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Henry Davidson

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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.
I thought that I stood in his presence, with bosom storm-shaken with sighs, and trembled with joy near his eyes, and pressed his hand with the mark of the nail-points upon my head, and whispered, "Dear Lord, keep me ever by thee." I yearned, with a rapture of longing, to feel that blest hand on my head, and waited—when lo! through the silence, His gentle voice tenderly said: "What fruit dost thou bring of thy service? What sheaves at thy feet cast thou lay? The fields have long whitened with harvest—Hast toiled through the heat of the day?" I trembled and started, the service I had rendered to him, seemed naught with that question before me, for I found, when I sank to my knees; for I found, the answer to that question, which had served its time and is about to be abrogated.

"What fruit dost thou bring of thy service? What sheaves at thy feet cast thou lay? The fields have long whitened with harvest—Hast toiled through the heat of the day?"

Jesus called Matthew to apostleship. He made a feast and invited a number of publicans and sinners. Perhaps Matthew made this feast that many of his friends, acquaintances, and fellow craftsmen might get acquainted with Jesus and become healed from their moral maladies.

When the Pharisees saw it, they, in a fault-finding manner, asked his disciples, "Why eateth your Master with publicans and sinners?" Jesus put them in mind that the whole need no physician but the sick.

He further gave them a lesson to study from the prophet Hosea 6: 6, regarding mercy and sacrifice, and immediately announced to them his mission: not to call the righteous but sinners to repentance.

No sooner was this objection answered than another complaint was filed, relative to this feast, by some of John's disciples and some of the Pharisees. They queried, "Why do we and the Pharisees fast oft, but thy disciples fast not?" The Savior replied to the effect that his disciples were enjoying a bridal feast in the presence of their bridegroom, hence they could not fast; but intimated that the bridegroom would be taken away from them, then their forlorn condition would lead them to mourn and fast. It seems that some, especially the disciples of John, had conceived the idea that Christ's mission was to reform, not set aside, antiquated Judaism, which had served its time and is about to be abrogated.

If new wine is put into old bottles, the wine will ferment, and the old skins being weak and no more capable of expansion, they rupture and are destroyed and the wine spilled. By this simile the Savior taught that the Gospel cannot be compressed into Jewish forms, that in its development they must suffer abrogation or its own development be hindered by being identified with a defunct system.

The ceremonial law was fulfilled in Christ, and the Gospel with its rites substituted. Notwithstanding the declaration of Christ, of the vain endeavor to patch the old garment, the Theological Tailors have ever since been busy sewing new cloth upon the old garment, patch upon patch.

Even in the apostles' days, when publicans and sinners were enjoying a bridal feast in the presence of their bridegroom, hence they could not fast; but intimated that the bridegroom would be taken away from them, then their forlorn condition would lead them to mourn and fast. It seems that some, especially the disciples of John, had conceived the idea that Christ's mission was to reform, not set aside, antiquated Judaism, which had served its time.

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pel into Jewish forms, thus putting new wine into old bottles.

Others have endeavored to corrupt the Gospel by engraving it upon heathenism. Some of the reformers in some respects only patched the old garment.

A large percentage of modern reformers do simply patch work.

Any means outside of the Gospel to which the Gospel is brought in as secondary, is but the old garment patched with new cloth.

The clerical tailor is ever ready to mend the old garment. He has much sympathy with it. He thinks it is a pity to cast it aside, but at once proposed to repair it, though it is tattered and filthy. He is confident that he can patch it so as to pass, instead of a new garment. There is a big rent called stinginess. He sews a patch of new cloth upon it and labels it economy. There is a rent of inordinate labor and worry for this world’s goods; he patches it over with a patch he calls industry. The rent of dishonesty and general crookedness he patches over with the unfilled cloth called policy. There is a large and ragged hole, in the old garment, of selfishness; he covers it with a rather thin patch, which he is pleased to call “taking care of No. 1.”

The tattered rent of profanity is covered, apologetically, with a patch of “tastiness only.” The big tare of the lusts and pleasures of the world is covered thinly with a new patch of “innocent amusement.” There is a rent called the lust of the eye; it is mended with the “love of the beautiful.”

The old garment is not only ragged, but filthy. It is besmeared with unbelief from end to end; it will not wash out and the filth is covered with the rather coarse spun cloth of rationalism. Thus patched the old garment may be very satisfactory to the clerical tailor and the “old man” who wears it.

They both may pronounce it as good as new. But a little moral strain on the garment will tear it worse than ever, or if the new unfilled patches become moistened with God’s grace they will shrink and tear out and leave the rents larger and the old garment utterly useless as a moral cover. There is now no other way than with blind Bartimeus to cast it away and seek a new robe of white linen without rent or spot.

To expect atonement for sin through the adoption of a human creed; through church membership, or through the rites of religion, is to sew a piece of new cloth upon an old garment.

When the sinner is awakened from his sinful slumbers and sees his tattered moral garment, he generally tries to patch it before he becomes willing to cast it away and have a new robe of righteousness from Christ. He first tries to establish his own righteousness—which is but miserable patch-work—before he is willing to accept Christ’s righteousness at the forfeiture of his own. He tries to amend his life by some superficial reforms—by morality, church relationship, the rites that belong to the house of God.

He finally learns that all these measures cannot blot out sin, but that he must come to the foot of the cross, and their by faith and repentance obtain remission of sins, then will discover that all his former work was but sewing new cloth upon the old garment.

For the Evangelical Visitor.

CAN WE KEEP FROM THINKING.

No, is the answer that comes to me. Did you ever try it? Yes. Did you succeed? Indeed, I did not. Well, what will we do since this is the case, shall we yield to despondency? Yes; if we wish to become wrecks; but if we desire to become good and useful we must control our thoughts. Did you ever try to govern your thoughts? Yes. How did you succeed? Nicely. Will you please to illustrate? Certainly I will try. I suppose you have studied arithmetic, grammar, physiology, &c., have you? Yes sir. When you put your mind on a hard problem did you keep it there until you had it solved? Yes; I had it very much concentrated.

Next came your grammar lesson. Could you quit thinking about your arithmetical problem and fix your mind on the analysis and synthesis of simple, compound, and complex sentences? Quite easily. Probably according to the regular routine of studies physiology came next. Had you power to quit thinking about grammar and place your thoughts on the circulation of blood, how we see, how we hear, &c.? I did. Does not this plainly teach us that we can control our minds and choose our subjects for thought?

Indeed it does; but do you claim that we can think and deepen thought independent of God’s help? The power we have is of God and if we choose a good line of thought God will still give us more power to think more good, but if we choose bad thoughts satan will help us too. So you see the power of choice is in our possession.

That is very plain, but how is it that I hear so many christian people complain of evil thoughts and thorns in the way? I think it is simply because they fail to utilize the power they have for good. But thorns may not mean thoughts. They may mean losses, sickness, and even death; and yet we have no right to complain; but you know some people complain because roses have thorns, but I think we should be very glad that
thorns have roses. Don’t you?
That is very true, but how about our words and actions, are not they more important than our thoughts? In a certain sense they are, but we should not forget that mind moves matter. We think, then speak. We think, then act. Hence thought is the basis of both.

Can we not act a lie? Yes; but we must first think it. Do you really think that matter never moves mind? For instance I hear a tree fall; don’t matter move mind in that case? What caused the tree to fall? A woodman first have a mind to cut it down? Yea. Here you see mind moved mind using matter as a medium. That is convincing. But suppose the wind to have blown the tree down, then how would you explain? Well, what produced the sound? The air-waves striking on the ear. What caused the air-waves? The falling of the tree. What felled the tree? The wind. How was the wind produced? By hot and cold air. Who made heat and cold? God.

This again proves to me that matter moves mind and that mind is back of all that is produced; and while it is impossible for us to stop thinking, it is possible for us to choose the subject of thought, therefore we should be very thankful to our kind heavenly Father for the power to control our thoughts.

Ps. 19: 14. “Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.”

Ps. 49: 3. “The meditations of my heart shall be of understanding.”

Ps. 104: 34. “The meditation of my heart shall be sweet.”

Ps. 119: 57. “Thy law is my meditation all the day.”

Ps. 119: 99. “Thy testimonies are my meditation.”

Neh. 5: 19. “Think on me for good.”

Ps. 48: 9. “We have thought of thy loving kindness.”

Ps. 119: 59. “I thought on my ways and returned.”

1 Cor. 13: 11. “When I was a child I thought as a child, &c.”


2 Cor. 10: 5. “Bring every thought into captivity.”

Ps. 94: 11. “The Lord knoweth the thoughts of man.”

Prov. 12: 5. “Thoughts of righteousness are right.”


Phil. 4: 8. “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things.”

J. R. ZOOK.

Morrison, Ill.

For the EVANGELICAL VISITOR.

COME AND SEE. ST. JOHN 1: 29.

Although this language was spoken to two that became a power for God, yet the invitation reaches until the end of time. The question arises, can a man go to His abode and see where He lives? We have the Bible for our guide. It points out the way, and reflects the image and likeness of our Leader, who says, “Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.”

How apt we are to make the yoke burdensome by not being obedient.

A young friend who had enlisted under the banner of Christ, having attended a gathering for worldly amusement, where dancing and frivolous sports were engaged in, tried to justify himself by saying he did not take any part therein. But by his being there his influence went on the side of the world. When he was asked if he received any spiritual encouragement, he replied, “no.” When he was asked if he thought Christ was there, he again answered no. This should convince every follower of the Lord that His people should not go where they can not take Jesus along; for then we are on Satan’s ground and he has a right to ensnare us when we are on his premises.

We can not take Christ on one shoulder and the world on the other. This is the reason there is such a reproach on christianity to-day: the professor so mingles with the non-professor that there is no distinction. Does Jesus lead you there? The question was, “Master, where dwellest Thou?” The answer is, “Come and see.” My friend, does he dwell in the opera house, where, with sorrow we say, they often try to portray him? Does He dwell in the ball-room? or in our cities where we see the crowds flocking behind the green shutters, underneath the sign, “lager beer?” Is it to see Christ’s dwelling place, or the houses of vice and crime that ruin countless numbers of our rising generation? Do they ever hear of Christ there, unless in profanity?

O, christian! are we living epistles? Do we go in search of the lost, for whom Christ died? Do we invite them to come and see—to come to the word of God, to our churches, and to our Sabbath schools. We say religion is no selfish work, yet when we see the indifference of the professors as regards the salvation of the unconverted, we must admit that there is too much “sitting at ease in Zion.” Do we want to reach His dwelling empty handed?

In that solemn prayer uttered by the Lord for His disciples, he said, “I pray not that thou shouldst take
them out of the world, but that thou shouldst keep them from the evil." John 17:15. As thou hast sent me into the world, even so also have I sent them into the world. ver. 18. What a consolation for His servants to know He is awaiting our coming: "where I am there shall my servants be also." Is it not a glorious thought that we are invited to the place where Jesus lives?

It is not the privilege of one to say where another may or may not go; but the earnest person will ask the Lord's advice; and never yet has the truth seeker been left to grope in darkness. How often have I been blessed by asking Christ to accompany me! and again how chastised have I been by not taking heed to the little monitor within the soul! and felt that I had been where Christ could not dwell. We are taught to shun "every appearance of evil," but if we yield to temptation how smoothly are the pleasures of earth layed before us by the enemy of our souls.

The disciples, in order to find Christ's dwelling, followed him. So may we. And as we follow Him through his ministry we do not find anywhere that he was not about His Father's business. True, we could not all leave our homes and go from house to house all over the land as He did. Neither is that required of us. But in our vocations of life we can fill our mission following our Leader, until we can see with immortal eyes the abode he has prepared for us, "not made with hands eternal in the heavens." "And where I am there shall ye be also." O. IDA SHAFFER.

Casstown, Ohio.

For the Evangelical Visitor.

THE SECOND COMING OF CHRIST.

Dear readers, are you aware how much might be accomplished, and how pleasing in the sight of God it would be, if all christian professors were in their unprepared state and destroyed them all. Oh, sinner! heed the warning and consent to "wholesome words," for "as it was in the days of Noe, so shall it be also in the days of the Son of man." Yes, dear readers, now is the accepted time to improve the moments as they pass by, and to watch as He commanded us to do. Matt. 24: 42; 25:13.

Yes, the king will come again. He said He would (Jno. 14:3); the angels said he would (Acts 1:10, 11); the apostles repeatedly say so (1 Thes. 4: 16); and the holy prophets declare the same (Zach. 14: 4). "Is not such an event, stated upon such authority, of great importance?" But perhaps you say (as I am often distressed to hear) "I don't concern myself about such matters. It's of no use to bother my brains about it because we know nothing about it anyway. Cranky folks have prophesied so long ago of His coming and He has not come yet." Certainly the day and hour is hid from us, but we know this much, that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Mattew further states, "But and if that evil servant shall say in his heart, my Lord delayeth His coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

Oh how often the above quoted passages enter my mind, bringing the thought with it that the day shall come upon the wicked unwares! How careless and unconcerned men and women are living at this present day! Should the Son of man come to-day He would find the condition of mankind as it was in the days of
Noe and Lot, for the uppermost thought in the hearts and minds of men is centered upon the same things, such as eating, drinking, marrying, buying, selling, planting, and building. Some one may ask the question, How do you know that such is the case? I will answer like the damsel did to Peter, "thy speech bewrayeth thee." Yes, the way men talk gives an idea as to the condition of their hearts. Christ said on one occasion, "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh." There is scarcely anything, now-a-days, passing from the lips of men but money, politics, and why the corn don’t grow. "By their fruits ye shall know them."

It is astonishing how men are blinded, and wrapped up in this world’s goods. Almost any unscriptural conception seems to satisfy; and that is just what satan wants. He labors hard for his kingdom, and does not want the slumbering virgins awakened before the midnight cry. He very well knows that his time is short and the abyss his doom, consequently he uses his utmost skill and deceptive powers to induce men to disbelieve the expected. Near event of our Lord’s return, and finally the day will come upon them unawares: "For as a snare it shall come on all those that dwell on the face of the whole earth. Luke 21:35."

Now let us remember, all those having "oil in their vessels" and are ready will be called to "the marriageSupper of the Lamb;" on the other hand, those who are not ready, who "took no oil with them," will hear the doleful words ringing in their ears, "I know you not"; and the door will be shut. Then "the harvest is past, the summer is ended, and we are not saved." Jer. 8:20. Oh! I pray that the prejudiced, the careless and unconcerned, may be convinced of the fact of the Lord’s personal return, and that they may be aroused to a sense of their duty and "be converted that their sins may be blotted out." May we all make a wise choice and watch, for he may come any moment, is the declaration of God’s Holy word, and the multiplicity of the signs indicate the same.

Dear readers, unless you are converted and "search the scriptures" you will not be able to fully comprehend the will and ways of the Lord, nor discern the signs of the times. Christ said to the Pharisees, "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" and on one occasion he says "ye do err not knowing the scriptures nor the power of God." Here we can see that it is required to have a knowledge of the power of God. Those who are destitute of wisdom and the truth are even called hypocrites. Daniel (12:10), when informed of the times, says, "and none of the wicked shall understand; but the wise shall understand." So let us not give ear to the unwise and wicked, what they say in opposition to the Lord’s return, for they are the ones that know nothing about it. "Wherefore be ye not unwise, but understanding what the will of the Lord is." Eph. 5:15, see also ver. 17.

Now what is the significance of the following scriptures if it is not that the Lord may come at any moment: "For yet a little while, and he that shall come will come and will not tarry. Heb. 10:37. In Luke 12:35-40 are these words: "Let your lamps be girded about, and your lights burning," &c. James 5:8, 14."

"Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh;" verse 9, "Behold, the judge standeth before the door." Phil. 4:5, "The Lord is at hand.

See also Rev. 1:1-3.

Furthermore, are you aware that the prophetic word is nearly exhausted. All prophetic students agree that the seven seals have been opened, the seven trumpets blown, and six of the seven vials poured out. And one more fully poured out and then you may behold the descending Lord, "with the trump of God," and the "dead in Christ" to rise from their graves, and those which are alive to "be caught up together with them in the clouds to meet the Lord in the air." Oh, glorious time if we will all be prepared!

Now let us glance at another point. In Matthew 24:29 we have the following: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." The event of the falling stars occurred in 1833, 59 years ago. So we see that we have living witnesses to prove it. The notable dark day, at which time the moon became as blood, took place in 1780, 112 years ago.

Now, dear readers, what are you looking for? Do you still, after such a fulfillment of prophecy and far exhausted age, look to see the conversion of the world amid the multiplicity of corruption and progressive signs that indicate the end of the age? Or do you anticipate a thousand and years grace, the devil to have full sway all this time and heap more corruption upon what already exists? Oh, no; it does not seem reasonable when the fields "are white already to harvest." Rev. F. E. Tower says, "certainly signs multiply. The age grows old. The great apostasy is a fact of history. Scoffers of matchless daring abound. Worldliness in new and portentous forms is rife. And from every land, the elect are flying as clouds, and as doves to their windows, as if precient of the coming storm. And it shall come suddenly as a thief in the night, as
the snare that catches the unwary bird, are Christ's own figures. "For when they shall say peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." The fact that men generally are not looking for such an event is no proof that it is not near, but the reverse."

And now dear readers, I pray let no such unscriptural conception be stationed in your mind that the "great day of God Almighty," and Christ's literal reign upon this earth for one thousand years, is not nigh. "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief and thou shalt not know what hour I will come upon thee." Rev. 3: 3. "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Rev. 3: 11. "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." Rev. 22: 20.

W. H. Eisenhower.

Abilene, Kans.

For the Evangelical Visitor.

STAND FAST.

Firmness is an essential quality of the christian. Some men are naturally very firm. They can take a stand and maintain their position, whether right or wrong, in the face of all that can be brought to bear against them. Such firmness is not always commendable. Firmness is not stubbornness. We should always be firm but never stubborn. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

We are frequently admonished by the apostle Paul to "stand fast" as, "stand fast in the faith," "stand fast in one spirit," "stand fast in the Lord." It is to be noticed that only in a good thing are we to stand fast. "Stand not in an evil thing."

From the study of God's word we learn that the principles of the gospel of the Son of God want to be maintained with a firmness that knows as little faltering as did that of Daniel. There is entirely too much compromising with worldly methods and maxims among professed christians; too much pleasing of differently inclined worldly professors at the sacrifice of plain truth. What the church of God needs is men who are firmly fixed on "Christ the solid rock," and who will stand by the principles of Christ's gospel without fear or favor of man. No greater harm could befal the church than that which befalls when those who are set for the defence of the Gospel, fall from their own steadfastness, and instead of preaching the Word, wrest the scriptures to tickle the ears of carnal hearers, as well as to their own destruction. "Let us hold fast the profession of our faith without wavering; for he is faithful that promised." "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

"Be sure you are right then go ahead" is a saying often, and we think very properly, used. We might change the adage under our heading and say, Be sure you are right, then "stand fast." By this we do not mean to say that we should stand still and make no progress, but that we should stand with an unwavering firmness by the principles which we know to be right. "He that wavereth is like a wave of the sea driven and tossed." "Stand not in an evil thing."

The tendency in all ages, on the part of God's people, has been, and to-day is, to drift away from God's ways into ways of their own, which are more congenial to nature and require less restraint. That the majority of the churches of the present day have linked arms with the world cannot easily be denied. It remains for those who are endeavoring to maintain primitive Christianity, to look to themselves lest they be drawn into the popular current and be swept away with the general tide of apostasy. If it was needful for the apostles to warn the church in their day concerning the "falling away" is it not more needful now? O, fellow christians, let us stand for Christ! Let us continue "steadfastly in the apostles' doctrine and fellowship."

Jacob G. Cassel.

Abilene, Kans.

For the Evangelical Visitor.

GOD AND HIS ELECT.

BY C. H. Balsbaugh.

"To write the same things to you, to me indeed is not grievous, but for you it is safe." Phil. 3: 1. We never weary of repeating what we supremely delight in. And what so worthy of being repeated ten thousand times in this life and millions on millions of times through all eternity, as the love which lays down its life for its bitter enemies and murderers? "We love Him, because He first loved us." 1 Jno. 4: 19. And such Love! "It passeth knowledge." Eph. 3: 19.

And this "Love is shed abroad in our hearts by the Holy Ghost." Rom. 5: 5. This is the Bond of Perfectness, which unites the Holy Trinity, and organizes all the saints into one Mystical Body, and puts them into loving conjunction with the Divine Human Head. This Love is as tender and gentle and patient and long-suffering and self-sacrificing as God Himself; for "God is Love, and he that dwelleth in Love, dwelleth in God, and God in him." 1 Jno. 4: 16.

In the same verse the apostle says, "we have known and believed the love that God hath to us." "Herein shall all men know that ye are my disciples, if ye have love one to another." Jno. 13: 35.

Love has no greater joy than to spend and be spent for its object.
2 Cor. 12: 15. This is the Golden Reed—where to measure the temple of God, and the Altar, and the worshipers, and the City, and the Gates of Pearl, and the Jasper Wall. Rev. 11: 1, and 21: 15. According to this rule "the measure of a man" is the measure of God. Rev. 21: 17. "The Man Christ Jesus" is "God manifest in the flesh;" and "we are complete in Him who is the Head of all principality and power." Col. 2: 10. 2 Cor. 3: 18. Phil. 3: 21. Heb. 2: 11. Hunt up these passages, read and re-read, appropriate them, pray them, live them, until they become your unbroken, ever-deepening antepart of Heaven.

"Love is the fulfilling of the Law," and the Law is the expression of the Divine Mind, Heart, Character; and the Cross is the summing up of all the Divine Attributes. As I have loved you, that ye also love one another." Jno. 13: 34. This "new commandment" will never get old.

It will be the sweetness and freshness and glory of Eternity. Many who "name the Name of Christ," walk, alas! as if it were obsolete. "Be joined together, not broken; the flesh;" and "God manifested in the flesh." John 14: 13, 14.

Do not forget your privileges "as the elect of God." The Holy Ghost wrote 1 Pet. 5: 7 for you. Also those wonderful passages in Heb. 13: 5, and 2 Thes. 1: 11, 12. Wrap yourself up in the beatitudes of Heb. 13: 20, 21. Is not this a beautiful and glorious corroboration of Phil. 4: 8, 19. In every emergency call on Him who has said, "No indeed; in no wise will I forsake thee." (Emphatic translation of Heb. 13: 5.) Go as freely to God for "the supply of all your needs," as your children come to you for bread. Luke 11: 13. Oh that we knew how to use the "Name which is above every name!" Who has faith enough to avail himself of God's love.
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We would call the attention of our subscribers to the necessity of prompt payment of their subscriptions. While a large majority pay promptly, yet there are quite a number who are in arrears. Our income to meet expenses is from subscriptions, hence the necessity of each subscriber to pay their subscriptions yearly. We now have about $500 due us on back subscriptions. This is too much for us to carry. We would say to all who get our paper, examine the figures in connection with your name on the paper. For instance if the figures are Sept'92 it shows that your subscription is paid to that date. If Sept'91 you are indebted for one year's subscription. If Sept'90 then you are indebted two years. By this you can readily see how your account stands. If you are indebted for one year or more, please let us hear from you before the first of October, either by paying or giving satisfactory reasons for not doing so. All our subscribers who are indebted for more than one year will have bills sent to them by the first of October, unless we hear from them. If you are not able to pay your subscription and will notify us of the fact we will continue to send you the paper and will notify you of the fact. If Sept'90 you are indebted for more than one year will have bills sent to them by the first of October, unless we hear from them. If you are not able to pay your subscription and will notify us of the fact we will continue to send you the paper and will notify us of the fact. If Sept'90 you are indebted for more than one year will have bills sent to them by the first of October, unless we hear from them. If you are not able to pay your subscription and will notify us of the fact we will continue to send you the paper and will notify us of the fact.

According to provisions made by General Conference, the Board of Publication was empowered, upon receipt of a sufficient sum of money, to proceed to purchase type and other necessary office equipments, and to have the press work done by contract. Having received sufficient encouragement, we have proceeded with the work, and are now printing our paper as above specified. We are truly grateful to all who have so liberally responded, but we would say, since there are districts that have not responded, if there are any who wish to donate to the enterprise, either by districts or individual members, we would like to have all such donations sent in by the 20th of this month, as we wish to make a full report in the Visitor for October 1.

SAMUEL ZOOK, Treasurer.

We learn that Sister Myers, of Mechanicsburg, Pa., mother of John H. Myers, of Shepherdstown, Pa., is in very feeble health, and that her recovery is considered by those who are acquainted with the nature of her disease, very doubtful. May the the Lord sustain her in her severe suffering.

We learn that our young friend and Bro. J. C. Dick, formerly of Garrett, Ind., but now of Harrisburg, Pa., was recently elected, and on the 31st of July ordained, to the ministry. His present field of labor will be Harrisburg and vicinity. We wish him much grace, and may he win many souls to Christ.

We are credibly informed that Bro. T. A. Long and family, of Howard, Centre county, Pa., will locate at Mechanicsburg, Pa., early in this month. Arrangements to that effect have been made. This will bring Bro. Long into a field of labor where he will be much needed and where, we trust, much good may be done. May great blessings attend them and their work in the vineyard of the Lord.

Since the sad death of our dear brother, Jacob Mohler, of Sippo, O., by foul damps in a well, we have received what is claimed to be a sure remedy, to not only prevent the recurrence of death from that cause but to restore a person who has been affected by the foul atmosphere in the well. The remedy is this: Take a large pail of cold water and pour it in the well in such a way that it will cover as much space as possible in falling. The object is to put the air in motion and consequently to remove the foulness, which is done as soon as the water falls to the bottom, or strikes the person overcome. The writer says he has known it to prove a sure remedy. It is evidently a simple remedy and one always at hand. Try it.
Brother and sister F. Z. Groff, of Massilon, Ohio, are here on a visit. It is indeed a pleasure to meet those dear friends and to worship with them once more. It reminds us of the years passed in Ohio, and of our first acquaintance with the Groff family. Well do we remember when we first met the father and mother of brother Groff at Geise­man’s chapel, near Lawrence, Ohio, and when he invited us to take up appointments for preaching in the school house near his residence. Then none of the family were mem­bers of the church. From that time until the present the “Groff neighbor­hood” was a place where the brethren held regular services, first in the school house and afterward in the church built by them, in connec­tion with the German Baptists.

From that little beginning the church has increased and prospered. First the parents, then the children and their companions, and now some of the grandchildren have entered the fold, as well as others. It is truly a remarkable family, and their influence for good and their zeal in the Master’s cause, has had its ef­fects on the community. They were no drones in the vineyard of the Lord. We wish, and we anticipate, for Bro. and Sister Groff a pleasant and profitable visit among us, and should they choose to locate among us we bid them a hearty welcome.

“Almost every individual who has done anything toward improving his fellows, either religiously or otherwise, has been called an enthusiast; but this did not deter them from carry­ing out the work they had undertaken to accomplish, and the result is that many who were regarded merely as enthusiasts and fanatics in their day are now looked upon as moral and spiritual heroes, and as seers and reformers of the front rank. The Savior himself was thus received by the people. All the professedly religious leaders of the day referred to his work as a kind of blind fanaticism, but the results of that work stands as an eternal rebuke to all who imagined that it was of a visionary char­acter and would soon pass away. And what was true of the Master is true also of his faithful servants, Luther, Paul, Whitfield, Wesley and Bourne. All had similar things said about them as we said about Christ. Cold and formal professors often try to dis­countenance the work of their more earnest brethren by attempting the same thing, but it is frequently done as a justification for their indiffer­ence or lukewarmness, or by way of trying to hide it.

“What a withering influence has been sent over the churches by the treatment that has been meted out to the men who, moved by a divine impulse, and possessed of great spiritual power, have gone out to warn their fellows and win them to God. But notwithstanding the discouragement that such men often receive, it is well to remember that men never succeed to any great extent unless they are enthusiastic. The need of our church, we imagine, is a great increase of rational enthusiasm. Instead of pro­ceeding in a perfunctory way in which religious duties are often undertaken, we need that consecration to God and that consuming passion for souls that will put new life and energy into our work. It would be well if we could step out of the old stereotyped methods that are in many cases looked upon with so much reverence, and adopt new ones that will do the work better; or if that be impracticable, then to so infuse life into the existing machinery as will lead to better re­sults than are being realized to-day.”

Yes, what the churches all need to-day is a mighty revival of rational intelligent enthusiasm—enthusiasm that will manifest itself in well­directed, energetic work for the Lord, and that will lead us out into a more determined effort to build up Zion.

AN EVANGELIST.

Query: Please let me know through the Bulletin what we are to understand by an evangelist, or what the duties and qualifications of an evangelist are. BENJ. WENGER.

Answer: An evangelist literally means one who proclaims or spreads the Gospel, either by preaching or writing. There were originally evan­gelists, or preachers, who without being fixed to any church, preached wherever they were led by the Holy Ghost, like missionaries in our day. Eph. 4: 11. Such for instance was Philip, Acts 21: 8. Timothy also was exhorted to do the work of an evangelist. 2 Tim. 4: 5.

Matthew, Mark, Luke, and John are generally called evangelists. Probably it was because they were the writers of the four gospels, which bring to all men the glad tidings of salvation.

Buck says, “the persons denomi­nated evangelists were next in order to the apostles, and were sent by them not to settle in any particular place, but to travel among the infant churches, and ordain ordinary offi­cers, and finish what the apostles had begun. Of this kind was Philip the deacon, Mark, Silas, &c. Acts 21: 8.”

It is clear from this that an evan­gelist in the ordinary use of the word, is one that is not located or is not expected to confine himself to one place, but is expected to go from place to place, or wherever he is called or sent. Different churches, owing to their peculiar regulations, may differ as regards the especial use they may have for an evangelist, and the power they may endow him with, but it is evident that an evan­gelist should possess special qualifica­tions for his mission.

The first, and probably the most important of these is that he should be a man full of the Holy Ghost.

2. He must be sound in faith.

3. He must love the work; for one whose heart and soul are not in the work evidently will not accomplish much.

4. He must be humble in appear­ance and in reality.

5. He must be apt to teach, and must be able by sound reasoning to satisfy the honest inquirer after truth.

6. His deportment in his preach­ing, as well as in his general inter­course with the world, must carry the conviction with it that he is a man of God, willing to spend and be spent for Christ.

Possessing these qualities and honestly entering upon the duties of an evangelist, we believe his labors will be to the glory of God and the conversion of many souls.
For the Evangelical Visitor.

VITALITY.

This word is simply another name for life—or rather it expresses the principle that underlies life, as we shall presently see.

A sleeping man hardly shows any signs of life, but the action of his heart and his respirations manifest the presence of vitality. A man in this state may easily be aroused to activity.

So also there are animals that lie dormant all winter, no signs of life being visible, but let the genial rays of the sun fall on them, and soon they will emerge as from a deep sleep. Apparently life was all gone, but vitality still remains.

Life and vitality are not only confined to animate beings; we find them also in the vegetable kingdom. Many kinds of trees and plants show no life in winter, and really there is none, but yet they are not dead. There remains vitality, which in due time pushes the plant to visible growth and so life becomes manifest.

We may see nearly the same principle in the element of fire. Burn up a pile of wood and a quantity of ashes remain. Apparently there is no more fire—all is still and calm—but stir up the ashes and quite likely red coals will come to the surface, and smoke begin to issue forth. Vitality was still there, and the longer left undisturbed, the less chance to revive it.

Let us now apply these thoughts to the Christian's life and spiritual vitality. In writing to the Corinthians, the apostle asserts that there were a good many weak and sickly ones among them, and many asleep. Evidently, he speaks of a spiritual sleep.

We fall into our natural sleep unconsciously, and when we wake up, we cannot exactly tell how long we did sleep. It may have been but a few minutes, or perhaps several hours. The time is blank to us except for dreams.

So also we may fall asleep spiritually—not that we want to sleep or give ourselves up to it purposely—but for the lack of proper action we may get drowzy, and unconsciously fall into a spiritual sleep and not know or hardly care to know what is going on right around us.

The object of this writing is to call attention to a few things necessary to keep ourselves awake, as also of the means to be used to stir up the vitality of drowsy brethren.

1. Have a stated time or times each day for family prayer as well as asking a blessing at meals. Also private or closet prayer. This last is one of the best means of grace we have for close communion with God. A brother or sister that has no family will do well by frequent private prayer in connection with every opportunity that may present itself to exercise this means publicly.

2. When the Evil one presents anything to our mind, use a quotation from the Scriptures to beat him back, for that is the sword of the Spirit. Paul says: "Resist the devil and he will flee from you."

3. Study the Scriptures or a small part thereof daily, especially the New Testament, for they make wise unto salvation and enable us to quench all the fiery darts of the wicked.

4. Attend public worship as regularly as circumstances will allow. Good preaching is the best means of stirring up spiritual vitality. It revives, yea, it infuses new life into the drowsy soul. We cannot over estimate the value of good soul-stirring sermons. And the preacher who devotedly studies the Word is worthy of double honor.

5. Writing for the religious press is also a means by which vitality may be aroused to the duties of active life, and the writer has several advantages that do not fall to the lot of the speaker. As for instance, he can do his writing at home, and in leisure hours; and, again, when at a loss for a suitable word or a passage of Scripture, he has time to look it up. But the greatest advantage of all is, that his writings are read by thousands while the speaker's voice can be heard by only a few hundreds at most. Take courage, my brethren and sisters that write for the Visitor. Oh, that all our pens may be dipped into the liquid of free salvation and a benign influence spread from pole to pole. And that spiritual vitality, now lying dormant in many souls, may be aroused to unflinching activity in all the duties of Christian warfare against that arch-deceiver, Beelzebub.

Polo, Illinois.

C. STONER.

For the Evangelical Visitor.

CONTENTMENT.

"Let your conversation (behavior) be without covetousness, and be content with such things as ye have; for he hath said, I will never leave nor forsake thee." Heb. 13: 5.

There is nothing more natural to the human mind than grasping; and unless ruled by a higher standard than the flesh, it is not particular whether the gain is received justly or unjustly. The apostle Paul was aware that such a trait was in the bearing of the human mind. Hence he exhorted those Hebrew brethren, to whom he wrote his epistle, to watch against covetousness, and to be content with such things as they had, qualifying the exhortation with the assurance that God will never leave nor forsake them that will commit their care unto Him.

Inasmuch, then, as God is our support, we may boldly say, "The Lord is my helper, and I will not fear what man shall do unto me," and, they "that seek the Lord shall not want any good thing." How consoling is the thought that they that seek the Lord shall not want any good thing. Ought not that assurance be sufficient to make us calm and contented? Most assuredly it ought. But oh! how often do we forget this, and bring care and dis-
contentment upon ourselves by thinking how things are to turn up with us in the future. Do we not find ourselves, at times, like that exemplary person, John Bunyan, seeing a lion ahead of us seemingly ready to devour us. But, lo! in drawing near that dreaded spectre vanished.

Gracious Father, keep us close to thee that we may lean and confide implicitly upon thy power, for, "Thou must save, and thou alone." Make us content, whatever our circumstances may be, and help us ever to rejoice in Thee. This great privilege we have individually, that is, to rejoice in the Lord. No other person can hinder our rejoicing in hope. Hence the Spirit saith, "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another."

Is it not a great happiness to us to be truly sensitive that every man shall bear his own burden; that whatever may be the diversity of opinions and religious estrangements in our surroundings (which is very common in the present age) we have only to bear our own burdens—only to give an account for ourselves. Our first and most momentous duty then is, to learn our lessons, and be instructed purely from the word of inspiration; to heed all its instructions, to live by its precepts, and to be content with such things as we have; for He said, "I will never leave nor forsake thee, Gracious promise! What more could we want? "Godliness has the promise of the life that now is, and that (life) which is to come."

Beloved in Christ, do we enjoy the privilege of having such a religious liberty, that no one can, or dare, attempt to compel us to any different conception of the truth than what we have learned and do learn ourselves? Whatever impressions, or notions, others may have, we are at full liberty to enjoy our own convictions. I do appreciate dearly, this happy privilege, and I trust, dear brother and sister in the Lord, that you enjoy it also. Let us be happy in Christ Jesus our Lord, and enjoy our position. David says, "Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat of the labor of thine hands: happy shalt thou be, and it shall be well with thee." Ps. 128: 1, 2. Bless the Lord, O my soul, and praise His hallowed name forever and ever! Amen. A. B.

Stayner, Ont.

For the Evangelical Visitor.

PLAIN ATTIRE.

"Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;" 1 Pet. 3: 3.

We feel that this subject is too deep for us to undertake, but we hope no one may be deluded by our attempt to discharge the duty that has been pressing on our mind for some time. We can only wish we could show to our readers the beauty we can see in an "unassuming attire," and more especially when it is accompanied with a "meek and quiet spirit."

We do not want to be one-sided, for the Savior himself pronounced woe unto the scribes and Pharisees for making clean the outside of the cup and platter first, and bade them cleanse first that which is within that the outside may be clean also. But to our limited knowledge and judgment the present drift (shall we say of the church that we hold dear?) is, there is nothing in this, that, or the other, in regard to dress. "I want to work at my heart and get that right first," or, "if the heart is right, all is right." We readily admit the outward pretention is gross hypocrisy. But when we hear one say there is nothing in a plain attire we are inclined to believe that person has never tried it, and for such there is nothing in it. But we are convinced there are those who would not deny that there is power in a plain attire. If not, what causes us to reverence those old fathers and mothers (of which so sadly few remain) whose fashion of attire has not changed with the times, but who look to-day the same as thirty or more years ago. We can but wish that more of us would be willing to stand by them. Of course we should under all circumstances reverence old age, yet the reverence we feel toward others is largely due to their chasteness.

Why is the voice of the boisterous and ungodly hushed when a plain person comes in sight? What is it we feel when we are alone in a crowd, or in the store, when we look odd from all the rest? Their very actions show that they expect something peculiar of us. We hear remarks frequently to this effect, but why if there is nothing in it? It is true we are sometimes reproached, but let us hail reproach, when it is for Christ's sake.

We were glad to notice in a recent number of the Visitor a selection alluding to this subject. But there are those in the church who could write intelligently and to edification. Come, let us hear from you.

A Sister.

Prayer is a petition addressed to some person who we suppose is able to help us out of our present distress. If addressed to God, it is in the belief that he can help us on the journey of life to overcome that which hinders us from the full enjoyment of God's peace in the soul. Prayer to be effectual must be earnest, honest, and offered in faith, and it has the promise of being answered.

If the deeds done by those who are under the influence of intoxicants were recorded what a chapter it would be in the history of the world.
A WARNING TO THE CHURCH.

Even as there is no surer way of putting out a fire than by pouring cold water upon it, so is there no surer way of quenching the Holy Spirit than by rejecting and despising his revelations and promptings through the written Word to us. Yet it is a fact, strange indeed, yet constantly noticeable, that whilst the only religion of the world believes in at all is a life of complete consecration to God, and whilst the world makes no allowance for the defects of those who profess to belong to Christ—yet the advocacy of such a life often moves the scorn of the church.

Holiness is sneered at as the sentimental dream of weak-minded people, or it is the hobby of a few foolish persons who are always teaching impossible doctrines. My brother, even if the teacher be ever so ignorant and unlearned about a thousand things, is it not much more likely that the blessed Spirit is in the voice which urges us to get nearer to God and to be more like Him, than in the voice which bids us not to trouble about these things, and to be content as we are? God has called us, and is calling us into holiness, (holiness means healthy, whole, holy.) "He that despiseth, despiseth not man, but God."

Or, again, the Holy Spirit may set before us these further possibilities of grace, the richer things of the Gospel, and may at once begin to associate them with the failings of some unhappy professor, who was slack in his dealings, slovenly and ill-tempered and unlovely; well, is not that the reason for which the world rejects the Gospel of God's grace? And we know that none can avoid the terrible responsibility of rejecting the Gospel by any such excuses. He that despiseth, extends his scorn to God. There is a flippant and scornful way in which many people turn from the subject saying, "I don't believe in perfection." Well if we believe in imperfection, depend upon it, according to our faith it shall be unto us.

But what is the degree of imperfection which the church tolerates? Here is a religious man who has misrepresented some matter, and you are indignant that a man who calls himself a Christian should do such a thing. Say! you don't believe in perfection. This man pretended to be a Christian, and he robbed you; dreadful, was it not? But why be angry, you don't believe in perfection. Why? You don't believe in perfection. Ah, but you do—everybody does, when it applies to other people.

It is only a cloak and apology for our own failings, that we keep these convenient limits of our belief. And think you we can shape God's will and measure his grace by our belief? There is but one way of safety for us; it is to give ourselves right up to the claims of God in Christ Jesus and to the power of his grace.

"He that rejecteth;" "quench not the Spirit;" "despise not." These words set before us the figure of Esau, who despised his birthright, and for a mess of pottage, bartered the high calling and his relationship to Christ. For a present and passing indulgence, he let go the golden future and all its glory and high privilege. This is the way in which the church most frequently and most terribly quenches the Spirit, despising the calling of God. When these great purposes of Christ are heard, and yet, as if not heard, they kindle no desire; there is no enthusiasm awakened; they are not met by any ambition to be Christ-like.

We profess to be Christ's soldiers and servants, purchased by his blood and going onward into his presence, yet we do not make his service the great purpose of our lives; we do not surrender everything to it, that place is kept for business or pleasure. Is not this to despise our calling and quench the Spirit? Where society, gain, honor, position, pleasures the most trivial have more charm for us than the presence and good pleasure of our Savior, Jesus Christ, is not that to despise our birthright and to be like Esau of old?

Again, there is another terrible possibility of evil here, one of the very worst that can befall anyone. To see these things of God, these revelations of his will concerning us; to have all the better self standing up within the soul and saying, "There, that is what you ought to be, and what, in your best moments you longed to be," then some secret sins, or some silly fear, some gain or pleasure, whispers of difficulty and objection, and then become false to the light. There is no surer way of quenching the Spirit and of putting out our own eyes than that. There is no lie so utterly ruinous to a man, as to habitually live false to the light of God, false to all one's better self; to keep that better self, like Herod kept John the Baptist, in the dungeon, flattering yourself that you are doing as much as any can expect, if you listen to it now and then, and "hear it gladly." There is no surer way of undermining the whole moral nature, so that when the moment of decision and trial comes, as it comes to everyone, the power of resistance is gone, and we are swept away an utter and hopeless wreck.

"Quench not the spirit;" "despise not." Another way of putting out the fire of God and quenching the Spirit is to let it alone.

The gracious Word of God has revealed something of our higher calling, and many listen, content to idly sigh after it. They talk of their desires, and bow they long for these
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EVANGELICAL VISITOR.

One of the richest in desires; they were really the proofs and tokens of things, as if wishes were virtues. They nurse their desires as if they were really the proofs and tokens of their grace. The laziest men are generally richest in desires; they have so much time for wishes and it takes so little trouble. There is no more miserable way of cheating the soul than contenting ourselves with desires. There is nothing promised to wishes. "Seek, and ye shall find; knock, and it shall be opened." Seeking, expecting, claiming; these are the steps up to possession. Wishing stupefies the soul, and "quenches the Spirit." Yet, again, we often put out the fire of God with shovelfuls of rubbish. There are some fires that cold water will not put out, only ashes and dust will avail. Ah! how carefully and utterly do many thus destroy all holy influence, and all the promises of God! They have heard these revelations, looked out on the blessed relations, looked out on the blessed possession. Wishing stupefies the soul, and "quenches the Spirit." Yet, again, we often put out the fire of God with shovelfuls of rubbish. There are some fires that cold water will not put out, only ashes and dust will avail. Ah! how carefully and utterly do many thus destroy all holy influence, and all the promises of God! They have heard these revelations, looked out on the blessed promises and invitations, and then they turn away, saying, "Well, you know I do not believe in the higher Christian life; I am very peculiar, I do not understand, or I cannot feel it necessary," etc., and they pile up a list of complaints and failures, and they put the fire out. Ah! this is dreadful rubbish! Our weakness, our folly, our peculiarities are no hinderances to him, and the greater the hinderances are to us, the more reason there is that we should come to God for help.

If we will give ourselves up to him, he can do as much for us as he ever did for any. It is an insult, indeed a sin and a shame, when the Holy Spirit of God comes to lead us on to these higher things; that we should limit his grace and power by our failings and weaknesses. He is come to help such foolish and weak ones as ourselves. No wonder the Holy Spirit is grieved, insulted and quenched! Are we where God would have us be? If not, let us come out at once. These words come to us from God; let them arouse, alarm and urge us to the full surrender of ourselves to him.

"Quench not the Spirit." "Speak to the children of Israel, that they go forward." Ex. 14: 15; Ezek. 33. "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee. Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength." Isa. 26: 3, 4. "In those is continuance." Isa. 64: 5.—Selected.

For the EVANGELICAL VISITOR.

BORN AGAIN.

I will try, by the help of God, to write some of my experience for the readers of the Visitor. When the Visitor comes I am always anxious to read how the Lord has led others, and it brings back to my mind the experience I had about thirty-two years ago, when the good spirit was working at my heart. I then thought if I would join a church that would convert me into a Christian, having been taught that way. But by reading in the Scriptures I was made to believe in a deeper work of grace. I read that we must be born again, and I thought we ought to know it if we were born again. I afterward felt the Savior very near, and I invited Him to come to me.

We were one day visiting at a certain place and talked about preparing for death. I then said, "we must begin with an empty heart, so the Savior can enter in." That was in the fall of the year. The Good Spirit worked with me until spring. Then I felt that if our little boy would get sick and die, I could be born again. These words, "Ye must be born again," were in my mind so much.

Soon after that our boy died. I then said to my mother I would now read the Testament. I also believed I could find the way the Savior wanted me to go. I read until to John, and then I felt lost. No one could help me. I thought others could be converted but I could not. I gave up, and knew not what would become of me.

While engaged in my household duties, one day, I began to feel so heavy that I could not continue my work, but fell on my knees and prayed to the Lord for mercy and that He would draw me to Him. As I prayed I felt as though my eyes were drawn to the Savior, and I felt the love of God was being shed abroad in my heart. I could then say I love the Lord and the Savior seemed very near. I then felt to do as the apostles did and taught. I wanted to follow the Savior, but when I told my husband he was not willing to let me go. The way seemed closed, but I thank God that my husband opened it afterward. I then had to leave husband, father, mother, brothers, and sisters, and follow in the Savior's footsteps. I was willing to be baptized in the water, and stoop down to feetwashing. The Word says, "If ye know these things happy are ye if ye do them."

I think the Testament is such a good book, I wish all would read it, and believe it, so that it might be their daily bread for the soul. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." I have had many trials since my conversion, but the Lord has brought me through safely thus far, and I trust my soul to Him for safe-keeping until death. Dear brethren and sisters, let us go on rejoicing in the good old way. Watch and pray.

MARY ROSENBERGER.

Hatfield, Pa. —————

Resist temptation. You will be overcome if you gratify the appetite for strong drink.
Dear friends of the Visitor.—As I have been afflicted and unable to go to any meeting, I thought I would write a few lines, and I hope the Lord will direct my thoughts in the right way. It is encouraging to me to read the Visitor, and I believe it is to others as well. We need to encourage one another in this good work.

It was only last winter that I gave my heart to God, although I had often before felt that I should do so. Not being quite willing I kept putting it off from time to time, but my prayer to God was that I might become willing, and my prayers were answered. I am truly thankful to God that He did not call me away in my sins. Oh, I often think, how unconcerned we are about our souls! It is plainly seen which can have no part in the kingdom of heaven.

When I resigned myself fully to the Lord I experienced a great change, and I often wish we could always feel as happy as we do at that hour. But we sometimes get cold and indifferent, and the enemy tempts us. Let us watch and pray, for we know not when we may be called away. May our light so shine that others around us may see our good works. My mind was drawn to Ps. 119: 67, 71: “Before I was afflicted I went astray; but now have I kept thy words.” “It is good for me that I have been afflicted; that I might learn thy statutes.” I have an earnest desire to serve God, that when my journey is ended upon earth I may enter into that kingdom above; and I hope I may meet you all in heaven. Mary E. Winger.

Wisconsin, Sept. 1, 1872.

“Let no corrupt communication proceed out of your mouth.”
Dear Aunt Mattie:-

Comparing two little sisters.

Letter from two little sisters.

Letters from two little sisters.

Dear Editor:

Our young folks.

Mollie's prayer.

Letters from two little sisters.

DearMattie:-

I am a little girl eleven years old. I love to read the letters in the Visitor. I love to hear of letters doing good. I wish more would write and keep up the little folks department. We have no Sunday school now, but I go to meeting as often as I can. I have three brothers and two sisters. My mother is dead and we all live with other people. I will close this time by wishing success to the Visitor.

Rosa Wildfong.

Hespeler, Ont.

We are glad for the interest you take in the Visitor. It encourages us when even the little children wish us success. May God bless you, and help you not only to love the good, but to be good. — Ed.

Ruth's testimony.

"Ruth, I have tickets for the concert of the Bell-ringers Wednesday night, can you go?" Alice said to a friend as she stopped at her gate.

"It is prayer-meeting night."

"I know, but they sail for Europe Friday night, and this is their last concert."

"But I never stay from prayer-meeting for anything."

"But this is a sacred concert, and only once. We can worship just as well there."

So, reluctantly, against her convictions, Ruth consented.

That night the girl dreamed that an angel in shining raiment stood beside her, and asked gently "where are you going to-morrow night?"

And she answered "I thought I would go to the concert."

Then the angel said, sadly, "Have you so little appreciation of the value of a single soul?"

Vividly the vision came back to Ruth the next morning, as she lay, saying softly to herself, wondering what it could mean, "So little appreciation of the value of a single soul."

She decided that she must take back her promise to attend the concert and go to the prayer-meeting. Ruth sat in the house of prayer with a strange joy in her soul, singing:
answered, simply, “I thank you for telling me this. I shall never forget it.” Yet she little guessed what cause she would always have to remember it.

Ruth’s home was close beside the railroad track. About midnight she was awakened by a horrible crashing sound. Looking from the window, she could see where the midnight express and the 11:30 freight had collided. The frantic cries of the frightened and the piercing shrieks of the wounded made her shudder. But she bravely put away all thought of self, and, calling her father, was soon ready to go with him to the rescue. And the first face that looked into hers, as she stood beside the burning train, was that of Mrs. Walters. Pale and peaceful it was though showing how intensely she suffered. She was extricated and bore to Ruth’s home. The power into hers, as she stood beside the couch. Taking her hand and pressing it to her lips, she whispered feebly, “Child, I’m going—it was my last chance—what if you had not spoken—what if I had not taken it?”

And kneeling there beside the dead with the tears raining down her face, Ruth promised the Father always to do her duty, always to give her testimony, always to appreciate the value of a single soul. —Christian Standard.

Every breath we draw should be a prayer to God that He may guide us in the way.

Young man beware of the first glass. It will lead you to ruin.

LOVE-FEASTS.

Sept. 17, Black Creek church, Ont.
Sept. 24, Markham church, Ont.
Sept. 24, Walpool, Ont.

Sept. 24, at the residence of Bro. S. H. Light-kill, two miles northeast of Oakwood, O. A general invitation was extended to the Brethren to be present. Those coming by railroad will be met at Oakwood, by writing to Bro. Light-kill. Trains go west at 1 P. M. and east at 4 P. M.

Oct. 1, Waterloo, Ont.
Oct. 8, Nottawa, Ont.

JOINT-COUNCIL.—The annual Joint-Council for Canada will be held in Waterloo district, on Thursday, September 29. All the brethren and sisters who can are invited to be present.
H. R. HETZ.

OUR DEAD.

MOIVITY.—On July 8, 1892, in North Franklin county, Pa., Sister Sarah Jane McKee, aged 36 years, 6 months, and 15 days. The subject of this notice was a faithful member and an earnest Christian, though she was in the church only a few years. She was awakened by a fall from a cherry tree.
S. Z.

MOIST.—Died, August 16, 1892, at her home near West Milton, Ohio, Sister Amanda Moist, wife of Bro. Levi Moist, aged 63 years, 5 months, and 22 days. The thought of leaving her husband and two children was hard to reconcile, but she finally saw that death would soon come, and fully resigned herself to God’s will. She died a triumphant death in the faith she had professed for about fifteen years, during which time she was a faithful Christian, and a devoted member in the church. Her testimony was always inspiring and it is with deep sorrow of heart that we record her demise. One of her requests was that hymn 861 should be sung at her funeral. She was buried August 18, at Highland cemetery, Bros. A. M. Engle and J. B. Wingert conducting the services, using the words of the apostle Paul for a text: “For to me to live is Christ, and to die is gain.” Phil. 1: 21. A. J. MILLER.

GRAYBILL.—Died, August 16, 1892, in Manor township, Lancaster county, Pa., Jacob N. Graybill, aged 80 years, 9 months, and 17 days. Funeral services at Manor meeting house, August 19, and the remains interred in the adjoining cemetery. Discourse from Num. 23, last clause of 10th verse. In his hymn book he had selected hymn No. 306, and in his own hand had written at the head, the word, “obtained.” Bro. Graybill was married Jan. 9, 1841 to Fannie, daughter of Jacob Engle. In 1837 he was converted and united with the church. About the year 1844 he was elected the ministry. At that time there were no brethren in his district, or in Lancaster county, who spoke, or preached, in the English language, but Bro. Graybill preached in both languages, he was, and made himself, very useful. There are few brethren who did more duty in the ministry, at home and abroad, than Bro. Graybill did during his time. He was extensively known in the States and Canada. About the year 1872 he was chosen as Manors district. He attended every annual conference from the time he was united with the church until 1890, when the annual conference was held in Canada. At that time Bro. Graybill began to fail physically, and from then on to his death he became more and more helpless. For some years he was unable to do service for the church, but the brethren in his district still looked up to him for advice. In his last years he was so feeble that he often fell and was unable to rise to his feet without assistance. And this, along with other infirmities incident to his age, was the cause of his death. A few days before his death he fell from the porch at his home, and sustained internal injury which resulted in death. Bro. Graybill leaves a widow, 4 sons, 6 daughters, 34 grandchildren, 5 great grandchildren, and many friends to mourn their loss; one brother and two sisters also survive him. His children are as follows: Simon, Christian, Jacob, Isaiah, Mary, and Fannie, residing in Lancaster county, Pa., Sarah in Dauphin county, Pa., Lizzie and Emma in Cumberland county, Pa., and Martha in Dickinson county, Kansas.

DOHNER.—Died, August 2, 1892, in Orrstown, Franklin county, Pa., Bro. Joseph Dohner, aged 74 years, 4 months, and 7 days. Bro. Dohner had been afflicted for a long time—in fact very few persons suffered as long and as much as he did. He was married when 26 years old, to Mary Houlkster, and was the father of 11 children, of whom survive him, 15 grandchildren. Bro. Dohner became afflicted with rheumatism when 25 years old, and for 17 years walked with crutches. After that he was confined to his chair and was entirely helpless through the exception of one hand which he was barely able to raise sufficient to eat with, and for the last three years he was entirely confined to his bed. Bro. Dohner was an old and a devoted member in the church in Franklin county, Pa. Afterwards he moved with his family to southwestern Ohio, where he became connected with a small body of Christian people who were very strenuous in some of their beliefs and practices. About 18 years ago he moved back again to Franklin county, Pa., and of late years was again received into the church, and was a faithful member up to the time of his death. Bro. Dohner was a man of great courage and in all his afflictions and sufferings appeared cheerful, and was heard to murmur or complain. His last days were peaceful and he often repeated the words of the German poet, “Dort tragen sie ‘ein weis’ kleit und palmen in der hand.” The day before he died he asked whether he was afraid to die. He said, “No. All is clear, there is nothing in my way,” Sister Dohner, who survives him, is also in feeble health, having had a stroke of paralysis some years ago from the effects of which she has only partly recovered. Whilst the daughters who survive him, no doubt, all were kind in administering to their afflicted father, yet sister Sarah deserves special notice for devoting herself and her time to the care of her father. No one but God and herself knows the amount of care it required in waiting upon him in his helpless condition. May God especially bless her for her self-sacrifice and labor. Farewell till in that happy place.

MARRIED.

HADSELL—BAKER.—July 31, 1892, at the residence of Bro. B. M. Byers, Glendale, Arizona, by Rev. Alford Eff, Bro. N. D. Hadsell, formerly of California, and Sister N. Baker, formerly of Canada, all of Phoenix, Arizona. They have the best wishes of their many friends for their future welfare.

M. A. STONE.

SEALED.

DOHNER.—August 2, 1892, in Orrstown, Franklin county, Pa., Bro. Joseph Dohner, aged 74 years, 4 months, and 7 days.

Weary with years, worn with pain;
And tender mem'ries of thee keep;
We shall see thy face again.

Written by request, by SAMUEL ZOOK.