
Henry Davidson

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TRUST.

I know not if dark or bright
Shall be my lot:
If that wherein my hopes delight
Be best or not.
It may be mine to drag for years
Toll's heavy chain,
Or day and night my meat be tears
Or bed of pain.
Dear faces may surround my heart
With smiles and glee:
Or I may dwell alone, and mirth
Be strange to me.
My bark is wafted to the strand,
By breath divine;
And on the helm there rests a hand
Other than mine.
One who has known in storms to sail
I have on board;
Above the raging of the gale
I hear my Lord.
He holds me when the billows smite
I shall not fall;
If sharp 'tis short: if long 'tis light—
He tempers all.
Safe to the land, safe to the land—
The end is this;
And then with him go hand in hand
Far into bliss.
Selected by A. M. Newcomer.

Dayton, Ohio.

ADMONITION.

"Behold I send an angel before thee to keep thee in the way and to bring thee in their sorrows for deliverance. The Lord heard their cries and sent them a deliverer, even Moses, who the strong and mighty hand of the Lord led them out from under their bondage and distress, after showing them "his mighty works" of bringing the seven great plagues upon the land, thereby showing both the children of Israel and the Egyptians his supreme power.

The sojourn of the children of Israel in Egypt is often compared to the place which he has "prepared." But the Lord knows the adversities and trials which his children will have to pass through. Therefore he provides for them by sending his Spirit to lead, guide and direct them. And as he said to the children of Israel, "Behold I send an angel before thee to keep thee in the way," so he will send his Holy Spirit and word to direct us and to "bring his children to the place" which he has "prepared." But the charge was, "Beware of him, provoke him not," for he will not pardon your transgressions.

O how little do professors of religion betimes heed this charge and warning. Let us then at once take it home to ourselves. We who name the name of Christ, and profess to be his followers. Do we indeed heed the teachings of that Good Spirit, and "obey his voice"? Or do we grieve him by disobedi­ence? The apostle also said, "grieve not the Holy Ghost by your transgressions.

From the foregoing text we must conclude that in order to inherit that "prepared place" the Lord re...
quires a faithful obedience to the spirit. Obedience is the evidence of the spirit. We might know the geography, chronology and even the doctrines taught and many other things of the letter, and not know Jesus Christ, the power of God unto salvation.

The text also suggests that more than the Book itself is needed—men whom God can own and bless, and through whom he can work and carry out his purposes in the world. The text might also be taken to suggest a danger of too much "form" in religious worship. We occasionally hear the expression, "it's only a form." Only a religious form without the spirit, is indeed a sad thing to behold. The Jewish religion is commonly called a religion of forms and ceremonies. But we find that when they kept the covenant and forms as laid down by God, and were not "partial in the law," and were not adding to it, they had more than a "form" of worship. It was only when they had corrupted their covenant, and their every day lives became bad, that the Lord "cursed their blessings." Mal. ii, 2.

Christ said, "Except ye eat the flesh of the Son of Man and drink his blood ye have no life in you." John vi, 53. Truly we ascribe all power and virtue to the spirit of God, yet he has given us witnesses in his ordinances. Our courts of justice take nothing for granted. They prove innocence of guilt only upon the evidence of witnesses. The Word says, "There are three that bear witness in the earth: the spirit, the water and the blood; and these three agree in one." 1 John v, 8.

Lately by two different persons, the writer has heard Paul quoted as not placing much importance upon water baptism, and that he was sent to preach the gospel and not to baptize. It is worth noticing that when Paul said that his disciples, his Corinthian brethren, did not fully understand the mission of Paul and his co-workers, and supposed they were working in their own name, hence they said, "I am of Paul; and I am of Apollos, and I of Cephas, and I of Christ." 1 Cor. i, 12. Although Paul did not baptize, his disciples did, and Paul did the preaching. The same is said of Christ and his disciples.

May God "who worketh in us" and who is our sufficiency, help us that we may so live that "God and his doctrine be not blasphemed." I. D. Haldeman.

Topeka, Kan.

For the Evangelical Visitor.

ANGELS.

The word itself seems sacred and instantly the mind is directed to the abode of the heavenly hosts, and next, a desire to be one and wear the lily white robe. They are ambassadors for him whose blood was spilt as a healing balm for you and me, and it is said in history that when he was apprehended there was heard in the air miracles of rushing wings as if countless hosts of invisible beings were marshalled in the sky. And Jesus in solemn tones said, "I have only to pray my Father which is in heaven and he will bid twelve legions of his angels to defend me." And when he was bowed to the earth in bitter woe, drinking the awful cup of sorrow and anguish, then an angel descended and raised his prostrate form and strengthened him, suffice to say, "Thy will, not mine, O God be done." And the revelator saw this same Jesus on the throne in heaven and heard the voice of many angels round about him, the number of which was "ten thousand times ten thousand and thousands of thousands."

O what a privilege is ours that we can prepare ourselves for the companionship of such holy beings. The poet must have longed for these when he exclaimed, "O come angel band, Come and around me stand, O bear me away on your snowy wings To my immortal home.

Though Ingersol denies there is a God, in a certain lecture he said when the angel of pity has flowed
from the heart and the fountain of tears are dried, man is no more human.

When Jacob felt that danger was near, how comforting it was to look heavenward and see a mighty host encompassing him behind and before. But are we deprived of their presence now? Are they never near us or does the mighty voice of mortality blind our eyes? Surely they they have not ceased to come or fail to guard us when we need their aid. Paul says, "are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. i, 14. When we stand in the death chamber how often we see the radiant smiles illuminate the faces of our dying friends as their life-blood slowly ebbs away. Do they not see what you and I have never seen with mortal eyes? In a dream some time since I saw a band of angels coming to bear my spirit home, headed by my earthly father, holding my crown in his hand. O how sweet it would be to pass away in such triumph. But the time is not far distant when the sleep of death shall overtake us all, and what joy it will be to waken from that sleep by the touch of an angel's hand.

When over the river, the peaceful river
The angels of death shall carry us.

O. IDA SHAFFER.
Canton,""O.
For the Evangelical Visitor.

RIGHTEOUSNESS AND PEACE.

The word righteousness is oftimes used but do we as members understand what it means? If I have a true sight of it I will try and express, at least, my sentiment. Nothing can enter heaven except righteousness, peace and unity. The new Jerusalem which cometh down out of heaven is for our home. Rev. xxi, 2. And if we are righteous men and women we are the ones that shall have it for our home, and the Father and the Son and the Holy Spirit will abide with us, and we shall be holy and no unclean thing can enter there, but righteousness will occupy every corner of the new Jerusalem, and if we are such, we not only ought to be but we must be holy men and women. Rev. xxii, 11. He says, he that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

Now if we are the true children of God, we are a righteous, a peculiar, separate and a holy people of the true and living God, zealously of good works, not self-righteous, not false accusers, not giving to evil speaking, not seeking self-honor, not high-minded, not self-willed, not conformed to this world, but having on the breast plate of righteousness, not intemperate, not adorned with jewelry, not participating in worldly amusements, no lying, no stealing, not slanderers, not double-tongued, not greedy of filthy lucre, no back-biting, no illegal assignments, no foreclosures, no self-decease, no lordship over God's heritage, no discord or divisions, but unity and peace and joy in the Holy Ghost.

For forty-five years I set out to serve the Lord and made a failure of it for about ten years of that time. Most of the time I lived on husks and very sour grapes; giving my name to worldly amusements and my eyes were darkened, although I did not stop praying in the morning with my family. I would also attend meetings, but I had lost my first love. I had no love to the brethren, no love to my fellowmen, but thanks to the Father in heaven that he did not let me lie in that miserable iron cage, but he took ways to break the iron bars and let me out on green pasture. I will not give you all the means that the good Lord took to bring me to do my first works over, and to make me purer until I received a pure love within my soul, and today I feel the love of God stronger than ever.

Now brethren and sisters if this shall come in the VisIRROR, I hope you will profit by it and examine yourselves and see if you have the true love of God in you. There is such a thing as a pure love that flows from the heart that is made clean and washed in the blood of the Lamb. Now brethren and sisters I will close. Remember me.

Abilene, Kan.

J. F. EISENOUR.

For the Evangelical Visitor.

PUNCTUALITY.

It is a pleasure to deal, associate, and hold intercourse with a person that is punctual—that is on time.

When he says 7 o'clock P. M. he does not call it 7 P. M. till 7 A. M. Wednesday is Wednesday, with him, not a day or two after.

When he has promised you money, or anything else, on a certain day or hour, you are as sure of getting it as human power can make it.

If Sunday School is at 9 o'clock, A. M., meeting at 10 A. M., or 7 P. M., the punctual man is in his seat, or in the pulpit ready to attend to his "father's business", while the opposite character will come strolling in from a few minutes after services begin, till—till—they close.

Punctuality is a good trait of character to cultivate, brother, sister, friend, it will do you no harm to cultivate it. I repeat, cultivate it!

And when you have cultivated it, by the help of God to perfection, it will be a grand consolation to you, and all those with whom the busy cares and perplexities of this life bring you in contact.

Punctuality all through this life, and when the final "roll is called", you will be able to answer with all the finally faithful, who have been punctual to the call of the Master, in the matter of the salvation of their souls.

ANTHONY STOYER.
New Berlin, Ohio.

Whosoever would be sustained by the hand of God, let him constantly lean upon it; whosoever would be defended by it, let him patiently repose himself under it. —Calvin.
PLEASANT HOMES.

If parents are wise they will try to make their homes pleasant and attractive to the children—especially to the boys. Not that the girls should not be equally cared for, and an equal effort made for their comfort. But the temptations which entice boys from home are more frequent, and perhaps more powerful than those which influence the girls. Many mothers, annoyed by the boisterous mirth of their boys, are glad to be rid of them at almost any cost; send them out of the house to secure quiet, and compel them to find company and amusement wherever they can. Often scolded for their noise, called hard names for being rude, they are fairly driven from the gentle influences under which their growing characters so much need to be moulded. They soon learn to do without mother, sister and home; and finally are happier out of the house than in it. This is a bad sign, and bodes only evil. At length when the boy becomes attached to evil and vicious companions, and comes home only to eat and sleep, his parents do not see that they have helped to bring about this painful result.

Tell a boy you cannot bear to have him near you—that you dread to see him enter the house—that he is a constant plague, and you make him feel that you have no love for him, and would repel any affectionate approaches he might make towards you. You break the ties of tenderness which should bind a child to home, and chill the warm impulses of his heart, with apparent cold dislike. In his trouble he will not be likely to seek your counsel or your sympathy. In his moments of depression he will not be likely to come to you to love, or to be loved. You have repelled him. You have made him believe that his presence is not welcome; that you do not care for, at any rate, that you do not love him.

You have destroyed thereby one of the chiefest holds you have upon him, one of the chiefest hopes of his future manliness and virtue. When a boy comes to believe there is no sympathy in his home—especially in his mother's heart—for him, and that his presence is unwelcome, he becomes exposed to a thousand snares, and the ready prey of wickedness.

If you wish to retain influence over a child, enable him to feel that you care for him, and are pleased with his company. Boys have too much pride to wish to be with those to whom they feel their presence is disagreeable. Sometimes it may be needful to send them from you, that you may have uninterrupted opportunity for rest, or duties. Then make them assured it is for other reasons than dislike of them. Meet them with a smile and a pleasant bow, make them happier when with you, than when away, and they will hasten from other attractions to your presence. A father who was called to bury his first born child, a noble boy of ten years, said his son often wished to go out with him, and would rather have taken a walk with him than to have spent the time with his playmates. But the father was pressed with duties, and could not be bothered with his boy—at least not often, though he loved him fondly. After his death, the father greatly lamented that he had not made him a companion more frequently. Fathers err in this day more frequently than do mothers.

As far as possible, parents should make companions of their children. Talk over affairs with them. Let them know that you regard their opinions. It will increase their self-respect. They will leave you soon enough. Keep them near you while you can. Scatter along the pathway of childhood the fragrant flowers of parental love, and bind the hearts of your boys to yourself and their early home. It shall bear its fruits when you have passed away.—Rev. E. T. Hiscox, D. D.

LOVE TO THE UNSEEN SAVIOUR.

Whom having not seen, ye love.—1 Peter 1, 18.

Love to Christ is the impulse which impels a Christian to perfectness of character and to heroism in service, and which will purg a community of Christians from evil, till it appears before God as a spotless church. Let us think of.

The nature of this love. Love denotes a personal relation. It is the affection which one person cherishes for another. All through the Old Testament it is a personal God who makes himself known to patriarchs and others who respond to His love by personal acts of trust and worship. In these last days this same God became incarnate dying for us, pleading for us, patient with us, and He is the one whom not having seen we love. We must permit nothing to come between the Saviour himself and us.

The cultivation of this love. Our love to Him is often fitful and unreliable. Peter who wrote these words of the text once denied his Lord with oaths and curses, but the more we think of it the more our hearts will glow with love to Him. Our love to friends from whom we are separated will cool, if we do not often think of them and write letters to them. So we must by public worship, reading the Bible and prayer keep our thoughts of Jesus fresh and our love warm. In this way we shall realize that He is fulfilling His promise to us, “For I am with you always, etc.”

Effects of this love to Jesus. Even human love is one of the mightiest impulses to activity which the world knows. It suppresses selfishness and arouses the noblest faculties in many lives. It is that passion of the soul towards the one perfect Person who loved us and gave Himself for us, which Paul refers to as the motive of his earnest activity, in the familiar words, “The love of Christ constraineth us.” It is this motive power in the Christian life which most needs increasing. To this end let us think
more often of our Lord; let us at any cost keep up close fellowship with Him, for if we know Him as He is, we shall love Him with all our heart and soul and thought.—Rev. Alfred Rowland.

ANECDOTES RELATED AT EVANGELISTIC MEETINGS.

An Athlete's Fatal Mistake.—“I knew a young man who had won considerable reputation as an athlete. His whole mind seemed bent in that direction. In order to indulge the more freely in his favorite pastimes, he gave up business and went in completely for athletics. He was successful, and became a fine specimen of physical manhood. Such thews and sinews! He could kick a football higher and run faster than any one who competed with him. But in looking after his animal nature, he completely neglected his mental and spiritual need. The time came, all too soon for him, when his athletic accomplishments availed him nothing; for death was mightier than he, and the grave made him its sure prisoner. Are there not some Christians who seem to neglect their spiritual nature, and think of nothing but what they shall eat or drink, or wherewith they shall be clothed?

An Octogenarian Convert.—Mrs. Judd, of Ning-hai, Shantung, writes: “If others could see the sights that almost daily meet our eyes, I think their hearts would be moved to pity. Twelve persons have been baptized during the last year. One of the first three women baptized was an old body of eighty-four years of age. It seemed as if God was an old body of eighty-four and ignorant as she was, she seemed to understand more than most of them do, and, weak, old, and ignorant as she was, she seemed to take in the love of Christ. One day she said, ‘Do you really believe Jesus loves me?’ Mrs. Judd said, ‘I am sure He does.’ ‘Well,’ she said, ‘that is wonderful!’ On another day she said to me, ‘Ah, my life has been all bitterness and sorrow. I have never known happiness since I was eight years old, when my parents died.’ I said to her, ‘Now you know and trust Jesus, He will care for you, and soon you will go to live with Him, and then it will be happiness for evermore.’ Her face brightened, and she replied, ‘Ah, yes, and when I get to heaven I shall look out for you to come.’

A Storm Among the Alps.—Dr. George F. Pentecost said: “Some years ago I was travelling in Switzerland, and on one occasion we were climbing one of the great glaciers. It was a splendid day, and, as far as the eye could see, the snow-capped peaks rose one above another until they faded out of sight in the distance. Soon, however, we noticed a gradual obscuration of the whole scene—black masses of cloud presently moving with great rapidity, marshalling themselves like an army and sweeping down toward us. Suddenly from the inky darkness in the far east there came a blinding flash of lightning, and almost simultaneously a second flash from another direction; then the distant thunder roared. Neearer and more frequent came the furious, crackling thunder and swift-darting streaks of lightning. There was a hush. Then above, around and beneath our feet, apparently in our midst, came the most fearful peal of all. Earth seemed to be giving way. Gradually the storm seemed to recede, and there came a rift in the sable above, and soon the scene of that awful storm was once more smiling, and the sun poured down upon us most radiantly. Just then the text came to my mind, ‘I have blotted out all thy transgressions.’ How the dark covering of sin that shut us out from our Father’s face rises, first in small acts or thoughts, which, multiplying, from clouds, and these, joining together, constitute that fearful condemnation which shuts us out from God. Through it we see the lightning of God’s judgment, and hear the roar of His broken law, but God’s love and peace break through the dark clouds, and offer to us salvation from our sin and an assurance that we shall not again come under His condemnation and displeasure.”

A Christian Hindoo was dying, and his heathen comrades came around him and tried to comfort him by reading some of the pages of their theology, but he waved his hand, as much as to say: “I don’t want to hear it.” Then they called in a heathen priest, and he said, “If you will only recite the Nnumtra it will deliver you.” He waved his hand, as much as to say: “I don’t want to hear that.” Then they said: “Call on Juggernaut.” He shook his head, as much as to say: “I can’t do that.” Then they thought perhaps he was too weary to speak, and they said: “Now if you can’t say Juggernaut, think of that god.” He shook his head again, as much as to say: “No, no, no.” They then bent down to his pillow, and they said: “In what will you trust?” His face lighted up with the very glories of the celestial sphere as he cried out, rallying all his dying energies: “Jesus.” Oh come to-day to the fountain—the fountain open for sin and uncleanness. I will tell you the whole story in two or three sentences: Pardon for all sin. Comfort for all trouble. Light for all darkness. And every wilderness has a well in it.—Sel.

How prone is man to find a willing excuse for his sins in the general statement that all men are born sinners! But a tendency toward sinfulness is no excuse for sinning. If one feels that he cannot blame himself for inheriting a corrupt nature, he can blame himself all the more for his willingness to yield to it. The nature he cannot help: the willingness to excuse himself by it he can help. A man born blind would be a fool to decline the offer of a certain cure, on the ground that his defect was natural to him. A man born with moral defects is infinitely more foolish and blameworthy for pleading his fallen nature as an excuse for making no effort to rise, or even as a palliation for his faults, whatever they may be.—Sel.
A BAD SPIRIT.

One of the standing complaints against men who labor to reform the abuses which prevail in church or state is, "They have a bad spirit."

If they only had a good spirit it would make a difference, but they have "such a bad spirit!"

Now one great difficulty in this cause is, the Lord has to use such instruments as he can find. Some people who have such a "good spirit" and who complain of the bad spirit which others have, never think of correcting anything themselves; they will allow men to lie, misrepresent, delude, and deceive people, and say nothing about it, being either too blind to see, or too timid to speak; and hence as these people who have "a good spirit" say nothing and allow things to go to ruin and perdition, other people, who are not quite so smooth-spoken are called to stand out and tell the truth and shame the devil; and then they have to be reproved and abused because they "have a bad spirit."

Why do not the people who have such a "good spirit" take hold of matters which they see and admit are wrong and faulty? Why do they not reprove sin and rebuke iniquity, and bear witness for the truth, and do it in "a good spirit"? The fact that they refuse to do these things with "a good spirit" leaves them to be attended to by other people whom they say have "a bad spirit." The truth is you cannot make a ploughshare out of putty, and a good hammer must have a steel face.

But what is a bad spirit? Did John have a bad spirit when he looked on the most pious people in the land, as they came marching down from Jerusalem to be baptized, and called them a race of snakes, and asked them how they could escape the damnation of hell? Did Christ have a good spirit, when speaking of the religious leaders of his own time, he pronounced his woe upon them ascribes, Pharisees and hypocrites? Did Elijah have a good spirit when he derided the priests of Baal on mount Carmel? Did Paul have a good spirit when he withstood Peter to the face for his dissimulation, and said to Elymas, the sorcerer, "Oh full of subtlety and mischief, thou child of the devil, thou enemy of all righteousness, willst thou not cease to pervert the right way of the Lord?"

This matter of a good or a bad spirit is important. People are liable to be mistaken about their spirit, the apostles themselves were mistaken, and our Saviour said to them, "Ye know not what manner of spirit ye are of." There is a spirit of truth, which goes with truth, tells the truth, and sanctions truth even if it is rough truth, and which abhors all error; and there is the spirit of error which cares little for truth, but sometimes goes with very smooth words. The Apostle said, "Let no man deceive you with vain words." It is possible that Christians may be deceived and deceived with "vain words," and the Apostle Paul speaks of some who "with good words and fair speeches deceive the hearts of the simple."

There are people who are perfectly willing to have you tell the truth about wicked men in general, about their enemies, about members of all sects, with which they are not connected; they like to hear people tell the truth about other folks, and they have great faith in the whole truth, in a plain outspoken gospel, but the moment you dare to speak and tell the truth about them and their doings as plainly as they wish you to tell it about others, you will find that circumstances alter cases. They are glad to have sins rebuked provided they are the sins of other people, but if any man undertakes to tell them their faults, they make things exceedingly uncomfortable for him.

It is a sad thing for men to have "a bad spirit," but so long as men who have "a good spirit" hold their tongues, and suffer iniquity and wrong-doing to go on without rebuke or reproof, whenever the time comes that any one speaks out against such things we may be sure that they will be among the first to accuse them of a wrong spirit. If we have "the spirit of truth," and tell the truth, somebody will complain, and those who can present untruths in the smoothest and most pious style will be likely to complain most bitterly when unwelcome truth is told.—Sel.

PUT YOURSELF IN HIS PLACE.

Adam Smith, who was a moralist before he was an economist, wrote a book to prove that sympathy is the basis of human ethics. The basis is much too narrow; there are duties and obligations we cannot derive from sympathy, such as the duty of punishing criminals. But there is in conduct a wide scope for sympathy which is not covered by our practice.

Sympathy means to get off your own center for an instant, and try to see things from the other fellow's point of view. It is not mere pity for his pains, or his troubles, or his difficulties. Pity is a blind emotion at its best; sympathy is open-eyed. It cannot rest content with anything short of understanding the man, and, even if he be wrong, finding what fragment of right he holds fast even in his wrongness. And while pity is instinctive, sympathy is a fruit of moral culture. It comes of the habit of putting one's self into the other fellow's place, and trying to see his environment with his eyes. Pity is as common almost as the air in Christian society. Sympathy is the attainment of the few who have gained practical wisdom in dealing with our fellowmen.

Want of sympathy is a constant source of friction among all classes. Take, for instance, the struggles of poor and rich, workman and employer. What really embitters the former against the latter is not inequality of condition. That they are ready enough to recognize as
The Lord Jesus Christ is not only the Lord of heaven and earth, the Lord of men and angels, but he is the Lord of little children. He was once a child himself, and is called the "Holy Child Jesus;" and he knows all about children's joys, children's sorrows, children's tears. He knows what it is to be an exile and wanderer; to be hated without a cause, to be tempted, troubled and tried. And he knew also what it was to be an exile and wanderer; to be hated without a cause, to be tempted, troubled and tried.

A lady, being engaged in litigation in America, was advised by her friends to consult a certain lawyer, and engage him to defend her cause. She delayed for one reason and another until the last moment. At length going to him, she began to explain her case, but she was stopped by his saying, "You are too late: I cannot now be your advocate, for I have been appointed to be your Judge." Let sinners who are behaving as that lady was, beware. Just now, if they come to Christ, they will find in Him a Saviour, an Advocate. Let none delay, but put away those frivolous pretexts for procrastination, and come to Christ at once, lest delay be followed by a summons to meet Him, not as the Saviour and Advocate, but as the righteous Judge. 

Faith evermore overlooks the difficulties of the way, and bends her eyes only to the end.—Bishop Hall.

I have seen beneath the microscope a seed three thousand years old start into instant germination when touched with a drop of warm water. So a human soul long apparently lifeless begins to grow when touched by the water of life.—Canon Wilberforce.

The children's Lord was once a child. As lowly and as young as we, Holy and harmless, undefiled, May we his true disciples be. —Sel.

JESUS THE JUDGE.

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LITTLE WILLIE.

Tune.—Why Did They Dig Moses' Grave so Deep?
A weary worn mother sat by a bedside, Striving in vain to suss the tears for to hide; For Willie was dying, her darling so fair.

And O it almost filled her heart with despair. She had parted with all of her darlings but this, And O how his sweet face she would miss; His eyes were so dim, but his lips sweetly smiled.
The angels were waiting to take her sweet child.

CHO.—
Weep not for me, my mother so dear, Angels waiting, sweet music I hear; Yes they are around me and Jesus is nigh, To bear little Willie away to the sky.

Tenderly she watched him as paler he grew, Each breath brought him nearer to death's door she knew; Yes, soon he would leave her, O how could she part With Willie so precious, the joy of her heart.

The boy then looked up, his face all aglow, And said, "Kiss me mother, just once ere I go; I will soon be with Jesus, his face I shall see.

The angels are waiting and watching for me."—CHO.

"Just raise me door mother and wipe my cold brow, I will lean on your bosom and go to sleep now.

Goodbye dearest mother, tell father to come, And marry me above in you heavenly home Where brothers and sisters have gone on before; You must come there too, mother, we'll meet at the door—

We'll praise our Redeemer who died on the tree— The angels are waiting and watching for me."

A faint little sigh, a slight heave of his breast, And darling wee Willie has gone to his rest. His pain and his suffering had all past and gone, A robe and a palm and a crown he had won.

The curly brown hair was laid gently to his breast, A robe and a palm and a crown he had won. The angels had taken her last sweet child.

SECOND CHO.—
The angels are waiting to carry him home, Where sickness and sorrow and death never come.

Yes, Willie is singing in heaven tonight, With all the redeemed who walked in the light.

Sel. by SISTER C. LOCKER, North Topeka, Kansas.
EVANGELICAL VISITOR.


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

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Abilene, Kansas, Oct. 15, 1891.

The time is here for a large part of our subscribers to renew their subscriptions, and we are glad to state that quite a number have renewed and some have shown their appreciation of the Visitor, by sending in two years' subscription in advance. While we feel encouraged by this evidence of their interest in the work, yet we cannot ask that as a rule; but we hope all our subscribers new and old, will favor us by promptly sending in their subscriptions. We need it and by so doing we will be able to promptly meet our obligations.

The Board of Publication have concluded to make the attempt to raise money by voluntary contribution to purchase a printing press to do the printing for the Evangelical Visitor and other printing for the church. The question will be presented to the church by circular letter, explaining the object and giving the reasons for the proposition.

We trust all will carefully and candidly weigh the matter in the fear of God.

Bro. J. W. Hoover, of South Cayuga, Ont., purposes to make a mission tour through parts of Canada soon. We are not advised as to the route he purposes to take but we expect to hear from him on his return if not sooner. May the Lord prosper the work.

We regret to learn of the heavy loss sustained by Bro. C. S. Hoffman, of Bell Springs, Kansas, on the 26th, by the burning of his barn and other out buildings, as well as grain.

We are not informed as to the particulars, but the fire most likely was caused by a spark from the engine during threshing.

It is estimated that the loss will be about $4000, insured in the brethren's fire relief. Notwithstanding the loss is mostly covered by insurance, yet only those who have had similar experiences can realize what his misfortune is.

BENEVOLENT FUND.

From a Sister, Mechanicsburgh, Pa., $9.00.

From a Brother, Mechanicsburgh, Pa., $1.00

CHURCH DEDICATION.

The brethren at Carland, Mich., have their church so nearly finished that they feel satisfied that they can be ready for dedication by the 15th of November, 1891, and they have appointed that day for the dedication services, and extend a hearty invitation to all who can to be with them at that time. There is still several hundred dollars needed to meet indebtedness, and to those who can send them before then the amount they purpose to give for that purpose it will be gratefully accepted.

A SKILLFUL OPERATION.

A skillful surgical operation was performed on the 26th, ult., by Dr. Steelsmith, assisted by Dr. A. S. Gish and others, on Sister Amanda Musser, wife of Bro. C. O. Musser, of this place, by the removal of a tumor. For some years it was apparent that a tumor was growing on the body of Sister Musser and for the last year it was evident that if it was removed soon, it would make life a burden, and must ultimately result fatally. After consulting several physicians, it was last decided to submit to an operation. But it was undoubtedly an operation that required a great deal of nerve to submit to, and yet it was apparent to all that visited there, that Sister Musser had more than ordinary faith in Him who holds life and all our destinies in His hands. The tumor as removed was near the size of a two quart measure. Sister Musser is doing as well as could possibly be expected, and if no unforeseen difficulty intervenes, she will soon be well again.

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

To "J. K.:" In the verse preceding the above we notice that Peter was speaking of the spirits or power by which Christ was raised from the dead. The spirit is nowhere in the Bible spoken of as an influence, but as a personality, a teacher, or preacher, a convictor of sin, a comforter. Since the word says, "Holy men of old spake as they were moved by the Holy Ghost," we would take it to mean that he (the Holy Spirit) preached to those spirits now in prison, through Noah, a preacher of righteousness. I. D. H.

PROFESSION WITHOUT POWER.

Paul warns us of certain characters which will appear in the last times. It is a very terrible list. The like have appeared in other days, but we are led by his warning to apprehend that they will appear in greater numbers in the last days.
than in any previous age. We are nearing that period at this very time. That these people would, some of them, be within the church nearing that period at this very time. That these people would, some of them, be within the church

No Millennium till Jesus comes.—Paul does not paint the future with rose color; he is no smooth-tongued prophet of a golden age, into which this dull earth may be imagined to glow. There are sanguine brethren who are looking forward to everything growing better and better, until, at last, this present age ripens into a millennium. They will not be able to sustain their hopes, for scripture gives them no solid basis to rest upon. We who believe that there will be no millennium reign without the King, and who expect no rule of righteousness except from the appearing of the righteous Lord, are nearer the mark. Apart from the second Advent of our Lord, the world is more likely to sink into a pandemonium than to rise into a millennium. A divine interposition seems to me the hope set before us in scripture, and, indeed, to be the only hope adequate to the occasion. With this cloud upon our spirit, we come to the text itself. Let us consider it carefully, and may the Holy Spirit help us! True religion is a spiritual thing, but it necessarily embodies itself in a form. Man is a spiritual creature, but the human spirit needs a body in which to enshrine itself; and thus, by this need, we become allied to materialism; and if not “half dust, half deity,” as one has said, we are certainly both matter and soul. In each of us there is the form or body, and the soul or power. It is so with religion; it is essentially a spiritual thing, but it requires a form in which to embody and manifest itself. If you get both the form, as modelled in the word of God, and the power, as bestowed by the Spirit of God, you do well, and are living Christians. If you get the power alone, without the ordained form, you somewhat maim yourself; but if you get the form without the power, you dwell in spiritual death.

The Men. They had the form of godliness, but denied the power thereof. Note what they had, and then observe what they had not. They had a form of godliness. What is the form of godliness? It is, first of all, attention to the ordinances of religion. These so far as they are scriptural, are few and simple. There is baptism, wherein, in figure, the believer is buried with Christ, that he may rise into newness of life; and there is the Lord's Supper, wherein, in type and emblem, he feeds upon Christ, and sustains the life which came to him by fellowship with Christ's death. Those who have obeyed the Lord in these two ordinances have exhibited in their own persons the form of godliness.

The form of godliness involves attendance with the assemblies of God's people. Those who have professed Christ are accustomed to come together at certain times for worship, and, in their assemblies, they join in common prayer and common praise. They listen to the testimony of God by his servants whom he calls to preach his word with power. They also associate together in church fellowship for purposes of mutual help and discipline. This is a very proper form, full of blessing both to the church and to the world, when it does not die down into mere form.

Some go further than worship, for they use a great deal of religious talk. They freely speak of the things of God in Christian company. They can defend the doctrines of scripture, they can plead for its precepts, and they can narrate the experience of a believer. They are fondest of talking of what is doing in the church: the tattle of the streets of Jerusalem is very pleasant to them. They flavor their speech with godly phrases when they are in company that will relish it. I do not censure them; on the contrary, I wish there were more of holy talk among professors. But there may be a savor of religion about a man's conversation, and yet it may be a borrowed flavor, like hot sauces used to disguise the staleness of ancient meat.

More than this, some have a form of godliness upheld and published by religious activity. It is possible to be intensely active in the outside work of the church, and yet to know nothing of spiritual power. One may be an excellent Sunday School teacher after a fashion, and yet have need to be taught what it is to be born again. One may be an eloquent preacher, or a diligent officer in the church of God, and yet know nothing of the mysterious power of the Spirit of truth upon the heart. Brethren, I speak to myself and to each one of you in solemn earnestness; if much speaking, generous giving, and constant occupation could win heaven, we might easily make sure of it; but more is needful.

Why They Hold It. I need not enlarge further. You all know what a form of godliness is, and most of us who are here present hold fast that form; may we never dishonor it! But now, as those people had not the power of godliness, how did they come to hold the form of it? Some come by the form of godliness in an hereditary way. Their ancestors were always godly people, and they almost naturally take up the idea of birthright membership is an evil one and is as perilous as it is unscriptural—A Sermon by C. H. Spurgeon. Text, 2 Tim. iii, 5.

Charity is the bond of perfectness.
Dear Brethren and Sisters, I have often thought of writing for the Visitor, but was almost afraid the task would be too much for me. But I will try by the help of God, to write a few of my thoughts. I often think that too many of us are afraid to do what we ought to do. I must confess that I feel myself too unworthy. But when I think of the great mercy of God to me, I can't help but rejoice in the love of God that he has redeemed me from sin and death and set me free. Oh! should we not praise Him with all our hearts and trust Him at all times? for He will not leave us nor forsake us if we are faithful and true.

My prayer to God is for more faith, fulness in God's service who is King of kings and Lord of lords, and the poet, 

How careful then ought I to live, With what religious fear, Who such a strict account must give, For my behavior here.

ANNA ESHELMAN.

For the Evangelical Visitor.

THE HOME AT BETHANY.

The family of this home, no doubt, was a very loving one, composed of three members, a brother and two sisters. We have no account of their parents and I believe were all unmarried, and as they lived together in peace and unity, no doubt, their attachments towards each other became very strong. Likely too, they were in moderate circumstances as far as this world's goods were concerned. The two sisters may have depended greatly upon their brother for support, but they were after all liberal. It was this Mary that broke the alabaster box and anointed the Lord Jesus against his burial with that precious and costly ointment which called forth the indignation of a covetous Judas who said it might have been sold for more than three hundred pence and given to the poor. But alas, Judas, like all covetous people, cared more for his purse then he did for the poor. But Jesus received it with the greatest kindness. She had done what she could. She spent her entire ability upon this act, and she left nothing undone that might have been done to make her offering perfect and acceptable to Christ. Oh what love! What devotion, what consecration! Where are we brethren and sisters with our offerings? How often we try to bring only a remnant to the Lord and then begin to think we have done a wonderful thing when after all we think more of them than we do of the Lord. No wonder Jesus gave her the testimony that wherever this gospel would be preached this also that she had done would be said of her for a memorial. In this respect, namely, in self-consecration perhaps Mary excelled, but no doubt the whole three were the devoted and confidential friends of Jesus. When the loving Jesus came to Bethany he always found this home a pleasant resort, not because of the good suppers but because of the spirit of godliness and devotion that existed there. Oh that we had more just such homes like the one at Bethany.

Jesus had been with them and shared their hospitality, and they shared his love, but because of the wicked Jews who sought to stone him, he had withdrawn himself to a place beyond Jordan. While away, Lazarus was taken sick. His sickness was real. The loving sisters did all they could for their sick brother, and while engaged in waiting upon him they often said to each other, Oh if Jesus was only here; but Jesus was far away; but they sent a message to him telling him: "Lord, him whom thou Lovest is sick," but it took so long to get the message to him, and then Jesus abode two days more in the same place, not because he did not regard the message: He knew what he was going to do but they did not. Meanwhile the brother's sickness progressed, his vital powers gave way and became exhausted and he died a natural death—not as the skeptic says, fell into a trance, and then happened to come to when Jesus was at the grave; but he died as I expect to die, at the appointed time, and as it is appointed for all men.

Meanwhile the sisters would often say together, Oh if only the Master had been here our brother would not have died. But while they anxiously expected and looked for the Master, he delayed and the brother.
died and was buried; but the tears were not all shed on the day of the funeral, there was no pretended fainting, no pretended weeping on their part, but an outburst of deep, heartfelt sorrow which continued unabated up to the time of Christ's return which was four days after the brother's death. The sorrow stricken family even called out the sympathies of those hard-hearted Jews who came to them to comfort them. A very good example forms.

So often when a family is sorrow stricken because of death's stroke in the family, we go to the funeral and express our sympathies, which is all right, but we forget that after the excitement of the funeral occasion has passed away, the bereaved family have greater need of comfort than before. James calls this pure and undefiled religion to visit the widows and orphans in their afflictions, etc.

When the news came to Bethany that Jesus was coming, Martha went to meet Him and with deep, heartfelt sorrow said unto Him, Lord if thou hast been here, my brother had not died. When Jesus saw the sisters weeping and the Jews weeping, it was too much for his generous heart and he broke down weeping. Brother and sister if you have sorrows and afflictions remember that Jesus can enter into your sorrows as well as into your joys. There is no one that understands your case as he does, and can sympathize with you as he can. Then like Martha and Mary go tell him all your deepest sorrows and in due time he will, like with them turn your sorrow into joy. While this was all right, yet there was no time for prolonged weeping. Prompt action was required. Sometimes if we would yield to our emotional feelings we would be unfitted for the duties involved upon us. So Jesus recovered himself from the shock of the affecting scene, and asked, Where have ye laid him? And they started immediately for the grave. It was a solemn procession. The sisters led the way, the stately Jesus followed; the disciples next, while the Jews brought up the rear. There was no talking between them as they went; perhaps some of those that followed cast an anxious glance ahead, while the sisters did not even dare to look at each other under the awful suspense of their expectations.

They came to the grave, a cave hewn out of a rock, with a large stone against the door. Jesus now having fully recovered himself from the effect of his emotion gave orders to remove the stone. Jesus who had power to raise the dead could by the same power remove the stone, but he did not come into this world to spend his power upon what we can do ourselves. But just now a new thought presents itself to the mind of thoughtful Martha which completely shook her faith, and she said, Lord by this time he stinketh for he has been dead four days. But Jesus very tenderly answered, said I not unto thee if thou wouldst believe thou shouldst see the glory of God. The stone being removed everything was ready. No not yet. Jesus never forgot to honor his father. This must be done first, not like Moses, God's servant, who being human, did not do this and took the honor to himself and how severely he suffered for it. If God dealt so with Moses his servant will he deal otherwise with us if we are selfish and rob God of the honor that belongs to him? Jesus, our pattern, was perfect. Praise his holy name.

Now then came the decisive moment and Jesus cries with a loud voice, "Lazarus come forth!" not in a common way as we would do, but the mighty power of God attended that voice that sent a thrill through every heart present. Every eye was turned to the door of the grave. I have an idea the suspense of that moment was indescribable, but it did not last long. Soon there was a stir inside and outside the expression might be heard by the astonished spectators. "Helives," "helives" and although encumbered by grave clothes, yet he has the strength of body to come forth and when his grave bands were loosed and his sisters embraced him there was no smell of decomposition, no mark of his diseased left, but was restored not only to life but to health. A glorious figure of the resurrection. So we if we are the redeemed of the Lord, although disease may sap our mortal powers and waste our mortal frames, yet in the resurrection we shall have a perfect body. No sign of all that we suffered will be left upon us. Praise the Lord for the hope of the resurrection.

Samuel Zook.

"Oh let me think of all she said,
And all the kind advice she gave;
And let me do it now she's dead,
And sleeping in her lovely grave."

The Jews followed her and when they met Jesus, one of the most affecting scenes of Bible incidents took place. Mary fell at the Master's feet and in deep anguish of soul, said, Lord if thou hadst been here, my brother had not died. When Jesus saw the sisters weeping and the Jews weeping, it was too much for his generous heart and he broke down weeping. Brother and sister if you have sorrows and afflictions remember that Jesus can enter into your sorrows as well as into your joys. There is no one that understands your case as he does, and can sympathize with you as he can. Then like Martha and Mary go tell him all your deepest sorrows and in due time he will, like with them turn your sorrow into joy. While this was all right, yet there was no time for prolonged weeping. Prompt action was required. Sometimes if we would yield to our emotional feelings we would be unfitted for the duties involved upon us. So Jesus recovered himself from the shock of the affecting scene, and asked, Where have ye laid him? And they started immediately for the grave. It was a solemn procession. The sisters led the way, the stately Jesus followed; the disciples next, while the Jews brought up the rear. There was no talking between them as they went; perhaps some of those that followed cast an anxious glance ahead, while the sisters did not even dare to look at each other under the awful suspense of their expectations.

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CHURCH NEWS.

The Walpole, Ontario Love Feast took place on the 19th of Sept. It was a good feast. I think we all received encouragement to go on the Christian road with renewed zeal. The Elder, A. C. Winger, who has the oversight here, requested some brethren to come here several days previous to the love feast, and to hold meetings. Wife and I left home on Wednesday the 16th, to assist in the meeting at Zion Church. We came to Bro. Winger's about one o'clock P. M., a distance of 25 miles. We stopped with him that afternoon and in the evening we had meeting in the church. The attendance was small, but we talked to those present. The next evening the congregation was larger and we were made glad by the presence of Bro. Asa Bearss, of Ridgeway, Ont., who came to help along with the meeting. On Friday Bro. Winger of Black Creek, and Bro. Rhodes of Clarence Center, came to our help. On Saturday at one P. M. the brethren met in the church for fellowship meeting. We had a full house and a great many outside took part in the meeting. At 5 P. M. we went to the house where a supper was prepared for all. Everything went off well and we returned in the evening for the other services, feet-washing and communion. There was an unusually large gathering in the evening, but we learned that a great many came out of curiosity as some never saw the service before.

On Sunday morning we had a good meeting. Bro. Asa Bearss and myself left in the afternoon for home and left Bro. Rhodes and Bro. Winger fill the evening appointment.

I hope the seed sown will fall in good ground and bring forth fruit to the glory of God.

J. W. Hoover.

At the Conoy church in Lancaster county, Pa., Aug. 9th, there were ten sisters and one brother baptized, and at the same place Aug. 23rd there were two brothers and two sisters baptized.

In this instance and, no doubt, in many others the number of women largely exceeds that of men and the question might truly be asked, why is it that women are more inclined to a religious life than men? It cannot be said among our people that they have an easier way, for that is not the fact. It is apparent to all that the separation is greater between the women and the world than with the men, especially is it seen in the dress of a true convert to Christ. She discards fashion and pride, and presents herself before the church in the simple plain apparel, "which becometh women professing godliness," and in everything as pertaining to the external appearance the separation is more marked. What then can be the reason? We think we must look for it in the susceptibility of women's heart to the fine and holy feelings that God offers to all as an antidote against the allurements and wiles of the enemy of our souls.

Let it be said to the praise of woman that she was just found at the tomb at the resurrection of our blessed Lord and Savior. No doubt there are many other instances of the devotion of women to the service of God. Solomon says of a virtuous woman, her price is far above rubies, and yet the soul of man as of woman is alike valued before God. Men what will you give in exchange for your soul?

Ed.

On the 12th and 13th of September, the brethren of Stark county, Ohio, held their love feast in the meeting house three miles east of Canton. The forenoon meeting was mostly devoted to experience meeting. Shortly before dismissal the eleventh chapter of first Corinthians was read and a few remarks made, and then the meeting was dismissed till six o'clock p. m. The usual order of worship, as practiced among the brethren, was followed in the evening services.

On Sunday morning, experience meeting for half an hour and then preaching from Jer. ix, 23, 24, by W. O. Baker and the writer.

The attendance was fair, taking all things into consideration, and the interest was good. The brethren of this district also intend holding their fall council the 19th of Oct.

New Bafin, Ohio.

For the Evangelical Visitor.

MISSION TOUR.

I left my home on the morning of the 16th of June, 1891, and did some visiting in Cumberland county, Pa. On the 17th attended the baptismal service at Bro. John L. Brubaker's, where himself and three sons and Mrs. George Myers were baptized by Elder Oberholtzer. On the morning of the 18th, I boarded the train at Mechanicsburg for Harrisburg, from which place I left at 12 o'clock at noon for Port Huron, Michigan, by way of Suspension Bridge, Ont., Canada, arriving at Yale, three miles from Greenwood church, Saint Clair county, Mich. On the morning of the 19th my first visit was to Bro. David Hershey's family. Sister Hershey is an invalid, confined to her bed most of the time, for nearly three years. She seems full of the spirit of the Master.

On the 20th, I attended the love feast at the Greenwood church. Their ministers are Bro. Wendel Hallman and Samuel Reichard. There we enjoyed a good feast. One soul was added to the church by baptism, a dear young brother about 13 years old. I visited the members and held a few meetings. On the 24th I with others attended a meeting west in Lapeer county, at the home of Bro. Samuel Wanner. There we had the pleasure of receiving another precious soul into the church by baptism; a young man, praise the Lord. The next day in company with Bro. George Keedley we visited north to Sanilac county, attended a small love feast at a school house; twenty members communed. It was a feast to the soul.
After services, in the afternoon, we came south to the Greenwood church, preached on Sunday night.

On the morning of the 30th, I left in company with Elder Samuel Baker for Shiawassee county, Mich., stopping at Carland, where we arrived at noon. Our first visit was at Bro. Henry Schneider's, Bro. Charles G. Baker's and others. Bro. Baker preached on Wednesday evening and left on the morning of the 2nd of July for Canada. My stay at Carland mission was from June 30th to Aug. 17th, in which time I spent one week west to Canton county, in the neighborhood of Vermontville. Held two meetings and visited several families; then to Kent and Alegan counties; visited Amos Huntsbarger's family and others, held two meetings, stopped over night in the city of Grand Rapids, with Bro. and Sister Shellenbarger and returned to Carland where I made my stay and labored among the church of that place. I had good seasons there. The great commission of our Savior was, go and teach all nations, baptizing, and then teach them to observe all things which he is everywhere needed, and takes good training till we are brought to where the Master wants us.

Children sometimes think they know a good deal, and the best is if parents let them go a little while, but at the same time notice closer and at the proper time give them instructions and convince them of their error. It is no use to try to force measure on them, when they cannot see it. They may consent to come under our rules, but that stubborn will is still there; it must be broken, and just so with us in the spirit. We must be taught and we who are called teachers should use more patience and in a meek way should try to use our influence for good; and that is what is needed at Carland; they want help, they want a minister and his wife to come and live there and build the church. Oh I wish a good minister and his family would move there.

It is a good country. I like it. A commodious church building is there and the members need help to finish it. Brethren and sisters and friends of the cause of the Master, lend a helping hand. Oh do contribute of your overplus to that house. I hope it will amply repay as the Lord pays a high per cent. There many sheaves lie ungathered, waiting on the plains. My prayer is that the labor done there by those who were there before Bro. Elder Davidson and I had charge of the field and labored there, and Bro. Elder Baker has it in charge and I feel much interested about them. Dear brethren and sisters they need help. Oh let us try and do all for them that we can. My stay there was not as long as I had expected and just in the busy time of the year, and had I not been sent for to come home I should have tried by the grace of God to visit and labor on till fall or winter, but circumstances after cases.

On the morning of the 17th of Aug. I left Carland for Mansfield, Ohio, where I stopped two days visiting Elder B. Hoover and others, and from there to Canton, Stark county, Ohio. Visited Bro. Saxton Bowers and others, attended prayer meeting at Louisville, at the house of our Bro. W. O. Baker.

On the morning of the 21st I boarded the train at Canton at three o'clock, and arrived at Mechanicsburg at 4:30 p.m., in which time I held thirty-three meetings and made ninety-eight visits, being absent from home from June 16th to Aug. 21. I was met by my dear wife and kind friend. I endured many privations, but I trust all for the Lord, if only watered carefully what Paul and others planted. I now commit my labors to the Lord and say, here am I, send me, if there is work I can do. I, through this message, send my best wishes to all that I visited and got acquainted with. May God give us grace to do his commandments that we may meet in the sweet by and by.

John H. Myers.

Shepardstown, Pa.

Christ's Patients and Physician's Patients.

In the course of a testimony recently given at Bethshan, and published in Thy Healer, Miss Thornley Smith drew a distinction worthy of notice between those suffers whom physicians could sometimes heal, and those whom they could not. She said: It is two years ago since I came here to be anointed, because I was out of health at the time. I thought I had taken the Lord as my Healer, but it was more an intellectual belief than anything else. I did not come into direct contact with Him, or I would have been healed long ago. It was not I waiting for Him, but He waiting for me. He was willing to heal me then, but I had to learn a lesson, and for two years I have been learning it. I have been suffering from rush of blood to the head, hysteria, and other things. I have not been able to do my work in school, and have suffered very much. I have consulted four doctors, and have tried all kinds of remedies; but the Lord wanted to heal me Himself, and so He would not let any one else do it, because He wanted me—He wanted me to come to Him, not only for healing, but for sanctification as well.

Oh, Jesus would have done long ago what He has done now if I had let Him, but I would not be obedient and follow the Holy Spirit's teaching. He taught me lessons two years ago, but I did not obey Him, and so I thought it was all a hoax, and told others the people at Bethshan had made a mistake, and went too far. I thought a lot about my ideas of things. I went to doctors again, but the Lord did not let them do the work. He does let them when His people do not know Him, but He did not let them heal me.

But I have come here to-day to testify that He has healed me.—Sel.

Love deals forbearingly with the greatest sinner.—Heubner.

"God rewards us for a good deed by giving us the power to do better."
O! who'll go a pilgrimage home to the sky?
For you and your treasure at whatever
He'll see to your baggage, that nothing be
Our blessed Conductor will help you on
A right hearty welcome on board ye will
Our train never waits for the funeral
O come, weary waiting one, take the first
To Christ the conductor, and laid up in
Must all go together—be saved or be lost.
That outward adorning, gold, silver or
No room for dame fashion, for ruffles or
past traffic and trash,
Past gamblers and thieves scrambling for
cash,
Past tall steepled churches and high-rented
ed pews,
And loud-sounding organs and close-fitting
drawers.
No room for dame fashion, for ruffles or
curls,
For outward adorning, gold, silver or
pearls,
No room for earth's pleasures, church pic-
nics or spices,
E'en though the poor preacher doth pocket
the fees.
No room for indulgences in any known sin,
In snuff or tobacco, in brandy or gin:
No room for a Mason, Odd Fellow or
Knight,
No walking in darkness and calling it
light.
No running to Egypt for barley or corn.
But running to heaven through tempest
and storm.
On! On! Through the battle, the din and
the strife,
On! On! to the evergreen mountains of
life.
Selected by L. H. M., Hespler, Ont.

For the Evangelical Visitor.

A STORY OF MISSIONS.

My Dear Children:—At a church
which I attended a few weeks ago,
the pastor asked if there were those
present who felt that they could
deny themselves some one thing that
they were in the habit of doing or
using, and give the money thus sav-
ed to the use of missions. Quite a
number present expressed their
willingness to try to do so, and it
was surprising, when discussed
among those, to learn how many
useless and silly ways there are of
spending money. Some of the ways
of saving spoken of was like this:
One said, I smoke two cigars a day,
which would be five or ten cents.
Another said, I use tobacco and
might save ten or fifteen cents a
week if I quit. Another, and this a
girl, said, I chew gum and often buy
five cents worth a day. Another, I spend
all my change for candy, and
still another said, I like coffee so
well, I might quit drinking that,
for besides I believe it does me an
injury.
One said, I wear out more gloves
than I would need to, and am sure
that two pair less a year would do
me. And so they kept talking of
their expenses until I wondered who
of us might not live with less ex-
 pense and contribute more for mis-
 sions.

At this meeting the pastor gave
us the names of twenty-eight coun-
tries, including the southern states
and western territories, where mis-
sionaries are at work, but need
more workers, and consequently
more means to live on. While we
live on the best of the land and
indulge in every want, so many are
living in heathen countries without
the blessed light of the gospel.
When Christ tells us plainly, go
preach the gospel to all nations,
you, my young friend, may think;
that does not mean me. But do
you know how many ways you can
aid this work of sending the gospel
to those who are living in heathen
darkness?
If we begin to think how many
wants we have that are really not
necessaries we might do without
many things and be able to help so
much more in the good work of mis-
sions.

AUNT MATTIE.

TALKS WITH THE YOUNG.

ATTEND CHURCH.—It may at times
seen a burden to the young to at-
tend church. The singing may not
be enlivening; the preaching seems
dry, and everything about the ser-
vice is uninviting. This condition
is a dangerous one. Instead of re-
fusing, therefore to go to church,
feeling that the meeting is for the
old people, rather than the young,
resist the feeling of repulsion that
may come over you and try to in-
terest yourself in the meeting. Get
a book and try to sing, or catch in
your memory the words of the
hymn as it is lined by the preacher.
This will prove a good exercise for
the memory, and will brighten your
keenness of comprehension. Before
you are aware, you will be interest-
ed and delighted in the music.

Another excellent training is to
follow the minister as he reads the
scripture lesson, and by your tact
and acquaintance with the scrip-
ture, each word may suggest to you
the next, and after awhile you will
be able to read, in your mind, ahead
of the reader. This will enable
your memory to retain the life-giv-
ning message. Years ago I knew a
saintly father, who was so deeply
interested in the services that he
was often heard reading before or
after the public reader, repeating or anticipating parts of the sermon. His whole soul was baptized in the worship of the Lord. By constantly endeavoring to sing whether you have a book or not, you will surprise yourself at your improving ability to sing. It cultivates the musical talent and that will be a lasting benefit to you.

At prayer, if you do not unite in the prayer, young man or woman, show all due reverence and respect. On those solemn occasions, it is God who is addressed. It is all the same with you, when you are in the presence of prayer, as though you were going with the minister into the sublime courts of God himself, and there bow while your minister converses with the eternal Father and builder of all this wonderful world. Let not trivial thoughts fill your mind, but weigh every word spoken.

In following this style of behavior during the sacred worship, you will soon find satan fleeing from you and your soul will be filled with gladness; and instead of disliking to go to church, it will appear to you as though it was intended for you and you will be delighted when the time comes to go up to the house of the Lord.

The Hermit Crab.—This is a peculiar creeping thing. It is unlike many other creatures, because it never makes a home for itself, but is always on the lookout to make a home of the shell of some other creeping thing. It usually goes into the shell that has been abandoned, and there it will remain, going but a little distance away to gather food that it may need. Its inactivity does not exercise its limbs and finally they become useless, and at last it simply stays all the time in its adopted home until it becomes utterly helpless and finally loses its life. There are many people who might learn a lesson from this crab. The law of development is cultivation and exercise. It is impossible to be physically strong without labor or exercise. It is impossible to have strong mental talent without education and training. Therefore, let every young man and young woman who reads this, seek development and improvement in physical and mental labor. Exercise your minds, and practice industrious habits. Remember Paul's instruction to Timothy, "study to shew thyself approved." Do not let the precious hours slip away without doing something with either your head or hands. Keep busy. Read a chapter in the Bible every day, and do not only read but think about it. Read the papers you have in your homes. Educate and prepare yourselves to fight the battle of life yourself. Train your talent to be effective; and you can provide a home for yourself; not the temporal home only, but a home in the kingdom of God also. Indolent people become more and more indolent until they really have no strength to do labor of any kind. Take care of the health God has given you. Avoid everything that injures the delicate tissues of your body. Reject unhealthy food, and your life-work will be a crowning glory at last, instead of a degeneracy, like the crabs, into death.

And when thou art come in, thou shalt shut the door upon thee and upon thy sons and shalt pour out into all those vessels and thou shalt set aside that which is full. So she went from him and shut the door upon her; and upon her sons who brought the vessels to her; and she poured out. And it came to pass when the vessels were full, that she said unto her son, bring me yet a vessel. And he said unto her, there is not a vessel more. And the oil stayed. Then she came and told the man of God, and he said, go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

For the Evangelical Visitor.

AN ACROSTIC.

God is our refuge and strength, a very present help in trouble. Psa. lxvi, 1.
O bless our God, ye people, and make the voice of his praise be heard. Psa. lxvi, 8.
Delight thyself also in the Lord, and he shall give you the desires of thy heart. Psa. xxxvii, 4.
I have no greater joy than to hear that my children walk in truth. 3 John iv, 5.
Set thine house in order, for thou shalt die and not live. Isa. xxxviii, 1.
Let your moderation be known unto all men. The Lord is at hand. Phil. iv, 8.
Every day will I bless thee, and I will praise thy name forever and ever. Psa. cxlv. 11.

THE HEART-RESERVOIR.

You have seen the great reservoirs provided by our water companies, in which the water to supply hundreds of streets and thousands of houses is kept. Now, the heart is the reservoir of man, and our life is allowed to flow in its proper season. That life may flow through different pipes—the mouth, the hand, the eye; but still all the issues of hand, of eye, of lip, derive their sources from the great fountain and central reservoir—the heart; and hence there is great necessity for keeping this reservoir, the heart, in a proper state and condition, since otherwise, that which flows through the pipes must be tainted and corrupt.—Spurgeon.

The following scripture was quoted by B. C. B., in answer to the query, "What widow's oil was multiplied?":

Now there cried a certain woman of the wives of the sons of the prophets, unto Elisha, saying, thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen.

And Elisha said unto her, what shall I do for thee? tell me, what hast thou in the house? And she said, thine handmaid hath not any thing in the house save a pot of oil. Then he said, go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few.

The visitor.

Oct. 15, 1891. EVANGELICAL VISITOR.
REASONS FOR ATTENDING THE PRAYER-MEETING.

1. It is weekly family reunion of God's children—where, in sweet personal communion with one another, they bow together around the great family altar and worship God.

2. It is for the development and culture of our higher and deeper religious nature—wherein we come into closer relationship to one another and to God. This we all need.


4. The most fervent and effectual prayer of the Apostles was the united petition they offered with "one heart" and "one voice," as "one man." Acts iv, 23-31.

5. The Apostolic Church "prevailed in prayer"—when it met "as a body" at a stated time and place, and prayed "unitedly" for a specific object. Acts xii, 5.

6. Here God and Christ, and the Spirit and Heaven draw wonderfully near to adoring human heart. "It is the very gate of Heaven." Wait in His presence.

7. In the prayer-meeting, as nowhere else, we can mutually unburden ourselves, confess our faults, tell our troubles, and recount our experience to confiding friends.

8. It is the safest and surest preparation for resisting temptation, maintaining Christian integrity, advancing in holiness, and living an earnest Christian life.

9. The prayer-meeting is the index and test of all true church, and personal, religious life. Measured by this standard, are you doing your duty? "Take heed how you stand."

10. It is pre-emminently the meeting of worship, and praise, and blessing, and thanksgiving, and honor to God our heavenly Father. Come and join the chorus.

11. It is dangerous to neglect the divinely appointed means of grace in any degree, and to totally disregard it leads to spiritual paralysis and eternal death.

12. It is your right, your privilege, your duty to yourself, the church, and to God, to be an attendant and worshipper at the prayer-meeting.

Then come. Come every time. Come early. Bring your family. Take a front seat. Don't sit back. Don't criticise. Join in the worship. Sing. Always linger a minute at the close to speak to others and be spoken to.—Sel.

THE GUIDING PILLAR.

So it was always: the cloud covered the tabernacle by day, and the appearance of fire by night. Num. ix, 16.

There were great truths set before us in a transitory form in this cloud by day and fiery pillar by night.

1. The double form of the pillar.
The fire was in the center and the cloud was wrapped round it. The same double element is in all God's manifestations of Himself. There is a heart and core of light that no eye can look upon and the merciful cloud that veils the inaccessible light. We have it in type, prophecy, ceremony and in Christ. The varying appearance of the pillar was also instructive. It shows the ever-varying, unchanging presence of God according to our ever-varying needs.

The pillar blazes brighter before the weeping eye and draws nearer to the lonely heart. 2. The guidance of the pillar. But never did the Israelites know from moment to moment when the moving cloud would settle or the resting cloud might soar. This is true about us. God guides us by circumstances, by His Word, by His Spirit speaking through our common sense and in our understandings, and by His Son in whom is the fire and around whom is the cloud. He is our pillar, leader, pattern, counselor, companion, reward. He glows with the ruddy flame of love, glides in front of us through the dark valley and moves before us in paths of continuous and ever-increasing approach to infinite perfection. God keeps us in uncertainty because He desires to give us a sufficient reason for what we desire to do, as it is to give one against what we do not desire to do. But it is not easy to reason against our inclinations. Those things which we arrived at as wrong, or at least doubtful, by a reasoning process, it is usually safest to avoid. But those things which we have arrived at as right after such efforts at reasoning are—often avoided also.—Selected.

Sometimes the facility with which we arrive at moral conclusions is a test of their correctness. It is as easy to give a sufficient reason for what we desire to do, as it is to give one against what we do not desire to do. But it is not easy to reason against our inclinations. Those things which we arrived at as wrong, or at least doubtful, by a reasoning process, it is usually safest to avoid. But those things which we have arrived at as right after such efforts at reasoning are—often avoided also.—Selected.

A man's measure of knowledge is likely to be indicated by the manner in which he views his own intellectual attainments. As a rule, the more a man knows on a given subject, the less he claims to know. He who has no comprehension of the extent of the field of knowledge which he enters, may count himself well informed when he has made a beginning of study; but as he goes on in reading or research the vastness of the unexplored field always grows upon him, until he seems to himself to know nothing as yet in comparison with what he wants to know. It matters little what field of knowledge it is, there is always so much to learn in it that he who knows most sees most to be learned. When, therefore, a man claims to have read everything worth reading, or to have learned everything worth learning, in a special field or a general one, he proves—not his knowledge, but his ignorance and his neglect.—Sel.