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Henry Davidson

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EVANGELICAL VISITOR.

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

Entered as Second-class Matter at the Post-Office at Abilene, Kansas.

IF YE KEEP MY COMMANDMENTS, YE SHALL ABIDE IN MY LOVE.—*Jesus.*

VOLUME IV.

ABILENE, KANSAS, SEP. 15, 1891.

NUMBER 18.

FAMILY LOVE.

How charming and pleasant to see
A family dwelling in love,
Where brothers and sisters agree
All gentle and meek as a dove.
Should ever contention arise,
Yet never in malice they live,
While love is the spring of their joys,
They soon will forget and forgive.
Then, O how displeasing the sight,
When children with anger and rage
Like tigers will quarrel and fight,
And none can their anger assuage.
But blest is the peacable heart,
Where Jesus will make his abode,
Will more of his likeness impart,
And finally bring it to God.
Selected by SUSANNAH REICHARD.
Rainham, Ont.

THE BIBLE.

Reasons why the Bible should be our chief book of study. Because it is the book of God. Because it is the only book in which are contained the revelations of God's divine will to man. Because it was written by a class of individuals whose minds were illuminated and directed by the Spirit of God. "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." "Who at sundry times and in divers manners spake in time past unto the fathers." To make known or communicate unto them and us. His Holy and righteous will, and as it was said to me of old, "write this for a memorial in a book." Ex. 17, xiv; Rev. 1, xi. Though much time elapsed before the art of writing and writing materials were discovered and brought into use. Through all of which period the record from the beginning of the creation of the world and formation of man, was carefully transmitted from Father to Son by word

of mouth, for a period of about two thousand, five hundred years until that illustrious "man Moses" was brought forward. Though it is asserted by some that Genesis was composed of written documents earlier than Moses' time. But assertion is not proof. First schooled in Egypt, "Learned in all the wisdom of the Egyptians"—whom we are informed were early acquainted with the art of writing—"and was mighty in words and deeds." This "man Moses" who had been trained for the court and kingdom of Egypt and in all the knowledge of their day, afterward took his high school term upon Mount Sinai under the immediate supervision and tutorship of the great God of the universe, under whose instructions we must believe he became an accomplished scholar and well fitted for the great work assigned unto him; viz, giving unto the world the written Law. Not only what was written on the tables of stone, "with the finger of God, Ex. xxxi, 18, but what is commonly called the five books of Moses or Pentateuch, in which we have disciplinary rules and regulations to promote both good moral character and good health, such as no other sanitary system has ever been able to give unto the world. From this time forward the art of writing seems to become more into general use for recording all important events, (as the volume of business became too large to entrust entirely to memory) especially the dealings of God with his people.

Which things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. 1 Cor. x, 11. "Not only should we take an

occasional review of these records, but make them our study." For in them we find the life and the experience of the noblest characters that the world has ever produced. "Whose visions and impressions were not imaginary views, or fanciful ideas," but have come down to us verified by individual experience, appealing to our heart and life, to imitate those who through much tribulation entered into the promises of God.

What a beautiful example we have in Moses, who was "faithful to God in all his house." He faithfully discharged the trust reposed in him; and totally forgetting *himself* and his own secular interests, with that also of his family, he labored incessantly to promote God's honor and the people's welfare, which, on many occasions he showed were dearer to him than his own life." That the epithet of one of old may well be ascribed unto him. "SERVANT OF GOD, WELL DONE." In these records this SERVANT OF GOD has given us an account of Abraham, another man of great faith and patient endurance, waiting "for the promise that he should be the heir of the world." The faith and trust which Abraham manifested in God is truly remarkable, and to him has the title deservedly been ascribed, "Father of all that believe." "He believed in the Lord, and he counted it to him for righteousness," Gen. xv, 6; Rom. iv, 3; Gal. iii, 6; James ii, 23, and he was called the friend of God."

The Lord hath not "left himself without witness," even in that age of the world in which the patriarch lived. Though his people had already apparently forgotten the deluge and sad history of corruption

and wickedness of the Antediluvians who perished therein, which, no doubt "Noah, a preacher of righteousness," had often brought to their remembrance.

Abraham was a direct descendant of Shem, "the son of Noah, in the line of Heber." Hence the name "Abram the Hebrew," which signifies from beyond the Euphrates—with whom he lived contemporaneous for about one hundred and fifty years, and may possibly have met and conversed with Shem concerning the deluge and the awful results attending it. However this may have been, we find that this family from which Abraham was chosen, though they had not altogether forgotten the God of Noah, were "not free from the general taint of idol worship."

So prone is man to err that even the most signal manifestations of God's disapproval are passed by unheeded. Thus it appears after the deluge. In less than four hundred years while some of those who were saved in the ark from the flood of the ungodly, were still living, their offspring were plunging into idolatry and wickedness. Now that the Lord might further his promise which he made to the women, Gen. iii, 15, and also to Noah and his sons, Gen. viii, 21; ix. 8-17, he called out Abram, Gen. xii, 1-3, who through his implicit faith and prompt obedience to the directions and will of God has shown to the world a perfect character, as the Lord had said, "Walk before me and be thou perfect." At the Lord's command he left his own country and kindred and went out into a strangeland. "Not knowing whither he went." "For he looked for a city which hath foundations whose builder and maker is God." Abraham obeyed, because he believed God. Here is faith exemplified. By his obedience to the word of the Lord he received the promised inheritance and also conferred the blessing contained in the promise, upon the whole human family. "And in thy seed shall all the na-

tions of the earth be blessed, because thou hast obeyed my voice." That promised blessing has been extended to the world through Abraham and his faithful posterity and has been brought down even unto us in the person of our Lord and Savior Jesus Christ. Of whom Moses said, "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." "Yea and all the prophets as many as have spoken, have likewise foretold of these days." Thus we see that the Lord did not only call out Abraham and make of him the head of the Hebrew or Jewish church and nation, whom the Lord was pleased to call his people and through them manifest himself unto the world, but also the head or principal through whom the promise of the Messiah was again renewed unto a fallen and ruined race. To whom we owe our best thanks. "For his unspeakable gift." "In whom are hid all the treasures of wisdom and knowledge."

These and many more notable things are recorded in the Bible for our instruction in the way of righteousness. "That the man of God may be perfect, thoroughly furnished unto all good works. Our blessed Savior said, "IT IS WRITTEN," Matt. iv, 4; Deut. viii, 3. "IT IS WRITTEN," Matt. iv, 7; Deut. vi, 16. "IT IS WRITTEN," Matt. iv, 10; Deut. vi, 13; x, 20. D. HEISE.

Clarence Centre, N. Y.

For the Evangelical Visitor.

GRIEVE NOT THE SPIRIT.

Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Eph. iv, 30.

The above quoted scripture has been so much on my mind here of late that I was impressed to write an article for the VISITOR, if God will guide my pen. Dear brethren and sisters, if we feel we should write for the VISITOR and do not obey the call, we grieve the Spirit. We ought to be very careful while

living here, that we do all we can for the salvation of our souls and many others. The apostle Paul said to the Corinthian brethren, 1 Cor. i, 30, but of him are ye in Christ Jesus who of God is made unto us, wisdom and righteousness and sanctification and redemption. I was often made to rejoice that we have this blessed book of life, whereby we can be wise unto salvation, 2 Tim. iii, 15, and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. Oh if we only could get more rid of this self-work, that we do carry in our heart by experience. I know the Savior, our dearest friend, has said to me, that I should not be so much conformed to this world. Often times they are only trifles, and we are not willing to obey our Master. If we would always think of the passage grieve not the Spirit. If we would always lean on our Savior and say with the poet,

Here Lord I give myself away
'Tis all that I can do.

Then we would not be led in so many trials and temptations. Because satan is ever near; if we are not watchful and prayerful he will lead us astray.

Therefore the apostle warns us, wherefore take unto you the whole armor of God that ye may be able to stand in the evil day, we shall be able to quench all the fiery darts of the wicked. Brethren and sisters let us walk hand in hand and say with the poet,

So let our lips and lives express
The holy gospel we profess,
So let our works and virtues shine,
To prove the doctrine all divine.

From a young sister,
MARY K. LANDIS.

Philadelphia, Pa.

"NONE BUT CHRIST."

Mr. Birch, an English evangelist, tells of a dying infidel, whom he visited by request. The man had been long ill and in great need. Mr. Birch, with Christian liberality, had

supplied his wants, and now the dying man told him that he had sent for him, not to speak of religion, for he didn't believe in it, but to thank Mr. Birch for his great kindness to him and his. Mr. Birch then said:

"Will you answer me one question?"

"Yes," said the dying man, "provided it is not about religion."

Lifting his heart in prayer to God, Mr. Birch said: "You know I have to preach tonight; many will be gathered to hear, mostly poor people, who will soon have, like you, to face death; I ask you, what shall I preach about?" Silence for awhile, then with tear-dimmed eye and trembling voice, the unexpected answer was given:

"Mr. Birch, preach Christ to them; preach Christ." And then, utterly broke down, the dying sinner sought mercy from God for his own soul.—Sel.

DAS WAHRE CHRISTENTHUM.

Diweil so viele unter scheidliche Gemeinschaften sind, die Jesus Christus als der wahre Sohn Gottes und Welt Heiland bek'onnen, so bringtes manch Mal Gott suchende Seelen in verzweiflung was zu thun, aus Furcht sie m'ochten einen letzten Schritt machen in der Sache sich an eine Gemeinde anzuschliessen.

Und, wahrlich, es ist auch kein Wunder—Denn Alle geben vor, sie seyen gerichtet bei der Heiligen Schrift, und die mehrsten suchen zubeweissen das Andere nicht so genau nach dem Wort haushalten wie sie selbst thun. Was ist aber in disser Sache zu thun? Was ist der beste Rath v'ur solche Seelen?

Diese Fragen zu beantworten, wollen wir ein wenig zur'ueck treten, und die suchende Seele fragen. Ist dein Willen g'auszlick in den Willen Gottes eingesenket? Oder, in andern Worten Hast du dich von Hertzen zu Gott bekehret? Wenn du diese Fragen mit Ja. beantworten kannst, so hast du zum wenigsten schon einen guten Anfang. In die-

sem Stand bist du nun wie ein kleines Kind das willig ist in der Schule Jesu zu lernen. Du bist eines der Kindlein, wovon er spricht. "Solcher ist das Himmelreich."

Nun komet aber die Frage. Was ist denn am ersten zu lernen? Dieses sagt er uns im 11 ten Capitel Matth'ai, im 29 ten Vers. "Nehmet auf euch mein joch und lernet von mir, denn ich bin sanftm'uthich und von Hertzen dem'uthich." Die Sanftmuth und die Demuth legt er seinen j'ungern am ersten vor und wer sich getreulich in diesen Tugenden lernet zu ueben, und auch gehorsam ist der wirt nicht leicht irre gehen.

Aber was weiter? Wie sollen wir weiter Rath geben den wahren Busfertigen Seelen die auf der Wahl stehen wo sie sich sollen hin gesellen? Antwort. Nimm das Buch Gottes sonderlick das Neue Testament fleusich zur Hand. Lese es im Lichte Gottes, und in br'unstigem Gebeth. Dann sehe dich um, und wo du findest das dieses Wort des Lebens am besten gelehrt und am besten beobachtet und belebet wirt dort geselle dick, aber lasse nicht nach im suchen und im lernen. Und im Fall das du hernach soltest erfahren das deine Gesellschaft nicht so gut nach dem Wort und im Geist wandelt, so ist der Weg immer auf eine bessere zu finden. Folgest du diesem Rath der hier in der K'urtze vorgelegt ist, so kannst du sicherlich beschliessen das du Wahres Christenthum beh'altest.

CHRISTIAN STEINER.

Polo, Ill,

For the Evangelical Visitor.
AIR BEATING.

Paul in 1 Cor. ix, 26 says, "So fight I, not as one that beateth the air." The subject in question was "the preaching of the gospel," or "the diffusion of the word of truth." The conclusion which we draw from this statement is, that even in Paul's day there were men whose principle work was to beat the air. They were of a different type as compared with Stephen, Peter, John or Paul. Methinks in the great con-

gregation, their voice was ever the voice of the people. In private intercourse the "yeas" were abundant. To stem the tide of public opinion was to them a matter altogether out of question. Not so with the author of our text in his life work.

When standing on Mars Hill, and declaring to the idolatrous Athenians the, to them, unknown God, when taking an open stand against Ephesian superstition or when preaching "Jesus and the resurrection" in the face of heathen philosophy, Paul might well say, "So fight I, not as one that beateth the air." When Peter spake of the crucified, but then risen Lord, or Stephen testified to his vision of an ascended Christ they were not merely vain babblers.

Let us note the life-work of all the Holy men of old as recorded in Sacred Writ, and what do we find? They were men who fought as for a prize; men whose work has the appearance of a counter current, yet they dared to administer the truth on the right hand and on the left. They were none of that type who dared say only what seemed to be palatable to the people. They directed their arrow for the target and then let go the string.

The church and the world today need more men of the standard type, and less of that sort who will take aim far enough from something, so as to be sure and hit nothing. H. N. ENGLE.

For the Evangelical Visitor.
THE OPEN DOOR.

Behold I have set before you an open door and no man can shut it. Rev. iii, 8.

Christ has invited all mankind to enter into this door. We read in John's gospel: I am the door; by me if any man enter in he shall be saved, and shall go in and out, and find pasture. John, x, 9. This is an old text, yet it is a new one. It is as new to-day as it was one thousand years ago. Christ is inviting us to this door every day, and there are only a few that are wil-

to come in. He is always knocking at the door of the sinner's heart. Suppose a friend would come to my house and knock at the door and I would not let him come in, he would think I was very unkind. Just so with Christ, when he is pleading for entrance, if we do not open the door of our hearts we grieve him very much for he wants us all to come to him and live. If we open the door of our hearts and let the Saviour in, then we are safe, for he says no man can shut it; no man can shut us out of heaven. But I will forewarn you whom ye shall fear: Fear him which, after he hath killed, hath power to cast into hell. Yea I say unto you, fear him. Luke xii, 5.

Although in ourselves we have no stock, the Lord is nigh to save. This door flies open when we knock. We have only to ask and receive. Let us all strive to enter in at the straight gate and make sure work for heaven.

Our Lord is now rejected,
And by the world disowned,
By the many still neglected,
And by the few enthroned.
But soon he'll come in glory,
The hour is drawing nigh;
In the crowning day that's coming bye
and bye.
O the crowning day is coming, is coming,
bye and bye
When our Lord shall come in glory,
With power from on high.
O the glorious sight will gladden each
waiting, watchful eye,
In the crowning day that's coming, bye
and bye.

SAMUEL LEBIECK.

Victoria Square, Ont.

For the Evangelical Visitor.
BRINGING ACCUSATIONS.

"He that is without sin among you let him first cast a stone at her. John viii, 7.

Let us for a moment consider ourselves as the accusers to whom the text we have before us is addressed. There is often, we fear, a similarity between us that we scarcely realize. They were, or thought they were good people. So do we. They were zealous for the law and found this woman guilty of the heinous sin of adultery; a sin that according to the rigid code of the law was pun-

ishable with death. We too are very often zealous for the letter of the law. It is not our purpose at this time to consider the case of the woman or the Saviour's way of dealing with her, but to gather a lesson from the stern rebuke given by the Divine Master to her accusers.

Unquestionably their motive in bringing up the question to the Saviour was to tempt him, hoping to entangle him or to obtain some hold by which they could accuse him. Such a motive merited a rebuke. Is our motive pure? Is the first question to raise in bringing accusation against our brother or sister. Too often we greatly fear the motive is to injure them, or to see them punished. The gospel allows no such motive. See Matthew, xviii.

However the accusation was made and the woman brought and stood before the master and her offense explained to him and judgment asked of the Divine Teacher. Calmly Jesus stooped and wrote with his finger on the ground, but when they continued asking him, they were persistent in their accusation, Jesus answers, "he that is without sin among you let him first cast a stone at her." Notice that Jesus does not inquire at all into the guilt or innocence of the woman, does not hold court over the affair, but first directs his reply to the accusers.

How often when we bring an accusation against our fellowman and particularly against our brother or sister, would we be allowed to cast the first stone or to make the initial step in punishing them for the offense they have committed if the restriction of the text were applied to us. He that is without sin. Just here we want to note particularly the exact words Jesus uses. He does not say, he that has not committed adultery let him cast the first stone at her, nor does he specify any other sin, thus leaving no room to defend themselves at all so long as they had been guilty of any sin. The lesson then we would learn

from Jesus' words is to be careful when we accuse others and particularly our brethren and sisters.

Do not be hasty. Apply the text. Remember it was not said that if they were free from her sin they might cast the first stone at her, and while we may not be guilty of the error our brother or sister, who we are about to accuse, is, we may in other things possibly be equally in the wrong and possibly more so. By first applying the text we will the more carefully examine ourselves and by using at least caution in bringing charges, many bitter hours and hard feelings that are otherwise made will be avoided. More can always be wrought by love than to come with the rod and unfeeling censure as too many accusations are made. By using a little forbearance the brother or sister will come right whereas harsh measures had only irritated the sore and not remedied it.

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For the Evangelical Visitor.
CONDEMNATION.

There is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh but after the Spirit. Rom. viii, 1.

In the sense the apostle here uses the term, it may properly be defined thus: *A consciousness of one's own guilt.* For instance, the liar knows he is a liar; his own conscience condemns him for misrepresentation. The thief knows he has taken goods that belong to some one else. He is in fear he may be found out, and the conscience of many a one pierces him to the heart in the knowledge that his guilt is in open view to the Almighty. The extortioner knows he has violated the Golden Rule, and often keenly feels that for so doing, God will bring him into judgment. The drunkard in his sober season is annoyed with remorse by reason of repeated failures to control a depraved appetite. He feels condemned for yielding again and again to what he knows to be wrong. The murderer, though he may com-

mit his crime in the absence of any human eye or ear, is always afterwards conscious of his guilt. Condemnation rests upon him. A striking instance of this is here given.

About fifty years ago, in Huntingdon county, Pa., a man undertook to murder all of his father-in-law's family, that his wife might be the only heir to the estate. The family consisted of a father, mother, one grown son and two or three younger children. He succeeded in killing all but the father. After killing all the rest, he waited for him to come home and from a place of concealment fired two shots, one ball cutting through the old man's ear. Having missed his aim and no time to re-load, he took to his heels behind the barn, and thus escaped detection. The old man on finding his family murdered, gave the alarm. The neighbors came, officers came, the murderer also came and pretended to be much surprised, and himself as innocent as a lamb!

Soon the old man was suspected of having murdered his own family, and while being taken to custody, the murderer and another man were sitting side by side on a log. The murderer's heart throbbed. It beat so fast and loud that the other man heard it, and at once called attention to it, saying this must be the murderer, by the way his heart is throbbing. Upon this the old man was released, and the guilty one taken, tried and found guilty, but persisted in declaring himself innocent until in hanging, the rope broke. Then on seeing that his sentence would be carried out all the same, he confessed.

This man, though no one had seen him near the place of the murdered family on the day of its commitment, yet condemnation pressed him so forcibly, when he saw his innocent old friend taken for the crime he himself had committed, that his heart, though otherwise silent, spoke out in thunder tones, declaring his guilt.

We have an illustration of self-condemnation in the eighth chap-

ter of John, where the accusers of the woman were told, "he that is without sin among you, let him first cast a stone at her." Ah, yes! They felt condemned themselves. There was none in the company that could throw a stone under such restriction.

Young man, when you have spent the day in hilarity, when you have said and done a good many things that you would be ashamed of doing in the presence of God's people, and you lie down on your bed at night and there reflect, that the eye of him who never sleeps was on you through all these passing hours, and that a record of your actions is kept in the book of God's remembrance, what are your thoughts and your feelings under such circumstances? Do they not cause a fear of death and of the final judgment? Ah, yes! Condemnation is pressing itself on your guilty soul; and unless you come to Christ and have it removed, awful will be your doom.

Young maiden, you that dress gayly, costly and foolishly, you that many times disobey your mother, you that has often felt the need of a change of heart, what is it that in your serious thoughtful moments disturbs your peace of mind? Ah, it is condemnation for wrong doing! It is the Holy Spirit striving with your soul, and you are saying, "not now, later in life I will." But ah, remember what God has placed on record as a solemn warning. Namely: "My Spirit shall not always strive with man, for that he also is flesh." Gen. vi, 3. God's call is *now*. Come to Jesus now. Yield yourself, spirit, soul and body to him, and condemnation will take its flight.

C. STONER.

Polo, Ill.

For the Evangelical Visitor.
DIVORCEMENT.

From the beginning it was not so. Mark x, 9, 10, 11, 12.

What therefore God hath joined together let not man put asunder. And in the house his disciples asked him again of the same matter. And he saith unto them, whosoever

shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another she committeth adultery.

Knowing that there is a diversity of opinions on the above subject, and that not only in our brotherhood, I, therefore, do with considerable reluctance take up the task of writing on this subject. However, I will try as much as possible to stay within the limits of the word of God, which is sharper than any two edged sword. Heb. iv, 12.

Now it is a very easy matter to establish that in the beginning there were no divorces for about twenty-five hundred years; and then it was allowed because of the hardness of their heart. Yes, they regarded their marriage vow so little, at least commentators say that they (the Jews) would put away their wives if their victuals, etc., were not done up to suit them.

Matt. xix, 31. The Pharisees also came tempting him, (Jesus) saying is it lawful for a man to put away his wife for every cause. Josephus tells us that the Jews believed a divorce to be lawful upon very trivial causes. This looseness of the marriage vow was all wrong, and caused the people to sin very much. And when we look how many divorces are granted in our courts it seems as though they were given for nearly as trivial a cause as in the time when our Master reprov'd this wrong and said from the beginning it was not so. And any state or nation that lightly regards the marriage vow and allows a bill of divorcement for almost every cause, will soon realize that the standard of morality will be lowered in proportion to the increase of divorces given. And it nearly seems as though it is now just as it was in our Master's time. All on account of the hardness of their hearts. But from the beginning it was not so. And all this granting of divorces for any and every cause is rapidly lowering the good morals of any community and so sinning against God.

Matt. v, 32. And whosoever shall marry her that is divorced committeth adultery. Now according to this and other similar passages of scripture no person is at liberty to marry a person that is divorced. This may be a little hard for some to accept. But so it is said unto us and that is just the way the disciples thought when our Master made this declaration.

Matt. xix, 11. All men cannot receive this saying, save they to whom it is given. In the 10 verse his disciples say unto him, if the case of the man be so with his wife it is not good to marry. I sincerely believe many are married that would better never be married, from the fact that they do not hold their marriage vow near as sacred as what God had or has intended it should be.

Matt. xix, 4, 5, 6. And he answered and said unto them, have ye not read that he which made them at the beginning made them male and female. And said for this cause shall a man leave father and mother, and shall cleave to his wife. And they twain shall be one flesh, wherefore they are no more twain but one flesh. What, therefore, God hath joined together let not man put asunder, for this is the way it was from the beginning of creation.

When persons are married if they would consider themselves more as God has said, they are no more twain but one flesh, and necessarily should remain so while life lasts. This is one of the prime objects of marriage. This may seem a little mystical to some, but it is nevertheless true. They are no more twain but one flesh, and if this would be the sole object of such unions am I saying too much that no divorce could exist between such a marriage? And our Master teaches that it should remain so. Notwithstanding this so many people are ready to put their wives away for every cause.

The marriage contract or vow is not held with near the sacredness that it should be, with neither state or nation. And many churches do

not attach near the sacredness to it that they should. I also regret to say that too many of our brotherhood are much too liberal with this subject. But the most lamentable fact of all is that so many families favor divorce for trivial causes. Now let this be reversed for one or two generations. Let each family, church, state and nation be more concerned about the restriction of giving divorces for every cause. Then we will have a reformation in our land of liberty which will bring rejoicing to every heart that holds the marriage vow as sacred as it should be held. I think every one who names the name of Christ should hold the marriage vow as sacred as our Master and the apostles held it, and that was in its original state of purity. As in the beginning there was no divorce, and when it was permitted it was all on account of the hardness of their hearts.

Rom. vii, 2, 3. "For the women which hath an husband is bound by the law to her husband so long as he liveth, but if her husband be dead, she is loosed from the law of her husband. So then if while her husband liveth she be married to another man she shall be called an adulteress. But if her husband be dead she is free from that law so that she is no adulteress though she be married to another man." Now it is very plain from this and other passages of scripture that death alone liberates a person from the marriage vow, and only then persons are at liberty to marry again. Of course persons are not bound to a man or to a wife when they are guilty of adultery. The innocent person has the privilege to demand a writing of divorce and be free from him or her as the case may be. The wife is bound by the law as long as her husband liveth, but if the husband be dead she is at liberty to be married to whom she will, but only in the Lord. The apostle teaches emphatically that man or wife is bound to each other as long as they live. But whosoever marrieth her that is put away

committeth adultery, so likewise if the innocent one marrieth will also become guilty of adultery.

So this harmonizes with what the apostle teaches. Death alone permits one to marry, because we are bound to each other by the matrimonial law in its original state until death. And how beautiful this agrees with our marriage vow we make to each other. I never saw or heard of any person getting married that would not promise fidelity to each other through the uneven journey of life, sharing each other's joys and sorrows until death separated them.

methinks I can understand what the disciples meant when they said, if the case of the man be so with his wife, it is not good to marry. On this subject there is much to say yet, but as my article is much too lengthy now, already, I will just abruptly conclude and say what I have left unsaid. I trust some abler minds will further write.

D. B. K.

Lancaster, Pa.

For the Evangelical Visitor.

A LESSON FROM NATURE.

Nature is a good realm to go to for lessons and daily may we learn there if we will. It is not necessary to take a special jaunt to the mountain. We need not visit a Niagara or the sea shore, much as can be seen, enjoyed and learned at these places, but in our every day duties we can gather from natural objects if we will.

We are going to town. It rained last week and here by the roadside is a pool of stagnant water, all green with slime, sending forth a sickening odor, a breeder of disease, an eyesore, and yet last week this water fell from heaven beautiful, clear as crystal and pure as chemist's filter can make it.

Well, what of it? What are you discussing this for? There is no moral lesson in this filthy thing. But hold, there is quite a lesson indeed. What caused this great change in the water? What has this

small pool become so odious while other of the same water which fell from the clouds when this did has found its way to the spring, to the rill, to the creek, to the river, always clear, always useful, never odious to either man or beast. The answer is because of idleness. It has remained idle. It has done nothing at all, simply lain here in this little pool under the sweltering rays of an August sun. Its fellow drops fell from the clouds, but rested not. Some found their way through the ground to the spring, others over the surface to the rill and so on rushing along, doing service here, watering the herd there, driving the mill wheel, anon carrying a boat. Always very busy.

Idleness is responsible for all this contrast. It is idleness that has made this little pool of water a mischief maker. But idleness does not only pollute a little pool of water and make it a mischief maker; it pollutes people as well and makes them mischief makers. Human hands and minds with nothing legitimate to do or doing nothing they ought to do will do something they had better not do. Wealth is consumed not accumulated by idleness. "Rust consumes faster than labor wears" is an old adage.

It is not, however, only a lesson in political economy that we meant to raise by our illustration of the pool by the roadside, but we want to sound a trumpet to Christians that they be not idle Christians. The Lord does not want idle Christians and as if that were not sufficient reason why we should not be idle Christians. Idle Christians are as little exempt from the hurtful effects of idleness as is the pool of water by the wayside. Every Christian should feel that he or she has much to do. They ought to feel that time was precious and that none could be afforded for idleness in any shape. They have much to learn. They have work for the Master—winning souls for him—by a word fitly spoken here and a good example there. Oh do not be idle

Christians for idleness makes us careless, indifferent to the church service, indifferent to the salvation of souls, indifferent to the salvation of our own souls. This is a fearful condition to be in and that we become not thus idle and indifferent, let us work for the Master. Let us be active in the church service and in whatever we can find to do, as there will be time enough to rest when these poor bodies are worn out in the service of the Master. He will then supply us with new ones which weary not. * *

THE CENTRAL REGULATOR.

In the great cities and towns a large number of the time-pieces are electrically connected with the observatory clock at Washington, and so every day at noon the seconds are marked simultaneously by the electric currents flashed from this one central time-keeper. By this practice absolute uniformity and correctness of time are ensured. This exact uniformity is not brought about by comparing one clock with another, or regulating one time-piece by another, but by one clock regulating the others electrically, when exactly at midday the standard clock makes the connection which completes the circuit passing through all the connected time-pieces, and regulates all of them at once.

Humanity needs regulating; Christians need regulating; and a great many of them have tried the system of regulation by comparison, with very poor results. It has been found impossible to make a number of clocks standing side by side keep time with each other. One will be fast, another will be slow—they will not keep time together—but if they can be connected electrically with one standard time-piece, there is then no difficulty in maintaining substantial uniformity.

The uniformity of the Church of Christ will not come through churches comparing, and compromising, and yielding to each

other's wishes, and adjusting themselves to each other's ways. They will never come to an agreement in this way. This method has been tried again and again. The only way in which the people of God can come together and be united is by coming under *the direct control of Christ*, the great Head of the church. If all the members of the body be vitally connected with the living Head, then there will be little difficulty about their keeping step with the march of his providence and grace; and in following the Lord, and walking closely with Him they cannot be very far from each other. Two things which are exactly like a third thing, must be like each other, and two men that are like Christ cannot be greatly unlike each other.

The great hindrance to uniformity among Christians is, people compare themselves among themselves, and measure themselves by themselves, and thus continually fail in their endeavors after unity. They contend over their names and creeds, and each is able to find fault enough with the other; but let them drop all this and come to Jesus Christ himself, and seek to shape their lives in accordance with the revealed will and Word of God, and they cannot fail to come nearer and still nearer to each other.

In such a system of regulation as this, we need not wait for any one else, we need not wait to see whether other clocks will take their time from the central standard, or whether other men will shape their lives by the Word of God. We have each of us simply to connect ourselves with the great central standard, and determine that we will be right, no matter who is wrong, that we will do right, no matter who does wrong; and if we will do this, we shall soon find ourselves coming nearer and nearer to that unity which Christ desires, and which shall be a glory to his church and a blessing to the world.—Sel.

Fear not, little flock, it is your Father's good pleasure to give you the Kingdom.

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Abilene, Kansas, Sep. 15, 1891.

We have concluded to make to our agents and to all who may act as agents for us this year, as well as to all new subscribers, the following liberal offer:

We have made arrangements with the publishers for a new book entitled "Drummond's Addresses." It is a work of 286 pages and contains five addresses on Bible Themes, and we believe will be interesting to all. The book sells for 75 cents. This book we will give as a premium to every agent who will send us five new subscribers with five dollars in cash.

Every new subscriber who subscribes for the VISITOR and sends us the \$1.00 will receive the paper from the date of his subscription to the beginning of the year 1893, thus receiving the VISITOR for three months free, if his subscription is received in time to commence with October the first.

We make this very liberal offer to all new subscribers for 1892 in order to increase the subscription list up to what we think the merits of the paper warrant.

We know that the VISITOR as published now is one of the best, as well as the cheapest religious journals published. It is not made up or sustained by advertisements but the whole of its contents are made up of good, religious reading matter, and no pains are spared to obtain and publish the best; and as in the past, so in the future, we purpose to sustain the highest standard of excellence we have attained. We therefore with confidence appeal to the friends of the VISITOR as well as the reading public generally to help us increase its circulation. Now is the time to begin and to push the canvass vigorously.

PROTRACTED MEETING.

The time when the churches throughout the Brotherhood should arrange for the fall and winter work in protracted and revival meetings is here, and no doubt every true child of God feels the necessity of such meetings. We believe, too, that those who have had experience in that work, have noticed that not always has the best results been attained in the way the work has been carried on.

One great hindrance in the progress of the work has been in the want of some system or united effort in the arrangement previously made or attempted to be made for this purpose. Then again not every preacher is a good revivalist. Paul said to the church at Ephesus, iv, 11, He gave some Apostles; and some prophets; and some evangelists; and some pastors and teachers. Undoubtedly God had in the imparting of these gifts a special object in view. We notice among the ministers of Jesus Christ, a very great difference in their qualifications. Some have a special gift for revival work, while others are better qualified for house keeping or teaching the Christians

how to live. Yet no one would feel like saying that either of these qualifications were not necessary or were not of God. What seems to be the important question is to have the right place for each one to work in.

One other difficulty is want of concert in the arrangements for revival service. This might be remedied by the different neighborhoods, arranging to try and get the same minister to visit them, but at different times; and by proper arrangements, several districts could be supplied by the same minister. Then for effectual and continued work, it would be best we think for the minister and his wife to be together in the work, especially when they are so situated that they can both leave home. We make these suggestions merely to call attention to the work, and for suggestions from those who are more experienced in revival work.

But there is one other matter in this connection that we should never lose sight of, and which, too, is of more importance than every thing else. Without it no amount of preaching will avail any thing. That is the especial presence of God's Holy Spirit. Some people depend too much on human aid, and not enough on divine aid. It is some times apparently the case that some think if they get a gifted minister, then they will meet with good success, and they will have a good revival, and many souls will be converted. With this expectation they send for some popular preacher, and after laboring in revival work for several weeks, the minister and church are disappointed, and sometimes the poor minister is blamed for want of success. But the fact is, the blame does not lie there; it is most likely with the church. They expected too much from the preacher and did not enough seek the aid of the Holy Spirit. The fact is that no one should expect any good results only through humble, fervent prayer and earnest consecration to God. The necessity of God's presence

and his help when the work of grace is to be accompanied with the conversion of souls, is so apparent that we often wonder that any person could lose sight of it, and yet it seems to be a lamentable fact that it is too often the case. But then other causes may hinder if not prevent successful work; and one is a divided church or dissensions in a church. Until this is healed there can be very little done; but where these difficulties do exist, very often a good revival service is a great help under the blessings, to heal these differences; and we think where such differences do exist, it should not be a means to prevent the attempt at protracted efforts in God's work, from the fact that just such efforts are needed to bring about peace and harmony where dividing or disturbing elements exist.

Especial preparations for successful revival work is necessary, and among the means needed is individual preparation of the heart. God will not dwell in a divided heart, and God will not bless cold, formal efforts. Secret prayer is necessary, and this should be often and earnest, and may we not say long? The child of God who continues long enough at the throne of grace until he receives an answer to his petition, may rest assured that good result will follow, and if the whole body of believers are thus engaged, God in answer to such petitions will set his seal to their efforts.

But then not only secret, but public, united prayer should be held often, and these stated prayer meetings should be attended by all who can. Sometimes we think we can hardly take the time to attend, household duties or farm or shop duties, we think are so imperative we cannot leave them to attend these means of grace. But it must be a very rare occasion, when these duties should keep us from the house of the Lord. Christian men generally feel as though they should be prompt in meeting their engagements in special duties. Well let us consider that these prayer meetings,

these religious services are places where we have promised to meet the Lord, and he will most assuredly be there. Will we disappoint him? Perhaps he has a special blessing for you individually, and if you are there you will receive it, and you need it in your labors, in your cares, or perhaps you have a son or a daughter or a wife or a husband or neighbors unsaved. Well if you are concerned about them and show your concern by your prompt and regular attendance at these means of grace, and your concern and interest in their salvation, you may rest assured, the Lord will help you, and more than likely your prayers will be answered in the conversion of some dear one from sin to God.

Many years ago in Western Pa., there was a community at the foot of the Chestnut Ridge, where there was a meeting house erected, but it was neglected, and every thing seemed to show great coldness in religion and no successful revival work had been held there for a number of years. But there were still a few of the Lord's anointed left there and among these were two old mothers in Israel, who felt impressed with the necessity of an effort being made for a revival of God's work, and they met together for prayer and for consecration, pleading with God for an out-pouring of his Holy Spirit, and for the conversion of souls. Their efforts continued for some time and we might imagine what their hopes and fears were. But no doubt they had laid all on the altar, and seeking help for that benighted neighborhood. God heard their prayer, help was sent them, and a glorious revival was the result. We believe it was not the result of the great preaching but most likely it was the result largely of those fervent, earnest prayers of those dear old devoted servants of God.

Now we believe God does answer prayer. Brother, sister, mother, father, he will answer your prayer if asked in faith. But remember it is not simply the formal prayer, but it is the prayer of faith proceed-

ing from a consecrated heart that will receive the answer. John xv, 7.

Now what will we do? Will we in earnest devotion to God seek help from on high and go forward and by a united effort along the line everywhere make the effort for the conversion of souls and for the revival of God's grace in our hearts? May this be our aim, and may God have the praise.

STRONG TEMPERANCE SOCIETIES.

The Railroads are doing some effective temperance work, which if followed up, will do much to prevent not only drunkenness but also to prevent accidents on their roads. Orders have been issued and maintained, too, on many of the leading trunk lines, that no person who drinks intoxicants shall be employed on these roads, and those employees who are in the habit of drinking shall be discharged unless they quit the use of strong drink. This is as it should be. It is undoubtedly to the interest of the R. R. to have sober men in every department of the service. There is money in it to them, besides the employers of the road have many lives in their care, and it is but reasonable that the roads should be held responsible for their safety.

It is a pity that such strong corporations can't directly reach the saloon as they can reach those of their employees. There is where the great difficulty lies. We trust our law-makers and those who execute the laws will consider their responsibility in the matter and act wisely in the fear of God.

We would again call attention to the importance in writing for the VISITOR to write only on one side of the paper. We do not wish to exclude articles written on both sides of the paper, but duty requires that we should.

BENEVOLENT FUND.

From a Sister, Abilene, Kan. \$1.00

TRIBULATION WORKETH PATIENCE.

Of late I happened to meet, as it seemed to me, with an old cast away paper, I picked it up to look over it and my eyes caught the words "a valuable experience." I then read through the piece underneath the words, and I thought it too valuable to throw away, without any more notice. I will subjoin it herewith, and let it speak for itself. A. B.

"A valuable experience."—"A brief chapter in experience of one who knew what she was talking about. A number of God's dear children had gathered in a tent for an early morning prayer meeting. The leader of the meeting instructed all to submit to God and pray for what they most needed, which being expressed, was patience. The subject of our story, a lady of over three score years, calmly arose to her feet and offered her words of sweet and very profitable counsel. She first stated that very few knew what they were praying for when they prayed for patience. Then she quoted from Rom. v, 3, 4. "But we glory in tribulation also, knowing that tribulation worketh patience, and patience experience, and experience hope." And she said, dear children, when you pray for patience, prepare yourselves for a great conflict. If tribulation worketh patience, then it follows that the more patience we have the more tribulation will come. So she told all to submit to God, and pray for grace to overcome in the hour of bitter conflict. Then she related her experience on the line of patience. About two years after her conversion, she said she was made to feel her need of more grace to endure the trials of her busy life. She was the wife of a farmer, with an unconverted husband, who frequently used profane language which was a sore trial to her Christian heart. So she said she sought the Lord in earnest prayer for what she felt she needed most. On a certain morning in the absence of her husband she prayed more fervently than ever for patience. Soon after

this, she went out to the barn to milk, and as she was engaged at her work, the cow suddenly kicked her over; she again prayed more earnestly for patience, and again resumed her duty, when the cow kicked over again, milk pail and all. Again she prayed for patience, and resumed her duties. After the accomplishment of the work, she started for the house with her pail of milk. Having turned the cows loose and forgetting to close the gate, she had nearly reached the house, when a pet lamb sprang from his hiding, and striking her in the back, knocked her down and spilled all the milk. Again she prayed for patience, and wept over her misfortunes. In the meantime the cows had entered the garden and destroyed about all the vegetables. Her cross, swearing husband returned, and finding things all as they were, began to scold and fret, and again she shut herself up and began to ask for patience. And so the more she prayed for patience, the more tribulation came. Wave after wave rolled in upon her until her little bark was nearly stranded. Then she said she stopped praying for patience and began to sing and praise God for his mercy, and soon the tempest ceased, the clouds cleared away, and peace like a river came into her soul. She said, "I have never dared to pray for patience since, but seek the promised grace to endure the trials." So tribulation worketh patience, and patience experience. Children do not pray for patience until you have strength enough to endure tribulation. Hold still in the tempest, do not throw yourselves away, for the Lord God is a son and shield, and the Lord will give grace and glory. No good thing will be withheld from them who walk uprightly. Let patience have her perfect work, that ye may be entire, wanting nothing.

This bit of experience may be a help to some poor tempest-tossed soul struggling for the heavenly rest.

"Trusting in the Lord thy God,
Onward go, onward go.
He will be thy constant guide,
Here below, here below."

For the Evangelical Visitor.

THE EXPERIENCE OF A YOUNG SISTER.

Dear reader, I feel it my duty to write something for the VISITOR in my weakness, if the Lord will help me. I like very much to read the experience of others. I think it helps me a great deal in this good work, as I am young and have not been in this good work long yet. I would ask all those who know the worth of prayer, to pray for me that I may hold out faithful. I have many trials and temptations to contend with, although I feel still more like going on in this good work. If I am just willing to be given up and bear the cross, I receive blessings; but I feel my weakness, and must say I make many missteps. If I would just stop and think a little, I think I could have made many things better where I have not by not being obedient. But I mean to try and live nearer to the Lord than I ever did, if he will give me grace.

It is a little over two years since I started out to serve the Lord. About a year ago, the Lord told me to wear the covering of the head. But I was not willing to take up the cross, so I lived a restless life for a while, because I was not willing to do what God wanted me to do. That way he strove with me awhile and because I was not willing to do what he wanted me to do, he left me take my own way for a while. But the good spirit strove with me again and my sins became so heavy, and I was so burdened that I thought every thing seemed like weeping willows. I could not enjoy myself in the world like I saw others enjoy themselves, who started out to serve the Lord when I did. Oh how sorry it makes me feel sometimes when I see how they live. Now it seems to me they don't care for their soul's salvation. My desire is, to try and live nearer to the Lord than I ever did, although I make many mistakes, and can do nothing without God's help. I want to be more willing to take up the cross. I receive many blessings, since I have taken

up the cross, where I did not before, just by not being obedient. I had no rest till I wore the covering of the head. But since I have taken up the cross, I enjoy myself more than I ever did, and would have no desire to ever go with the world again. Brethren and sisters pray for me that I may hold out faithful to the end. From a weak one.

ALICE J. LINEBAUGH.

Yocumtown, Pa.

GIVE TILL YOU FEEL IT.

Some people say they can give a certain amount and never feel it. It is best to give till you do feel it. Christ felt what he gave for us. Mark Guy Pearse thus tells how 'Mister Horn' views the matter:

Mister Horn often used to say: "There's one thing that lots of good people will never know in this world—and 'tis one o' the things that we shan't know anything about in heaven itself—the joy of really pinching yourself to give. I often think that that is the blessed thing about being in want when you do give—then you feel it."

"Aye, I used to pinch myself too," continued Mister Horn. "More than once I've gone on dry bread, and then done so much as any of 'em. You know they say that there's nothing like bitter things to give you an appetite; and it is when you give away what you want, that you enjoy what is left. You try it—take and give away half your dinner; and then the other half! bless ye, the Lord Mayor of London might envy it. If any body wants to taste a bit o' real joy, let 'em just go and do that. I've often turned it over in my mind that love is real true love when it has got a bit of real, hard, pinchin' sacrifice about it, and not till then. Kindness and pity will give you, perhaps, what it thinks it can do without, but love gives everything. 'He spared not his own Son'—that is love. 'Hereby perceive we the love of God, because he laid down his life for us.'

"Kindness and pity will send the

scraps and bones to the shivering beggar at the door. But love brings him in and gives up its place and its plate, and will stand behind waiting and helping. Ah, that's how the blessed Lord treated us when we came home from the far country perishing with hunger. No old cast-off clothes, but the best robes. No scraps, no bones and crusts, but the fatted calf. No pitiful words, but himself. His arm about the neck, and his kiss upon the cheek, and all his heart to welcome us. But we, when he comes to ask anything of us, we keep him waiting at the door for an answer, and then we send him out our miserable scrappings, just what we think we can spare without feeling it. Depend upon it, we don't know much about love, if love don't pinch us a bit now and then."—The Christian.

FRUITS MEET FOR REPENTENCE.

What is a fruit-tree good for unless it bears fruit, and good fruit, too? Christianity is not merely a feeling, it is a life. It has feeling, and judgment and conscience and conviction, but all this must have its root in life within, and bear its fruit in living without, or else we shall have clouds without water, and trees whose fruit withereth, without fruit, twice dead, plucked up by the roots.

Said Jeremy Taylor in 1650: "True repentance must reduce to act all its holy purposes, and enter into and run through the state of holy living, which is contrary to that state of darkness in which in time past we walked. For to resolve to do it, and yet not do it, is to break our resolution and our faith, to mock God, to falsify and evacuate all the preceding acts of repentance, and to make our pardon hopeless, and our hope fruitless. He that resolves to live well when a danger is upon him, or a violent fear, or when the appetites of lust are newly satisfied, or newly served, and yet when the temptation comes again, sins again, and then is sorrowful,

and resolves once more against it, and yet falls when the temptation returns, is a vain man, but no true penitent, nor in the state of grace; and if he chance to die in one of these good moods, is very far from salvation; for if it be necessary that we resolve to live well, it is necessary we should do so. For resolution is an imperfect act, a term of relation, and signifies nothing but in order with the action; it is as a faculty is to the act, as spring is to the harvest, as eggs are to the birds, as a relative to its correspondent, nothing without it. No man, therefore, can be in the state of grace and actual favor by resolutions and holy purposes; these are but the gate and portal toward pardon; a holy life is the only perfection of repentance, and the firm ground upon which we can cast the anchor of hope in the mercies of God, through God."—Sel.

Says Canon Wilberforce in his "Trinity of Evil," speaking of England:

"Though I am not aware of any census being attempted, there is not a town of any size without its organized society of unbelievers."

And these societies are centres for the diffusion of infidel literature and infidel sentiments, through all parts of the land and world.

My closet, my temple, my social retreat,
 Its there with my Savior in concert I meet,
 How many the objects inviting me there
 To pour out my soul in the order of prayer.
 When shades of great darkness come over
 my heart,
 And I fear that my God is about to depart,
 I come to my closet and find him still there,
 His hands filled with blessings in answer
 to prayer.
 I bless the glad day when his grace I just
 felt.
 His mercy then saved me and cancelled my
 guilt.
 I will visit my closet and never despair,
 It was there my Redeemer first answered
 my prayer.

—Selected by B. C. BASLOR.
 Whitesville, Mo.

CHURCH NEWS.

Love Feast at the Maple Grove Church, near Donnelsville, Clark co. October 17th and 18th. A cordial invitation to all. J. B.W.

Love Feast in Brown co., Kas., Oct. 10th and 11th. A cordial invitation is extended to all. The location is not given but supposed to be near Hamlin.—Ed.

We are glad to note that the Brethren of Harvey co., Kansas, are effecting a more thorough organization and that the interest in their meetings is good. On last Sabbath, Sept. 3rd they met at 10 a. m., at the school house near Bro. S. Good's and after the regular services of the morning were over, the Brethren elected to the office of Deacon were ordained. When we witness such solemn services as the ordination of persons to their offices in the Church and the solemn charge given them we are led to feel more and more the great responsibility resting upon all who are called into the service of the Lord. But we are thankful to note the great blessings in store for those who prove faithful. We trust those dear young brethren will faithfully discharge the duties of their office and purchase a good degree and great boldness in the faith which is in Christ Jesus."

In the afternoon and evening there were services in the M. E. Church near Bro. R. Keagy's residence. The afternoon service was well attended. We did not have the pleasure to attend the evening service. We had the pleasure of a visit over dinner with Bro. and Sister R. Keagy, a visit we very much enjoyed and we trust the young brother and sister may be spared to many days of usefulness in the service of the Lord that the mantle of their faithful ancestors may have securely fallen on them. We believe the future of the church in Harvey and Sedgwick co's is promising, and under God's blessing at no very distant day their

number will be increased. May the Lord sustain them and keep them all in his fear.

It is the request of a friend for some one to explain the following scripture:

"By which also he went and preached unto the spirits in prison" 1 Peter iii, 19.

J. K.

MARRIED.

WEAR.—PYKE.—Married, Sep. 1, 1891, at the residence of the bride's parents, near Abilene, Kansas, by Eld. Samuel Zook, Mr. David O. Wear to Sister Lillie M., second daughter of Bro. Jacob F. Pyke, all of Dickinson Co., Kan.

The wages of sin is death; but the gift of God is eternal life."

These words were spoken by the apostle. Life and death seem to be somewhat a miracle. We find life creates joy and death sorrow. This has been on my mind lately so I felt it my duty to write, not knowing where the bread might float to.

We find as soon as we are born in the world, death is on our track; even the first man, Adam, yielded to this sinful death. When Christ came into this world as a babe, sin in men's hearts tried to kill Him but the great King of kings and Lord of lords sheltered Him from all danger.

"The wages of sin is death." How often do we find this so even in a natural state. When a person dies, how the people mourn; but this death God has only taken away that which he has given. But if we have obtained this life through Jesus Christ, our death will be a glorious one. God extends on every hand this eternal life; He even sent his only begotten Son into the world that whosoever believeth on Him should not perish but have everlasting life. O God is merciful to us; He does not wish for any one to be lost; even as a mother weeps over her dead babe so does Christ over the poor sinner. How often we find that Christ

wept for the poor, wretched sinner. Even at Jerusalem He was forced to weep and cry, O Jerusalem, Jerusalem. He tried to call them together again but they would not hear him. O how this must have grieved our dear Lord, to see his own going down into everlasting destruction. Truly the wages is death and a dreadful one too, to be cast into everlasting fire and brimstone where the thirst cannot be quenched. When a person looks at this matter, it really must grieve our maker to see souls be cast into this horrible pit ever far from his sight. His invitations are glorious. We are told eye hath not seen, nor ear heard, nor has it entered into the heart of man what God has laid up for those who love Him. The high aristocracy with their palaces, carriages and every thing of the best possible comforts cannot compare with the things that are in store for the children of God. It is enough to make anybody turn from their sins and secure this life. The Lord says: "my son and my daughter give me thine heart." Enough to say, please do, and yet people will stand and refuse this great offer. Do not delay, it is dangerous; we have no promise of tomorrow. "Today if ye hear his voice harden not your hearts." Do not reject. The Son of man cometh in an hour which ye know not.

It always appeared to me since I passed from death to life that our lives are just hanging on a thread and just one move of the mighty hand of God it is broke and all is finished. Then comes the judgment. If we have sown to the spirit we will reap life everlasting, but if we have not sown to the spirit, then comes that awful doom, death; yes ever from the sight of our dear Lord, just think of it dear readers, the contrast between this life and death. When we just look at the life of our dear Saviour it is enough to make the hardest heart turn soft. He was mocked, spit at, stoned, persecuted, nailed to the cross with

two thieves, all for our sakes that we might see that there is a reality in heaven. He died, rose the third day to show us that the dead shall rise again in the fullness of life.

When Christ was speaking to the apostles and told them not to seek after the meat for the natural body but meat for the spiritual body, how quick they spoke up and asked for this food that they might never get hungry, and the Lord told them that He was the bread of life, that whosoever eateth of his body and drinketh his blood should never thirst and never hunger; that is true. We are told as often as we take the sacrament, we show the Lord's death until he comes again. God help us that we might be ready. Look how faithful Paul was after he passed from death to life; he did not wish to know anything except Jesus Christ and him crucified. It is quite an easy way if we are just willing to deny ourselves. We must do this. Paul, a man who we believe had of great ability, did this. Before we enter into heaven we must be born again. When the ruler came to Jesus and asked the way to salvation Jesus answered, you must be born again of the word and of the spirit. Therefore we are born into the newness of life. I often think how strange it is that some people do not believe in this new birth when Christ said you must be born again. I have heard Christian professors say that when Christ was nailed to the cross He could not feel the same pain as a natural man but when the drops of blood trickled from his brow, and towards the end he cried, "my God, my God, why hast thou forsaken me." Yes his pain must have been great. He bore it all for our sakes, that through him we might gain the great incorruptible crown. He has told us greater love hath no man than that he will lay down his life for his brother, that would require a great amount of love, but after all it would only be the outer man which would die, the inner man never dies. How the majority of

unconverted fear death. It is awful to be with some unconverted person when they are dying, but when the true child of God is dying the smile is on their brow and they will sing, "it is well, it is well with my soul." How it would please the Lord if all would sing that. I often think it is useless for one to think that when they will die that is the end but is just the commencement; for we are shown plain in the 15th chapter of I Cor. that Christ died and rose again to be the first fruits of them that are in their sins. No matter how long we have been dead in our sins, we can receive this new life; but why do so many wait and keep on putting it off? The enemy is at the bottom of it all. Why just for a few days enjoyment in the world miss a happy end? Because after we pass from this world we are eternally for one place or the other, why not make sure work for the kingdom of heaven. It is quite plain that there is another life after this because Christ was seen of James, then of all of the apostles, of Cephas, then of five hundred at once. This was after he was buried. Satan will try to deceive us if he can to lead us from our father's mansion but I often think if we just try to live moral and our names are not written in the Lamb's book of life how badly we will be deceived; to think that we have lived quiet, honest lives, then have to be cast to the left. When I think of these things it almost makes me shudder and I often have to cry, "near my God to thee."

I want to be a true worker for the Lord, to use my little talent which I have and to speak so as to edify the church; and when I die that I might pass over yonder river in the land of milk and honey where I can rest from all my toils. My heartiest wish and desire is that I might meet you all, brothers and sisters, in that land which we will inhabit if we are faithful. May God bless and protect us all. Your weak brother,

CHARLES COCKLIN.

Gormly, Ont.

AIR IN THE CHURCHES.

There is always air in the churches, but it is not always fresh air. Sometimes it has been breathed over and over again for a score of times, until it has been robbed of all its oxygen, and is heavy with poison and death. At other times it is foul with impurities which have been securely imprisoned to stagnate for a week. No wonder the sermon is uninteresting, the preacher dull, and the entire congregation stupefied, some sleeping with their eyes open, and some with their eyes closed. Even if he were to think only of himself, no preacher can afford to let his audience go to sleep for want of fresh air: and if he thinks of his heaven-ordained commission and the import of his message, he will see to it personally that there is a sufficient supply of fresh air in his church, and at the same time that the temperature is what it should be, and that drafts are not permitted to blow unpleasantly on any one in the audience.

It is related of Mr. Spurgeon that while preaching in a large hall, the air became oppressive, and stopping in the midst of his sermon he said: "If those persons sitting near the windows will take their canes and umbrellas and knock out sufficient glass to let in some fresh air, I will pay all the damages as soon as I am done preaching." The success of some ministers is due to their good sense, as well as to their good sermons.

Why can we not have fresh air? It costs nothing. It is abundant and always at hand, needing only a proper place to get in. It would be difficult to say whether there is absolutely anything in the construction of a church more important than proper means of ventilating, and yet in most cases this is entirely overlooked. In adopting plans and specifications for new churches, let people everywhere see that this important matter receives its merited attention.—Sel.

OUR YOUNG FOLKS.

On that happy, golden shore,
Where the faithful part no more;
When the storms of life are o'er,
Meet me there,
Where the night dissolves away,
Into pure and perfect day.
I am going home to stay.
Meet me there.

Meet me there, meet me there,
Where the Tree of Life is blooming,
Meet me there;
When the storms of life are o'er,
On that happy, golden shore,
Where the faithful part no more;
Meet me there.

Here our fondest hopes are vain;
Dearest ties are rent in twain;
But in heaven no throb of pain.
Meet me there,
By the river, sparkling bright;
In that city of delight,
Where our faith is lost in light,
Meet me there.

There the harps of angels ring,
And the blessed forever sing,
In the palace of our King,
Meet me there.

There in sweet communion blend,
Heart with heart; friend with friend,
In a world which ne'er shall end,
Meet me there.

Home again. What a world of meaning in that word home. Most that is dear to us is contained in that single word home. When we grow tired and weary of changes and long for the quiet nook of either orchard or lane, or a little room in our own home, with what eagerness we hasten to it, after an absence of a few weeks or months.

How we greet the faces of our friends and take the outstretched hands of our friends and loved ones and how our hearts thrill with pleasure and pulse beat faster, when they tell us how they missed us; and I wonder if my little friends of the VISITOR missed us? I am sure I have been thinking about them a good deal of late and especially since some one has written to know why Aunt Mattie's letter column is vacant. Well here we are this beautiful September morning and the great Giver is showering his blessings on us with peace and plenty on every side. We surely ought to be

happy. And above and over all ought to be happy when we think of the home He has prepared for us where He is and where we will always live with Him if we improve the time well here. Seek His face and love His favor, for Christ says, "In my Father's house are many mansions" and "where I am there ye may be also."

I am watching the columns of the VISITOR for the letters that the children and young people have been invited and urged to write and am sure you will not disappoint

AUNT MATTIE.

For the Evangelical Visitor.
A FRIEND OF CHILDREN.

I thought I would like to have a little talk with the children as I was once a child. I often think back to my childhood days at times when there would be lightning and thunder and of the fear I had and the prayers I offered up to God in my childhood, and did beg his protection time and again. But I would forget his mercy which would only make my fear greater the next time. I well remember a time my mother was roasting coffee. A heavy rain was coming and she put it aside and said perhaps we may not need it. That alarmed me very much. My mother died when I was young. Dear children, no doubt many of you are bereft of a kind mother, and if so look to Jesus, he will comfort and keep you.

I remember at times of storms, how I would sit close by the side of my dear father thinking he was a Christian, and perhaps God would spare me for my father's sake, as I was not at all times so dutiful as I should have been. That would create more fear, but I often have to think, God was so very good to me in that, that he seemed to hear my childish prayers and tears. Children do you pray? Do you ask God for his protecting power? No doubt many of you are afraid of thunder. My youngest brother seemed to have no fear, while some other children seem to be very much afraid and

some are not. Our lives are all in God's hands. Remember him now in these thy youthful days. I often think children have it so nice in our days. In Deuteronomy you who can read what become of disobedient children. Just think what a privilege you have, that you can ask pardon when you wrong your parents, the ones who love and care for you. Do you ask their pardon? I well remember a time I asked pardon of my father for all my mistakes. What a beautiful countenance lighted up his beloved face! O my dear children my eyes are almost blinded with tears while I write these lines concerning my kind parents. You should value your parents above every earthly friend. Your heavenly Father is your best friend and your parents should be next. Take good advice from your parents, as from your best friends on this earth, and you have a promise; and when you grow old you can think back over the past and these happy days that are ended. They were too bright to last. Yes how many parents are in the silent tomb, and the young may die also. Life is uncertain. Be obedient children and you will be happy.

The imperishable blessedness of the good. Words by Herbert.

Only a sweet and holy soul
Hath tints that never fly,
While flowers decay and seasons roll
It lives and cannot die.

Fare you well children,

MRS. ANNA MYERS.

Upotn, Pa.

ARE YOU AN AGENT?—The editor has sent out with this number of the VISITOR a prospectus. Papers are different from many other things. Everybody can work at securing subscriptions to a paper. THE VISITOR is one of the nicest religious papers published in the world, and any one who undertakes to circulate it, will be doing good.

Young men and young women make good agents. You who read this can do something at it if you will try. After you have read this, young brother and sister, stop a

moment and think about the people in your neighborhood, and if there is one family that belongs to the church and are without the VISITOR, at your convenience, take this VISITOR and go to their home, and tell them that the one who writes for the young folks says they ought to subscribe. Do this in as pleasant a way as you can. Do not think you are so bashful that you can not do this. Go anyway and if your heart fails you just take the paper, and tell that it is the VISITOR, then open it at this place. Every family of the Brethren should be regular subscribers to the VISITOR, and lend their encouragement and support. After you have done this, then go to the next family. Soon you will make a good agent. Do not be discouraged if you do not succeed at first. Go right on as though nothing happened. We hope to hear of young friends in every neighborhood making an effort to get subscriptions.

* * *

THE ROAD RUNNER.—Down in New Mexico there is a little bird which hates the rattlesnake. Whenever it spies one coiled up and sleeping, it speedily runs to the nearest cactus plant, and industriously picks off the bunches of spines, and carries them to the snake and makes a large ring around him. After the ring is sufficiently large and high, the bird cautiously pecks the vicious snake and awakens him. As he moves the cactus spines jag him, and with madness he bites at the spines around him and he struggles and struggles until at last he is wounded to death by the thorns or spines.

In this way Satan destroys many people. He does not indeed carry about us thorns, but different things, which seem desirable at first but they leave a nasty wound in the soul. One of these thorns that Satan brings to young people is that it is not best to obey our parents at all times. We disobey them possibly, and our heart becomes hardened. We lose respect for

them, and fall deeper and deeper into sin.

Another thorn he brings is bad language. Swearing and evil speaking. God will punish us for this. Another thorn is going in bad company. In doing so we wander away from God and heavenly things.

At last we find ourselves surrounded with a ring of evil things, and the more we struggle the more we wound ourselves, and at last we are lost. Jesus only can save such, and if you love him now and serve him, Satan can never hedge you in as the little bird does the rattlesnake.

* * *

QUEEN SEMIRAMIS' JOURNEY.—Semiramis was a great queen of Babylon. One time she decided to go to Persia. A great mountain range was in the way which would have made her journey dangerous and tiresome. To avoid these, she sent a great army of men before her to dig down the mountain. Jesus is the captain of our salvation. He did not send an army before to make the way easy, but went before himself and suffered and died that you guilty sinner might be saved and find the path easy to travel over. He has made the way easy, and why do you not come and love him now?

* * *

ONE POT MORE.—One time the husband of a good woman died, and she was left a widow in debt. After a time she was in sore distress, as the party to whom money was due was about to take her home. In her distress she went to a good and holy prophet, and told him of her sore troubles. The prophet asked her what she had. After thinking she remembered that she had a little oil in a pot. The prophet directed her to get vessels not a few and pour the oil into them. She took faith and went, and began to pour the little oil in the pot into the other vessels, and it did not get empty. She poured until they were all filled, and then she sent for still one more vessel. This is the way with the Lord's treasury. It never gets less. The more he gives us in grace and

hope, the more he has to give. When you are in need, go to the Lord and he will help you. He always has an abundance for his loving children. Get vessels, not a few, and God will fill them all. Many do not get much from God because they do not expect nor ask for much. The Lord will especially bless the young if they will come to him early and give him their hearts and serve him.

* * *

A QUESTION.—Who was the woman and the prophet spoken of above? We will print the names of the first two who answer correctly.

BROTHER AARON.

TIGERS AND CONVERTS.

Men see what they are looking after, what they are familiar with, what they are trained to see. The hunter sees game, the farmer sees farms, the gold digger sees ore, the builder sees timber, the miller sees water power—every man sees what is in his line, and what he is trained to see. Some can see no Christians and no converts, and no good in churches and missions, and they write through the newspapers and tell how little they know on these subjects.

"I've been in India for many a year, and I never saw a native Christian the whole time." So spoke a colonel on board a steamer going to Bombay. Some days afterwards the same colonel was telling of his hunting experiences, and said that thirty tigers had fallen to his rifle. "Did I understand you to say thirty, colonel?" asked a missionary at the table. "Yes, sir, thirty," replied the officer. "Because," pursued the missionary explanatorily, "I thought perhaps you meant three." "No, sir, thirty!" "Well, now, that's strange," said the missionary, "I've been in India twenty-five years, and I never saw a wild live tiger all the while." "Very likely not, sir," said the colonel, "but that's because you didn't know where to look for them." "Perhaps it was so," admitted the missionary, after a moment or two

of apparent reflection, "but was not that the reason you never saw a native convert, as you affirmed the other evening at this table?"

There are many men who would be much more interested in finding a tiger than a Christian. They know where tigers roam, but they have never thought to look for Christians. And yet there are many Christians to be found—and they are a blessing to those who seek them and know them.

THE POWER OF GENUINENESS.

There is no permanent power in a counterfeit. So long as it seems to be genuine, it exerts a power; but, as soon as its true character becomes known, it ceases to exert any good and effective power. If Christianity were a counterfeit, it could not have wielded such an amazing and permanent power as it has for many centuries. It is the genuineness of Christianity which gives it a power, unique, massive and multi-form, beyond human religions and imitations of Christianity. It is because of its genuineness that ungodly men bow before it and yield to its claims.

Prof. W. G. Blaikie, of Edinburgh, Scotland, relates the following story, well nigh a century old, that has only now seen the light, in the Life of Prof. Sedgwick, the distinguished geologist.

"Sedgwick was the son of a simple-minded vicar, in the remote dale of Dent, in the highlands of Yorkshire.

"One of his parishioners, an ungodly-minded man, who had no faith in the scriptures, called one day at the vicarage, and being directed to find his way to the study, came unawares on the aged pastor, whom he heard as he supposed conversing. He waited and listened, and found that the converse was indeed prayer. 'My father,' said Prof. Sedgwick, 'being absorbed in feeling, was unconsciously uttering aloud the breathings of his soul before his Maker.' The man remained spell-

bound for some minutes, and then went away without saying a word. But he had heard what convinced him of the reality of religion; he had found true and genuine faith, and, in reality, ceased to be an unbeliever." This is the triumph of the power of genuineness.—C. H. Wetherbe.

For the Evangelical Visitor.
ACCEPTABLE SACRIFICE.

"I beseech you therefore, Brethren, by the mercies of God that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service." It must be a living sacrifice, not dead, but alive unto God by regeneration and renewing of the mind to live a holy and godly life, wholly given to God and his service, so that our presenting ourselves to God will be acceptable.

All sacrifice must be pure, without blemish, under the Mosaic law. When I look at my imperfections, I feel that I have great need to pray for more purity of heart. My prayer is to live for Christ and his cause, and for this I need the grace of God, and the prayer of the Church. "Blessed are the poor in heart for they shall see God." How can we be pure and indulge in all the fashions and pleasures of this world? We cannot serve God and the devil; we are for Christ or against him.

If we have our pleasure in this world and give these members of our bodies to indulge in all the idle pleasures of this world, we are not in a condition to present our bodies a living sacrifice, holy acceptable unto God. May God help us all to live more of a holy life devoted to God, is my prayer.

JACOB KUNKLE.

Reynoldsburg, Ohio.

OUR DEAD.

ENGLE.—Died, Aug. 29, 1891, near Mt. Joy, Lancaster co., Pa., Elizabeth H. Engle, wife of Bro. Eli Engle, in her thirty-second year. She died of consumption. The last two years of her life were spent almost entirely in the house and her en-

feebled condition kept the family in constant anxiety; yet at a moment when they thought not, death came, yet for her not too soon. Sister Engle was converted and connected with the church at an early age. She remained steadfast in affliction. The adornment of her character was the possession of a meek and quiet spirit.

She held herself in readiness,
Her coming Lord to meet;
With Him she now has entered in
To feast on joys complete.

Her funeral was held at the Cross Roads M. H., and was attended by a large concourse of sympathizing friends and neighbors. Services by the local brethren. Text, the first clause of the 19th verse of 2nd chapter of 1 Thess: "For what is our hope?" May the Father of all comfort and console, as he only can, the hearts of the sorrowing ones. S. E. G.

HERR.—Died, Aug. 23, 1891, near Medway, Clark co., Ohio, Elizabeth Herr, aged 75 years. 6 months and 13 days. Services were held on the 25th in the Medway M. H., by David Free and the writer from Isaiah xxxviii, 1. Sister Herr united with the church twelve years ago. She always was cheerful and had a word of comfort for all. She was for the last two years in ill health. She had several attacks of La Grippe from which she never fully recovered. She also was suffering from cancer, and four days before she died she had a paralytic stroke. From that time she was helpless. She had her speech and mind till her last hours. She had implicit faith and a confirmed hope in her Saviour. She bore her pain with Christian resignation. She passed away with a smile calm and peaceful to the land of the blessed.

A lesson from heaven is sent to cheer,
The pilgrim on his gloomy road,
And angels are attending near,
To bear him to their bright abode.
J. B. W.

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 \$30.00, owing to the matter they contain and the quality of their finish. Also Bagster's Teachers' Bibles, containing alphabetical index and aids to students, maps, etc., ranging in price from \$1.25 to \$4.00, and Bagster's Comprehensive Bibles containing concordance, index, maps, Bible helps, etc., ranging in price from \$2.00 to \$6.00. Those wishing to purchase will please address EVANGELICAL VISITOR Office, Abilene, Kansas, or call on us at our residence, Enterprise street near the Court House, Abilene Kan.

H. DAVIDSON.