its charms.
They then become unearthly in
their desires and associations. The
spell which bound their affections
to the things below is broken, and
they mount on silent wings of their
fancy and hope to the habitation of
God, where it is their delight to
hold sweet communion with those blessed spirits that have been ransomed from the thralldom of earth, and are now wreathed with a garland of light and glory. Their life and conduct may throw a magical charm over many; princes and conquerors may bow with admiration at the shrine of their sanctimony and love; the sons of science may enbalm their memory in the page of history; yet their piety must be their ornament, their pearl.

They must have that knowledge that their name is written in the "lamb's book of life," that when the mountains fade away, and every memento of earthly greatness is lost in the general wreck of nature, that they may be able to stand the test and remain firm, and swell the every memento of earthly greatness that their name is written in the "lamb's book of life," that innumerable company sing.

"Redeemed and forever made happy, redeemed by the blood of the lamb."  
A. L. Myers.

The following is taken from a tract published by H. L. Hastings,

47 Cornhill Boston, entitled, "A Warning Word:"

How to reach the masses is the standing problem of the religious world. The people are drifting away. Mr. Spurgeon is reported assaying:  
"A general indifference to all religion is creeping over the country; at least, over the vast Metropolis. Ask those who visit from door to door among our crowded population, and they will tell you never before in their life-time were there so few people attended upon the means of grace. Street upon street of this city scarcely possesses more than one regular attendant upon the preaching of the Word."

Now at the bottom of all this indifference is not probable that there is a vast amount of active or passive unbelief or infidelity? Is not the opinion growing, that the whole system of Christianity is a fraud, that the Bible is a lie, that the church is an incumbrance, and that ministers and church members are fools or knaves, dupes or hypocrites? Such assertions are freely made, and widely published; would it be strange if some believed them, and if many stood in doubt, especially in view of the character of many who profess to be followers of Jesus Christ, but who in words deny and dishonor him?

Said the London Rock of May 27, 1887:

"In high and low places, among rich and poor, cultured and ignorant, infidelity exists; the apostles of culture are deriding miracles and revelation, the modern sceptics of the ordinary business would assert that Christianity is 'played out,' and great masses of working men are to be found who not only deny the Christian faith, but are full of bitter hatred to its teachings. Beyond all those avowed opponents of Christianity, there is a great mass of men who are 'honest doubters;' men who are groping in the darkness, who would gladly know the truth which makes all men free and whose daily prayer is, 'Lead kindly Light, amid the encircling gloom.'

Concerning Scotland, says Dr. Thain Davidson, of London:

"I recently had the opportunity of addressing upwards of a thousand persons, mostly young men, in the South of Scotland, upon the highest of all subjects. There were many persons present who rarely enter a place of worship, some of them holding thoroughly atheistic views."

CITIZENSHIP.

A citizen of the United States of America, sojourning in a foreign land, does not thereby lose his citizenship; and if he be an ambassador, or connected with the government service, or a missionary going forth to other lands to proclaim the gospel, his children, though born in other lands, lose none of the rights and privileges which pertain to persons born within the territory of the United States. They are citizens of their parents' country, though they may have had their birth and residence in another land.

The people of God in this world are pilgrims and strangers; and though they may be recognized as inhabitants of this world, yet they are in fact sojourners and foreigners. They are born from above. Their birthright is in another land, in a better country that is an heavenly. They are strangers on the earth, and have here no continuing city nor abiding place. Hence though sojourning on this earth they are to walk as children of the light, as children of the king, as heirs of God and joint-heirs with Christ our Lord. So Paul writes to the Philippians, "Our citizenship is in heaven from whence also we look for the Saviour, the Lord, Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things to himself."

"Children of the heavenly King,  
As ye journey sweetly sing:  
Sing your Saviour's worthy praise,  
Glorious in his works and ways."

—Selected.
force and gone back again to the mouth of the Columbia river, if the human heart be really a fountain and covers it over; but there the tide rises above that beautiful fountain of love to Christ it will send out its streams of fresh, sweet water, clear as crystal, gushing up from between the rocks that two hours before had formed a part of the river's bed. Twice a day the soiled ocean's depths, it sends out its pure streams of fresh, sweet water, clear of the blood of those that will stand in the van of every moral conflict and achieved all that is noble in the history of the world. You will find that each generation has been always busy in gathering up the scattered ashes of the modern heroes of the past to deposit them in the golden urn of a nation's history. Look at Scotland, where they are erecting monuments—to whom? to the Covenanters. They were in a minority. Read their history, if you can, without the blood tingling to the tips of your fingers. These were in the minority, that through blood, and tears, and bootings and scourgings—dyeing the waters with their blood, and staining the heather with their gore—fought the glorious battle of religious freedom.

Minority! if a man stands up for the right, though the right be on the scaffold, while the wrong sits in the seat of government; if he stand for the right, though he eat, with the right and truth a wretched crust; if he walk with obloquy and scorn in the by lanes and streets, while the falsehood and wrong ruffle it in silken attire, let him remember that wherever the right and truth are, there are always troops of beautiful, tall angels gathered around him, and God himself stands within the dim future, and keeps watch over his own.

If a man stands for the right and truth, though every man's finger be pointed at him, though every woman's lips be curled at him in scorn, he stands in a majority; for God and good angels are with him, and greater are they that are for him, than all they that be against him.—Sel.

Trials are medicines which the great Physician prescribes because we need them. Then let us trust in His skill, and thank Him for His prescription.—Newton.

Nothing ever happens but once in this world. What I do now I do once and forever. It is over, it is gone, with all its eternity of solemn meaning.—Carlyle.

I wish the term "secular life" could be blotted out from our language, that we could understand that the life of our shops and our farms is as truly the religious life as the Sunday church-going.—Rev. G. Guild.

The consecration of Phillips Brooks is appointed for Oct. 14th, and will be conducted by Bishops Williams, Neely, Bissell, Littlejohn, Doane and Niles. Bishops Clark and Whipple will act as presenters, and Bishop Potter will preach the sermon.—Independent.
Our beloved editor has kindly consented that we should write for the young readers of the Visitor. Now when we say “young” we do not mean the children who are not yet able to read, but you who can read and appreciate and are merging into manhood and womanhood. You it is who must fill the place of your fathers and mothers at no distant day, and even now it becomes your duty to make peaceful the pathway of their declining years, that they may finish their course with joy and not in sorrow.

Now young brother and sister, we want you to write. Jesus would have you serve him. We call you brothers and sisters even though you may not have called upon the Lord for salvation. Noah is our common father, and so we are brothers and sisters by nature, and all should be brothers and sisters in Christ Jesus. But we shall now be brothers and sisters by nature, and you are all welcome to write brief articles for this Young Folks’ Department, and we shall all hope that we shall be brothers and sisters in Jesus, and at last unite in a blessed reunion upon the banks of the eternal river by the tree of life.

**OUR YOUNG FOLKS**

**THE LITTLE CHILD**

I am a little child indeed, and little do I know. I have not long been taught to read, but as I older grow, I hope I shall be wiser. For all the pains bestowed on me, and though so young a child, I ought to praise and love the Lord. Who caused me early to be taught, to know His holy word; that word which makes the simple wise and tells of joys above the skies.

For though I am a little one, I have a soul to save; a soul for which God’s own dear Son, Himself a ransom gave, and through his grace the hope is given, that I may dwell with him in heaven.

—Selected by Ephraim Reichard.

Rainham, Ont.

**TURN TO THE LORD.**—There is no time of life so full of opportunity in turning to the Lord as in early life. The blessed Polycarp, a bishop of one of the primitive congregations of Christians, said when he was taken to the stake to be burned because he would not revile the name of Jesus said, eighty and six years have I served him and he has never forsaken me. How beautiful is the expression that gives evidence that Jesus was his faithful companion eighty and six years. This good man was the companion of John, the beloved disciple. He died in the flames for the name of Jesus. From historical sources we learn that he was about ninety years old when he suffered martyrdom. So having served the Lord eighty and six years, he was then four years old when he was baptized and began to walk with Jesus. Come to Jesus young friends and serve him.

**JESUS IS COMING.**—The chosen people of God are now gathering in great numbers in the Holy Land. This land is called upon school attires, Palestine. The prophets foretold that about the time Christ should come the Jewish people would gather into their own beloved land, and not before. It will be a time of joy for all the good and obedient when Christ comes, but it will strike terror into the hearts of the unconverted and sinful.

**THE SHEPHERD KING.**—King Saul was the first king of Israel. He did not obey God, and thus displeased him so that he decided to have a new king over Israel. He told the patriarch Samuel that he should fill his horn with oil and go to Bethlehem to anoint the new king. God made known to him that the new king should be one of the sons of Jesse, but did not beforehand say which one it should be. So when he arrived he offered sacrifice and the sons of Jesse passed before him, as in that way the Lord was going to show him which son should be the king. The first son came and he was a large, dignified looking man with a kingly countenance. Samuel decided in his mind that this was to be the new king of Israel. But the Lord spoke to Samuel saying, that man looketh on the outward appearance, but the Lord looketh upon the heart. Another son passed before the prophet and still the Lord did not speak. All the sons passed before him, and still the Lord had not told him whom the king should be. At last the prophet said to Jesse, is there not another son? He answered that there was still one young son who was keeping the sheep out in the mountains. Samuel said, bring the youth in his presence. He came a fresh bright boy with a godly countenance. The Lord told Samuel that he was the one and Saul poured his horn of oil upon him and anointed him king of Israel. Samuel looked on the outward appearance, and thought the oldest son was to be the king, and the father thought it was not worth while to bring David, and so God chose the very one which was not thought of by all the rest.

Now God would have our hearts to be right. He looks into the heart. It will not please the Lord if our bodies are clothed in silks and fine linen and fashionable display, for he does not look on the outward appearance. Then as God looketh upon the heart, he is looking upon our hearts all the time, and whatever we do and think passes before his watchful eye.

Write letters to us. This department is not for older people to write to the younger, but for your letters. As soon as you read this paper, sit down and write a little letter for us. You will be needed to write for the Visitor when your parents are too old and have passed to their rest, and practice will enable you to do it well. Do not fail now to write at once. Just a few words will do for the first time. Tell us, if you have nothing else to write, when there is meeting at your church and how
CONSOLATION.

I stood in the gloaming—
And looked at the sky.
The night voices sang
"In the sweet by and by."
Each little star twinkled,
And held out its light,
To shine through the shadow,
And guide me aright.
A hand seemed to beckon,
And point me the way,
A loving heart whispered:
Oh soon 'twill be day.
Sad heart, in the gloaming,
Thy Spirit now lies;
But soon in the dawning,
"Twill mount to the skies.
Be patient, be cheerful;
Bid sorrows depart;
Be helpful to others;
"Twill lighten thy heart.
Give comfort to sad ones,
Hold out a kind hand;
Be gentle with weak ones
And help them to stand.
Thy life live for others;
The time will soon fly,
And then thou wilt soon enter
"The sweet by and by."
The night fell around me;
The shadows grew deep;
The little birds twittered.
Their nestlings to sleep.
And still through the shadows,
I gazed on the sky.
And watched the bright sparkles
Of each golden eye.
Out under night's curtain,
Alone and apart;
With darkness about me
But light in my heart.
Oh may I be faithful,
My mission to fill;
Until in the gloaming
My heart shall lie still.
Then under the daisies,
Where soft breezes play,
I'll wait for the dawn
Of God's perfect day.
—Sel. by Annie C. Motz.
Waynesboro, Pa.

BE SENSIBLE.

Do not be above your business.
He who turns up his nose at work
quarrels with bread and butter.
He is a poor smith who is afraid of
his own sparks; there's some discomfort
in all trades except chimney sweeping.
If sailors gave up going to sea because of the wet, if
bakers left off baking bread because
it is hard work; if ploughman would
not plough because of cold, and
tailors would not make our clothes
for fear of pricking their fingers,
what a pass we would come to.
Nonsense, my fine fellow, there's no
shame about any honest calling; don't be afraid of soiling your
hands; there's plenty of soap to be had.

Trades are good for good traders.
Lucifer matches pay well if you sell
enough of them. You cannot get
honey if you are frightened at bees,
nor plant corn if you are afraid of
getting mud on your boots. When
bars of iron melt under the south
wind; when you can dig the fields
with toothpicks; blow ships along
with fans; manure the crops with
lavender water, and grow plum
cakes in flower pots, there will be
a fine time for dandies; but until the
millennium comes we shall all have
a deal to put up with. Let us put
up with it like men.—Sel.

OUR DEAD.

HOLM.—Died, near Clifford, Ont.,
on July 31, 1891, Sister Catharine Holm,
at the residence of her son, A. Witmer,
at the age of 77 years, 8 months and 6 days.
Her remains were interred in the Brethren's
burying ground in Howick. Dis­
course from Phil. i. 21. Sister Holm was
born in Waterloo, Ont., being a daughter
of Hespler. Six months ago other ar­
chives will please address EVANGELICAL,
Visitor Office, Abilene, Kansas, or call on
us at our residence, Enterprise street near
the Court House, Abilene, Kan.

Spreeman.—Died, on July 29, on the
Manitoulin Island, at her uncle's, Benja­
min Bocks, Nancy, beloved wife of Chas.
Spreeman, of New Dundee, Waterloo Co.,
Ott., aged 46 years, 7 months and 22 days.
She leaves a husband and large family, be­
sides a loving mother, brothers and sisters.
What makes this stroke of death unusual,
ly sad is not only the loss of a much loved
one to the family, but that about a month
ago she was in usual health and started
with her youngest brother, Levi Bock, and
while on the steamer on her way over
to her uncle's, had a severe stroke of par­
alysis from which she recovered some­
what, so that her family expected to see
her return home soon, but a change came
over her for the worse and before her fam­
ily could receive the mournful intelligence
she was dead and buried on the Island.
This brings again more vividly to our
minds when several years ago a younger
married sister of hers in the very bloom of
life was smitten down by death while un­
der the influence of chloroform having her
teeth extracted. Surely this family has
been visited with an unusual amount of
deep affliction, and while the sympathiz­ing
tears falls for the bereaved ones of the
earthly loss of the dear one who has just
departed, we rejoice in the blessed hope
that she is now reaping the blessed re­
ward in the realms above of a godly life
here. A memorial service was held at
New Dundee on Sunday, Aug. 8th, as well
as on the Manitoulin Island at her burial.
Text Rev. xiv, 13. May the Lord comfort
the sorrowing ones.

Novinger—Lenker.—Married, Aug. 6,
1891, by Eld. H. Davidson, at his residence
in Abilene, Kansas, Mr. Aaron H. Noving­
er, of Abilene, Kansas, to Miss Mary A.
Lenker, of Elizabethville, Pa.

BIBLES.

We have made arrangements to supply
all who wish to purchase Bibles and other
religious works at reasonable prices on
short notice, by mail or express. We will
sell family or pulpit Bibles ranging from
$3.00 to $8.00, owing to the matter they
contain and the quality of their finish.
Also Bagster's Teachers' Bibles, contain­
ing alphabetical index and aids to stu­
dents, maps, etc., ranging in price from
$1.25 to $4.00, and Bagster's Comprehen­
sive Bibles containing concordance, index,
maps, Bible helps, etc., ranging in price
from $2.00 to $6.00. Those wishing to pur­
chase will please address EVANGELICAL
Visitor Office, Abilene, Kansas, or call on
us at our residence, Enterprise street near
the Court House, Abilene, Kan.