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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.
BURY ME IN WHITE.
When friends are called from earth away,
Whose deeds seemed good and right,
We always love to see them go
Unto their graves in white.
When Christ the Lord was crucified,
Our pattern and our light,
We do believe that He was wrapped
In linen pure and white.
And saints that have put on the Lord,
And placed their chief delight
In linen clean and white.
Inasmuch as from among every
Nation and people and language will be taken such who will bear the image of Christ (and we believe also from each successive generation) we need not leave the circuit of our own observation, nor the expanse of our own allotted time, to find somewhere and in someone the personage of Jesus.

But how seldom do we rightly recognize the Prince of Glory?
Under the influence of multitudinous fascinating scenes of earthly glory and fame, how often are our eyes withheld from beholding the truth, namely, that He (Christ) was "a man of sorrows and acquainted with grief," that He was "despised and rejected of men."

How often in our greed for earthly gain do we forget that it is the "poor in this world yet rich in faith" who are made heirs to the kingdom and who shall be exalted to share the exceeding great glory. Also said the Apostle of the gentiles, "not many wise, not many noble are called."

Oh the necessity of taking heed lest we offend one of these little ones who believe in Jesus. Amidst the din and bustle of business life, by the mechanics' bench, in the busy loom, among the careworn sons of toil, in the solitude of the hermit's home—if these scenes are ours to behold, let us pause and ask the question: "Doth Christ abide here?"

In every stage of the world's history there have been those who by works of righteousness; by forms and ceremonies; by creed or catechism, would desire to win for themselves the image of Christ. But works may fail, forms may not cast the balance, creeds will fall short of establishing that righteousness which is by faith in the Son of God.

As we glide so smoothly (?) along the river of Time, how many souls do we see who are an-hungered, or athirst, naked, in sickness or in prison to whom we minister help.

Oh the sadness connected with the expression, "inasmuch as ye did it not to the least of these my brethren ye did it not to me."

When once the Christ body is glorified, when those who are fallen asleep in Him shall arise and the living saints shall be changed, then will the world assuredly know that the opportunities for administering charity to Him whom they profess to love are gone.

So then let us do good while we may; cheering those who are cast down, comforting such who may be under affliction, raising the fallen, radiating light in the darkness, if perchance we may have ministered to the Christ and knew it not.

Gold is often seemingly hidden in the strata of corruption; pearls are found in shells covered by ocean's
turbid waves; diamonds are critically separated from worthless clay.

Thus also may be hidden among the populace of the Adamic race the seed which the Messiah saw when he made His soul an offering for sin and was satisfied. H. N. Engle.

Navarro, Kans.

For the Evangelical Visitor.

SELF TO BE DENIED.

"Let the wicked forsake his way, and the unrighteous man his thought; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isaiah 55:7.

Corresponding with the above statement of the prophet Isaiah are the words of Jesus when He said to His disciples, "If any man will come after me, let him deny himself." &c. Matt. 16:24. Man in his unregenerate state is ruled by self, and all the tendency of self is bent on evil. Hence it must be denied before the individual becomes a true Christian, or a partaker of that spiritual blessing which is enjoyed by those who deny self, and who are leaning for protection on the Almighty Arm. Oh how hard it is to conquer self! Notwithstanding it must be conquered, not partly, but absolutely. After it has been conquered self is not dead. No, it strides around continually trying to provoke to evil, and doing all the harm it can.

Dear fellow Christian, we know experimentally the deceitfulness of this foe, inherited by us, prompting us to all that is evil, suggesting all manner of unbecoming imaginations, even suggesting at times that there is no God, that religion is only fanaticism. Yes, it suggests all manner of lies, but the keen observer perceives that these suggestions are all of contradictory construction, and propounded by the most deceitful and malicious enemy.

There is something in man (though at the same time ruled by self) which indicates to him that all is not right. The writer remembers well of hearing, while yet in his teens, a preacher quoting the words of David, "The fool hath said in his heart, There is no God." I responded in my own mind and acknowledged to myself that I was one of those fools.

Dear fellow believer in Christ, who are now fighting the good fight of faith, let us keep on daily that heavenly armor, so that we can say in unison with the apostle Paul, "Though we walk in the flesh, we do not war after the flesh: for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Although in ourselves weak and unable to save ourselves from that cruel and deceitful enemy, yet we are freely supplied with weapons which are mighty through God to the pulling down of all things contrary to the knowledge of God, and to bring into captivity every improper thought to the obedience of Christ. O my soul bless the Lord for such a provision prepared in his love, and which will save to the uttermost all who are willing to deny themselves and follow Jesus. Praise the Lord, O my soul. Amen.

A. B.

Stayer, Ont.

For the Evangelical Visitor.

HOPE.

"Which hope we have as an anchor to the soul." Heb. 6:19.

The above subject has been on my mind for some time, and I will pen a few thoughts for the readers of the Visitor.

The Apostle says, "which hope we have as an anchor to the soul," referring no doubt to some special case, or special condition, on which he based his hope. There no doubt are other conditions in which we may cherish a hope and be sadly disappointed. Such was the condition of our foreparents after the fall. Our mother Eve, after she had her first-born son, said, "I have gotten a man from the Lord." Gen. 4:1. No doubt she thought God was about to fulfill His promise to them of a Savior. But that man became his brother's murderer. See there was a hope cherished, but it was frustrated.

Again, how many a mother has cherished the thought that the son, or daughter, she was so fondly caring for would some day be a solace and a stay to her in her declining years, but whose hope was destroyed by that child's wayward and wicked life.

We see the young man starting out in life with all the prospects of a happy life before him, expecting to make his mark in the world, but he bases his hope on a rotten foundation; it is not fixed on Christ and almost before he is aware he has been led into sin and the snare of the devil, and his life is blasted, his prospects are gone, and shame and disgrace cover, not only the guilty one, but sometimes even friends must feel the effects of a blasted life.

Then again, men in business start out with every prospect of accumulating a competency for themselves and families, but some unforeseen difficulty overtakes them and all is lost.

But the hope spoken of by the Apostle, as quoted above, is of an entirely different nature. It is as an anchor. It anchors the soul on Christ, who is the Solid Rock. There need be no fear to those whose anchor is fixed on Christ, even though they may not always know that Christ is near, like those two disciples with whom the Savior journeyed toward Emmaus. Their eyes were helden that they could not see him, yet they felt in their hearts
that their was some especial cause
of intense enjoyment to them as they
hearts burned within them when He
of intense enjoyment to them as they
of the discouragements met with.
Instead of being discouraged at these
things, they should be, to us, the
most encouraging indications. If we
were not going in the right direction
satan would not hinder us by plac­ing
obstacles in our way. If we
were not fighting the right battle,
there would be no foe to confront
and oppose us. If our's were not
the right work there would be none
to retard or pull down." Consent
to his suggestions and he will not
hinder us. Here is a parable:
“A man was riding across the
country, horseback. He came to
what appeared to be a deserted vil-
lage. He rode down through its
only street quite half way, but saw
no one. He came to a church. He
thought the inhabitants might possi-
ably be in there. Dismounting, he
hitched his horse and entered. But
there was never a man, woman, or
child there. He went up into the
gallery, but it was empty. He
ascended into the bell-tower, and there,
in a dark corner, lay a little devil
curled up and asleep. He did not
disturb him.
“Descending, he mounted his
horse and rode on through the vil-
lage. On its outskirts he came to
an old tumble down cabin, in which
lived an old, lame, blind, and poor,
black widow. On the roof of her
cabin, and on the fence, and around
in the yard were about four hun-
dred and fifty devils howling madly.
The man reined up his horse and
looked on for a few moments. Pre-
cently one of the devils got out into
the road, and the man inquired what
it all meant. The devil replied that
the widow, who has no influence socially,
for she is a negro widow, blind,
lame, and very poor, it seems to me
you have made a mistake. You
ought to reverse this thing. Bring
the sleepy devil up here, and you
four hundred and fifty go down to
the church.’
‘You don’t understand it at all,’
replied the devil. ‘Almost any
sleepy little devil can look after that
church; its members are nearly all
dancing, going to the theatre, play-
ning cards, loving the ways of the
world, and doing pretty much as the
boss devil wants them to; but, as for
this woman, she may have a black
skin, but she has been washed and
made white in the blood of the
Lamb; she may be lame, but she
can’t be turned out of the way, and
she is making rapid strides and good
time for the Celestial city; she may
be poor in earthly possessions but
she is rich toward God; she may be
blind but she can see clearly how to
walk “the King’s highway of holi-
ness;” she may be a widow, but she
is espoused to the Son of the King
Eternal; she may not have influence
in the society of this world, but she
has at the court of heaven; and we
four hundred and fifty have just all
we can do to keep her from ruin­ing
us and our cause. But I am needed
urgently just now, for she has just
entered her closet to pray, and I
can’t therefore tarry longer.’”
Partly selected, by W. H. Eisen-
hower.

“We can be lost with our money,
when we trust to our money; but we
cannot be saved with our money, or
by our money.
The subject of this sermon is the coming of the Holy Ghost and its results in the lives, work, and hearts of the disciples. We find Jesus and the twelve in the upper room in Jerusalem. Judas soon departs on his errand of betrayal. Jesus delivers his last discourse to the eleven on the need of holiness. He illustrates this need (Jno. 13) by washing their feet, and then proceeds to tell them what love, power, holiness, unity, and strength they will receive after the Holy Ghost is come upon them.

He tells them of every salient feature of the "second blessing"—the Pentecostal experience which should come to them in fifty days. "For the Holy Ghost was not yet given, because Jesus was not yet glorified." Jno. 7:39. Not until after his death and ascension (Jno. 16:7) could the Holy Ghost be poured out. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." Jno. 12:24.

No sooner, however, did Jesus open the subject of death and the resurrection than Peter (Jno. 13:36), Thomas (14:5), and Phillip (14:8) entered various objections which were overruled by Jesus. As then, so now, "He that was born after the flesh persecuted him that was born after the Spirit." Gal. 4:29. They could not understand the future blessed experience of holiness. No one can until after they receive it. It comes not by sight, but by faith.

The disciples were always objecting to the spiritual teachings of Jesus; always arguing and protesting against God's plan of salvation as Jesus unrolled it before them. So all through His ministry, up to the very last hours, we see the same disposition. So now. It is impossible to meet and correct the many errors and blunders of believers who have not yet received the Holy Ghost for purity of heart. All kinds of false conceptions arise.

After Pentecost, Peter could say his heart was "purified by faith." Acts 15:9. The when, where and why he could not understand beforehand. But he obeyed the commands of the Savior, the last message before His ascension, "tarry ye in the city of Jerusalem (Luke 24:49) until ye shall receive the Holy Ghost." Acts 1:8. Oh, that all Christians would thus tarry, and obey in faith without wavering!

Now let us consider the main points involved in this command, "tarry," and what should be the results of it, for it was not their conversion. They were already His "friends," His "disciples" chosen from the world and loved by Him. They were already justified, and none were lost except the son of perdition—Judas. They did not forsake Him utterly, though pending His death and resurrection, "they all forsook Him and fled." They came to Him again, and again went away "fishing." They wavered, wondered, doubted and feared during the fifty days before Pentecost. Their experience was about the same as that of all believers between their conversion and sanctification of spirit, soul, and body to be preserved blameless unto the coming of the Lord.

But after Jesus ascended, they obeyed His parting mandate and returned to Jerusalem, there to await the coming of the Spirit which had been promised. Notice in Jno. 14:16 the promise of the Holy Ghost, He shall be another Comforter in Jesus' stead, who shall not die, or ascend, or leave them, but "He shall abide with you forever." "He dwelleth with believers." "He shall be in you" after that day. So many believers get a blessing. The manna comes daily, and daily melts away. In Canaan is the "old corn." When

manna (Jesus) ceases, old corn (Holy Ghost) comes to abide. Josh. 5:12.

The Holy Ghost dwells with believers and they rejoice in His presence at times, but after the day of Pentecost "He shall be in you" a permanent power, an abiding guest. This blessing is not promised to sinners, hence these disciples were converted. "Whom the world cannot receive," "but ye know Him." They had often felt and known the presence of the Holy Spirit while Jesus was praying or speaking to them. But like a stove without fire, in themselves they soon got cold, when Jesus with the Holy Fire in Him was absent. How often unsanctified Christians shiver in prayer meetings until some Pentecostal saint brings in his anointing, faith-bearing spirit!

"At that day" (Jno. 14:20), not the day of their death, nor any gradual growing indefinitely into holiness, but at that day of Pentecost, the Holy Ghost shall suddenly "come to you," "purifying your hearts by faith." Acts 2:1; 15:9. Sanctifying them through and through as Jesus promised. Jno. 17:17-19. "And it shall come to pass, the messenger whom ye seek shall suddenly come to His temple," Mal. 3:1-4.

"I will manifest myself to Him." To whom? "To him that hath and keepeth my commandments, to him that loveth me," only such, and one hundred and twenty of them were present on the day of Pentecost, and they were not sinners, not backsliders, not unconverted, but obedient, loving, waiting, believing, expectant disciples. And yet they were not sanctified, or else Jesus would not have pointed them to it, urged and exhorted to it, and prayed for it. They did not testify, none of them, ever, to holiness, nor the fullness of the spirit, before the day of Pentecost; after that, often. For a few such cases see Acts 2:4, 33, 38; 4:8, 31; 6:5; 7:55; 8:17; 9:17; 10:47; 13:9, 52; 15:8, 9; 19:6; 26:18.
Such were the promises and fulfillsments of that day. Every Christian ought to have a day of conversion and a day of sanctification as clearly and definitely as a day of birth and a day of marriage.

Then Judas made objections, asking "how is it?" Jno. 14:22, 23. And Jesus named the conditions on which they should receive the spirit of holiness. "Keep your commandments," and "if ye love me, ye shall keep my sayings." And if you do not keep his words, your profession of love is false, brother. True love is obedient and faithful. "He that loveth me not, keepeth not my sayings." On love and obedience Jesus conditions the baptism of the Holy Ghost. "When He comes He will teach you all things." Herefore they bore some fruit, and after Pentecost they should bear much fruit.

This experience shall contain abiding love. "Ye shall abide in my love." We see this referred to in Acts 2:42. "They continued steadfastly in the Apostles' doctrine and fellowship." Love no longer fluctuates, it stays. "Perfect love" abides.

This baptism is followed by "joy in the Holy Ghost." "That your joy might be full." In all these graces of the spirit which they had there was yet something lacking. They had joy, but not the fullness of joy; they had love, but it did not continue or abide; they had fruit, but not "much fruit;" they had peace, but not "perfect peace;" they had the spirit with them, but not in them.

These are the primary distinctions Jesus makes between their state and experience before and after Pentecost. They are vital. They are largely overlooked by preachers and people, hence they fail, as these disciples had largely failed, to reap the love, joy, peace, fruits and powers of our Holy Ghost religion.

DANIEL FIKE.

Oct. 1, 1892.

EVANGELICAL VISITOR.

For the EVANGELICAL VISITOR.

AN UNRULY MEMBER.

I noticed in the Visitor of August 15 that someone quoted 1 Pet. 3:10, omitting the last part of the verse, which has as much or more bearing than the first part. I was wishing that whoever had his thoughts fixed upon it would have made some brief remarks upon the whole verse, which reads as follows: "He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.

"Peter no doubt well knew that the tongue was a good servant, but a bad master. The most dangerous and pernicious evil we have to guard against is an unruly tongue. The snares into which men are brought by this little member are sometimes intolerable to themselves and ruinous to others.

"He that will love life," and the comforts of life—peace and quietness—"let him refrain his tongue from evil" speaking, and carefully avoid slandering, for he that would not wish to embitter his own life, and would avoid pulling down trouble upon his own head, must keep constant watch over his lips that they speak no guile. What is life without comfort? It is scarcely worth calling life. So then, if we love our life, let us be careful to attend to this admonition of Peter, that we may lead a happy life in this unhappy world.

"He that would love life," let him so live as to make life comfortable and desirable. If we love our life and would wish to see good days, and to have our days pleasant and prosperous, we must refrain our tongue from evil. Yea, we must speak evil of no one even though we may be greatly provoked. Should you ever be in an ill humor do not speak until you have allowed yourself time to repeat the Lord's prayer, if not the whole of it at least pray after this manner, "Lord deliver us from evil." Set a strong watch over your mouth and guard your lips that they speak no guile. Suffer not deceit to escape them, be candid and sincere, and seek peace with all men. By attending to the mouth and tongue we will not only avoid troubles but be delivered from them.

In Proverbs we read that a man shall eat good by the fruit of his mouth, and that death and life are in the power of the tongue. Matthew says, "By thy words thou shalt be justified and by thy words shalt thou be condemned." Again, the Wise man says, "Whoso keepeth his mouth and his tongue keepeth his soul from troubles." Whoso keepeth his mouth will surely watch, not only what goes into it, but also what comes out of it. It is ever the best to think much and say little. That one acts with wisdom who never leaves his mouth unguarded, and holds his tongue with a curb and tight rein. Such an one will save himself many heart aches, as well as prevent the reproaches of others. The one who knows how to speak and when to keep silent evinces a wise head, and, what is still better, keepeth his soul from troubles.

How many have ruined themselves by their mouth, for little words oftentimes produce great troubles. When a word has once got out of the mouth there is no getting it back again, and no telling where it will fly, nor what will be made of it. We would all do well to take out our words and look at them before we speak them. Let us watch our words, keep our mouth, bridle our tongue, and examine our heart. We should never venture to talk about anyone we cannot speak well of, for evil words are often like poisoned arrows, very dangerous and sometimes fatal when inflicted on the back.

And let us remember that it is as
hard a task for some men to say what they ought as it is for others not to say more than they ought, and remember also, that imitation often urges us to say too much, and a want of candor too little, and that troubles prevented are far better than troubles cured. So please say the worst you know of a man, in kindness, to his face, and the best you can of him when absent, so that the constant tenor of your conversation will show that you are a Christian, for if a man seem to be religious and bridle not his tongue his religion is vain. Your in love.

A BROTHER.

For the EVANGELICAL VISITOR.

SERVING TWO MASTERS.

"Ye cannot serve God and Mammon." Mat. 6:24. "Be not unequally yoked together with unbelievers." 2 Cor. 6:14. From the above language of both Christ and the Apostle Paul, it appears evident that the Christian should not be a servant of the world, for the simple reason that our Savior does not countenance it.

"I have chosen you out of the world." Jno. 15:19. "They are not of the world, even as I am not of the world." Jno. 17:14, 16.

The Prophet Elijah in reproving rebellious Israel said: "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him." 1 Kings 18:21. Christ has chosen his people out of the world. He says: "Ye have not chosen me, but I have chosen you." Jno. 15:16. Therefore we are not our own, even by choice, that we can use our gifts and talents as it pleaseth us, or act upon our own will or good meaning, or perhaps be governed by our feeling or wishes, likes or dislikes. "For ye are bought with a price," viz. "the precious blood of Jesus." Then it should be our first consideration how we can best fulfill our mission, so that it may be to the honor of His name and the furtherance of His cause on earth. That we may please Him who hath chosen us to be soldiers. 2 Tim. 2:4.

It is evident that a man, to be a true soldier, must abide with his own captain, in his own company, and in his own ranks. If he goes over to the enemy, he is a deserter, and must be so treated by all those who remain loyal. Under these considerations then, can a Christian remain and be a true and loyal subject to Christ, the great head of the church, and at the same time engage with the world in their various sinful indulgences, such as joining with them in the observance and celebration of noted national events, victories on the fields of battle, birthdays of noted persons, or the practice of decorating the graves of dead warriors, &c., and thereby strive to cultivate a war spirit among the young people, and cause them to believe that war, with all of its demoralizing influences and effects, is honorable; also in the popular practice of attending political meetings, and joining with the unbelieving crowd of boisterous politicians on election day to vote with a party composed of all shades of society—unbelievers, swearers, and drunkards, because somebody says it is right? To which the apostle would reply, "What fellowship hath righteousness with unrighteousness? What communion hath light with darkness? What concord hath Christ with Belial? What part hath he that believeth with an infidel?"

Our Savior did not commission His church to rule, or even to assist in ruling the world by compulsory measures, "But through faith that worketh by love." Neither did He by precept nor example, give permission to His disciples to give any assistance to the "powers that be," or take part in their political contests for party ascendancy, and wrangling for the supremacy in political power.

"It shall not be so among you." Mat. 20:25, 26. "If ye love me, keep my commandments." To which the apostle admonishes, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:17, 18.

There are also other reasons why a Christian should not take part in political contests, (and I believe no true Christian will.) He should always strive for peace and unity in the church, avoiding as much as possible, for peace sake, those debates and disputes which arise in meddling with politics. For we are not all of one mind in such things. There is not a more debasing, demoralizing peace, and love, and may we not say, soul destroying element in the world to-day, than that which is brought to bear upon every Christian community through party politics. For it is a noted fact that every principle of right and justice are sacrificed for the sake of victory. How then can a Christian, who with any degree of propriety deserves the name, join with such a horde of evil doers in direct opposition to the church of Christ and the spirit of true Christianity, and then claim to be acting under an impulse of duty to the government at the expense of his own soul? "Grieve not the Holy spirit of God whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice." Eph. 4:30, 31.

"Come out from among them and be ye separate, saith the Lord," has never been revoked by the Lord or any of his apostles. Therefore we believe it holds good unto the present day, and is incumbent upon every Christian, whether they will observe...
Three young men were seated together in an office, each busy writing at their desks. One of them had recently been converted, and as the new life will reveal itself by certain changes in the life and thought even when there is no profession of religion made, so Edward Jones, almost unconsciously to himself, had shown the great change that had taken place in him long before he had found courage to speak for Christ. When he did so, he was almost surprised to find that every one took it as a matter of course. His life had spoken before his tongue.

But when he did speak out he found that though he had something more to bear for Christ, he had greater opportunities for usefulness.

On this day he got up from the place where he was writing, and crossed to the other side of the office, having occasion to go to a desk that was exactly between the other two clerks. As soon as he had raised the lid, one of them, stretching toward him, said, in a friendly tone:

“I suppose, Mr. Jones, you consider yourself now a great deal better than we are?”

In a moment he saw the trap that had been laid for him. If he said “no,” the ready retort would have been, “But you ought to be;” and if he said “yes,” he was open to the charge of self-righteousness. He raised his heart to God for wisdom, and at once the thought flashed into his mind:

“It is not for me to answer that,” he replied; “but there is one thing I can tell you: I am not afraid to die and stand before the judgment seat, for God has pardoned me. Can you say that?”

Startled by this home thrust, the young man flushed and turned back to his seat, saying:

“No, I can not; I only wish I could.”

“Then why don’t you seek it, for God is as ready to save you as me,” replied Jones, shutting down the desk and going back to his seat.

Never before had he so felt the nearness of God, nor realized, as he did at that moment, that the sword of the Spirit was quivering in a human heart before him.

He also learned here the secret of effectual prayer, and how God, often while we are yet speaking, sends the wisdom needed to guide us in our perplexities. — People’s Illustrated Journal.

IT WILL BITE YOU.

It is worse than a mad dog’s bite or the bite of a rattlesnake, for these can only kill the body, but if you are bitten by one of the hobbies of the day in regard to some new doctrine or some new plan of trying to lift yourself up to heaven by your bootstraps, or perhaps spending your time trying to be as good and complete as God, your soul will be blighted and spiritual death will follow. Look out for the bite of these hobbies. When a Christian man or woman talks of anything but how to reach lost men and women or some way to rescue the perishing, look out, for your spiritual life is in danger. — Union Gospel News.

One of the Boston churches has lately raised an American flag over its building, and excitedly calls upon all churches in the land to follow suit. It may be well to take sober second thought first. The church is a pillar of the state, but the church is not an ally of the state. The church has no more direct relation to the republic than to the crown of England, or than to the sovereignty of Madagascar. It is of doubtful policy to identify interests which are so diverse and sentiments which often conflict. “Our country right or wrong” is not found in either the Old or the New Testament. There would be many an occasion for the conscientious disciple to put the flag at half mast if hung from the church spire. In the old world even kings place the cross above the diadem. In a state which declines to teach the fundamental principles of religion to its children, the relation of the spire to the flag is not obvious. We do not know just which church has taken the initiative, but we are safe in saying that it is not that of Rev. Homer Wilbur, A. M., pastor of Mr. Hosea Biglow. — Interior.
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To those who do not wish to take the Visi n any longer, we would say, when you write us to discontinue the Visi or, please send us also the balance due on your subscription up to the date at which you wish to have it discontinued, and it will receive our prompt attention.

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

Entered as second-class matter at the Post-office at Abilene, Kansas.

Abilene, Kansas, October 1, 1892.

BENEVOLENT FUND.

From a Sister $1.00

The semi-annual district council for South Dickinson county, Kans., was held at Rosebank meetinghouse, on Thursday, September 15, and for North Dickinson county, at Abilene, Tuesday, September 20.

Bro. D. Heise and wife, of Clarence Centre, New York, started on the 22nd ult. for Markham, Ont., expecting to extend their visit to Waterto and Nottawa, Ont., before returning home. This will include three lovefeasts and the annual Joint Council for Canada. Bro. Heise has a good word to say for the Visitor.

We had the pleasure of a short visit with B. F. Zercher and wife, of New Pittsburgh, Ohio, recently. It reminded us of the days long past when we had the pleasure of meeting with them at their residence, and other places in "old Wayne" in the worship of God. May the Lord's hand be over them for good in their declining years.

We publish in connection with this an extract from a letter from Sister Anna Myers, of Upton, Pa., addressed to the Christian readers of the Visitor. We think it breathes the true spirit of consecration to the cause of the Master. Sister Myers has been for years in feeble health and is apparently waiting for the summons. May God give her sustaining grace until the hour of triumph comes that will take her home.

"It is some time since I last wrote but nevertheless my heart has been with the Brotherhood. May God shower His blessings down over His children so that they may become still more useful in the vineyard of the Lord. It just comes to my mind what Bro. T. A. Long wrote at one time, 'Brethren sing on, pray on, we are gaining ground.' So the Visitor seems to us. I often wonder whether any other brother appreciates the Visitor more than my husband does. When I read I often receive such a feeling that I know it comes from that rock that is higher than I. I am fully persuaded that God the Father and His only begotten Son alone can give us to feel and taste of His goodness. If time lasts may the Visitor live after I am dead, so that many souls may become converted thereby and live forever, is my prayer. Amen."

We would respectfully submit the following report through the EVAN-

GELICAL VISITOR, of moneys received and expenditures made for type and office outfit:

RECEIPTS.

North Dickinson Co., Kans... $183 75
South... 80 00
Brown county, Kans. 75 00
Harvey county,.... 11 00
Illinois... 8 00
Iowa... 20 00
Lancaster county, Pa. 68 50
South Franklin county, Pa. 39 00
Clark county, Ohio... 2 00
Clarence Centre, N. Y 50 00
Black Creek, Ont... 20 00
Markham, Ont.,.... 39 35
Nottawa, Ont. 2 00
Fordwich, Ont...... 4 00

Total... $964 60

EXPENDITURES.

Type and office outfit complete... 501 20
Balance on hand... $93 40

The above is a correct statement to the best of our knowledge and belief, and we hope God will bless the donations as well as those who have so liberally given for such a worthy cause. We now have everything needed to publish the paper under the present arrangements. We will hold the balance left in our hands as a reserved fund for future improvements, and when a sufficient amount is added will purchase a job press for printing tracts, and other small job work. Or, if prosperity will warrant and next Conference will direct, perhaps purchase a press to do our work complete.

SAMUEL ZOOK, Treasurer.

DIFFICULTIES IN THE WAY OF SALVATION.

That the way of salvation is fraught with difficulties sufficient to render man's full and final deliverance scarcely possible, is one of the stubborn verities connected with our blessed religion.

There is not a realization in all the realm of Christian experience, but lies beyond some field of weary toil. Every achievement is prefaced by a corresponding struggle. This is true of every stage of Christian development. The path which leads to the reception of salvation is beset with countless hindrances. No sooner does the anxious, inquiring heart...
turn toward Christ than all the pow­
ers of opposition concentrate and
difficulties multiply on every hand. Every faculty and power of the soul
is under the stern proscription of
evil, bound with fetters which mere human effort can never emancipate. The will is perverse and stubborn to
the last, the affectional nature is altogether earthly, while the entire outward and inward man is in direct opposition to all that is good. To break the force of these influences, so as to be made free from them, is extremely difficult, and will require superhuman strength and help.

Not unfrequently these difficulties are the result of circumstances and personal temperaments. The naturally cheerful and gay find it difficult to be serious and devout, and for the naturally despondent to lay hold by faith on the unseen, is a task which they feel they cannot perform. Others have great violence of temper. Their passionate nature is strong and vehement; and for such persons to become meek and lowly in heart is a difficulty which human nature, unaided, can never overcome. Sometimes we are the victims of associations that are exceedingly embarrassing, and which must be sacrificed if Christ is to be followed. To grapple with and overcome all these hindrances is involved in the reception of salvation, and therefore renders it most difficult.

Nor does the conflict end here. To maintain our Christian integrity, so as to obtain eternal life, requires the most constant energy and watchfulness. Such are the influences which surround the believer, such the possibilities of his becoming tainted, that it may be accounted a marvel if he does not soil his spotless robes. Under circumstances of such long and continued onslaught, it is not only possible, but well nigh probable, that the soul will be worsted and overcome. All along the line of conflict lie the bleached and scattered remains of those who in the conflict fell. Everywhere are the evidences of wrecked professions and shattered hopes. To come out of this warfare unscarred is scarcely possible. The enemies in this contest are neither mean nor insignificant, the trophies of their valor are numerous, and not until the soul mounts to the celestial realm will it be beyond the reach of their malignancy.

This subject suggests a most powerful motive for increased earnestness to all the followers of Christ, and especially to the listless and supine. It is only the life of intense earnestness and zeal that will win at last. In the presence of this stern fact we need to tremble for the welfare of many who live and act as though salvation were a matter of small import. That there will be sad disappointments when Christ shall come to make up his jewels—disappointments which eternity cannot retrieve—is fearfully possible. None who ever entered heaven, however pious and devoted, have had anything to spare in the way of fitness for its sacred courts. It will require all the holy activity that can be crowded into a lifetime to render dying safe and happy. We must fight if we would reign. Not to do so is to throw over our future the pall of a dreadful uncertainty. To be listless and indifferent is to be deceived. Only to him who agonizes to the goal will the wreath of immortality be given.—Selected.

A YOUNG MAN'S CHANCES.

A mother who now sends out a son into the business world launches him at a time when the chances are all in favor of a young man, writes Edward W. Bok in "At Home with the Editor," in the October Ladies' Home Journal. Business men were never more willing to place large trusts upon the shoulders of young men than they are to-day. "Young blood," as it is called, is the life of the modern business world, and is everywhere sought. In New York the demand for the right kind of young men in all capacities is far greater than the supply, and what is true of New York is true of all the large cities. Bear in mind, however, I say the right kind of young men, and by that classification I mean young men who are willing to work, and work hard. The day of the young man who works by the clock, eagerly watching for the hour when the office shall close, has gone by, even if it ever existed. Hundreds of young men are energetic in a new position until its novelty wears off, and then become mere machines whose places can be filled at a day's notice.

No mother need have undue anxiety for the success of a son who this autumn or winter steps out into the business world, so long as he bears in mind a few essential points.

He must be honest above all things and allow nothing to convince him that there is a compromise between honesty and dishonesty.

He must be an out and out believer in the homely but forcible saying that a man cannot drink whiskey and be in business. He must, too, decide between being a society man or a business man; he cannot be both.

He must make his life outside the office the same as in it, and not be possessed with the prevalent idea that his employer has no business to question his movements outside the office hours. An employer has every right to expect his employes to be respectable at all times, in the office or out of it.

"Amazement is not faith. We can be amazed at the doings of one whom we are not willing to trust; but we must have trust in one in whom we have faith."
For the Evangelical Visitor.

THE CHASTENING GOD.

This beautiful morning I feel by the help of God to write a few of my thoughts. I had been somewhat cast down for a few days, which I could not quite understand. I prayed much to God to help me, and show me why it was. It seemed as though my days were dark and friends were few. This morning I received a message from heaven, "I have chosen you out of the world." Glory to Jesus! redeemed! redeemed! "If the world hate you, ye know that it hated me before it hated you." "If they do these things in a green tree, what shall be done in the dry?" O readers, who is willing to suffer with Christ? Let us all examine ourselves whether we are really measuring up to the Word of God.

Years ago when the Lord set me free, I thought I would walk so straight and perfect before God and man that no one could say ought against me. Well the Lord left me sail on a little while, yet not quite free from persecution, but they touched me not. The Lord tells us to increase more and more. He wanted me to have a little coarser food than milk, in order to grow in grace and become strong. He had much trouble with me to get me to understand his rules in the school of Christ.

Sometimes I received blessings; sometimes the chastening rod which made me cry out, "My God, my God, why hast thou forsaken me?" "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peacable fruits of righteousness unto them that are exercised thereby." Heb. 12: 11. "As many as I love I rebuke and chasten." Rev. 3: 19. Again, "But if ye be without chastening, whereof all are made partakers, then are ye bastards and not sons." Heb. 12: 8.

Oh, I am so glad for God's chastening rod that drives us to our school book! The teacher is Jesus. He wants us to learn of Him how to become pure and holy, as He is holy. "Herein is our love made perfect, that we may have boldness in the day of judgment, because as He is so are we in this world." 1 John 4: 17. Does not this require a straight walk with God? Nevertheless it will stand though earth and heaven pass away. This world is only given us for a few days, we come forth and bloom as the rose and as the grass which flourisheth in the morning, in the evening it is cut down, and withereth. This world is given us to dress ourselves to meet the Bridegroom, to be made pure and clean, to be washed, even whiter than snow. Nothing impure can enter into God's holy place.

I have often been made to look around and wonder, O God, where are the holy ones? We can read that God said he had seven thousand that had not bowed unto Baal. Glory to Jesus! I am not to hunt them out, it is God's work. He says to me, "be ye also ready." God will soon say it is enough. He will gather the jewels from all the ends of the world, from every kindred and tongue. Will I be one? The spirit of Christ tells me yes, if I am faithful and endure all things patiently. "In your patience possess ye your souls."

My prayer to God these few last years has been that I might live so that my life would measure up with the Word of God. I often have to think of what Christ said to His apostle, "Thou shalt surely drink of the cup that I drink of and be baptized with." Dear ones, a few years hence I shall rest with those that sleep within the tomb. My work will be done. If we lack in one we are guilty of all. I see I must leave all for Jesus. God is a jealous God, he does not want us to love anything more than Him. "If any man come to me and hate not his father and mother, wife and children, brothers and sisters, yea, and his own life also, he cannot be my disciple." This tells me I must give my whole soul and body to him as a living sacrifice, which is our reasonable service.

I often feel glad and rejoice when I see the world have their pastimes and pleasures, that they do not want our company. Dear reader, Christ said, happy are ye "when they shall separate you from their company." Again, "marvel not if the world hate you, it hated me before it hated you." Some might ask the question why a Christian has persecution. We will let the Word of God answer: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3: 12. I am not discouraged. I would not give what I feel in my soul for all the world. I am trusting in Jesus in all things.

"A friend is standing near me, As I walk this earthly land, To cheer my heart and guide me, Till I join that happy band."

"I know He is smiling sweetly, For His loving voice I hear, Softening all my sorrow And scattering all my fears." I desire an interest in the prayers of all God's children. I would yet say, if anyone has seen anything amiss in me in the past, I would beg pardon. I want to be found robed and ready when Jesus calls me to come up higher. Lydia Hause.

Lawrenceville, Ohio.

For the Evangelical Visitor.

A NEW SONG.

Having found pleasure and consolation in reading the experiences of others I will write some of God's dealings with me. I have had many happy seasons since the Lord has pardoned me. It will soon be eight years since I started for the king-
I had been convicted many times from childhood up to that time. Had it not been for a praying mother, I might have been out on the mountains of sin and folly, seeking after the pleasures of this world. I do praise God that He called me from time to time until I was willing to try a better way.

Many times when I would leave home to go to a party or some other place of amusement mother would talk to me and try to persuade me not to go to such places, because it was wrong. Mother's prayers were as bread cast upon the water, gathered many days hence.

Young men, you that have praying mothers should be thankful, and also for a great and heavenly Father who is greater than any earthly friend. I look back with regret upon the many calls that I rejected, when I knew it was God's spirit striving with me.

I shall never forget how I felt when God spoke peace to my troubled soul. I had been under heavy conviction for about two weeks and when peace came it brought great joy to my heart. My first thought was to tell my brothers and sister how good I felt, and how good we all ought to be. The desire for parties, and every thing that was wrong, was taken away. I had a new song in my mouth, even praises to God.

I was in the habit of using tobacco for a number of years and after I was converted a voice came to me which I shall never forget, saying, "Now if you are going to serve the Lord in Spirit and in truth, why not throw away that filthy tobacco?" I knew it was the voice of God, and I did not stop long to reason about it, but threw it out of my mouth and said, "by the assisting grace of God I never will chew any more tobacco."

It makes me feel sorry to see so many who profess and do not keep the commands of our Savior. Oh, how blind they are! Jesus himself says, "Ye must be born again," mark, "not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Dear brethren and sisters, I have had many thoughts of late concerning the responsibility resting upon us, and I fear we do not always do our duty when we see and hear of things among God's children that should not be. We promised before God and man to tell and be told, and I feel that we ought to be more careful that we do not break our promise. It is very sad to see that the enemy of souls is so determinedly at work among some who profess. It is for the want of obedience to God's Word that satan has such a hold on them.

Dear brethren and sisters, as this is the Sabbath day it gives me many thoughts as to whether we keep this day holy. What is our conversation when we come together to worship our God? Is it upon things above? And when we visit our brethren and
May God let a blessing rest upon every one of us, is my prayer. I feel to ask the Lord to let a special blessing come upon the one who thought the Visitor would be a welcome guest in our little family. My prayer is that it may sow good seed in the hearts of those around me.

A. H.

REJOICING IN GOD'S LOVE.

Dear brethren and sisters in Christ,—I will tell you what the Lord has done, and what He is still doing, for me. I was a great sinner. I rebelled against God and wandered far away from Him. But His mercy followed me. He often strove with me, but I was not willing to yield. But now I do praise Him that He did give me a willing heart to serve Him. I cannot thank Him enough for what He has done for me.

It is now more than two years since I turned to Jesus, and my desire is still to press onward, and to serve Him with a true and honest heart. When I look back I can see many mistakes in my life, but my desire is henceforth to live nearer to God, so that I may not be found wanting when Jesus will come again.

I rejoice to meet with my brethren and sisters and talk of the love of Jesus. It is a foretaste of heaven to me, and it often causes tears to flow when we have to part. Let us press onward and we shall receive a crown which the Lord will give us, if we are faithful unto death. I feel sad to think of those who are pursuing the downward road to ruin. How careless they are! What a sad thing it is for friends to be separated forever! My prayer is that God may give them no rest until they find peace in Jesus. Pray for me that I may be a faithful one.

REUBEN DONER.

YE MUST BE BORN AGAIN.

"Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God." St. John 3:5, 6.

Nicodemus went to see Jesus by night, and quite likely asked Him what He must do to be saved. Jesus answered him and said that a man must be born again. Nicodemus then asked Him how can a man be born when he is old? Jesus answered his question and said, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." Christ said to Nicodemus, "Marvel not that I said unto thee, ye must be born again." Jesus did not want Nicodemus to be astonished at what He said, and therefore continued, "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is everyone that is born of the spirit."

The wind blows where it wills and causes a sound that can be heard, but no man can tell where the wind comes from, or where it went. All that man knows is that it comes. The spirit comes and goes like the wind; all we know is that we felt it.

Nicodemus answered and said unto Him, "How can these things be?" Then Jesus answered and said, "We speak that we do know, and testify that we have seen, and ye receive not our witness." Jesus then said to Nicodemus, "If I have told you earthly things and ye believe not, how shall ye believe if I tell you of Heavenly things?" Nicodemus, in the beginning of the chapter, said that, "We know that thou art a teacher come from God," and gave the reason why he thought so. "For no man can do these miracles that thou doest except God be with him." Yet after all the miracles which he knew Jesus had performed, he refused to believe Him. Jesus said, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God," but in the beginning of His conversation with Nicodemus, it appears to have been His intention to convince him that a man can and should be born again of the spirit; and He then tells how a man can be born again.

"And as Moses lifted up the serpent in the wilderness, so must the son of man be lifted up." Moses made a serpent of brass, and put it upon a pole, and whoever had been bitten by a serpent, when he beheld the serpent of brass he lived. As those who beheld the serpent that Moses put upon a pole lived, so shall those live who look upon Christ, or believe in Christ. "That whosoever believeth in Him should not perish, but have everlasting life." "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

"He that believeth on Him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." This proves that whoever believes on the Son of God shall have everlasting life, and that whoever does not believe is condemned already.

There are just two kinds of people in the world—believers and unbelievers. There is no such thing as half believers; they are either believers or unbelievers. "Whosoever believeth that Jesus is the Christ is born of God." This shows that a man is born of God, or of the spirit, by believing, and that whoever believes is born of God. The Apostle Paul, in his epistle to the Ephesians, says, "In whom also after that ye believed, ye were sealed with the Holy Spirit of promise." This shows that believers are born of the spirit and that they have the Holy Spirit within them.

"He that believeth on the Son of God hath the witness within himself." Believers are the servants of God, and unbelievers are the servants of
the devil, who are condemned already because of their unbelief. Therefore no unbelievers should be baptized. Baptism is not used to put away the "filth of the flesh, but the answer of a good conscience toward God." As water is used to cleanse things of filth, it is therefore used to represent that the soul of man has been cleansed by the spirit of God, and that the man to whom it is administered has a good conscience toward God. Baptism is not administered to wash or to cleanse the heart, but only as a symbol that the heart has been cleansed by the Holy Spirit; therefore baptizing unbelievers is only baptizing the servants of the devil, to make them believe that they will be saved by reason of this baptism, and thus deceiving themselves, they live out their days on earth and die, and go to eternal ruin after all they have done.

"Then Peter said unto them, repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38. The people to whom Peter was talking, when they heard that Jesus was the Christ, wanted to know what they must do to be saved. Peter said, "repent and be baptized, every one of you, in the name of Jesus Christ." Peter commanded the people to repent, which is forsaking evil ways and turning to the Lord, who has promised to forgive the sins of those who believe; while to unbelievers, who remain unbelievers, He has promised eternal ruin.

We will endeavor to show what true repentance is. "Because they repented at the preaching of Jonah, and, behold, a greater than Jonah is here." Matt. 12:41. Christ said that the Ninevites repented at the preaching of Jonah. "So the people of Nineveh believed God." The king of Nineveh published a decree in which he said, "Cry mightily unto God, yea, let them turn every one from his evil way, and from the violence that is in their hands." This shows that repentance is giving up all evil ways and turning to the Lord by asking Him with all their mind and strength to forgive their sin.

"Then they that gladly received His word were baptized: and the same day were added unto them three thousand souls." "And all that believed were together, and had all things common." This shows that all those who were baptized were believers.

While Peter yet spake these words, the Holy Ghost fell on all them which heard the Word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." Acts 10:44, 48. The Holy Ghost fell on them which heard the Word, and on those who were of the circumcision which believed, thus showing that the Holy Ghost is given to those who believe before they are baptized. They were baptized not to receive the Holy Ghost—for they had that—but to show that their sins had been forgiven, and that they had a good conscience toward God.

Baptism should not be administered to any persons who cannot say they know that God, for Christ's sake, has pardoned all their sins. Baptizing sinners who feel and know that they have never been born of the Spirit, is only mocking God; for they can have nothing like a good feeling or conscience toward God. Thousands of poor sinners are baptized, and taught to believe that they will be saved because they have been baptized with water.

Baptism is not administered to wash the sins from the heart of the one baptized. The sins they have committed have been against God, and He is the one that must forgive them. And in no other way will God forgive the sinner than by asking Him to forgive, which must be done in faith. Without faith it is impossible to please God; therefore whoever has not asked Him to forgive their sins, in faith believing that He will grant their prayer, has not pleased God, nor obeyed Him.—Selected by S. B. Brewer, Upton, Pa.

THE ANTIQUE THEN AND THE MODERN NOW.

Those who are lamenting so much over sin in high places, and troubling themselves so greatly because of the general lack of spirituality in the churches of the present, may possibly gather some comfort from the following comparison, which a writer in the New Christian Quarterly sees proper to make between the condition of the world in the time of Paul and the present generation. While we may not be able to say so much in behalf of the church, it is certainly evident that the world, as a whole, has greatly improved. The writer says:

"Mark again the Pagan system of morals. A religion, whose gods were monsters of depravity, could not be expected to promote morality among its adherents. Grotesque vices received homage in the Olympian divinities. Priests and worshipers sought to imitate the crimes supposed to have been committed by Jupiter, Bacchus, Venus or Mars. Shrines and temples were the scenes of every impurity, and the vilest iniquities were practised as rites of religion. There was no call to virtue; no voice in behalf of morals. If the high places of religion were so foul, the theatre and
the arena presented even a more horrible pollution. Here hundreds of thousands looked daily upon scenes of lust or of blood. Rome sat in her Circus Maximus and saw men, women and children torn by wild beasts, or savage gladiators destroy each other by thousands, without mercy.

Trajan celebrated his Dacian victories with the butchery of 11,000 beasts and on one occasion had 10,000 slaves engaged in mortal combat and prolonged the spectacle 123 days. Under Nero, even senators and well-born women appeared as combatants. These sanguinary contests were held all over the empire, and were witnessed by both sexes and all grades of society. Emperors studied the faces of the dying and watched with artistic delight the varying phases of agony, and hardly one of the Roman moralists raised his voice against the evil.

If the public morals of the most civilized people were so depraved, what must have been the corruption of private life? What fearful facts are revealed to us of the debaucheries, obscenities and adulteries in the best circles of Rome! Drunkenness and gluttony, with its revolting practice of lust or of blood. Rome sat in her Circus Maximus and saw men, women and children torn by wild beasts, or savage gladiators destroy each other by thousands, without mercy.

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OUR YOUNG FOLKS.

LITTLE BY LITTLE.

"Little by little," said the torrent, as it swept along in its narrow bed,chatting in wrath and pride.

"Little by little," and "day by day," and with every wave it bore away.

A grain of sand from the banks which lay like granite walls on either side.

It came again, and the rushing tide covered the valley far and wide.

For the mighty banks were gone.

A grain at a time they were swept away.

And now the fields and meadows lay.

Under the waves, for the work was done.

"Little by little," the Tempter said, As a dark and cunning snare he spread.

For the young, uneasy feet,

"Little by little," and "day by day," I'll tempt the careless soul astray.

Into the broad and flowery way,

Until the ruin is made complete.

"Little by little," sure and slow.

We fashion our future of bliss or woe.

As the present passes away.

Our feet are climbing the stairway bright

Up to the regions of endless light.

Or gliding downward into the night;

"Little by little," and "day by day."

—Selected by Annie M. Newcomer, Dayton, O.

A LETTER FROM GRANDFATHER.

I have often felt moved to write something for the young folks of the Visitor, but must begin with those who are quite young, those who begin to talk, and go to school. But I cannot talk or write to you unless I have a subject. Then we will take "Time" for our subject. You hear mother say, John, it is time to go to bed, or it is time to get up, or it is time to go to school. It is likely you will say, "Mother what time is it."

Now we will look at the clock. We will suppose I have a dozen boys and girls, or all the small boys and girls that know anything about the Evangelical Visitor right here. Now look up to the clock. You will see a dial, that is the face of the clock, you see a ring with figures from 1 to 12 and you see two hands (or pointers). The longest is the minute hand, the other is the hour hand.

When both hands are at the figure 12 then it is 12 o'clock. When I push the minute hand to the figure 1 we say it is 5 minutes past 12 o'clock, or 12 o'clock 5 minutes. If I push the minute hand around to the figure 6, we say it is 30 minutes past 12 o'clock, or 12 o'clock 30 minutes. When I push the minute hand up to the figure 12 you will see the hour hand at the figure 1, then it is one o'clock. That is now one hour of time.

Now that will do for the present, one hour is enough for one lesson.

If our dear editor will put this in the Visitor, then I will give you another lesson on time, in the next Visitor. Then you will be two weeks older, and will know the time of day when you see the clock.

GRANDFATHER.

A PRISONER'S LETTER.

A prisoner in jail at Michigan writes to the Temperance Banner thus:

Will you kindly grant me a little space to give the "boy readers" a sermon from life? I was born of honest, respectable parentage, in the mountains of New Jersey. At an early age we removed to a western city. And at this time laid the foundation to what I have become— an inmate of a county jail, awaiting trial upon a charge liable to send me to state prison for fifteen years, by acquiring a taste for pernicious books and papers. Dime novels were my especial delight. As I grew older I acquired the friendship of vicious boys and men, and was familiar with all kinds of vice, though I did not partake of it, I condescended to it, until I became so familiar with it that it lost all its hideousness to me. This familiarity led me on step by step, until now I see the felon's cell and the felon's garb at the expiration of a few short weeks. Boys, ponder over this. A gray-haired father, a delicate, praying mother, brought to the verge of an untimely grave by the misdoings of their only and well beloved son. Boys, I implore you, read not the accursed, vicious literature of the day. It will steal away your manhood, your truthfulness, your self-control, and leave you a floating wreck upon the sea of life, like a ship without rudder or sail, until you will commit some crime and repent when it is too late, as I am doing now. I beg of you, boys, by your fathers, your praying mothers, your loving sisters, never let one drop of liquor pass your lips. Think over what I have said, and take warning by my example. Take this for a motto: Let cards and liquor alone; be in bed by 9 p.m. and up at 6 a.m.; eat regularly, sleep soundly, exercise moderately, pray constantly, and you will never be behind the grates.

Respectfully Yours,

PRISONER.

DO GOOD NOW.

Dr. Johnson wisely said: "He who waits to do a great deal of good at once, will never do anything." Life is made up of little things. It is but once in an age that occasion is offered for a great deed. True greatness consists in being great in little things. How are railroads built? By one shovelful of dirt after another; one shovelful at a time. Thus, drops make the ocean. Hence, we should be willing to do a little good at a time, and never "wait to do a great deal of good at once." If we would do much good in the world we must be willing to do good in little things, little acts one after another; speaking a word here, giving a tract there, and setting a good example at all times; we must do the first good thing we can, and then the next, and so keep on doing. This is the way to accomplish anything. Thus only shall we do all the good in our power.

—Selected.
HOW READEST THOU?

It is one thing to read the Bible through, another thing to read to learn to do. Some read it with design to learn to read, but to the subject give but little heed. Some read it as their duty once a week, but no instruction from the Bible seek; while others read it with uncommon care, with no regard to how they read nor where. Some read it as a history, to know how people lived three thousand years ago. Some read it to bring themselves into repute, by showing others how they can dispute; while others read because their neighbors do. To see how long 'twill take to read the Bible through.

Some read it for the wonders that are there—How David killed the lion and the bear; while others read it with uncommon care. Hoping to find some contradiction there. Some read it as though it did not speak to them, but to the people at Jerusalem. One reads it as a book of mysteries, and won't believe the very things he sees, due to father's specks upon his head. And sees things just as his father said. Some read to prove a pre-adopted creed,—Hence understand but little that they read; for every passage in the Book they bend to make it suit that all-important end! Some people read, as I have often thought, to teach the Book instead of being taught; while others read with uncommon care. And few convert as the Sower's seed, while others read it with uncommon care.

Some read it for the Bible's possession. If Christ and his apostles quote: we find that Christ and his apostles quote: that few can tell which system is the best, so many people in these latter days. Have read the Bible in so many ways. That few can tell which system is the best, for every party contradicts the rest! But read it prayerfully, and you will see, although men contradict, God's words agree. For what the early Bible prophets wrote. We find that Christ and his apostles quote: so trust no creed that trembles to recall what has been penned by one and verified by all.

—Selected by Anna Zook, Talmage, Kans.

A WONDERFUL MAN.

Thomas J. Sexton, a Portuguese blacksmith, at Louisville, sixteen miles from Knoxville, Tenn., was converted last December. Soon after he got into much trouble of mind, and said to his wife, “I am going to preach.” How can you preach? he said. You can’t read. Well, said he, I am going to preach. The Methodists refused to license him. He said, If Tom Sexton were upon the house, and the lawyers and doctors came along, they could not tell Tom Sexton what he ought to do; but God knows what he ought to do.

He then applied to the Baptists, and they licensed him, and he went out and began a meeting. The most intelligent classes, of both professors and non-professors, shunned him at first. Soon an interest sprung up, and all, high and low, flocked to his meeting. The result was, in about ten days, there were seventy-five conversions. Since then he has held seven or eight meetings, not far from this place, with an average of about eighty-five conversions. He seldom holds longer than ten days. Among his converts are lawyers, merchants and leading men. He is now in middle Tennessee, and is there meeting with the same remarkable success. There is not another such man in America.—Church Advocate.

“Keeping Christ’s commandments keeps the eye clear and the temper sweet, and the will submissive, and the affection pure: in these lie the rich reward.”

—Love-Feasts.

Oct. 1, Waterloo, Ont.
Oct. 8, Nottawa, Ont.
Oct. 8, at Lawndale, Bucks county, Pa., Near­est railroad station, Sellersville, on the North Pennsylvania railroad.
Oct. 8, in the Woodbury meetinghouse, Bed­ford county, Pa., cordial invitation is extended to all to be present, and especially to ministers of the Gospel.
Oct. 15, at Clarence Centre, Erie county, N. Y. A cordial invitation is extended to the Brethren.
Oct. 22, in the church in Abilene, Kans. A cordial invitation is extended to all.
Nov. 2, at the Ringgold meetinghouse, Ring­gold, Maryland. A cordial invitation is extended to all.

OUR DEAD.

HOFFMAN.—Died, near Belle Springs, Kansas, September 16, 1892, Mary Elizabeth, wife of Elmer Hoffman, aged 25 years, 1 month, and 21 days. Funeral services were held at the Belle Springs meetinghouse, on September 21, and the remains were interred in the cemetery adjoining the church. Preach­ing from Rev. 22:12. Sister Hoffman was the daughter of R. F. and Mary Zercher, of Wayne county, Ohio. At the age of 14 years she was converted and in a few months after was baptized and united with the church. After a residence in Dickinson county, she moved to Western Pennsylvania, of the faithful visits made by Mr. and Mrs. Hoffman. There she remained until death called her home. During a short period of this time she had apparently drifted away from her Savior, but during the protracted meeting at Belle Springs, last winter, she renewed her covenant with the Lord, and only a few days before she died she manifested a desire to be united with the church of her early choice. She leaves a husband, four small children, father and mother and two sisters to mourn the early departure of one who was especially dear to them.

MYERS.—Died, in Mechanicsburg, Cum­ming county, Pa., Oct. 1, 1892, Miss Eliza Myers, after a long and very severe time of suffering, at the advanced age of 77 years and 11 months. Her death was not a surprise to her many friends, as for several months prior it became apparent, from the nature of the malady with which she was suffering, that it was only a question of time. Her sufferings were very great and at times scarcely endur­able, but all were borne with patience and Christian fortitude. Her longings were that she might go and be with Jesus. She has been for many years connected with the Brethren in bonds of Church fellowship and was a faithful helpmate to her husband, John Myers, for many years useful in the ministry and who preceded her to the glory world eleven years this Spring. For seven years, Rev. John H., David D., Mrs. Hettie Cooakin, and Miss Eliza, seven grandchildren and four great-grandchildren survive her, all living in the vicinity. The funeral was held on Sun­day, August 25, with services in the Brethren’s church by the home brethren, and in the old family burying ground at Pleasant View church. Her life was consistent with the teachings of the Gospel and the Brethren’s church, and she left a testimony and example for us all to follow.

BASSLER.—Died, at the residence of his son, Rev. Jacob S. Bassler, in Martinsburgh, Blair county, Pa., September 6, 1892, Andrew Bassler, at the advanced age of 87 years, 10 months, and 11 days. Funeral services were held in the M. E. church in Martinsburgh, from Rev. 14:13, by Revs. Jeremiah Hoover, J. H. Wilkinson, and others, on the 5th of September, and his remains were in­terred in the Keagy cemetery near Wood­bury. Brother Bassler was born in western Pennsylvania, and settled near Woodbury. He was married to Miss Barbara Stern, August 2, 1825, who shared life’s joys and sorrows with him for 67 years. She died in 1857. Bro. Bassler was a member of the Brethren in Christ church for more than 50 years and a minister for about 45 years. He was an earnest worker in the vineyard of the Lord, and spared neither time nor money when duty called. Six children—three sons and three daugh­ters—survive him.

We gather the above particulars of the death of our aged brother from different sources, and we add from our own personal knowledge something of the past history of one of the faithful workers in the vineyard of the Lord in Bedford county, Pa. Well do we remember, when we first were led to seek a brother’s love, while residing in Western Pennsylvania, of the faithful visits made by Bros. John and Jacob Hoffman and Emanuel and Andrew Bassler, four faithful work­ers, who occurred in latter days, and for many years they were the faithful wit­nesses for Christ who visited Fayette county, Pa., and under their labors at home and in other localities farther west the church prosp­ered and was at peace. But they are all gone to their reward. We trust they are at rest with Jesus. —Ed.