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Henry Davidson
WHISPERINGS OF LOVE.

Sitting at the feet of Jesus, I overheard a gentle sigh: "Savior," spoke I, "are you pleading for sinners such as I?"

Turning gently, this he whispered: "Child of weakness, watch and pray, for my heart is heavy-laden for the dear ones gone astray.

In a moment more he uttered such a prayer, for I knew my sins were pardoned. Why? Not to doubt, but simply trust him, and my heart was set free to voice my thankfulness.

I have found the words I uttered were as true as truth could be, so full of love, that I felt a full assurance that his words were heard above; and then his face grew brighter as he breathed, "Oh! my Father, how I thank thee; for once and for all, my sins have been forsook, and I was born again into the light stream of the world to come." I have passed, through the experience of God and the illumination of His Spirit, into life and love and peace of God. "Christ in you the Hope of Glory." Col. 1: 27.

—A.M.

BY C. H. BALBRAUGH.

Reply to an inquirer.

Dear Brother in Christ:

Brotherhood in sentiment and ecclesiastical relation is not the same as Fraternity in Christ. We may have the same views, and cherish the same hopes, and believe in the same organization, and yet not be brethren in Christ. The Divine Son of Man is "the First Born from the dead," and it is only as we share that fact by the quickening of the Spirit that there can exist a common bond between us and Him and each other. It is when we have realized the mystery of Eph. 2: 5, 6, that we can claim filial relationship with God, and fraternal relationship with Christ and His Elect. It isappalling and heart-sickening how much man-worship, and church-worship, and symbol-worship there exists among professors of religion. "The powers of the world to come" are practically ignored in the daily affairs of life, and seldom rejoiced in as a fact of experience.

I too have passed through the same ordeal that is now testing you. There is a great deal of self-deception among professing christians. To assert that "baptism is the crown of Christianity," is a most pitiful misconception of the mind of God. Baptism has no more to do with making us children of God, than the natural birth has to do with making us human beings. We must be perfect in every part and member and organ of our being before we are born; and equally must we be fully fashioned in the image of God before we are baptized. Baptism is an introduction into the privileges of the visible church; but the Holy Spirit must first introduce us into the favor and fellowship of God.
Baptism is the symbol. And so with remission of sins. What the administrator of baptism does in typre, the Holy Spirit does in fact. “The Blood of Jesus Christ cleanseth from all sin.” 1 John 1: 7. “Unto Him that loved us, and washed us from our sins in His own Blood—unto Him be glory and dominion and power for ever and ever.” Rev. 1: 5, 6. The whole account of our default is settled with God before baptism by faith in Christ; and all this is representatively repeated in baptism. Water never actually washed away sins; but this radical personal fact is beautifully typified by immersion. Our hearts are knit in true wedlock to Jesus before we perform the external ceremony. The doctrine of salvation by works is purely pagan and popish. It is utterly repudiated in the Word of God, Eph. 2: 8, 9. Gal. 4: 5 to 8. No wonder that Christ rebuked His first disciples with such apparent severity: “O fools, and slow of heart to believe.” Luke 24: 25. People are just as dull of apprehension now. How they cling to the shadow and place their confidence in it, while the substance is to them a sealed reality. O how little we know of the great salvation which is so gloriously consummated in Christ, and so freely and fully offered to faith! There is nothing in Christ that is not ours—even “all the fulness of the Godhead.” Col. 2: 9, 10. Faith is the one possibility of appropriation; and work or obedience is the one possibility of verifying our faith. Our obedience is never the ground of our acceptance, but the testimony of this blessed fact. Works are as natural to faith as faith is essential to salvation. But Christ's work alone serves as a basis of reconciliation. And it is faith alone that makes the Atonement ours. Works are related to faith as foliage and blossom and fruit are related to the life of the tree. God works in, we work out. Philpp. 2: 12, 18. Be satisfied with nothing but Christ Himself. Be sure that His Merit is yours by faith. And show your faith by the docility of love and the beauty of holiness in all you say and do. There is no doubt about the salvation of a believer. He is one with Christ, and as safe as the joint love and wisdom and power of the Eternal Trinity can make him. For the Evangelical Visitor. UNION DEPORT, Pa.

PRAYER.

Prayer is communion with God and is solicited by Him. “And He spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a certain city a judge, which feared not God, neither regarded man. And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man, yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge His own elect, whom He hath sealed? And shall not He avenge Him of his adversary?” Luke 18: 1-8.

Let us look for a moment what moved the unjust judge to avenge the widow of her adversary. First, he did not fear God nor regard man; so we must conclude that it was not God's threats to punish those that oppress the widow. Second, she was a widow, the very picture of helplessness, and there was nothing to fear from that source. Third, the conclusion of the judge was, “Though I fear not God, neither regard man, yet because this widow troubleth me I will avenge her, lest by her continual coming she weary me.” But does God want His children to pray till they weary Him? We will let Paul answer that question. He knew some things about God and prayer, and he says, “Be careful for nothing, but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God.” Phil. 4: 6. However let us remember that “If I regard iniquity in my heart the Lord will not hear me,” Ps. 66: 18, and also that “the sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is His delight.” Prov. 15: 8.

Praying is a privilege but it is also a duty. Christ himself says, “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.” Let us for a moment look at a few pictures from real life. When the Savior was nailed to the cross, He prayed His heavenly Father to forgive the very men that nailed Him to that cross. Luke 23: 34. And when Stephen was stoned he was enabled by the grace of God to exclaim, in the spirit of his Master, “Lord lay not this sin to their charge, and when he had said this he fell asleep.” Mark, when he prayed for his enemies his sufferings were ended.

We have another striking instance in the history of Job, when God told Job's friends to go to him and offer for themselves a burnt-offering, “and my servant-Job shall pray for you, for him will I except; lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.” And the sacred historian is careful to record the fact that the Lord turned the captivity of Job when he prayed for his friends.

If we would have an answer to our prayer we must have the right spirit, namely: faith, submission and humility. Paul says, “Without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of
them that diligently seek him.” Heb. 11:6. James says, “God resisteth the proud, but giveth grace to the humble.” And again, “Humble yourselves in the sight of God and He shall lift you up.” Jas. 4:10.

Let us not get the idea that our prayers will always be answered according to our way of thinking, as there is sometimes given to us a “thorn-in-the-flesh,” lest we be exalted above measure; and even tho we pray to have it removed, the answer may sweetly come, “My grace is sufficient for thee; for my strength is made perfect in weakness.” 2 Cor. 12:9.

The most eloquent and the longest prayer is not always the best prayer. Christ pronounced a woe upon those who for a pretense make long prayers. He said that they should receive the greater damnation. The pharisee’s prayer was longer and more eloquent than the publican’s and yet the latter went down to his house justified rather than the other.

Again Jesus says, “And when thou prayest thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Yea, verily I say unto you, that the publican, he thatitta down to his house justified rather than the other.”

When the appointed time had come for Him to enter upon His public ministry, He came forth from His obscure carpenter life and meekly submitted to the initiatory rite and installation into His office by baptism at the hands of John the Baptist; and as He came up out of the water the anointing of God with the Holy Spirit and a proclamation from heaven to the assembled multitude and to all the world, “This is my beloved Son in whom I am well pleased.” By these sacred ordinances He was sanctified and consecrated as a lamb without spot or blemish; His sin-offering that was accepted of God as a satisfactory atonement for the sin of the world, in and through Him God had purposed the plan of redemption and by His guiding hand and His all-wise and “all-controlling power,” He overruled and directed all things to that end.

As soon as the report reached the ears of Herod that the “wise men from the east,” were in Jerusalem inquiring, “Where is he that is born King of the Jews?” he was troubled and all Jerusalem with him.” He feared that he would be despised of his royalty. Here is where our Saviour received the Royal title from the Magi, “King of the Jews,” which was afterwards mostly applied to Him by way of derision.

But God was with Him and directed His course through the m.ination of an angel, by whom all the prophecies concerning himself were fulfilled. By Him God was enabled to bring about His purposes and fulfill all His promises, “which were written in the law of Moses, and in the prophets, and in the Psalms concerning me.” Luke 24:44.

We should have only one motive in “looking unto Jesus,” and that is to behold in Him a standard of perfection which would be safe for all classes of individuals to imitate. We behold Him in His youth, though as opportunity presented itself He laid aside all other duties to attend to “His Father’s business,” yet, when reproved for taking this liberty, He humbly submitted himself to His parents, and went with them and was subject unto them until the time appointed of the Father. An example which all youths would do well to imitate and thereby improve both their moral and spiritual life and prepare themselves for usefulness in the Lord’s vineyard. Obedience to parents is the first commandment that contains a promise.

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victorious by the sword of the Spirit, “It is written,” Matt. 4:1–10. In this conflict, which was personal and waged in a lonely wilderness, between the representatives of the two greatest powers known, the Prince of Light and the prince of darkness, Satan, the prince of darkness was discomfited. Satan’s design undoubtedly was to prove Jesus whether He really was the Messiah the Son of God, as He was declared to be at His baptism, which the question, “If thou be the Son of God,” evidently implies. Matt. 4:3. With graceful dignity Jesus repels the tempter on each approach, and comes out of the conflict bearing the unsullied palm of victory; and praise and honor and glory be to His worthy name, He carried it high over all through every conflict, until “He burst the bars of death, and triumphant from the earth He ascended to mansions of bliss,” where He now holds the victor’s palm and wears the victor’s crown. Sitting at the right hand of God, He reigns as King of kings and Lord of lords. He was the only personage that ever lived upon the earth that was worthy to bear the three highest and most honorable titles that this world can bestow, viz.: Prophet, Priest and King. “This threefold office,” says Dr. Clark, “Christ executes not only in a general sense, in the world at large; but, in a particular sense, in every Christian soul. He is first a prophet, to teach the heart of man the will of God; to convict the conscience of sin, righteousness and judgment; and fully to illustrate the way of salvation. He is next a priest, to apply that atonement to the guilty conscience, the necessity of which, as a prophet, he had previously made known. And lastly, as a king, He leads captivity captive, binds and casts out the strong man armed, spoils his goods, extends the way of the sceptre of righteousness, subdues and destroys sin, and reigns Lord over all the powers and faculties of the human soul; so that as sin reigned unto death, even so does grace reign through righteousness, unto eternal life, by Jesus Christ our Lord,” Rom. 5:21. A Prophet. Deut. 18:15–19. A Priest. Zech. 6:12, 13; Ps. 110:4; Heb. 5:5, 6. A King. Ps. 2:6–8; Is. 9:6, 7; Luke 1:32, 33.

Clarence Centre, N.Y.

For the EVANGELICAL VISITOR.

HOW TO BE SAVED.

No one desires to be saved who does not fully realize that they are lost. The terms saved and lost, with all of the preaching, Bibles, papers, tracts and personal effort, are understood by but a few of the best of men. Men are dealing with some of the fruit of the tree of knowledge of good and evil. What we need is to get to the simple foundation facts in the case; the underlying principles of eternal truth.

Lost! Let us see what it is to be lost. Man is a two-fold being, spiritual and animal. God has endowed him with reason and power of choice, so that he may choose between living the life of a spiritual being or the life of a corrupt and depraved animal nature. Only as the spiritual nature is supreme in control can the judgment and will bring this animal nature into subjection so that every thought is brought into captivity to the will of Christ. God made man in His own image, a living soul in an animal body, to have dominion over all flesh and animal nature in himself and creation. Only by so doing can he stand upright and hold communion with God, the Father of Spirits. To be lost then is such a moral condition as to be out of communion with God, the source of all life. Man fell from this state of holiness by yielding to the seduction of the devil through the flesh; hence all men who have been born after the flesh since the fall, were conceived and born in sin, with the appetites and passions of the body of sin, the animal nature, in the ascendency.

Job declares that “men go astray from the womb like a wild ass colt,” hence they are by nature “sons of Belial,” “children of the devil,” “heirs of wrath,” lying in the arms of the wicked one to be led to do his will. When a man is led by the devil, and fulfills the lusts of the flesh, he is lost; and unless he gets out of that condition, “flies the wrath to come” and makes an effort for salvation, by mortifying the deeds of the flesh, he is doomed already. He will be forever separated from the life of God in him by wicked works.

It makes no difference who the man or woman is, whether priest, holiness professor or prostitute, if the carnal lusts and appetites control their being they are all prostitutes before God. They have prostituted their spiritual being to serve the earthly, sensual and devilish, hence they have murdered their spiritual life. They have taken their bodies, which are the temple of God, and made them the members of an harlot. It makes no difference whether this dethronement of the Spirit is legalized by the church, state, prince, potentate or devil, it is all the same. Christ’s law of the Spirit is that lust indulged in the heart is criminal guilt. Whitefield said such a natural man was “a mule ridden by the devil.” “The flesh lusteth against the spirit and the spirit against the flesh, and these are contrary one to the other.” “The works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envying, murders, drunk-
ness, revelings, and such like, of the which I tell you as I have told you before, that they that do such things shall not inherit the kingdom of God.” Gal. 5: 19-21. All sin comes from the first foundation sin of adultery that brought the fall, i.e. lust indulged in the thoughts, imaginations and desires. “Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity to God.” God calls us to holiness unto the Lord.

That man only is saved who abides in Christ, and who is led of the Spirit. He must mortify the deeds of the body, he must have put to death the “old adam” of lust and sin, and put on the new man Christ Jesus. He must have Christ in the heart by faith continually. Christ is the pattern, and we are saved by accepting His atonement for our sins that are past, and His Spirit and example for our guide and model of life in the future. There will be no difficulty in believing in Him as our Savior, when we make up our minds and fully resolve to take Him in all things as our pattern to follow. To love what God loves, which is the highest good, and to hate what He hates is to be saved. Our wills must be entirely surrendered to God, and when we are thus thoroughly emptied of self and passive in His hands, God instantly fills our souls with the Holy Ghost. The blessing is retained until some sin is conceived of the devil, and harbored in the heart.

Has sin dominion over us in thought, word or deed? then we are lost. Christ saves His people from their sins, “Because as He is so are we in this world.” “He that sinneth is the devil.” “She that liveth in pleasure is dead while she liveth.” The blood of Jesus Christ cleanseth from all sin.” Thus we enter “the door” and if we abide in Him and “overcome” we shall not be hurt of the second death. We have already been resurrected to His moral image and shall inherit all things: for now we have accepted of the Divine nature which makes us heirs with Him. Thus we have a positive knowledge of God and His Son Jesus Christ, with the witness in ourselves, that we have everlasting life.

The fruit will follow: love, joy in the Holy Ghost, peace, long-suffering, gentleness, faith of God, meekness, temperance; against such there is no law. “And they that are Christ’s have crucified the flesh with the affections and lusts.” If we live in the spirit let us also walk in the spirit, and we shall not fulfill the lust of the flesh. “As many as are led by the Spirit of God they are the sons of God.” Therefore “Be not deceived, God is not mocked, whatsoever a man soweth shall he also reap. He that soweth to the flesh shall of the flesh reap corruption, and he that soweth to the spirit shall of the spirit reap life everlasting.”

My friend, you who read this, are you saved? Answer to your own conscience and God. Remember, worldly slumber is the thief of time, and it will land your soul in endless hell, with all the nations that forget God. DANIEL FIKR.

For the Evangelical Visitor.

RESISTING TEMPTATION.

When Jesus was led up into the wilderness of the Spirit to be tempted of the devil, “the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world and the glory of them; and the devil saith unto Jesus, All these things will I give thee if thou wilt fall down and worship me.” But the answer Jesus gave him was, “Get thee hence Satan, for it is written, Thou shalt worship the Lord thy God and Him only shalt thou serve.”

By this scripture we learn that Jesus was tempted as well as we. Heb. 4: 15. “For we have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.” And if we always watch and use the sword of the Spirit, which is the Word of God, when tempted of the devil, we shall be able to resist him even as Jesus did. If we say, It is written that we shall be a separate and peculiar people from the world, not fashioning ourselves after our former lusts in our ignorance; that we are to be a light to the world and a salt to the earth, and that a city that is set on a hill cannot be hid, then the devil, that great deceiver, who is going about seeking whom he may devour, can not persuade the sister to do evil and wear apparel that does not become women professing godliness. Neither can the tempter make the brother or sister believe that they are benefited by worshiping the devil, when they have the sword of the Spirit with them, though he may come as an angel of light and offer all the pleasures and kingdoms of this world. We can well learn to know him when he offers of this world’s goods, for it is written, “The lust of the eye, the lust of the flesh and the pride of life is not of the Father but of the world. And Jesus commanded that the Lord our God should be worshiped and Him only should we serve. It is also written, “Thou shalt not tempt the Lord thy God. If the professed Christian should in anything, small or great, partake of the enemy’s goods or pleasures, it is always unnecessary and unbecoming. Let us watch then, as Jesus has commanded, that the devil may not overcome us with the temptation to take and worship the kingdoms of this world and the glory of them, and use the sword of the Spirit, as it is written, and have our lights trimmed and burning that we may be accepted as wise virgins when the Bridegroom comes.

ANNA MARY MEYER.

Shippensburg, Pa.
For the Evangelical Visitor.

OUR FIRST MISSION.

We were evidently called to the work of winning souls to Christ the first hour of our conversion, (May 10, 1832). But being naturally very timid, and being inadequate to the work, asked God to excuse us on account of our youth and the great need of our service on our father's farm. But while following the plow we plainly heard the whisper of the Spirit, “Go to the mountains,” and that echo we heard from day to day. Although an entire stranger in the mountain region, we knew that the people there were generally poor, and those who labored for the sake of “filthy lucre” would, like the priest and Levite, pass them by. And yet the souls of the mountaineers cost the tears, sweat, blood and life of the blessed Son of God, as well as those who live in princely palaces. Yet we were fearful we might run in advent of the Spirit, as we are sure many others have, and we asked God to give us a sign. After the labors of the day, and horses being turned into pasture, we were in the habit of praying under a large, thrifty wild cherry tree, fully a quarter of a mile north of father's residence. We told the Lord if that tree would wither in dryness, the thought occurred to us that God had called us to the ministry. But the summer season being dry, the thought occurred to our mind forcibly, the tree might die for lack of moisture and after all we might be deceived, and to avoid this, each evening in the darkness of the night, unknown to any of our loved ones, we would take two large buckets of water and “toil over the fields, and after pouring out our heart to God in prayer with tears, we would spread the water under the boughs of the tree. But the tree continued to grow and the impression was made upon our mind that God was under no obligations to perform a miracle to gratify us after the conviction we already had.

The echo continued, “Go to the mountains.” The world appeared very diminutive and for a time our peace was taken.

The burden of souls increased until we cried out, “Lord hear me.” Yet but a boy, a kind father furnished us with a horse, saddle and bridle, and at our own expense we bought a saddle-bag and necessary books as an equipage for an itinerant. And having too much principle to beg our way, and yet too timid to ask for any remuneration for our feeble labors, during the harvest of 1835 father gave us the privilege of gleaning the fields, and after toiling with the company during the heat of the day, by the light of the moon, while others were sleeping, with a horse and rake we gleaned wheat, which when threshed sold for $32.50. This was considered a sacred fund to aid the poor and defray our expenses in seeking to win souls to Christ.

But, as yet, we had neither exhorting or preaching license, as we concluded the safer way was first to, “Try the Spirit.”

Therefore, on the morning of December 2, 1835, we bade farewell to father, mother, sisters and only little brother. We all wept, and a more solemn scene we never witnessed, and yet not one said, “John, don't go,” being fully convinced that God had called us to the work.

The first day we entered the mountain region in Path Valley and tarried over night with a Presbyterian family (Joseph Flickinger), and though naturally timid we told them our mission.

The second day we ascended and descended towering mountains and tarried over night at Shirleysburg, and the burden we felt for souls prompted us to tell the people as we passed along what they must do to be saved.

The third day we came and stayed for the night near Huntingdon.

The fourth day we came to Penn's Valley, Centre county, Pa. There we commenced to explore the mountains, from cabin to cabin, among the poor, many of whom we are sure had never been visited by a messenger of Christ. We were kindly received among all classes, and after exploring the mountainous country between six and seven weeks, and having fully “tried the Spirit,” we were fully convinced that our Divine Master designed that this should be our life work. In the meantime a deep snow had fallen, and by the aid of a kind friend, we constructed a “jumper,” by bending two hickory saplings, and returned to our loved ones, who were overjoyed to see us once more, not having heard one word of our welfare during our absence, as the facilities of communication were not then as we have them now. Thus ended our first mission.

Chambersburg, Pa.

JOHN FOHL.

For the Evangelical Visitor.

NO ROOM FOR DOUBT.

A mother has a sick child. The child is just hanging between life and death. There is no rest for that mother.

You have a friend on a wrecked train and the news comes that twenty have been killed and wounded, but no names are given. You are in terrible uncertainty and there is no rest or peace until you know the facts.

The reason there are so many in the church who will not go out and help others is that they are not sure they have been saved themselves. If I thought I was dying myself, I would be in a poor condition to help others. Before I can help anyone else out of the water I must have a firm footing on shore myself.

We can have this complete assur-
since if we will. It is not enough to feel that we are all right, but we must know it. We must "read our title clear to mansions in the skies." The apostle John says, "Beloved, now are we the sons of God." He does not say we are going to be.

People, when asked if they are Christians, give some very strange answers. Some will say, "Well, I hope I am." I know that I was born in this country, and I ask me, if I was an American, would I be born of the Spirit by any chance if I were in Christ. It is not enough to prove that we are not a different spirit than I bad been before I became a Christian. "That which was born of the flesh is flesh, and that which is born of the Spirit is spirit," and a man can soon tell whether he is born of the Spirit by the change in his life. The Spirit of Christ is a spirit of love, joy, peace, humility and meekness, and we can soon find out whether we have been born of that Spirit or not.

Job, when he said, "I know that my Redeemer liveth," had something better than a hope that has no anchor. So also had Paul when he said, "I am persuaded that he is able to keep that which I have committed unto Him against that day." This is assurance. Who shall separate us from the love of Christ? He says, "Neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come." He challenges them all, but they could not separate him from the love that was in Christ.

It is dishonoring God to go on only hoping that we are going to be saved. The way to get to heaven is to be saved through faith in Jesus Christ. It has been preached in past days that the way to see our names as they stand written in the Book of Life is by reading the work of sanctification in our own hearts. It needs no miraculous voice from heaven. We need only find our hearts desiring Christ and hating sin, and our minds obedient to the Divine command. If our life is hid with Christ in God, we are perfectly safe. GEORGE W. KILIAN.

Nappanee, Ind.

For the Evangelical Visitor.

WELL DONE.

In the Gospel according to Matthew we have recorded the parable of the talents, by which our Lord designed to show us that we are all the servants of God, that He has given to each of us what He pleases, or what He thinks best, and that we are in duty bound to improve what we have received, whether it be one, two or five talents, and be satisfied with it. The gifts which God bestows, and the opportunities He affords for our usefulness, are called pounds, or talents. It is the wisdom of God to not give alike to men but as it seemeth good to Him; and it is the wisdom of man to be content with what he receives. And every one has at least one talent which he should labor to improve.

He who improved his two talents met with the same kind and honorable approval, "well done," as the one who had improved his five. Such was declared to be a good and faithful servant.

The humble believer may be ready to ask, "How can I be good when I have no good thing belonging to me, as the apostle says, 'For I know that in me, that is in my flesh, dwelleth no good thing; for the will is present with me, but how to perform that which is good I find not'? How can I be a faithful servant, who have proved so unfaithful in everything? and what is it that I have done well?" However, the Savior will say to those who have done good with their goods, "Thou hast been faithful over a few things which I have entrusted thee with, and though they were but few, now I will make thee ruler over many things; and while it is impossible for all thy Lord's joy to enter thee, enter thou into the joy of thy Lord."

May I ask you the question, Have you no talent to improve? "No, not one." Then you are likely one of those who have hidden it in the earth. Have you no work to do? Be assured of it, and remember that every individual has at least one talent, which he must labor to improve. We have all constant works that demand our close and serious attention. What are these works?

First, works of piety. Such as praying and praising, reading and hearing the Word of God, with all other public, private and social means of grace. Then there are works of mercy. We are to instruct the ignorant, admonish the profane, visit the sick, relieve the needy, comfort the distressed, pray for our enemies, do good unto all men, and bless them that curse us. And the many works of self-denial—to deny ourselves whatever is sinful, to put off the old man, to mortify the deeds of the body, to crucify the flesh with its affections and lusts—must be our constant employment. For they who labor in the Lord are united to Him, derive all their strength from Him, are engaged by Him and do earnestly endeavor to improve the talent or talents which they have received of Him. Our religion cannot all run off in talking. By improving our talent we improve ourselves and others. And let us all remember that we in all things must do well if we ever expect to meet with a "well done."

A BROTHER.

Prayer is ever profitable—at night it is our covering; in the morning it is our armor. Prayer should be the key of the day and the lock of the night.—Fellon.
Brother Zook and party returned this morning, January 26, from their western trip after an absence of nearly two months and a journey of about 6,000 miles, but we expect them to complete their description of their trip in their own language in our next issue.

The articles on the ordinances, prepared in pamphlet form by the committee appointed by Conference, are now in type and will be ready for distribution soon. Those desiring further information will please address W. O. Baker, Louisville, O., who has charge of the work.

We tender our thanks to those who have sent us the missing numbers of the Visitor and we will recognize them by extending the time of their subscription. We need yet a few copies of March 1st, 1892, and we hope those who have them to spare will please send them without delay.

ANONYMOUS LETTERS.—Occasionally we receive letters that have no name and no Post Office address given, but the letter requests a reply to some question asked, or has reference to some article published. It may be that the name was omitted unintentionally, or it may have been that they purposely did not want to be known who they were or where they live. If the omission was unintentional then we think the oversight is pardonable and is something that we all may and probably do commit innocently. But when the omission is done intentionally we think it will not stand the application of the “Golden Rule,” and really is a breach of Christian courtesy. To all such we would have to say, we cannot reply to any anonymous requests.

We sometimes are reminded that we should discontinue the Visitor when the time paid for has expired which is really the rule among our large daily and weekly city journals. But, while it is our privilege to do so, for the satisfaction of many of our subscribers, we have not done it, except by request. If those wishing their paper discontinued will look at our published terms accompanying every paper they will see just what is expected of them, and if they will comply with those terms they will have no reason to be dissatisfied. It is necessary that we should use all our subscribers alike. Our terms are payment in advance, but when any fail to remit when their subscriptions expire, we continue to send until we hear from them. We are glad to note that nearly all respond in reasonable time and many, indeed, pay in advance.

Lately we received a letter from and aged friend and brother, in which he sent his remittance for the Visitor, and from which we take the liberty to publish an extract as follows:

“Dear and beloved brother in the Lord. Please find enclosed one dollar for another year’s subscription to the Evangelical Visitor, as it is a great help to me in my old age. I cannot attend meeting very regularly unless it is favorable weather. In one month I will be eighty-two years old. Six years ago last August my wife and I were taken into the River Brethren church, and I hope that the love we have sent us the missing numbers of the Visitor and we will recognize them by extending the time of their subscription. We need yet a few copies of March 1st, 1892, and we hope those who have them to spare will please send them without delay.

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in our work to continue on even though it should be through trials and tribulations.

SUCCESSFUL WORK.
At the close of the series of meet­ings held at the Chestnut Grove meeting house, Ashland county, Ohio, by Eld. John A. Stump, nine of the ten who came out at that meeting, and four of those who came out last winter, were received into the church, in all an addition of thirteen to the church in Ashland county.

We are glad to note that the work was so decisive. So often do we find, after an apparent successful revival, so little fruit of the work is seen afterward. And we see no reason for delay, if the evidence of a genuine conversion has taken place; because the convert is much safer in the church than he is outside of the church. We do not want to be understood that those truly converted to God cannot stand even if they do not unite with the church immediately, but the difficulties that surround them are more when they stand aloof from the fostering care and protection of the visible church, than they possibly could be under its protection and influence.

One danger is, the indecision of those who are thus situated. It is generally considered as evidence that either the church under whose revival work the converts were brought to a saving knowledge of the pardon of sin, or what our duty is, and that it may require much to convince us that we must lay all on the altar, yet just as soon as we do give up all for Christ then the work of regeneration is quick; in fact, we do believe it is instantaneous, and we are fully pardoned and cleansed, and we become a new creature in Christ Jesus. We trust that the work at Ashland, Ohio, has been thorough and that it may continue to bring forth fruit to the glory of God.

"Prayer will keep you from sinning, and sinning will keep you from prayer."—Solu.

THE FALLEN TREE.
Walking through a forest a gentleman saw a grand old tree which had fallen across the path. The tree appeared strong and sound; there had been no wind or storm. Why had the tree fallen? He looked at the stock, and found that the whole heart of the tree was eaten out of decay. For scores, perhaps for hundreds of years, that process of decay had gone on, and though the outside seemed fair and strong yet the inward life of the tree was gone, and at last without stress or strain, it fell by its own weight.

How many of the oaks of Bashan thus go down! How many of the giants in the great forest of humanity fall in the same manner! Outwardly fair, inwardly false; apparently strong, really weak; with all the aspect of growth about on the surface, but with rottenness and decay within the heart; till at length in an unexpected hour the mighty man comes thundering down before the breath of a zephyr, to the astonishment of all who had held his apparent strength and massiveness.

There is a solemn lesson here. That lesson is the importance of the inner life. If that tree had been strong within, men might have hacked and chopped it till a large portion of it had been cut away, and still it would have repaired its own damages, and stood for generations; but when the heart and trunk were rotten; when all its inner vitality was eaten out, then what remained but a crash?

The men who go down before the breath of temptation, who disappoint our hopes and make us fear that humanity is rotten to the core, are men whose hearts for a long time have not been right in the sight of God. They may have lived correct lives, they may have put forth fair pretensions and professions, but there was something wrong within and at last the sword of destruction comes. "Create in me a clean heart, 0 God; renew a right spirit within me."—Solu.
CHURCH NEWS.

The meetings at the Annville meetinghouse, Lebanon county, Pa., over Christmas, were well attended, notwithstanding the cold weather which set in shortly before. Bro. Benj. Musser, of Franklin county, Pa., was present and preached three good sermons. May the seed sown grow up and bring good fruit.

DISTRICT COUNCILS.

The district council for South Dickinson county, Kans., will be held in the Belle Springs meetinghouse on the 16th day of February, being the third Thursday.

The district council for North Dickinson county, Kans., will be held in the Abilene meetinghouse on the 21st of February, being the third Tuesday.

A TRIP TO OHIO.

NUMBER THREE.

As stated in my last letter I closed our meeting at Donnelsville, Ohio, on the 11th of December. Bro. Hershey took us from there to West Milton to visit Bro. C. Dohner, Bro. Miller and others. On the 13th we commenced a meeting in the Highland church, near the home of father Lukkenbach. This meeting was continued until the evening of the 18th, in all thirteen meetings including prayer-meetings. We will not soon forget the warm meetings and the tears shed, and we trust those young converts will prove faithful.

On the 19th of December we bid farewell to friends and took the train for Dayton, in company with Bro. and Sister Miller and Sister Anna Newcomer, with whom we visited until the next day, when wife, Jennie and I took the train for Sippo, Ohio. We arrived at Massillon and were met by Bro. Myers who took us out to Bro. Mohler's. We were pleased to meet the dear brethren and sisters whom we visited about a year ago, but sad to note that one of their number, Bro. Jacob Mohler, was missing, whose sad death was published in the Visitor. But I trust our loss is his gain. We had two meetings at the Sippo church.

From here wife and I went to Wayne county, near Smithville, where we arrived in the afternoon. Bro. C. Brenner met us and took us to his home and then to the Paradise church where we had meeting on Sunday morning, December 25. At Paradise we visited the brethren, and in the evening we went to Guyer's Chapel where a series of meetings were commenced and continued until the 11th of January, which resulted in ten young souls making a start for the Kingdom and coming out to the altar of prayer. On the next evening several testified that they had found a Savior. There are only a few members here. Bro. Schrock is the minister, who labored with me faithfully during the meetings. We had twenty-six meetings in all here.

During our visit at Paradise we found Bro. Joseph Troyer sick. We hope the Lord will speedily restore him to health. After the close of the meeting at Guyer's, Bro. Schrock took us to Bro. S. Brenner's who took us to the train at Orrville from whence we came to Sippo, where we met Bro. A. Stoner on the evening of the 12th, who was then holding a series of meetings. We expect to remain at Sippo until next week when we will return to Rainham, Ont., after an absence of over nine weeks.

Sippo, O., Jan. 19.

J. W. HOOVER.

A WESTERN MISSION TOUR.

NUMBER FOUR.

In my last letter I gave an account of our travels until we reached Salem, Oregon, which was on December 14. At this place there are four members, Sister Mary Hinds, daughter of Brother John Eyer, of Brown County, Kansas; Brother W. H. Elliot and wife and Brother John L. Plum. Sister Hinds lives "in Salem and upon our arrival there we found our way to her house. In the afternoon we went to Brother Elliott's, about three miles east of Salem, and remained with them until Saturday morning, when their son took us to Brother J. L. Plum's home about four miles west of Salem.

After our arrival Brother Plum made arrangements to have preaching in a church at Lincoln, a small place about one mile from their home, and although the time was short, yet the church was nearly full of attentive people. We felt especially blessed in our efforts to hold forth to them the Word of Life, which was heartily responded to by numerous testimonies after the sermon. I was very sorry that I could not stay with those people longer, but Brother Elliott had made an appointment for preaching in Salem on Sunday morning, which we filled. After services we were invited to preach at the same place in the evening, and we accepted the invitation. The members were all present and seemed to appreciate the opportunity as well as others who never heard the Brethren preach before. Those, to my knowledge, were the first meetings held by the Brethren in the state of Oregon.

Salem is the capital of Oregon and is a nice place, surrounded by a very fertile valley, well adapted to wheat growing, which is the principal crop. Fruit also does well, such as pears, plums, peaches, cherries, etc.

On Monday we visited with a family belonging to the Dunkard brethren, by the name of Early. In the evening we took the train for Wolf Creek, in Southern Oregon, where we arrived on Tuesday morning the 19th. At this place we visited Brother and Sister Levi H. Mullen,
lately from Clay County, Kansas. They live with Sister Mullen’s son-in-law, U. R. Miller. We remained with them two nights and the second night had meeting at their house. Though small yet the Spirit’s presence was there and we had a good meeting.

This is a mining country and very mountainous. There is no farming at all. A few small patches of cleared land in very narrow valleys is used for gardens. Gold mining is the entire business carried on by the people. Friend Miller owns a quartz mine, which he lately discovered, which brings him a good income of gold. We learned some things about gold digging which we never knew before, but it would be too lengthy to describe here.

In one thing I was agreeably disappointed. I expected these people would be wild and wicked, but we found a goodly number of them religious and quite a few recently converted, who took an active part in the meeting. We found everybody very sociable and kind hearted.

These mountains of Southern Oregon have another treasure besides gold, consisting in the most beautiful timber I ever saw. While it is not as large as we seen in Washington, yet, considering its density, it is more valuable. The trees average perhaps two feet across the stump, and I am sure that the average tree would furnish a log 100 feet long as straight as a line. While at Wolf Creek, we had a storm and quite a number of those large trees were blown down, which made it dangerous to be out. After the wind abated the rain set in and it became our privilege to witness one of those winter rain storms for which this country is noted.

On account of the rain and snow further north the train we expected to leave on for California was nearly twelve hours behind time. On Friday evening we took the train for San Francisco, and on Saturday morning we found ourselves at the head waters of the Sacramento river and the rain still descending in torrents, and the waters very high. During the day, as we passed down the Sacramento valley, it seemed in places as if the whole valley was flooded. We crossed the river in the afternoon at Marysville and it looked fearful. The water was nearly up to the bridge and the current very swift. A great many people were watching the bridge, and we were glad when we had crossed it safely. We arrived at Sacramento after dark and at San Francisco at midnight.

The next day being Sunday and Christmas we tried to spend it profitably. San Francisco is the great city of the western coast, and while it no doubt has a great deal of wickedness it also has its better side. After inquiring for a place of worship we decided to go to the First Methodist church, and while going to the place passed through Chinatown, which was quite a sight. There are several streets that are entirely occupied by Chinamen and it appears like being in China. The houses are different, and the strange customs in every respect make it quite interesting to one who has never seen it before. The Chinese people live so close together that the streets seemed to be swarming with Chinamen. Their shops and stores were all open and it did not seem like Sunday morning.

We found our way to the church and first met in their class meeting. We were kindly received and recognized. After listening to the preaching we also remained for Sunday school. In the afternoon we were in a Salvation Army meeting, which to us seemed odd, because we had never seen a God-service on this fashion. Yet I felt that these people were doing a work for the Lord for which I want to give them credit. While in their meetings listening to the testimonies of those who confessed they had been drunkards and were lifted out of the gutter, I felt to say, let the work go on. I thought of the disciples who, when they saw a man, who went not with them, casting out devils in Christ’s name, forbade him. But Jesus said they should not forbid him.

In the evening we again attended services at the Methodist church. After the services some of their members, and especially a man formerly of Ottawa County, Kansas, who showed quite a warm side for us, invited us to go along to a colored church where a revival was in progress and were assured that the services would not be over. We arrived at the place and found it a large and well built church, and filled by a large congregation. A bishop among the colored people was just closing his sermon as we came in. His words seemed to send a thrill through the congregation and were heartily responded to by the members. After the sermon there were various exercises led by an evangelist by the name of Washington. I have seen religious excitement before but this, I think, exceeded everything I ever saw.

After services we returned to the hotel, and on Monday, accompanied by our Kansas friend, we visited the ocean beach where we beheld with wonder and awe the mighty works of God. There had been a severe storm a few days before and the sea was still running very high. And as the waves dashed against the shore the sound was like the roar of Niagara Falls. As I stood and looked upon those mighty waves as they came in from the ocean and spent their violence upon the shore, the words of the poet were forcibly brought to my mind, found in the
second verse of hymn 414 in Spiritual Hymns:

"So fades a summer cloud away;
So sinks the storm when gates are o'er;
So gently shuts the eye of day;
So dies a wave along the shore."

A little out from the shore are some large rocks upon which seals gather and we could hear their howls for some distance after we left the beach.

After returning to the city we attended a Gospel Mission meeting in an old theatre that had been fitted up for Gospel Mission work. The meeting was largely attended and quite an interest was manifest. A number of seekers were present. Our impression was not as favorable to the work as we desired it might be.

On Tuesday, after visiting various places of interest, we took the train for Los Angeles, Southern California, arriving there at 11:45 A.M. Wednesday, the 28th of December. In my next I will describe our visit to Southern California and Arizona.

SAMUEL ZOOK.

For the Evangelical Visitor.

MISSION WORK.

While looking over the editorial on "Mission Work" in the Visitor of December 15, 1892, I was somewhat impressed on points advanced. I also say, in reference to mission work, all efforts shall fail unless a thorough organization is formed. But in this article I do not expect even to touch on the point as to how to organize, as I am not competent to define so important a subject. The Lord requires only that which we are able to do, and by His help I will try and present a few thoughts to stimulate us to more activity in the Christian life.

We certainly are not doing a "reasonable service" in mission work. Our zeal is not unto godliness as it should be, or we would give more earnest heed to what Jesus commands: "Go teach all nations."

I have attended General Conference, both in the States and in Canada, where the question was brought up as to what course to pursue, or methods to adopt, to enhance this great cause. With a great deal of anxiety I have awaited results. It was decided to select a limited number of ministers to engage in the mission work, but when we ask the committee who had the matter in hand, we are disappointed time and again. The few selected to go were generally those who held responsible positions in the church at home, or had farms or business that demanded their attention, so that they could not leave for any length of time or the cause would suffer at home. And frequently while brethren engaged in holding meetings, with prospects for a glorious ingathering of precious souls, the work had to be closed abruptly, special duties calling the minister home, perhaps to fill an appointment that would otherwise be neglected.

We say it is right that the home appointments should not be neglected; but why are there none to take the place of those who labor away from home? I hear it said, "For want of material." This thought should not find lodgment in the mind of the Christian. If we look upon our brethren as inferiors, we probably have a lesson to learn before starting in the mission of saving souls. Many noble hearts are bleeding for the souls that are going to ruin; hearts that beat warmly for the welfare of others; hearts that are ready to say with John Smith, the great Wesleyan preacher, "Give me souls or I die," and as to character and integrity compare favorably with others in the field, yet the church finds no place for them, and the result is evident.

True, in some districts we may have sufficient help, yet this should not prevent those who have vowed vows unto their God. The Brethren in Christ have many noble and consecrated hearts among them, who have done great work in strengthening the walls of Zion, but when the cry comes up all around, "Come over and help us," we find the army of ministers inadequate to respond.

By the few in the field, great good is accomplished. Do we not hear, through the Visitor, good news come from over the land. But, while mission work is not fully organized, allow me to advance a suggestion: Let the brethren at the coming district councils take action and select one or more ministers for general mission work, each district paying its own men. In this way they would know exactly where their money has gone and for what purpose. At the General Conference let each district report to the committee on missions the number of ministers at their command.

This plan has been adopted by Sabbath Schools, all over the land, with splendid success, one Sabbath School paying for one or more missionaries. If each district would furnish but one missionary, what a harvest it would be! what a time of rejoicing in the Lord for those isolated from the church! I earnestly hope by the time of General Conference the brethren will have devised some plan to bring the Gospel of Christ to those yet "out on the hills, far out from the gates of gold."

A Brother.

Rife, Pa.

For the Evangelical Visitor.

"BY GRACE ARE YE SAVED."

"For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Eph. 2: 8, 9.

Oh! who can comprehend to the full extent the preciousness of the grace of God? or by whom is it appreciated as it should be?

In the above declaration of the
February 1, 1893.

EVANGELICAL VISITOR.

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apostle Paul, as it is expressed to the Ephesians, it signifies as if he had said, by the unmerited favor of God are ye saved, and that through faith; not by any works of yourselves, it is the gift of God, so that no man can boast. Man by nature is a proud being. It is far from him to acknowledge his need, or to cast himself truly on the unmerited favor of God. The apostles have had to reason out this point, even to the very believers in Christ, so that they would understand clearly, if free, that grace must make free. “And if by grace, then it is no more works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise works is no more works.” Rom. 11: 6. So that works on the part of man must be excluded.

Man has nothing of his own to boast of. Now as a penitent believer he cries out, “Lord what wilt thou have me to do.” That proud heart of his is subdued, and now with gladness and singleness of heart, in full consecration of himself and his all unto God, he is desirous to live from henceforth a life of faith in Him who loved him and gave himself for him; knowing the stability of the character in whom he trusted, and being “persuaded that He is able to keep that which he committed unto Him against that day.” We are not saved on account of any “works of righteousness which we have done,” but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost.” Tit. 3: 5.

Let us then, dear Christian brethren and sisters, commit all our care unto Him who knoweth what is good for us, and confide solely in Him who will preserve and guide us in His own appointed order. Although we do not see before us what is to take place, yet our Heavenly Father knoweth what is best for us. Therefore let us rejoice in the confidence of what a certain poet said, “God holds the key of all unknown and I am glad; if other hands should hold the key, or if he trusted it to me, I might be sad.” And further, let us be sensitive of what grace has done, and will do toward us, so that we can say, “Through many dangers, toils and snares, I have already come; his grace has brought me safe thus far, and grace will lead me home.”

We might say, and that truly, that the great arch enemy (the devil) takes the advantage in regard to this point (saved by grace) and deludes thousands of the human family, in persuading them that their salvation is in the hand of God, and when he chooses to save he will save, so that they have nothing to do in their salvation; the consequence is, they are living heedlessly. Not only is the enemy sadly deceiving the careless in regard to their salvation, but he comes with his wily insinuations to tempt and deceive, “if possible, the very elect.”

Many cases might be mentioned to show the deception of Satan. I will here give one case as a specimen, in which I was myself involved. When I was about twenty years of age, there was living close to me another young man of about the same age, with whom I associated. We would frequently be together at places of amusement, and would sometimes take too much of the intoxicating cup. But we knew it was wrong for us to live such a life, and it happened that both of us, at the same time, made a resolution to turn our course and live a different life. So we commenced to attend religious meetings; but we did not long stick together; my friend glided off to other places. I then made it my business to have a talk with him. I asked him whether he remembered our previous resolution. “Well,” said he, “I came to the conclusion that if I shall be saved, I will be saved, and that it does not depend on what I do; nor depend on myself in any way.” I am sorry to say that that young man lived afterward a worse life than ever he did before; and besides, he tried, both by persuasion and force, to drag me with him; but, praise the Lord, I acted according to the prediction which saith, “And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.” I was preserved from the snare. The same young man was taken away many years ago to “give an account of the deeds done in the body.”

Thank God, I am to-day and aged person resting in full confidence on the “Rock of Ages,” and can give from experience my sincere testimony that God will take care of, and preserve from evil and from all the insinuations of the devil, all those that put their trust in Him. Glory be to His holy name! God offers this stronghold to every one who wishes to be saved, as declared by the prophet Isaiah: “Ho every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.” Free! free!! free!!!

A. B.

For the Evangelical Visitor.

MY EXPERIENCE.

Having been impressed for some time to write for the Visitor, I will give some of my experience, in the hope that it will do good to some one. I enjoy reading the experiences of others; it is food to my soul. I have no good education, but the Lord has made His way so plain to me, that I have been able to walk in it. I am so glad that He called me when I was but young in years.

My father and mother died when I was eight years old. Being thus early in life bereft of earthly parents
I, with my sisters and brothers, was put out among strangers. Then when I would have trouble I had no mother to go to. And sometimes when I would feel lonely I would ask the Lord to take me home to my mother, for I believed she, with my father, had gone to the better land where troubles never come.

When about twelve years old I commenced to pray before going to bed and sometimes in the morning when I woke up. My prayer was, “Oh Lord, take this burden from my heart, and take this fear away.” I was afraid to go to sleep lest I should not wake up any more, being conscious that I had no peace with God.

Thus I lived for nearly a year. Then one evening in prayer-meeting I became willing to tell the people I wanted to be a Christian. Eight others made a start at the same time. Then, as I found much work to be done in this new life, I went into great trouble, I gave up all rest until I again placed upon my head the covering, and then I felt that I received more power.

Thus I lived up and down until I was sixteen years old, at which time, being in great trouble, I gave up all for Christ. I prayed to God for some evidence that my sins were forgiven, and that my name was written in the Lamb’s Book of Life. And one Wednesday evening, while on my knees, I saw a large white sheet of paper before my eyes, upon which my sins were written, and a large hand with a pen in it. And then I saw the Lord himself cross my record out and heard a voice, saying, “Thy sins are all forgiven, now follow me.” I never was more happy than I was then; I felt as though I wanted the Lord to take me out of this world. I was afraid I might sin again. But He has seen fit to leave me here, I suppose because my work was not done.

After a time the family with whom I stayed moved to Kansas and I came with them. We had not been here very long when some of the young folks with whom I associated made a start for the Kingdom, and this again aroused me. When they were to be baptized I had a desire to be one of their number, but the brethren thought I should wait a little longer. Although this greatly discouraged me yet I did not give up, for I desired to be saved.

I was then about twelve years old, when the inclinations are strongest to wander away from God. One thing that kept me was my plain attire. I would sometimes put things on that were not becoming, but I could not wholly discard this divinely appointed “modest apparel.”

One Sunday when at home alone with some of the children I was tempted of the devil to remove my covering and arrange my hair in the same style that others did. Yielding to this temptation I found no rest until I again placed upon my head the covering, and then I felt that I received more power.

Thus I lived up and down until I was sixteen years old, at which time, being in great trouble, I gave up all for Christ. I prayed to God for some evidence that my sins were forgiven, and that my name was written in the Lamb’s Book of Life. And one Wednesday evening, while on my knees, I saw a large white sheet of paper before my eyes, upon which my sins were written, and a large hand with a pen in it. And then I saw the Lord himself cross my record out and heard a voice, saying, “Thy sins are all forgiven, now follow me.” I never was more happy than I was then; I felt as though I wanted the Lord to take me out of this world. I was afraid I might sin again. But He has seen fit to leave me here, I suppose because my work was not done.

I was soon afterward taken into the church and have ever since tried to live right in the sight of God, though I have not lived as close to the Lord as was my privilege. But of late years, I am glad to say, I enjoy my religion more than ever. The Savior is my Shield and Banner in time of trouble. He gives me sweet peace and joy in my soul and gives me grace for every day and trial. I love the precious name of Jesus, because He first loved me, and I want to work for Him the few days I shall remain here, that I may obtain the crown that is laid up for me. I desire the prayers of God’s people.

ANNA B. EISENHOWER.
Athene, Kansas.

For the EVANGELICAL VISITOR.

REFLECTIONS.

Dear brethren and sisters in the Lord,—I will try in my weakness, this cold winter morning; to write something for the readers of the VISITOR. When I see the snow, in its gentle, white flakes, falling to the earth and covering the grave of my loved companion, whom God in His wisdom called home to reap, and to rest from his labors, while I am satisfied that he has gone to rest, yet it is hard for me to say, “Lord, thy will be done.” Oh, the many pleasant hours and days we spent in searching the Scriptures, which became dearer to me as we frequently knelt in prayer to ask God for wisdom to understand aright His sacred Word. It made our home dear and heavenly. Although satan raged without to mar our peace, yet in the soul there was a calm that nothing but God’s Holy Spirit could give.

But while my home is lonely and sad I know it is my duty, and I will say, I want to make it my earnest desire, to bow to the decree of God, who does all things well. Yet in this affliction I find myself asking God, “Why is it that I am so bereft?” I get for reply the answer, that I might love the Lord more, and that I should set my affections more and more on heavenly things.

But while no one can tell, except those who have had like experiences, what it is to be left thus lonely in the world, bereft of our dearest earthly friend, yet I do not wish to murmur at the providence of God, for I know He is good and I feel,
too, that He is leading me. He has promised that not a hair of our heads should fall without His notice, and His comforting presence has been with me in my journey so far and I can rest assured that He will keep me to the end. May I always trust Him for His grace and for the leadings of His Holy Spirit.

I can remember that when I first started out in the service of the Lord, I was impressed with the thought whether I was willing to suffer with Christ. I said, “yes Lord,” and in thus being called to the test it only makes me more willing to submit to His will. May God help me to be steadfast unto the end, that when my earthly house of this tabernacle is dissolved that I may be permitted to enter that house not made with hands, but which is eternal in the heavens.

LYDIA HAUER.

Lawrenceville, Ohio.

For the Evangelical Visitor.

JOY AND GRIEF.

I will endeavor to write a few lines to the readers of the Visitor, as I felt it a duty to do so for some time. I feel my self incapable to write anything proper for publication, yet I am glad to know that God does not require more of us than we are able to do. Oh that I could at all times be more willing to yield to the teachings of the Holy Spirit! I could often have closer communion with God. At times I can feel as though the Savior was walking by my side. But it is not because of any of my merits that the Lord is so kind and merciful unto me. I have a great many reasons to praise His good and Holy name, for truly “goodness and mercy have followed me all the days of my life.” I have had many joyful seasons since I have joined with God’s people on this narrow way. Such real enjoyment as the world cannot give, yet on the other side I have also had gloomy seasons, through sickness in the family. I felt the chastening rod falling rather heavily upon us at times. I feared death would remove my companion from my side, and that gave me many dreary and gloomy hours. When I look back it seems as though a dark cloud had gone over me but the sun seems to shine again, although health is not fully restored. I have experienced that it is good for me, if I have at times, troubles and trials to go through, and often have to say with the poet:

“Had earth no thorns among its flow’rs, and life no fount of tears,
We might forget our better home beyond this vale of tears.
How wisely God our cup has filled, with mingled joy and grief,
To teach our hearts that mortal things, though bright, are only brief.”

We are in a world where sin and iniquity abound, and God will have to take various means and ways to teach us to know ourselves. But what a glorious consolation we can have in Christ our Savior. He is ever willing to reach out to us his helping hand, if we can come humbly unto him and ask in faith for his assistance.

“Oh what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Everything to God in prayer.”

It is still my desire to “press toward the mark for the prize of the high calling of God in Christ Jesus,” and to be at all times more subject unto His holy will the short time I have to remain here below. When we see how things are going on in this world we have reason to believe the second coming of Christ is drawing nigh. Oh may we all be ready when that great and notable day will take place and we will have to pass the solemn test.

Asking to be remembered at the throne of grace, I remain

Your sister in Christ,

EMMA J. KEEFEER.

MILLERSBURG, PA.

THE BIBLE IN THE TRUNK.

I knew a young man who was the pride of his father’s home and the joy of a mother’s heart, says W. H. Bedell in his new book, The Spiritual Athlete. But he decided to leave his home and go into the city; against his mother’s requests and his father’s protests he decided to go. As he was getting ready his mother brought him his Bible and put it in his trunk. It was a sad day when he left his father’s house and broke his mother’s heart. When he came to the city he immediately went to the place where he expected to be employed. His expectations were realized; he at once began to work the best he could; that day was lonesome for him, he seemed lost; no one cared for him. The next morning he went to his place of business with a heavy heart. The other clerks noticed it and they say to one another, “Do you see that greenhorn from the country? We have to take him around and show him the sights.” So they come up to him and say, “Won’t you go out with us to-night and have a good time? We will show you the city.” “No” said he, “I cannot go; I must find a lodging place and unpack my trunk.” Oh pshaw! what is the matter with you? Are you one of those ‘goody goody’ fellows? I suppose you read your Bible three times a day; but you will soon get over that. Come on! You might as well be broken in now as any time; you will be broken in sooner or later anyway.” But he said, “No I do not care to go to-night.”

That evening he went out looking for a lodging place; he soon found one; he sent to the depot for his trunk, he took it to his room and began to unpack it, and when he came to his Bible he remembered what the clerks at the store had said, and he thought “I won’t need
that,” and he put it down in the bottom of his trunk. There it remained for six months. Meanwhile he was getting weak morally. He began to engage in the unholy conversation of the clergies, to enjoy their vile stories, and laugh at their evil jokes. He gradually, though perhaps unconsciously, was forsaking his Saviour and taking sides with Satan. His associates were aware of it and they said to him, “Do you still read your Bible?” “No,” he replied, “I have given that up; there is nothing in it.” “Well,” they say, “You are ready to go out with us now are you not?” “Yes,” said he, “I will be glad to go.”

Out into the paths of sin they went. Oh! I think every angel of darkness smiled as from one place to another they went. At the door of places of enchantment he hauled as if the voice of his mother was saying to him, “My son, come not nigh to that door; it is the way to hell, going to the chambers of death.” But his comrades say, “Come on! Come on!” And in he goes, straightway as the ox to the slaughter, or as a fool to the chamber of death. But that is rejoicing in the release of our departed, and not in the release of ourselves.

Grief and discontent have generally their foundation in desire; so that whosoever can obtain the sovereignty over his desires will be master over his own happiness.—Howe.

A NEW REVISION OF THE KING JAMES TRANSLATION OF THE NEW TESTAMENT.

James Chystal, author of “The History of the Modes of Baptism,” who is a thorough Greek scholar, feeling that the “inspired sense” of the Greek text is not fully brought out in many passages in the present version, proposes to revise the King James translation of the New Testament. I will let him speak for himself. I quote from a letter recently received:

“I desire very much to get out a Revision of the King James English Version of the New Testament, and correct it as far as... in John 8: 42 and 36: 28, and Heb. 1: 3. In order to do so I need 1500 subscribers at one dollar for the volume. Will you do me the favor of bringing this to your people in your paper, and ask those of them who are willing to subscribe for one copy or more at that rate to send me their names.” My address is, James Chystal, 255 Grove street, Jersey City, New Jersey. They will oblige if on the card or note they send, they will follow the address exactly.

“I propose, I should add, to render Hebrews 6: 2, as the Greek literally means, “the doctrine of the cross,” the Greek being “the doctrine of the one ditching of Eph. 1: 5.”

“It will be of good size and type, about the usual size and type. I have a dollar copy of the New Testament, American Revised Version.

“I hope to render the inspired sense of the Greek more accurately into English than has been done; but except in the faulty renderings and in obsolete expressions, shall cling to the common version. I shall change nothing for the sake of mere change. There must be a good cause for it first.”

“I could have the Version out by the end of 1892 if enough subscriptions come in to publish it.”

Subscriptions will be received at the office of the Evangelical Visitor, Abilene, Kans.—Ed.

MARRIED.

HARMAN—STONE. At the residence of the bride’s brother-in-law, M. H. Doll, near Hamlin, Brown county, Illinois, March 15, 1893, by Bro. John Eyer, Mr. Elen Harman and Sister Anna Stoner, both formerly of Siloam, Carroll county, Illinois. They have many friends wish them a happy and prosperous life.


BAKER-TOMAN. At the residence of the bride’s parents, near New Dundee, December 5, 1892, by Elder B. Shupe, Brother Isaac Baker, of Nottawa, and Sister Leah Tomas, from Waterloo county, Ontario.

OUR DEAD.

McCULLOUGH.—Mary McCullough, wife of Bro. Wm. McCullough, died at her home near Uistch, Ill., December 20, 1892. She entered the solemn rites of the church October 4, 1888. This happy union was blessed with four children, of which one, an infant aged three months, Sister Margaret, died from lack of confidence in God and endured her affliction with marked patience, giving full assurance of a happy departure. She also instructed her relatives how to live regardless of what the world might say. Bro. William and child have the warm sympathies of the church. Obituaries were attended by a large concourse of sympathizing friends. Services were conducted by Eld. L. Trump, of Polo, Ill.

BUCHER.—Died, near New Carlisle, Clark county, O. Lydia, wife of Michael Bucher, January 2, 1893, aged 61 years, 9 months and 18 days. Mother Bucher was born in Adams county, Pa., married in December 1854 and moved to Ohio in the following spring, where she lived until her death. Her youngest daughter, Sadie, preceded her to the glory world almost fourteen years. She leaves a dear husband, three sons and one daughter to mourn their loss, but our loss is her eternal gain. She was a consistent member of the “Silver Brethren” church for about thirty years. The funeral services were conducted by Eld. J. B. Wingert and Bro. J. S. Hoke on January 4, from 1 Thess. 4: 14, at her house. Interment in the New Carlisle cemetery.

A. D. ZOOK.