
Henry Davidson

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Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
WATCHING FOR THE MORNING.

We are watching for the morning,
We are waiting for the day,
When the rising sun of glory
Bids the darkness flee away.

When its rays shall pierce the caverns
Where the precious jewels sleep,
In the mountains, plains, and valleys,
And the ocean’s mighty deep.

We are waiting for the morning,
And we almost catch its gleams,
As the eastern sky is brightening
With the sunlight’s golden beams;

And we soon may hear the trumpet
That will wake the holy dead.
From their long and silent slumber
In their cold earth-pillowed bed.

Soon the King will in his beauty
From the Father’s throne descend,
And the mighty host of angels
Will his majesty attend.

Then they’ll gather all his loved ones
Scattered wide o’er all the earth—
All the ransomed of the Savior.

Precious gems of priceless worth.
Oh, the thought of our redemption,
When we know its drawing nigh,
Lift our heads and hearts rejoicing
Toward his coming in the sky;

When with rapture we behold
The bright glory of our King—
Grand! the symphony of voices
From the ransomed hosts that sing.

—G. L. B., in Herald of Life.

For the Evangelical Visitor,
A HIGH WAY BE THERE OF THE LORD.

Every valley shall be filled, and every mountain and hill shall be brought low and the crooked shall be made straight, and the rough ways shall be made smooth. Luke iii, 5.

As I have often been impressed to write for the Visitor I shall endeavor to do so, trusting the Lord will direct me in the right way.

The text or scripture referred to in this article is the language of our blessed Lord and Savior. And although spoken over eighteen hundred years ago; they still come to us in the same power. The Savior, we will notice, always made use of such simple language so that the people could comprehend and understand. And while there in the hill country of Judea he uttered these words: Every valley shall be filled, and every mountain and hill shall be brought low. And no doubt these words came with power, and touched the hearts of the people so that they inquired what to do, and he said unto them, bring forth, therefore fruits worthy of repentance. Luke iii, 8.

Now as long as children obey their parents, father and mother, that love and union remains; but disobedience brings discord and fear. And just so when we disobey the Savior; there remains an aching void that the Saviour’s love and peace alone can relieve. And when that still, small voice comes to us, perhaps in the dark watches of the night, or wherever it may be, it tells us that all is not well, and that the Saviour still loves us, and is so ready and willing to cancel all our sins, and thus brings grief and sorrow for our past offences. For godly sorrow worketh repentance to salvation; not to be repented of. 2 Cor. iii, 10. Yea, verily we now tell of a Savior’s pardoning love, and can say with the Psalmist, “Praise the Lord, oh my soul, praise the Lord.” If our lives have been such as down in the low and dark places of sin, we will be raised up to a gospel level, or if we have been engaged in the lust of the eye or pride of life and self-exaltation until we become high as the mountains and hills, in our own estimation we shall be brought down in the valley of humiliation, and if we accept the Saviour as he comes to us, we shall receive power to be come his children, and if children, then heirs of God and joint heirs with Christ. Rom. viii, 7. Then we can say with the apostle, that we are not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth the Jew first and also to the Greek. Rom. 1 16.

In this valley of humiliation we will also have many things to deny; the eye may again lust after the things of this world. For in the world is the lust of the eye and the pride of life. Then if our eye should offend us we will profit to pluck it out, for it is a way of self-denial. We often meet Christian professors that shun the way of the cross and, are not willing to deny themselves of their vanity and pride. Ye adulterers and adulteresses know ye not that friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.” James iv, 4.

And the crooked shall be made straight. Since the serpent or adversary came in such a crooked way to our foreparents while there in that beautiful garden, telling them ye shall not surely die. For God doth know that in the day ye eat thereof, your eyes shall be opened, and ye shall be as gods, knowing good and evil. Gen. iii, 4, 5. Here we can see how deceitful and crooked the enemy comes, telling truth and falsehood to ensnare man. When we accept and obey these falsehoods we become very crooked so that we hate the light because our deeds are evil. We will bring the case home and make an application to ourselves. God’s blessed word and Spirit may so forcibly convince us of our duty that we owe to God, showing us plainly what we
should do and leave undone. Then we try to frame excuses and say that we can see no need to do this or that, and finally we become so crooked that we deny the truth or right way, our conscience being hardened and seared, etc. God sending them strong delusions.

And the rough ways shall be made smooth. Sometimes while we start away from home on a journey, we find our way a tedious one, especially in the winter season when the warm rays of the sun no longer shine on the earth: the song of the birds is not heard, and the beautiful flowers of the field are gone. Just so in a spiritual sense. If we are disobedient to the voice of God and do not obey his word, our hearts will become cold and hardened in sin and vice so that we can take the name of God in vain. Disobedience to parents which is the first commandment with promise. And so we pass from one evil to another till we finally become hardened to strong convictions, and the strong warm rays of the sun of righteousness become distant, and like the earth in a northern climate, cold and fruitless, so man becomes. Now the Saviour comes and offers mercy. Today if ye hear his voice harden not your hearts. "Behold I stand at the door and knock: if any man hear my voice and open the door, I will come unto him and will sup with him and he with me." Rev. iii, 20.

Now if we accept the Saviour, and like the prodigal—return—that peace and love will be restored again that was lost. And a new song will be put in our mouth, even praises to our God. The rough ways shall be made smooth. All our guilt and sins shall be taken away. We shall be placed on a highway, traveling up the mount of God to that celestial city and if faithful we shall have a right to the tree of life and at the end of our probation on earth, enter in through the gates into the city and so we shall ever be with the Lord.

D. M. Dick.

Altona, Ind.

"SOLD UNDER SIN." ROM. VII, 14.

These are the words of the Apostle Paul when writing to his Roman Brethren: "For we know that the law is spiritual; but I am carnal, sold under sin." The Psalmist says: "For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish." Psalms i, 6. Paul says: "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. viii, 6, 7. "Who­soever therefore will be a friend of the world is the enemy of God." James iv, 4. "Resist the devil and he will flee from you." Jas. iv, 7. To mind the things of the flesh, to be carnally minded: to lust after these things is evidence to our minds that all is not joy, love and peace. "The kingdom of God is within you" one writer says, and explains further by saying, "it is love, joy and peace in the Holy Ghost."

That the church today is becoming somewhat carnally minded, following after worldly things not necessary for her upbuilding in the precious faith once delivered to the saints, none need question. We have only to assemble ourselves together and listen. On last Sunday we attended divine services at a certain church and heard a noble sermon by a devoted brother, whose exhortations still keep ringing in our ears; whose whole aim to show the power of sin upon the human heart and how we are so liable to roll the same as a sweet morsel under our tongue, should encourage us to be on thy guard.

"My soul be on thy guard, Ten thousand foes arise; To draw thee from the skies."

And again
When tempted to forsake our God, And give the contest o'er— Hope cheers us with her sunniest smile, "Tis better on before."

And so it is, for high in heaven they never suffer more. Eternal calm succeeds the storm, "tis better on before." Here we may expect fightings without and fears within; here we shall through much tribulation be prepared for our home on high; here we have no continu­ing city; here we sojourn as strangers and pilgrims, desiring, yea, seeking a "better country," one where sin and sorrow are felt and feared no more.

Oh how strong the slavish chains of sin are and with what dexterity are they applied to us poor mortals here below. Who would not exclaim "The good I would do, I do not but the evil which I would not, that I do. Now if I do that I would not, it is no more I do it, but sin that dwelleth in me." Paul. All of us may have some besetting sin. You, dear reader, know what may be yours, I may know what is mine. Should we not earnestly be on our guard then; the tempter will assail us at our weakest point; he will lead us captive by his will; he will bind us; he will overcome; yea, more than this, he will overthrow unless we resist temptation. "Lead us not into temptation but deliver us from evil," should be our prayer. Yea, we should earnestly implore God for grace, and for strength that as our day, our strength may be. Paul experienced a thorn in the flesh; Did he not pray again and again for its removal; yet did not God tell him his grace was sufficient for him. We need only, dear reader, to apply the remedy, to resist evil, to go to God, the source of all strength,—to apply ourselves to prayer, to deep, if need be—agonizing prayer. Too many of us, alas, forget our God; we depend upon our own strength and soon, too soon, we are overcome. We have sinned against high heaven and in the light of God and we are unworthy to be called his sons or his daugh­ters.

But are we "sold under sin; are we carnally minded, fulfilling the lusts of the flesh continually?" Is
there no warring in our members against sin and iniquity? Is there no daily fighting against the world, the flesh and the devil? If not, there should be. We must fight, if we would reign. Increase our courage—Lord—will bear the toil, and endure the pain, (supported by thy Word.) Thy saints in all this glorious war shall conquer though they die—they see the triumph from afar, they view it with their eye.

It is a glorious thought and one which should encourage all true believers to know that our Master overcame the evil one, the tempter, and he has promised to be with us. He has left behind evidences of his power over sin and of his power to save us from its damming effects. What more need we with such a leader, who “spake as never man spake;” who, when the load of sin was upon him on calvary’s rugged brow, between heaven and earth extended, He cries: Eloi, Eloi, lama sabachthani? My God, my God, why hast thou forsaken me?

Sin, sin, my dear brother, my sister, God cannot look upon with one degree of allowance and how when his beloved Son is bearing your sin and mine, in his own person on the tree, God withdraws from him. The agony is intense; the rocks rent; the earth quakes; darkness prevails; while the Master cries aloud: “It is finished—it is finished.”

H. P. BRINKWORTH.

Freeburg, Ohio.

THE LORD’S CARE FOR HIS CHILDREN.

“...And the Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment, to be punished.” 2 Pet. ii, 9.

Every child of God has temptations, more or less; but the Apostle says, “The Lord knoweth how to deliver the godly out of them.” The Lord cares for His children. When there is danger afloat, He makes such provisions that no one need to fall, or be tempted “above that which he is able to bear.” But when there is guile or falsehood in the heart, or evil desires, the Lord permits such trials to come that will make manifest what is in the heart. But when the heart is sincere before God, and temptations come, the Lord will “make a way to escape.”

Let us take several scripture incidents for illustration. It is sometimes said that Balaam sinned because he asked the Lord the second time whether he should go with the messengers of Balak. But if Balaam sinned in that, why did not Gideon sin, when he proved the Lord by asking the second time? When after the messengers of the Lord had told him that he should go and save Israel, and had shown him by a miraculous sign that it was from God, Gideon proved the Lord afterward by asking another special sign, not only once, but the second time, even after the Lord had given him the sign he asked for.

Balaam did not go with the messengers sent to him, but said that he would inquire from the Lord. The Lord said that he should not go, for the people were blest. So Balaam seemed to be content to stay where he was. At least, he did not go, and further said to the men, that if Balak would give him his house full of silver and gold, he would not do otherwise than the Lord would bid him. From this we presume that Balak had sent him money for a reward, but money was no temptation to him; which is more than many in our day could say.

But Balak sent the second time, and sent “princes, more and more honorable than the first.” And here came Balaam’s temptation. This was Balaam’s weak point, and perhaps his besetting sin. Had Balaam not been moved or tempted to go; but when promises of “promotion and great honor” were held out, his defense was too weak; his heart and will gave way, and he asked the Lord the second time whether he should go, and while he was not firm in obedience to the Lord, but tempted the Lord by asking again, after he knew what was his will, the Lord permitted that Balaam would be exposed to the trial which he otherwise would have escaped, from which the Lord would have spared him. The Lord knew Balaam’s weakness, and would have saved him from the temptation; but while his heart was not sincere, the Lord left him exposed to this trial, in which he was too weak to stand.

May we not from the foregoing, learn a very important lesson? When a temptation presents itself, the Lord warns us by His good spirit. Take for instance a young brother and sister. One may have a weakness trifle or be easily led away when in trifling company. Perhaps there is an invitation to an entertainment, or company where there is more levity than godliness. Or to be in some such company after night. Or maybe, only a buggy-ride after night. But the good spirit comes and says “don’t go, it is no place for you. You are safer at home.” Such are the manifestations of the good Spirit; and if this kind Master is heeded, how certain it is that no ill will befall such a one; besides getting stronger by obedience. But if not, who can tell what the result will be! Oftentimes sin, shame, folly, remorse of conscience, and even a “castaway” may be the sad end.

Could the child of God but see the wiles of the devil, and how important it is to give heed to the good spirit of God, and how much to our temporal and eternal welfare, how much more diligent and faithful obedience would every one render to that Holy Spirit that is sent to lead us into all truth! For joy, peace and gladness would be the reward, instead of the sadness, condemnation and remorse felt when forbidden ground and bypaths are entered upon. Yea, and often with such results that neither tears can wash away, nor penance erase.

Milton has well expressed the provisions of God, when he says: “To prayer, repentance and obedience due, Though but endeavored with sincere intent, Mine ear shall not be slain, mine eye not shut,
An attempt shall now be made to discuss the import and signification of each of these emblems with its special use, separately and in its regular order. The first one in order is,

THE ORDINANCE OF BAPTISM.

White is the emblem of purity, since anything that is white is supposed to be clean and pure. So baptism is the emblem of spiritual purification, inasmuch as anything being washed is presumed to undergo the process of cleansing.

In the time of Christ, bodily cleanliness was considered of the greatest importance with all civilized nations, especially among the Jews who were commanded by Moses to observe numerous ablutions of the body, preparatory to religious duties. When a person becomes outwardly defiled, a bathing of the entire body was considered indispensable, consequently the practice of frequent bathing became a common custom, for which purpose numerous and convenient pools were constructed accessible to each and every one. The practice of bathing was familiar to the Jews, and deemed essential to the cleansing of the body from the filth of the flesh. Christ assumed this common and familiar custom as an emblem to teach the great fundamental principle of Christianity, by analogy between washing the body for outward cleansing from the filth of the flesh, and inward spiritual cleansing by the washing of regeneration, a manifest close similarity between the two operations. This similarity teaches, as a person is wholly defiled, outwardly with the filth of the flesh, before ablution and must necessarily have the entire body bathed for outward cleansing; So man in his carnal state is inwardly defiled with sin, from the crown of his head to the soul of his feet, and needs an entire cleansing by the overwhelming power of God through the influence of the Holy Spirit. The emblem of water baptism is appointed as a type of entire spiritual cleansing. The custom of bathing for the cleansing from filth, was its antitype. Any mode of baptism except immersion has no similarity between it and its signification.

The signification of the ordinance of feet washing as appointed by divine authority, is next in order for consideration. We know from profane history, and divine writ that the custom of feet washing was general in the time of Christ, which custom originated from necessity in remote ancient times. The practice of this custom was deemed necessary for the cleansing of the body, not of the whole body but only of that part which has again become defiled after an entire washing, by coming again in contact with impurities. For this reason Christ said to Peter, “He that is...
washed needeth not save to wash his feet."

This custom was so common and familiar with the people that Christ assumed it as an emblem to teach the truth of an essential principle by analogy, between the emblem and the principle taught, as between the emblem of baptism and its signification. As the emblem of water baptism is a type of entire spiritual cleansing. So is the emblem of feet washing a type of partial spiritual cleansing. These emblems which only are types and antitypes of spiritual operations and which are thereby illustrated, are continual reminders of a deep inward work of grace. He who is familiar with the people that Christ longed pure and holy, but not infallible, is he still liable to err and may transgress the commandments of God, when he is no longer pure and holy without spiritual cleansing which again must be applied, not entire cleansing but only partial cleansing as far as contaminated with sin. As the custom of washing feet was practiced for the partial cleansing of the body, so is the ordinance of feet washing a type of the necessary partial spiritual cleansing of the soul.

If I offend my brother by sinning against him in doing an unjust act, the principle of Christianity demands of me, to make a sincere penitent confession of my malicious or selfish design, and a full restitution for all harm perpetrated, after which he is under solemn obligation to forgive me. This requires a true penitent spirit, which leads down into the depth of humility, to which the ordinance of feet washing so appropriately and unmistakably points, apart from which it was indeed a meaningless ceremony, as well as all other ceremonies apart from their objects of representation.

We now come to the ordinance of the Lord's supper, called the Eucharist, from the Greek language, which means a giving of thanks. Christ instituted the use of bread and wine as emblems of his broken body and shed blood, which instruction is observed in his church to commemorate the consummation of the plan of free salvation, accomplished through his death. "The Lord Jesus the same night in which he was betrayed, took bread, and when he had given thanks he brake it and said, 'Take eat, this is my body which is broken for you: this do in remembrance of me, after the same manner also the cup, saying, This cup is the testament of my blood: this do ye, as often as ye drink it in remembrance of me.' Here the object of this ordinance is manifestly a bringing to our remembrance anew, our deliverance accomplished through his death, which enables us more fully to appreciate the great work accomplished. But here a difficulty presents itself to the literal Christian, who contends for the literal meaning of words. The question arises, how could Christ on this occasion give his body to be eaten and his blood to be drunk while he was yet alive? Christ also says, "I am the living bread which cometh down from heaven; if any man eat of this bread, he shall live forever, and the bread which I give is my flesh, which I give for the life of the world," also "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you." Now the Jews strove among themselves, saying, "How can this man give us his flesh to eat? This controversy has been kept up ever since, and many absurd conclusions arrived at. In the 13th century this difficulty was presumably settled by a council at Rome which declared that this eating the Lord's flesh and drinking his blood, pertained to the observance of the Lord's Supper, when the bread and wine used, were in the act of consecration transformed into the veritable flesh and blood of Christ, this is called the doctrine of transubstantiation. Luther rejected this doctrine as unscriptural and unreasonable, but substituted the doctrine of consubstantiation which is not any more reasonable. Wingle laid down the doctrine, more consistent with reason, that the Lord's Supper is a mere commemoration of the death of Christ, the bread and wine being only emblems of his flesh and blood. This view is extensively accepted now. But some claim that the life-giving principle lies in the partaking of this bread and wine, since Christ says, "Except ye eat etc." It is evident that this eating of Christ's flesh does not refer to any outward ceremony, but to the partaking of Christ's spiritual nature. For Christ's material body was human, it had no supernatural power or efficacy in itself. Jesus says, "It is the spirit that quickeneth, (giveth life, the flesh profiteth nothing, the words that I have spoken unto you, are spirit and life." —JOSHUA GROFF.

Sippo, Ohio.

CONSECRATION.

"Who is willing to consecrate his service this day unto the Lord." — 1 Chron. xxix, 5.

On his death-bed, Matthew Henry said, "A life spent in the service of God, and in communion with Him, is the most comfortable." With his last breath, Preston exclaimed, "Though I change my place, I shall not change company. I have walked with God while living, and now go to rest with God." Another, who had mingled long with the gay and bustling world, at the close of life regretted his waste of time, and wished that he had spent more in spiritual seclusion, and with God's Word.

Let us, then, while opportunity remains, resolve to consecrate ourselves, soul and body, to the Lord, signing the vows as in his presence, looking to him for assistance to live it. — Sel.

Cast thy care upon Him for he careth for you.

If every person would be half as good as he expects his neighbor to be, what a heaven this world would be!
YEATuntoYEAH.

As year unto year is added,
God's purposes seem more plain;
The glory of life eternal,
The rest that remaineth there;
The peace, like a broad deep river
That never will cease to flow;
The perfect, divine completeness
That the finite never know.

As year unto year is added,
God's purposes seem more plain;
We follow a thread of fancy,
Then catch and lose again;
But we see far on in the future
A rounded, perfected bliss;
And what are the wayside shadows,
If the way but lead to this?

As year unto year is added,
And the twilight of life shall fall,
May we grow to be more like Jesus,
More tender and true to all.
More patient in trial, more loving,
More eager his truth to know.
In the daily paths of his choosing
More willing in faith to go.

CHRISTIAN SCIENCE AND CHRISTIANITY.

Dear Sister—Blessed be God, that when Paul and Barnabus fell out in a matter of expediency they did not break in their faith in Jesus and love to each other. Acts xv, 36–40. There are many foolish virgins in the church who are not satisfied unless every body has precisely the same style of lamp as themselves, no matter how brightly the flame burns, and the vessel full of oil to the brim. Christ in the Galilean Philip and Christ in the Ethiopian eunuch is the same. Mutilation is not desirable but it does not necessarily destroy identity.

Your letter is here. It is sweetly Christian in spirit but the sentiment of the first half I utterly repudiate. That you are a child of God I have no doubt and just as little do I doubt your utter misapprehension of the relation of the so-called Christian Science to Christianity. Although I have been a student of science and literature for thirty years, I do not claim to know much; yet it is not egotism to say that I know some things you have not yet learned. I have read Christian Science, falsely so-called, and science rightly so-called, for there is science that intelligently interprets the mind of God and I know that which is distinctly termed Christian Science ignores the fundamental principles of Christianity.

I am a firm believer in Christian healing and have seen wonderful miracles wrought by the power of God through faith but it has nothing to do with the principles in which Christian Science is based. You do not understand that all the claims and results of this new suitor to popular favor are inherent in human nature: whereas Christian healing is wholly the product of the divine incarnation. It is utterly impossible for this misnamed method of therapeutics to heal where the nature fund of vital resources is exhausted. A person may be wasted and helpless and yet have a fair reserve of recuperative possibility locked up in the organization. Such cases can be restored on natural principles. I have known invalids confined to bed for years and raised again to good health without the intervention of the principles of Christian healing. Science can do marvels but it cannot go outside the resources of nature. But the therapy of the Great Physician triumphs when all human wisdom and skill fail. Christian healing is for those who have no confidence in the flesh, who “worship God in the Spirit and rejoice in Christ Jesus” and draw their renewal of life direct from the glorified humanity of Immanuel. Phil. iii, 3; Rom. viii, 11. “Because I live ye shall live also” is a more comprehensive fact than many Christians are ready to accept. John xiv, 19. It includes 1 Cor. x, 31 and James v, 14, 15 and Col. iii, 17, 23.

To reduce the devil and sin and disease and death to an unreality as Christian Science does, is to render Christ Himself a myth and His work a meaningless beating of the air. For God to make such stupendous sacrifice to overcome what had no real existence is an incredible absurdity. Your life is of God, and your work has His signature but you connect it inconsistently with the doctrine of devils.” 1 Tim. iv, 1. There may be much mental rubbish mixed with godliness of life. Errors of judgment are not necessarily fatal. But the sooner mind, heart and life are a unit the better.

Your letters are very sweet with the fragrance of the cross but the passages you intersperse all belong to Christian healing, and have not the faintest connection with Christian Science. The less you refer to the principles which belong to the realm of nature, belong alike to saint and sinner and draw directly and unreservedly on the fulness of the godhead in the Man Christ Jesus, the “more will God work his wonders through your humble instrumentality.”

You are engaged in a glorious work and the more wholly you cast yourself on the “yea and amen” of Col. ii, 9, 10, as the only medium of life and power and healing the more abundantly will God testify to the perpetuity of Luke xix, 10. A clean trust in God without a shadow of reserve is a rarity. There are few who commit body, soul and spirit, and all their temporal and eternal interests to the disposal of the All-Proprietor. To care for nothing but Matt. vi, 9, 10 is to be always in the blessedness and peace and power of Eph. iii, 16–19.

We can be neither good nor wise nor strong nor useful till our whole life—every fibre and atom and element of it—“is hid with Christ in God.” Col. iii, 3. When our bodies are temples of the Holy Ghost, and every member and organ and function is under the control of God Incarnate, there will none of Caesar’s currency be wasted on tobacco and other superfluities. “Holiness to the Lord” will be written on mitre, hands, feet and possessions.

C. H. Balsworth.
THIS LIFE A LIFE OF SCHOOL.

Yes my friends and readers of the Visson, this life is the school-house for eternity, and how careful we should be, to know what books we take up; our main book is the bible, in it we can learn the plan of salvation. Christ is our instructor. What we cannot understand out of this book, we only need to go to Him; he will explain it to us. But friends we must be sincere in our studies. We know how natural it is, in our public schools when a scholar is tardy or truant, the teacher soon knows that that one scholar is not attentive and needs reprimanding. So with the Christian scholar, when we get stupid in the work we need a something to remind us of our studies and duties; but not so with the attentive scholar, his or her aim is to attain more and greater and better results and by so doing his teacher will reward him.

Yes, my readers, we who are going to this school have the promise that whatsoever one thing we agree upon, He will bestow it, and the most-blessed thought of all is, we can always have our Bible with us, as we need only one book in this school. It teaches us all that is required of us and our blessed teacher, Jesus by name, is ever nigh to those who trust in his instruction.

True we are sometimes better or brighter than at other times but we can show a desire for what we would like to attain.

Let our chief concern be, dear friends, to please our teacher and we shall in due season all receive a reward. How many have started in this school once and had taken quite an advance but where are they now? They laid aside the chief or main book and took up some other studies and they were led astray by the smooth language and delusions of vain thought and speculations. How many have once stood up and with this blessed Bible stepped into and down the aisle of the church and ascended the pulpit and delivered a noble sermon, but where are they now? They have gone forbidden paths, took up other books in preference and the consequence was a failure.

Christian scholars, be sincere and look aloft of and ever keep in view your blessed Master in this school room. They have no need to have a desire for novel reading, for show, pomp or pride to take us off on a truant speculation; but if we keep our hearts and hands clear of these things we cannot fail to gain the confidence of this divine Teacher or Master. We should be always in the class a little ahead of time so we can be ready for the call bell, for friends and readers, our Master will call the roll and we must answer to our names and if we have a first grade certificate, well for us; we can then pass into the upper chamber where we shall meet the Judge and great rewarder of us all. Oh how blessed will be the sound of his voice to those who shall receive the welcome plaudit, come up.

A DYING HINDOO.

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 Numtra 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, as much as to say: “No, no.” Then they 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.

WHAT TO DO WITH A BAD TEMPER.

Starve it. Give it nothing to feed on. When something tempts you to grow angry, do not yield to the temptation. It may for a minute or two be difficult to control yourself; but try it. Force yourself to do nothing, to say nothing, and the rising temper will be forced to go down, because it has nothing to hold it up. The person who can and does control tongue, hand and heart in the face of great provocation, is a hero. The world may not own him or her as such, but God does. The Bible says that he that ruleth his spirit is better than he that taketh a city.

What is gained by yielding to temper? For a moment there is a feeling of relief; but soon comes a sense of sorrow and shame, with a wish that the temper had been controlled. Friends are separated by a bad temper, trouble is caused by it, and pain is given to others as well as to self. That pain too often lasts for days, even years—sometimes for life. An outburst of temper is like the bursting of a steam boiler; it is impossible to tell before what will be the result. The evil done may never be remedied. Starve your temper. It is not worth keeping alive. Let it die.

The language of the Bible grows more harmoniously luminous with the growing light, when its words are read and interpreted simply; as words still living; they are found to give the spiritual message which each age requires, the one message made audible to each hearer in the language wherein he was born.—Canon Westcott.
EVANGELICAL VISITOR.  
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Specimen copies free.

A sister, Lancaster, Pa., fl.00

THE NEW YEAR.

With this issue we commence the New Year, and also Volume five of the EVANGELICAL VISITOR. It has been before the public now about four years and three months and has stood the test of public criticism nobly, and has all the time gained friends and added to its list new subscribers; and lately quite a number of new names have been added to its subscription list. We are glad to say that we are enrolling among our correspondents some very able contributors; some permit their names to appear to their articles while others do not, and while we shall hail the day when we shall have full liberty to publish the names of all contributors to their communications, yet until we have their consent we will feel in duty bound to withhold them. We think that some, at least, withhold their names from modesty, while others may for fear of offense. Both of these motives are indeed praiseworthy, but after all it would very often relieve the Editor if the names were correctly given, and permission given to publish them.

We look forward to the year just commenced with considerable anxiety. We are well aware of the responsibility that rests upon us, and we know too from the experience of the last four years that it is barely possible that we can do our work to suit the critical readers of the VISITOR. We know that we are fallible, we know, too, that we need the guiding hand of Omnipotence and we feel assured that our heavenly Father will not withhold from us any needed help; but we know, too, that with fallen yet redeemed man there will arise many questions that are strong evidences of depravity, and these become subjects of comment and sometimes of offense; and are to a certain degree causes of protest.

While a public journal should fearlessly expose the evils likely to result from indulgence in them, yet it often happens that those who become by their own act subject for criticism are not willing to bear it and it becomes apparent that it is not always received in the spirit of love that it was intended to be, and more than likely, was given.

While it is to be regretted that these facts do exist, yet the same duty, presents itself over and over again that we have no other way than to fearlessly do our duty and leave the consequences with God; and for this purpose we trust we will have the prayers and hearty co-operation of all right-thinking men and women of every true child of God, and the approval of him who has said, I will never leave thee nor forsake thee.

Before we close this article we would like to inquire of the children of God, where are the experiences once so freely given? We hope that this department will not be entirely overlooked, but contributions in that line will be continued.

A blessed work of revival is in progress at the Bell Spring meeting house, in Dickenson county, Kan. About seventy have presented themselves as seekers and some very bright conversions have been manifest. The meeting is still in progress with unabated interest. The whole community seems stirred on the subject of their salvation.

We do not publish many of the favorable comments made by the readers of the VISITOR, but occasionally when we secure something from strangers we take the liberty to make a few extracts, as given below. "The VISITOR is regarded by us as being the best religious paper that has ever visited our family."

We hope to receive, in due time, reports from the different fields of labor, of the revival work in progress or concluded. They need not be long unless some special occasion should require; but a few words of the result will be interesting to the many readers of the VISITOR.

In the Elkhart, Ind., District, an election was held recently for a deacon and the choice fell on Bro. Frank Smith. It is a very responsible office. May the Lord use him to his glory and for the building up of the church.

Bro. B. F. Hoover of Mansfield, Ohio, is expected to be at the Brethren's meeting house in Elkhart county, Ind., Jan. 2nd, to commence a series of meetings. May the Lord be with them and give them many souls for their hire.

We learn that Bro. Trumpis holding a series of meetings at Fairview church, Harrisburgh county, Ohio; we have had no particulars.

On the 12th of December a series of meetings were commenced at Valley Chapel near Canton, Ohio.

BENEVOLENT FUND.

A sister, Lancaster, Pa., $1.00
Can we say with a good conscience that we love God above everything, when the good Lord enlightens us? In our natural condition we are very apt to think that we are not so bad or have not committed as many sins as this person or that one. That don't mend our condition. We must come like the prodigal son, "Father I have sinned in heaven and before thee;" and if we just give ourselves up in the hands of the Lord, he soon has a remedy for our sins. Father, thy will be done, not mine. We must be willing to take his yoke upon us, for his yoke is easy and his burden is light. We must not think that we can be true followers of Christ and be a friend to the world. We cannot serve two masters; we can't serve God and mammon. It is either love one or hate the other. If we would make this wise choice and love God who gave his only Son, Jesus, for the propitiation in our behalf, we have more than the world can give with all its vanities. What comfort or consolation have we if we are out of the ark of safety and have not the true love of God in our hearts? For the love of God driveth away all fear of man, for men might and can do harm on our bodies and earthly goods; but no more. But rather fear him which can destroy both soul and body. We need not fear him if we have Jesus for our friend, for he has laid down his life for the soul and body. We need not fear him which can destroy both soul and body. We need not fear him which can destroy both soul and body. We need not fear him which can destroy both soul and body.

Oh for a heart to praise my God,
A heart from sin set free;
A heart that always feels thy blood
So freely split for me.

Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal; and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

And now abideth faith, hope, charity; these three, but the greatest of these is charity.

If we have the love of God in our hearts we do unto others as we would have others do unto us. If any man among you seems to have reverence and bridleth not his tongue, this religion is vain. Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction and to keep himself unspotted from the world; for God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. Ye have respect of persons, for if there came unto your assembly a man with a gold ring in goodly apparel, and there came in also a poor man in vile raiment, and ye have respect to him that weareth the gay clothing and say to him, sit thou here in a good place, and say to the poor, stand thou here or sit here under my footstool. Blessed are the poor in spirit for theirs is the kingdom of heaven; blessed are the merciful for they shall obtain mercy; blessed are the pure in heart for they shall see God; blessed are the peace makers for they shall be called children of God; blessed are ye that hunger now for ye shall be filled; blessed are ye that weep now for ye shall laugh. Let your light so shine before men that they may see your good works and glorify your Father in heaven. And why call ye me Lord, Lord, and do not the things which I say?

MRS. J. G. W.
Ontario.

UNLESS YE BECOME AS A LITTLE CHILD.

In the dead of night I am frequently wakened by a little hand stealing out from the crib by my side, with the pleading cry, "Please take my hand, papa!"

Instantly the little boy's hand is grasped, his fears vanish, and, soothed by the consciousness of his father's presence, he falls into sweet sleep again.

We commend this lesson of simple filial faith and trust to the anxious, sorrowing ones, that are found in almost every household. Stretch forth your hand, stricken mourners, although you may be in the deepest darkness and gloom, and fear and anxious suspense may cloud your weary pathway, and that very act will reveal the presence of a loving, compassionate Father, and give you the peace that passeth all understanding.

The darkness may not pass away at once, night may still enfold you in its embrace, but its terrors will be dissipated, its gloom and sadness flee away, and in the simple grasp of the Father's hand, sweet peace will be given, and you will rest securely, knowing that the "morning cometh."

Mrs. William E. Gladstone has long been known as one of the most motherly women in England. When a young wife, years ago, she began to make a careful study of the bringing up of children. No trouble was too great for her to spend upon the children which came to her, and that she succeeded in finding the best methods is attested by the positions which her children occupy in England to-day. What required years of labor for her to learn, Mrs. Gladstone has now consented to tell in a series of articles which will be published in The Ladies' Home Journal, of Philadelphia, during 1892. Mrs. Gladstone calls her series "Hints from a Mother's Life," and in her articles she will tell what should be a young mother's first step with her baby; a child's best surroundings; how to wash and dress an infant; what an ideal nursery should be; how a child can be kept healthy, and gives, besides, some rules which are destined to become standard. The articles will be like a manual for the nursery, and thousands of American mothers will read Mrs. Gladstone's words. It is seldom that a woman of Mrs. Gladstone's high position writes on such a practical subject, and this fact will lend all the more interest to this series in the Journal. It is said that Mrs. Gladstone was paid an enormous price for the articles, and it is creditable to the enterprising publishers that they had the liberality to secure and place such material before American mothers.
Dear Editor and Brother.—As I find so little in the Visiter in a way of admonition to the ministers, I feel to make a few brief remarks and if considered a place in your paper, you are at option to do as you please. But in no way allowed to use my name any further than as an old brother of Pa.

We find in 1st Tim. iv, 16, “take heed unto thyself and unto the doctrine contained in them for in doing this thou shalt both save thyself, and them that hear thee.” We know that many men of learning and character have confirmed the impression that the office of the ministry which was formerly a sacrifice is now become a trade. Take heed unto thyself, and what you teach to others be careful to practice yourself. Give attendance to reading and meditation, and neglect not the gift that is in you, and never suffer that plant to wither for the want of proper care, as we know it is a painful calling you are engaged in, and not to be slothful in. You are to spare no pains and think no trial too great or any cross too heavy. And in order to become a good workman at your business be not afraid of wearing out, for that would be far better than rusting out. And while you preach against worldly-mindedness, take heed unto thyself, and be not encumbered with anything belonging to this world that you can easily do without, and let the salvation of precious souls be your chief aim and concern. Take heed to thyself and convince the people that it is for them and not for theirs that you are laboring—and the doctrine—see to it that what you preach is pure and uncorrupted as coming from God—without being adulterated with your own or other men’s inventions.

As I heard a preacher say some time ago, that many of the nowadays sermons are but a retailing business. They say it while others say so, which, perhaps, at the same time is not at all based on scripture grounds. And please never tolerate and advocate such which satan has painted and gilded over as to make it appear as virtue and Christian like—as we know. Plain pride he terms neatness and covetousness frugality, etc. As to the moralist, he says that gambling was mere past time, and drunkenness good fellowship. But where the heart is meekness, singleness and humility and in no ways concerned about the nice fit and fine quality of goods to cover the perishable body. No not so, and if so there is yet a great want. Take heed to thyself. Look out. For satan has his ministers and they generally contrive to make themselves look like the ministers of Christ, and such are as zealous in promoting error as the true servants of Christ are in promoting the truth. If you have received the true doctrine, or truths of the gospel, continue in them for they have God in Christ as their author, maker and end. For in doing this according to that ability which God has given you thou shalt save thyself from all the baneful consequence of handling the word of God deceitfully, and them that hear thee, from that condemnation that rests upon all unbelievers.

Remember the work you are engaged in is a saving work, and by taking heed to thyself,—knowing the truth thyself,—them that hear thee—will be led to live and obey the truth, and be saved through believing from that guilt consequent upon unbelief, as the truth must be heard before it can be believed. And, if like Paul, you are constrained to say, woe is unto me, if I preach not the gospel, and from a sense of your insufficiency cry out with Jeremiah, I am a child, you then will not be offended at any one offering to instruct you; even if he be a child both in years and experience. What did Eli do? Why he listened, no doubt, very attentively to a message delivered by the child, Samuel. Moses made many excuses, but God was not pleased with them. And Jeremiah made many modest objections, but God removed them all and graciously encouraged him.

In conclusion say, if you are fully convinced of its being your duty to bear the tidings of salvation to a lost and ruined world, you have the greatest cause to be humble and may well exclaim with the apostle, who is sufficient for these things.

Yours in Love.

NO SUBSTITUTE FOR HOME TRAINING.

The pastor was calling on one of the ladies of his congregation when she said to him, “I hope you will talk to George, and make him a good boy.” It so happened that “George” was in the pastor’s Sunday-school class, and the tone of the remark made it evident that the mother had practically delegated the greatest share of her boy’s religious training to the pastor.

This incident serves to illustrate a tendency observed by more than one minister and religious teacher. Many parents, nominally Christians, entrust to the pastor and the Sunday-school teacher exclusively the moral and religious training of their boys and girls. They feel that their responsibility is at an end when their children are present at the Sunday-school, or at most at the church service with tolerable regularity.

Nothing is more delightful than to lead the feet of the young into the paths of Christ. Every faithful minister and teacher will confirm this from his own experience. How beautiful to watch the development of the young Christian from stage to stage, and to know that you are doing something to make the Christian life plainer and more attractive to him! But how often it happens that such work is seriously crippled, often frustrated, by parents who, above all others, ought to be the pastor’s helpers!

Parents who have consecrated their children to God, and covenant-
ed to bring them up in the nurture and admonition of the Lord, ought to regard the church as the nursery, and not the reformatory, of the young. This implies faithful, religious training in the home. It is said that when more of the young who enter the church are from godless homes than from Christian households. Yet this is sometimes the case. The reason is not hard to find. In the godless home, no religious education of children is pretended, none is expected. The pastor comes in contact with such, and, in spite of unfavorable circumstances, many of the young are saved, and brought into the fold of Christ.

But how is it sometimes in the nominally Christian home? Practically there is an unhallowed religious atmosphere as in the other; family prayers have been given up, if they ever existed; parents and children meet three times daily around the table; yet there is never an acknowledgement of God’s goodness in the bountiful supply before them; children are left to come up, after the first few years, without prayer and without the Bible; and while the parents may attend more or less faithfully to their church duties, their children see nothing of practical religion at home, they know nothing of a positive religious influence directed towards themselves. Is it any wonder that whole families of children grow up wholly indifferent to the claims of Christ, notwithstanding the mother and father both may be members of the church? Of what avail shall the most earnest words of the pastor or teacher be in such cases? These are not rare cases, either.

“I want my children to come naturally into a love for religious things,” says the indifferent Christian mother. Have they come naturally into a love for study? Do they look naturally forward to term-time, and rejoice when vacation is over? Has your boy developed a natural love for splitting kindlings? Has your girl grown naturally into an accomplished cook and seamstress? We would ask a few such pertinent questions in reply to such an absurd remark which has come to our ears more than once. Boyhood is not so far behind that we have forgotten something connected with it called discipline. It had some relation to religious things as well as to the common affairs of life. Is there any new method of home training that will insure Christian young men and women?

But let it be understood that the power of example is nowhere so great as at home. When children see the Christian life exemplified in the case of their parents, they may be wayward, —no doubt they will be,—but they will inevitably conclude that the type of life in their home is the best in the world; sooner or later they will be influenced by it to an open declaration of that life themselves. In short, when Christianity is lived out in the family, religious training of children is begun at home? It never is under other circumstances. It cannot be delegated to the pastor, however faithful he may be; but when it is witnessed in the home, it insures the brightest part of the pastor’s work, the most satisfactory portion of the results he sees.

“Can’t you do something to stop these boys’ smoking?” said a lady to a minister the writer met the other day. “Not while their fathers set them a daily example at home,” was the reply. And this is but a single instance, that will suggest others like it to those who read this. Home training and home example stand first in practical relations to the young. These cannot be successfully corrected or counteracted by other agencies save at the most serious disadvantage. There are many new methods of church work to-day; there are organizations which seek the welfare and salvation of the young, providing many an essential element for their religious growth; but there has not yet been devised any substitute for right religious example and training in the home.

REV. DAVID P. HATCH.
Rockland, Me.

IGNORANCE OF MISSIONS.

If Christian people are indifferent to missions, it is usually because they are ignorant of missions. A fire needs first of all to be kindled, then to be fed, then to have vent. The only power that can kindle the flame of missionary zeal is the Holy Spirit. The coal must be a live coal from God’s altar. But, having the coal and a breath from above, all that is needed is fuel to feed the flame, and that fuel is the knowledge of facts. Too much care cannot be taken to supply these facts in an available and attractive form. News from the mission fields, as to the nature and character of the missions, and the success of the missionaries, will supply this needed demand.—Sel.

PROGRESS OF MISSIONS IN AFRICA.

“During the past twenty years the progress of events in the dark continent of Africa has been great. In 1871 Stanley pierced the Jungles to find the heroic Livingstone, who in 1873 died near Lake Bangweolo; in 1874 Stanley undertook to explore Equatorial Africa; in 1877, after a thousand days he emerged at the mouth of the Congo. At once England took up the work of following the steps of the explorer with the march of the missionary, and now, ten years later, the missions of the Great Lakes in the East, and those of the Congo basin of the West, are stretching hands to link East and West together; give us ten years more, and Krafft’s prophecy will be fulfilled—a chain of missions will cross the continent. In 1884 fifteen nations, called together by King Leopold, and presided over by Bismarck, met in Berlin to lay the basis of the Congo free state; and in that council, not only Protestant, but Greek, Papal and Moslem powers joined.”—Dr. A. T. Pierson.
CHURCH NEWS.

For the Evangelical Visitor.

According to arrangements the writer left home, and those who are near and dear by the ties of relationship, for the Carland Mission church. Going via Buffalo, N. Y. I remained there one day and left on the midnight train for Detroit, Mich. Before leaving went to the Mission hall on Canal st., where religious services are being held regularly. A number of persons gathered in while crowds were in the streets and their places of revelry. During the progress of the meeting a lady spoke who was once a helpless invalid and diseased with the leprosy of sin, but according to her experience the Lord both healed her body and soul, and now she goes out among the Dunkards and the fallen classes and tells them the beautiful story of Jesus and his love. Those meetings are held in one of the worst streets in Buffalo. Many good people to take a stroll around those quarters would say at once there is no use in wasting time in a place of that kind, but to hear the experiences of some who were saved would change the thoughts, and cause the exclamation of Peter, “Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness, is accepted with him.” Acts x, 34, 35. Thus those meetings have not only presented opportunities for speaking, but also for learning to the writer.

Next I stopped off at Detroit and from there to Owasso, where a change of cars was necessitated, but to my surprise and pleasure I met Bro. Davidson on the train and after a short talk we were safely landed to our objective point, where we were greeted by brethren Sneichder, Baker and wife. Having exchanged a few words went home with Bro. Baker. After the dedication the meetings were continued, but the weather being against us the meetings were small with the exceptions of a few times. The interest manifested in those who attended was gratifying. We had in all twenty-eight meetings and two prayer meetings, visited thirty-six families and a number several times. We must say that there were none fully willing to come out on the Lord’s side, yet many impressions were, no doubt, made for good.

A word for the vicinity of Carland, My experience among those people has fully convinced me of their real worth, and must say that I look forward for a glorious future for the Carland Mission. The material and intelligence is there to make the church bloom like the rose of Sharon. What the brotherhood and community wants is a minister and family to locate there that thinks more of God, his ways, and his people than of himself. While the brotherhood is not fully in the order of the church, yet they express themselves as being willing to suffer shame for Jesus’ sake, and I truly have faith that by the proper encouragement that ere long will become as a city set on a hill that cannot be hid. It does us good to hear those who have enlisted under the banner of Christ speak out plainly and say they see they have lost ground on account of not being as zealous as they should have been and that they will by the help of God live nearer to him.

The season of the year was not the proper time for the meetings, as the people were much delayed with their outdoor work and the continued rainy weather only served to delay the same. Thus it is easily to be seen that the days that labor could be done were of necessity utilized for that purpose. Hence the day prayer meetings were not held as they otherwise would have been. Now that season is among the things of the past and the writer is again safely at home among those of his own household, whom he met in the best of health, and favored all the while during his absence. What the next duties will be the Lord will, no doubt, direct. I am trusting my all in him, and know he cares for me. My thoughts often centre on the words of Gospel Hymns, 307.

1. I know not what awaits me,
    God kindly veils mine eyes,
    And o'er each step of my onward way
    He makes new scenes to arise;
    And every joy he sends me
    Comes a sweet surprise.

Cho.

Where he may lead I'll follow,
    My trust in him reposes,
    And every hour in perfect peace
    I'll sing, he knows, he knows.
    And every hour in perfect peace
    I'll sing, he knows, he knows.

One stop I see before me
    'Tis all I need to see,
    The light of heaven more brightly shines,
    When earth's illusions flee;
    And sweetly through the silence
    Came his loving, "Follow me."

O blissful lack of wisdom
    'Tis blessed not to know
    He holds me with his own right hand
    And will not let me go;
    And hush my troubled soul to rest
    In him who loves me so.

So on I go not knowing,
    I would not if I might.
    I'd rather walk in the dark with God
    Than go alone in the light.
    I'd rather walk by faith with him
    Than go alone by sight.

T. A. LONG.

Howard, Pa.

By request, the writer commenced a series of meetings in the Brethren Meeting House, in Brown Co., on Friday Eve, Nov. 20th, and continued to Nov. 29th; and on the evenings of Nov. 30th and Dec. 1st we held two meetings in Hamlin, in the Baptist Church; after which we again returned to the Brethren Meeting House and continued up to Dec. 7th, when we commenced a meeting in Morrill, in the M. E. Church. The attendance at our meetings was fair when the weather was favorable and the interest upon the whole was good. The spirit accompanied the word, and ten souls started for the (The bottom of the pages of this article were torn off in transmission by the mails, and is left for the reader to supply the omissions.)

The meeting in Morrill was well attended, and was continued up to the eve of Dec. 15th. We have en-
joyed a very pleasant and profitable season, and the church is much revived, and we hope that the seed sown will find lodging in the hearts of the brethren and sisters, and all those who attended. Some of those who came out on the Lord’s side have been rejoicing much in the love of God, and we sincerely hope and pray that all may become fully established in the service of the Lord.

The minister enjoyed his visit among the dear brethren . . . . . . we have become much attached to each other and were made sad at the thought of parting. Yet we cherish the fond hope that we may meet, when affairs of life are over, on that fair and celestial shore where sin and sorrow are known no more.

May the blessings of divine grace attend all who have shown so much love and kindness to us while in their midst.

Noah Zook.

Abilene, Kan., Dec. 16, ’91.

To the Visitor: Wife and I expect to start to Sippo, Ohio, last of December on a special call to hold a protracted meeting. In the name of the Lord ask the prayers of all God’s children that good may be accomplished. I have also a call from Arkansas City, Kansas. All communications sent to Chadwick, Ill., will be forwarded to me so that I can answer.

H. L. Shirk.

For the Evangelical Visitor.

“I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto Him etc. etc.”

Again we see the fearful consequence of being without that knowledge: in that, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on those that know not God, and that obey not the gospel of our Lord, Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power.” O the weighty results depending on having, or having not the knowledge of God, the happiness which flows from that knowledge, also the misery inflicted upon all those who neglect to have it.

Certainly the knowledge of God’s character varies in Christians; every Christian has not the same degree of that knowledge; but in proportion to our knowledge of God, so is our steadfastness and our happiness in Him. Hence let us strive earnestly and diligently after the knowledge of God. The apostle Peter in his epistle to those who have obtained that precious faith, said “grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,” and further we see that the “all things” we have spiritually are given unto us through the knowledge of Him that hath called us to glory and virtue, or as is written—“according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.” Dear reader, don’t think that the writer of these lines is building vain theory or speculating about the knowledge of God, far from me; being fully persuaded that to know God is to love Him. “He that loveth not knoweth not God, for God is love.”

To look again at the apostle Paul as an example of a true believer in Christ, let us hear again what he said as regard to his belief and confidence, said he, “I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto Him etc. etc.

Dear brethren and sisters in Christ, do we see and understand the Solid Rock “on which to stand?” that is the unchangeable love of God, the immutability of His counsels, and the unchangeableness of His character—to whom it is “impossible to lie,” that we “might have a strong consolation,” “who have fled for refuge and laid hold upon the hope set before us, which hope we have as an anchor to the soul, both sure and steadfast,” and though in ourselves “wretched,” burdened with this body of death, the which we have daily to wrestle against so that it might be said, if in this life only we would have hope in Christ, we would be “of all men most miserable.” Dear readers, let this be our rejoicing, that we “know,” as the apostle said, whom we have believed, and are persuaded that he is able to keep that which we have committed unto him; and that after we are “tossed about” and tried for a brief season, soon we shall see Him as He is, and shall be forever with the Lord. Bless the Lord, O my soul forever and ever. Amen.

A. B.

FALLEN LEAVES.

Did you ever think of the leaves in the fall, growing more beautiful, as they come near their time to die, and let go of the tree, and go back to dust? In this even is hidden a lesson for us. It is that we are so to love and trust and obey God, that we grow more and more beautiful as we grow old; then when the time is come for us to let go of this earthly life, we shall not fall into the dust and be ended; but rise to be most beautiful like Jesus, in the beauty of holiness forever in heaven.

The night of sorrow endeth there,
Thy rays out shine the sun,
And in thy pardon and thy care,
The heaven of heavens is won.

Selected by Mary A. Holtz.
DEAR YOUNG FOLKS.—Another year has gone. You will soon add another year to your age. To man the years pass rapidly. Now five years old, soon ten, then twenty, fifty and then the grave. How soon you will all be old and passing down the bank of life to the goal where all mankind is hastening.

Dear young friends, you are now on the threshold of a new year. It is yours to improve or abuse. You can improve it by training your steps in the paths of virtue and learning wisdom from on high. You can never be too young to do right, to be good and love your Saviour.

God will give you wisdom if you ask him. His word is even a lamp to the feet of children, and during the year before you, read the saving words of Jesus; may they fill the deepest recesses of your memory and may they shine out in innocent, pure and spotless lives.

May the good Lord bless and keep you all.

AARON.

WHAT "THE TIMES" LEARNEO.

One of the New York City's great dailies has at last ventured to tell the truth about prohibition in Kansas. The New York Times, which has always steadily and consistently opposed prohibition, printed in its issue of August 31st, a column article giving the results of a personal investigation made by a Times representative into the workings of Prohibition in Kansas. The Representative of the Times visited twenty counties in the State, and his conclusions are, in his own words:

"The result of this tour, taken in connection with the knowledge obtained from members of the Legislature last winter, forces the belief, primarily, that prohibition in Kansas is a permanent fixture. Second,
it is reasonably enforced, as there is not an open saloon in the State outside of four cities, Kansas City, Leavenworth, Atchison and Wichita, and there they are separated from the streets by some other business, ostensibly the real purpose of the proprietors of the drinking places.

In Wichita, which has a population of 30,000 souls, the Timesman learned that there were about sixty drinking places, the location of which were known only to experienced guides and the initiated. These places are tolerated by public sentiment, and subjected by the police commissioners to monthly fines of fifty dollars and upwards. In Leavenworth there are a few joints, and the city derives part of its revenue from fines levied on them as well as on the houses of ill-fame. Atchison has also a few saloons in back rooms and some curiosity, and the proprietors of the drinking joints, and the city derives part of its revenue from fines levied thereon as well as on the houses of ill-fame. Atchison has also a few saloons in back rooms and some curiosity, and the proprietors of the drinking joints, and the city derives part of its revenue from fines levied on them as well as on the houses of ill-fame. Atchison has also a few saloons in back rooms and some curiosity, and the proprietors of the drinking joints, and the city derives part of its revenue from fines levied on them as well as on the houses of ill-fame. Atchison has also a few saloons in back rooms and some curiosity, and the proprietors of the drinking joints, and the city derives part of its revenue from fines levied on them as well as on the houses of ill-fame. Atchison has also a few saloons in back rooms and some curiosity, and the proprietors of the drinking joints, and the city derives part of its revenue from fines levied on them as well as on the houses of ill-fame. Atchison has also a few saloons in back rooms and some curiosity, and the proprietors of the drinking joints, and the city derives part of its revenue from fines levied on them as well as on the houses of ill-fame. Atchison has also a few saloons in back rooms and some curiosity, and the proprietors of the drinking joints, and the city derives part of its revenue from fines levied on them as well as on the houses of ill-fame. Atchison has also a few saloons in back rooms and some curiosity, and the proprietors of the drinking joints, and the city derives part of its revenue from fines levied on them as well as on the houses of ill-fame.

Stay ye.

"Go ye into all the world and preach the gospel to every creature," was the great order which Christ left for us to obey. His tardy followers have paraphrased this that, interpreted in the light of their actions, it often reads as follows:

"Stay ye at home," because "charity always begins there.

"Stay ye at home," and criticize those who do go.

"Stay ye at home," and get gain.

"Stay ye at home," and count beads and say prayers.

"Stay ye at home," and build costly cathedrals.

"Stay ye at home," and read nice moral essays.

"Stay ye at home," and engage in entertainments.

"Stay ye at home," and instead of "preaching the gospel to every creature," preach it ten thousand times to the same creatures. The effect of receiving this mutilation of Jesus' order is delay in saving the world and spiritual death to the "stay-at-home" excuse-makers. May their number decrease.—Sel.

OUR DEAD.

SMOUSE.—Died near Henrietta, Pa., Nov. 7th, 1891, Sister Dorothy Smouse, aged 74 years and 6 months. She was the widow of Bro. Michael Smouse who died 16 years ago. She was the mother of 10 children, seven of which survive her. She was beloved by all who knew her. She attended a special communion service for those who could not attend the regular love feast,—it was an impressive occasion—after services on her way home she complained of not feeling well and in less than two weeks she was called home. Funeral services were held by Brethren J. Wagner and J. Bossler.

WENGER.—The death of the children of Bro. David and sister Mary Wenger; also grand children of Bro. Benj. Wenger, died near Jonestown, Pa.,—Lydia died Sept. 23, 1891, aged 7 years, 6 months and 8 days.

Jonas, died Oct. 23, 1891, aged 6 years, 2 months and 10 days. Services were held at Wenger's meeting house, near Jonestown, and were conducted by Eld. Jacob K. Kreider and Rev. Daniel Brubaker. Text for Lydia from Acts xvii, 30; and Jonas La-Griffith, 15, 18, 17. They were great favorites in the family, but Friendship and love have done their last, And now we can do no more. The bitterness of death is past And all the sufferings over.

LATCHAW — Died, near Woodbury, Bedford Co., Pa., Oct. 10th, 1891, M. S. Sus- an Latchaw daughter of Elder John Huffman, deceased, and sister of sister Bender whose death was recorded in a former issue of the VISITOR. Mrs. Latchaw was taken suddenly ill at 11 o'clock P. M., and in fifteen minutes was dead. During the long sickness of sister Bender she helped to take care of her. This sudden death leaves but one only sister, Mrs. Geutner, of Wichita, Ks., who arrived with her daughter only in time to see the remains of her sister in the cemetery before they were placed in their final resting place. Services were conducted by the York Brethren of which she was a consistent and earnest member. I can truly say I believe she was a devoted Christian.

S. KEAGY.

GRINER.—Died, Nov. 9th, 1891, near Mt. Hope, Lancaster Co., Pa., Abram S. Griner, son of Bro. Joseph F. Griner. Aged 25 years, 4 mo. 9 days. The remains were interred in Mastersonville cemetery. Service was held in the Mastersonville meeting house by Rev. Isaac Detwiler and John Longenecker from James iv, 14. "Whereas ye know not what shall be on the to-morrow, for what is your life, it is even a vapor that appeareth a little time and then vanisheth away." Deceased was unmarried. Diphtheria was the cause of his death, through an illness of five days. He was unconverted but through his illness he made peace with his Lord. He prayed and confessed his faults. What joy to his parents that they have a hope for their son. If he had not made peace with his God what would be his end? Eternal misery. How blessed if we can have a hope for our friends and companions, but they are in the hands of God, he will judge them all.

I did appear once fresh and fair. Among the youthful crowd, But now behold me dead and cold Wrapped in a sable shroud. Prepare to follow me.

The gloomy place to see, Must shortly follow me. And me no more you'll see. Among the youthful crowd, But now behold me dead and cold Wrapped in a sable shroud. Prepare to follow me.
OUR DEAD.

Hess.—Died, Nov. 27th, 1891, in Manheim Township, Lan. Co., Pa., at Hills Farm, of diphtheria, Minnie D. Hess, only daughter of Isaac L. and Maze Hess. Aged 2 years, 7 months and 14 days.

Hess.—Died, Dec. 9th, at the same place John Doner, only son of Isaac L. and Maze Hess fell a victim to the same disease at the age of 5 yrs., 5 months and 28 days.

From the standpoint of human reasons this sorely afflicted family might have said like Jacob, “All these things are against me,” but to their faithful hearts, consolation came at 1 Cor. vii, and their beloved ones were ever regarded as “an heritage of the Lord.” May He who alone can “temper the wind to the child’s size” and bring to a close the travail of the soul “in time to the hour that they might not be long till she could go to rest and meet with the loved ones at God’s right hand. She leaves three brothers, five sisters, four sons, three daughters and a number of grand children to mourn their loss. In her death the family lose a loving sister and an affectionate mother. We also will miss her in the church, as she was a faithful and consistent member, but if we prove faithful as the children of God and live as we believe the sister did, in the faith of Jesus, it will not be long till we can join her among the heavenly throng.

“Go to thy rest in peace;
And soft be thy repose;
Thy toils are o’er, thy troubles cease;
From earthly cares, in sweet release
Thine eyelids gently close.”

Isaac Stern.

Brendt.—Died in the home of her son, John Brendt, in Engle Point, Wednesday evening, Mrs. Elizabeth Brendt, Nov. 18, 1891, after an illness of about one year. Mother Brendt was one of the old settlers of that town, and was 68 years, 3 months and 6 days old. She was united in marriage to John Brendt on May 27, 1841, and had five children. The father and five children have preceded mother to the home beyond. Soon after her marriage she was converted and united with the Brethren church. She remained a faithful and consistent member until her death. She was a great sufferer during her long siege of affliction, but she bore her sufferings with Christian fortitude, looking to and trusting in a Higher power.

Her prayers and testimonies will forever be remembered by those with whom she was associated, especially her children. May they feed them and walk in her footsteps. In mother’s death the church has lost a faithful member, the neighbors a kind and obliging friend, the children a loving and affectionate mother. In our affliction we do not mourn as those who have no hope, but we lay her away to rest that when the Life Giver shall come he will call her forth and clothe her with immortality. She was buried on the 20th. Words of comfort were spoken from Phil. i, 21. “For to me to live is Christ, and to die is gain,” to a large and sympathizing congregation by the writer.

The bosom where I oft have lain,
And slept my infant hours away,
Will never be for me again,
O 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 lonely grave.

Isaac Trumpl.

D substitue.