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For the Evangelical Visitor.

PRECIOUS PROMISES.

When earthly friends grow cold, 
And earthly foes devise us—
"Abide in me," a whisper comes;
"Tis Jesus, close beside us.
And when with hunger we are faint,
And man would give a stone,
"I am the Bread of Life," says He,
Oh! stay of Him alone.
So, when for righteousness we thirst,
And heav'nly knowledge gain,
"Drink of the Living Fount," He says,
"And never thirst again."
And if with tears our eyes are dim,
With sorrow deep and sore;
Know "God shall wipe away all tears;"
So weep and sigh no more.
And when we're poor and homeless,
To rest we know not where,
"In my Father's house bright mansions are,
A place I'll go prepare."
If, too, our mortal path grows dark,
With mountains on each side—
"I am the Morning Star," says Christ,
"Brink of the Living Fount," He says,
"To where the fertile valleys are,
And pastures green and sweet.
I'll be a Light unto your path,
A lamp unto your feet."
"I am the Way, the Truth," He says,
"The Resurrection and the Life,
And every one who overcomes
Shall wear the crown of life."
Abilene, Kans. RHODA E. LEE.

For the Evangelical Visitor.

OBSERVATIONS ON THE DOCTRINE OF A SECOND WORK.

It is claimed by some Christians that a second work, distinct and apart from justification and some indefinite time posterior to it, must take place in order to attain to a state of full salvation, or freedom from sin. John Wesley is considered as the father of this innovation, since it was he who first advanced such a doctrine. Inasmuch as the Bible is silent on the doctrine of a second work, which is claimed to be infinitely greater and more glorious than the first work of justification, we will introduce Mr. Wesley's testimony concerning justification, which is in full harmony with Bible doctrine. He says:

"We allow that the state of the justified person is inexpressibly great and glorious. He is born again, not of blood, nor of the flesh, nor of the will of man, but of God. He is a child of God, a member of Christ, an heir of the kingdom of God. The peace of God, which passeth all understanding, keepeth his heart and mind in Christ Jesus. He is created anew in Christ Jesus. He is washed, sanctified. His heart is pure—"I sanctify myself, that they also might be sanctified through the truth." God will have all men "to come unto the knowledge of the truth." If we search the Scriptures, we become familiar with God's Word, His truth, and thereby we can "grow in grace and in the knowledge of our Lord Jesus Christ," and thus become fit for God's service, who will assign us our work for his honor and glory. If we prove faithful we shall be extra rewarded. This is the Bible doctrine of sanctification, which comprehends more than can be accomplished instantaneously, it requires a lifetime in God's service.

Notwithstanding Mr. Wesley was an earnest advocate of the second work doctrine as being necessary to complete the regeneration of man, he at once, in this confession, concedes all grounds upon which the second work doctrine is founded and leaves it entirely without any foundation. He admits, that the justified person has attained to all the favor which can be claimed for any special second work. No room is left to add anything more, it is a perfect work from the reason that all of God's finished works are perfect, and the work of justification is a complete work of God. It may be asked with propriety, "Can not sanctification be attained in addition to justification?"

Wesley says the justified person is already sanctified. Here Mr. Wesley is evidently right, for no person can be justified in the sight of God without a previous consecration of himself with all to God's will. Jesus prayed the Father and said, "Sanctify them through thy truth, thy word is truth." "And for their sakes I sanctify myself, that they also might be sanctified through the truth." God will have all men "to come unto the knowledge of the truth." If we search the Scriptures, we become familiar with God's Word, His truth, and thereby we can "grow in grace and in the knowledge of our Lord Jesus Christ," and thus become fit for God's service, who will assign us our work for his honor and glory. If we prove faithful we shall be extra rewarded. This is the Bible doctrine of sanctification, which comprehends more than can be accomplished instantaneously, it requires a lifetime in God's service.

In the end of this life, we shall rest from our labors and our works shall follow us. By giving heed to God's Word we shall grow in experience and wisdom and thus become more holy as we conformed more and more to the image of God.

The holy Word of God must ever be the Christian's sure guide. Here is a sure foundation to build upon, established authority to appeal to in
natural veneration is more keen and active in worshiping before a false god than before the true one since the influence of the Holy Spirit is not present to control such natural inclination, all restraint is removed and natural religious impulse runs riot to the dictates of the carnal feeling. Undue excitement of the natural religious propensities is no indication of that true zeal which springs from love, but often leads mistaken souls into exalted ideas of their own spiritual worth and superiority, consequently they attribute to themselves unprecedented favors of God in holiness and spiritual achievement that are impossible to attain while in the flesh.

Some advocates of the double birth theory claim scriptural grounds for their doctrine from the presumption that the disciples of Christ were converted during the time of His ministry upon earth, but were not sanctified till the day of Pentecost, when they received the Holy Ghost as the second work. But when had the first work of regeneration taken place? Could they have been justified as being born of the Spirit before the Holy Spirit was promised or given? “That which is born of the flesh is flesh and that which is born of the Spirit is spirit.” “Ye must be born from above.” It is evident that they had not yet attained to a spiritual understanding for they still expected Christ to establish an earthly kingdom in which they hoped to share special favors, no more. Their short-sighted hopes were confined to this world.

Now, as long as a person’s aspirations do not reach beyond this world, he is yet carnally minded, nothing more, and can not be spiritually justified in the sight of God. But when he is born of God he is spiritually minded, he receives the Holy Ghost and experiences a new relation, a new life, a new allegiance, a new “peace which passeth understanding,” he is then sanctified and justified when he is spiritually made new. All things have not become new as king James’ version erroneously has it. The human body with its indispensable human nature is not changed but remains as a prison house for the imprisonment of the soul and thereby detains the soul that is not of the world, in the world for a short time, but when this earthly prison house is dissolved the soul takes its flight to its native country, its native home.

Cornelius was a devout man, prayed much to God and was prolific in good works. His motives were pure and his heart was honest and could with propriety, therefore, be called clean, consequently God heard his prayers. But this did not constitute spiritual regeneration or justification. Before he could be saved, it was necessary to hear words from Peter, “There is none other name given among men whereby we must be saved.” When Peter preached the Word to Cornelius the Holy Ghost fell on all that were in the house. Peter then said they have received the Holy Ghost as well as we. This made Cornelius equal to Peter in God’s favor, the first work. Where was the second (special) work of sanctification? Where was it in the case of Paul and all subsequent converts of whom we have an account? JOSHAUA GHOFF.

Sippo, Ohio.

For the Evangelical Visitor.
WHERE DOES THE WORK OF AN EVANGELIST, OR MISSIONARY, BEGIN?

Dear reader, it is through love and sympathy for the many thousands that are drifting down the stream of time, without true instructions and warning of the dangers on before, that moves me to write. When we look over this world, the great field of harvest, which will soon have to be cut down, we can say with the
Lord, “the harvest truly is great, but the laborers are few,” that labor in the right direction. It seems to me there is much labor spent in vain. What shall we do then? or, where shall we begin?

We read in Luke 24: 47, “And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.” Mark 16: 15: “And He said unto them, Go ye into all the world, and preach the Gospel to every creature.” And the twentieth verse says, “And they went forth, and preached everywhere, the Lord working with them.” Shall we then take a trip, or visit, to some far country, and pass thousands on the way, spending hundreds of dollars traveling thousands of miles? or, shall we take a visit to the nearest city, town, or village? And not only to the town, but through it, through every street, and in every house where we can find anyone dwelling; not forgetting the poor servant girls in the hotels, who may never hear the Word of Truth read or spoken, and to see if there are any sick or afflicted, blind or lame, orphans or widows, and destitute of food or clothing.

If we find such people let us take the money that we have prepared for traveling and send them in a little house where we can find anyone. Perhaps only to tell them the danger of living in sin, and what God has promised to those that obey His Word, and keep His commandments; and what He has threatened to those who will not. “We have come to talk to you about these things. Now which side are you on?” There should be someone go out to invite them to come in and to show them in which way to come. We read in Luke 14: 21, “Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.”

Mark 6: 6, 7. “And he went round about the villages teaching.” And he called unto him the twelve, and began to send them forth by two and two.” Verse twelve, “And they went out, and preached that men should repent.” Luke 10: 1: “After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place.”

Now, I think by going to work in this, we would gain the confidence of the people; and then, if we would appoint public meetings they would come to hear us, and the Word would have effect. They would say, “These men will not take up any collections, it is not money they want.” I hope all that will read this, will consider these things, for I think it would be a good work. “And we should be careful to maintain good works.” Titus 3: 8. Paul says, Acts 20: 20, “And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly and from house to house.” Now if the church would go to work in this way everywhere, who knows but there might be three thousand added to the church in one day. I, for one, feel willing to do what I could to support such a good cause.

I would yet say, dear reader, how is it with you? Are you on the Lord’s side? If you are it is well with you; if not, what then? Will you risk another night without calling upon Him? Call upon Him while He is near, seek Him while He may be found.

“Destruction’s dangerous road, What multitudes pursue! While that which leads the soul to God, Is known or sought by few.”

SILVANUS DONER.

Stayner, Ont.

For the Evangelical Visitor.

THE COVERING.

I believe we as sisters are interested in that which is said about the covering, and why should we not be? It is a power to us; not for personal attraction but power unto salvation. It helps me in conversation to remember myself, and I believe it has shielded me from things that are sometimes said to us, by wearing it every day. My dear sister, if you too are alone in the family, as His follower, I would say, in sincerity and love, wear the covering every day. I can honestly say there is more power in it than an ordinary or common article. And, O sisters! do we not need the power? I need your prayers.

MAUD HOUT.

Mansfield, Ohio.
PARADISE.

“And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise.” Luke 23: 43.

In this Scripture we have the third excellent saying of Christ upon the cross, assuring us of the richness of His free grace to the penitent thief, a man of polluted character, vile, wicked and profane, who had spent his days in gratifying his carnal nature, and now for such wickedness had to be executed. But as death was staring him in the face his heart was broken and he became penitent, and proves to be the first-fruit of the blood of the cross. In the context he manifested his faith: “Lord, remember me when thou comest into thy kingdom.” Then Christ gave him the world the blessed assurance that when we come to Him and ask Him in faith, He will pardon and accept us: “Verily I say unto thee, to-day shalt thou be with me in paradise,” in which we will consider, first,

The promise made by Christ that he should be with Him in paradise. By paradise He means heaven itself which is given to us as a figure of a place of delight and enjoyment. This is all that paradise signifies. It is not a third place as some people imagine, as is evident from the language of the apostle in 2 Cor. 12: 2, 4, where he speaks in reference to the same place by the name of the third heaven and paradise, a place of enjoyment and rest calculated for the people of God. So you will find in Rev. 2: 7, “To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God.” That is to have the blessed realization of the sweet communion with the Lord Jesus in heaven. This is what Christ had promised to the penitent thief. “Thou,” that is, thou in spirit, or thy soul, “shalt be with me in paradise.”

Second. This man was no doubt a very vile character and now justly under condemnation, but became penitent and believing and confesses that he is guilty and humbly supplicates for mercy: “Lord remember me when thou comest into thy kingdom.”

Third. The time that is given for the wondrous performance of this promise is to-day: this very day shalt thou be with me in glory, not wait until after the resurrection but immediately after thy dissolution thou shalt enjoy the blessed realities of the glory world. Christ gives us here the solemn declaration, “verily I say unto you.” This comes to us in the highest authority. “I that am able to perform all that I promise, for heaven with all its glory is mine; I that am faithful and true to my promises, I say it; I solemnly confirm it: Verily I say unto thee, to-day shalt thou be with me in paradise.” Hence we have three emphatic truths for our instruction and consolation:

1. There is a future eternal state into which souls pass at death.
2. All believers are at their death immediately received into a state of glory and eternal happiness.
3. God can, though He seldom does, prepare men for this glory immediately before their dissolution by death.

There are very solemn truths and something which we can base our hopes upon for the eternal joy and happiness of the soul, which is here briefly verified by the following arguments:

1. The existence of a supreme being (God) gives conclusive evidence that there is a future state for human souls after this death. And if there is such a being who rules the world which He has made, He must rule it by rewards and punishments, equally and, righteously, making a difference between the righteous and the wicked, the obedient and disobedient.

To create human beings into this world with the knowledge to understand moral government and not to rule them at all is to create them in vain, and would not agree with the object that God had in view when He created man.

To rule them but not according to their natures would not agree with the infinite wisdom of God. To rule them suitable to their natures, namely, by rewards and punishments, and not to bestow or inflict them at all, is not in accordance with the veracity and truth of Him that cannot lie. So then He has created men capable to understand what is right and what is wrong, and has placed before them life and death, promising that it shall be well with the righteous and ill with the wicked.

Now these promises are not intended to encourage us where there is no real benefit, or these threatenings to terrify where there is no danger, but what He promises or threatenings must be accomplished and every word of God must be fulfilled. Yea, though in this life we often see those who fear God oppressed, they receive their evil things and the wicked men their good, but by and by the righteous Judge of the whole earth will in another world recompense to every one according as his works shall be.

2. The Scriptures are a system of laws to bring to us the revealed will of God, and to place before mankind the responsibility that is resting upon them; and in them we find promises made to the righteous of a full reward in the world to come for all their self-denials, obedience, patience and sufferings; and threatenings made against the wicked of eternal wrath and anguish as the just recompense of their sin in the doomed world. “Treasuring up unto thyself wrath against the day of
wrath, and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who by patient continuance in well-doing, seek for glory, and honor, and immortality; eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness: indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." Rom. 2: 5-10. See 2 Thess. 1: 4-7.

To these might be added multitudes of testimonies if it were needful. Heaven and earth shall pass away, but these words shall never pass away. By the Word of God you and I, my dear reader, shall be justified or will be condemned, and that Word reveals to every one that there is a future state for the soul, and not only that, but the consciences of all men bring to them some previous apprehensions of it. Where is the man whose conscience never felt any impressions of hope or fear from a future world. "But perhaps," you say, "these are only the effects of education, having read it in the Scripture or heard them from some preacher." I ask of you, how do the consciences of the heathen who have neither Scripture nor preacher get impressed with these things? Does not the apostle tell us that their consciences work upon these things? Rom. 2: 15. Their thoughts with reference to a future state accuse or else excuse. It would have been useless for Christ to leave the shining courts of heaven and come down into a world like this, and to feel forsaken of His Father, and suffer the death upon the cross, if there be no such future state. Did He take upon himself our nature and suffer such terrible things for nothing? If there is no such a place as heaven for the children of God, no hell from which they are redeemed, then our hopes are no better and our comfort no greater than a beggar who dreams he is a king and when he awakes finds himself a beggar still. "Be not deceived, God is not mocked." Christ did not suffer all these terrible things for nought. He came to deliver us from the wrath to come. 1 Thess. 1: 10. Not from an imaginary, but a real hell; to bring us to God, 1 Pet. 3: 18; to be the author of eternal salvation to them that obey Him. Heb. 5: 9.

Ah! yes, there is an eternal future state into which souls pass after this life. O, how important then how we spend these precious moments! God has placed us here in a state of trial and has given us the talents, and as we improve them in these few hours that God gives to us, so will it fare with us in all eternity. Do you believe this, my dear friend? What! and yet squander away such precious time so carelessly, so vainly.

How important are all the duties and self-denials of a Christian! They are calculated to promote our joy here and to fit and prepare us for our future eternal happiness in a world to come. Then, since our time is so precious, we can not afford to trifle with it in sin and folly and to gratify the appetites of our carnal nature for a few moments of pleasure and lose our part of that eternal glory in heaven. It was Moses' choice rather to suffer the afflictions with the people of God than to enjoy the pleasures of sin for a season. Heb. 11: 25.

And now we have tried to make it clear to your minds that there is a future eternal state, and scores of arguments could be brought forward to prove the solemn fact, but let this suffice. Then if there be such an eternal state into which souls pass immediately after death, what a wonderful change death makes upon every individual. O, what a solemn thing it is to die! It is the portal out of this wonderful current of time into that endless eternity. To-day we converse with each other and in a moment, yea, in the twinkling of an eye, we are in a world of spirits. Oh, what a serious thing is death! The soul in a measure is unconscious of the surroundings, but then enters the wonderful realities. Let this teach you and I, dear brother and sister, every day to make some provision for that hour. Oh, remember eternity!

Freeport, Illinois.

A. L. MYERS.

For the EVANGELICAL VISITOR.

BLESSING THE CHILDREN.

"Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." Matt. 19: 14.

This portion of Scripture is frequently quoted to prove the validity of what is called infant baptism. Mark 10: 14 uses similar language, and Luke 18: 16, the same. Yet we have no intimation that Christ used water, neither called it baptism. The tender infants He took into His arms, and upon the larger, as well as the former, He laid His hands and blessed them, no doubt in the name of the Holy Trinity, in the meantime probably naming them, according to the custom of the Jewish church in circumcising their children the eight day. Luke 1: 58. And in the opinion of the writer, we, who profess to follow Christ in the regeneration, should do likewise.

Four years ago, while on an eastern mission, in presenting this subject in one of our cities, the parents brought to the altar thirty-six children to be consecrated to the Lord by the laying on of hands, and in another large town forty-six, and we confess a more impressive scene we never witnessed, and it was evident that God sanctioned the act.

In concluding the volume of Divine inspiration the Revelator was instructed to give us the solemn admonition, "If any man shall add unto these things, God shall add unto him the plagues that are writ-
ten in this book.” Rev. 22:18. “For whatsoever is not of faith is sin.” Rom. 14:23. Those who minister in holy things, should always have the consciousness that “Thus saith the Lord,” lest we render ourselves chargeable as did the sons of Aaron. Num. 3:4.

The writer was reared under the teaching and influence of old churchism, and was the recipient, as told by our parents, of the so-called infant baptism, and after grown to ripen years knew the administrator to be an “enemy to all righteousness.” After our conversion, in the seventeenth year of our age, by carefully reading the Scriptures, the Holy Spirit clearly pointed out the path of duty, and as a believer in Christ, we tested the truthfulness of the inspired Word, that “baptism is the answer of a good conscience toward God.”

Christ as our infallible Teacher, while He associated with His disciples on earth, had a design in all that He did. When He took a towel and girded himself, and poured water into a basin and washed His disciples’ feet, the lesson taught was humility and brotherly affection. When He instituted the last supper, which is to be perpetuated to the end of time, He took bread, break it and said, Eat this in remembrance of my broken body, and likewise the cup in remembrance of His shed blood. And when He instituted the ordinance of baptism, He had a two-fold design.

1. The inner man by the blood of Christ being regenerated, and made a new creature, the outer man gives expression as a believer in Christ by the ordinance of baptism.

2. Those who took upon themselves the ordinance of baptism, by this act designated themselves as being no longer Jews or Gentiles, but Christians. “He that believeth and is baptized shall be saved.” Mark 16:16.

Could we suppose for a moment that either of the foregoing would apply to the innocent babe not being conscious of right or wrong?

But in the estimation of many the law of tradition seems paramount to the plain teaching of God’s Word, and thus it has been handed down, and practised from one generation to another, but in the language of the apostle we enquire, “Whether it be right in the sight of God to hearken unto men more than unto God? judge ye.” Acts 4:19.

Our sun is nearing the western horizon, and before we pass hence we feel impressed to give our views on the foregoing Scripture, which however may come in conflict with some of our good brethren, but we fear God and seek not the favor of men, when Truth is at stake. The divine laws are governed by Truth as “God cannot lie.” So also are the laws of nature, for if sunshine or rain were permitted to have uninterrupted sway, this earth would either be a burning desert, or a life-less waste of water. Your brother in defence of Truth.

Chambersburg, Pa.

For the EVANGELICAL VISITOR.

THE WISDOM OF WIVES.

The cultivation of the moral strength and the active energies of a woman’s mind, together with the intellectual faculties and tastes, will make a woman a happy wife and mother, and will enable her to find contentment; and happiness will be enjoyed above every thing that is for the moral taste of both the giver and receiver while mingling with society and the different pursuits in life.

Custom is a powerful law-maker, but not a just one. I am certain that there is nothing which a good and sensible woman would so certainly find, if she were allowed to look for it, as a good husband. Neither sex deserves great credit for judging of human character, especially before marriage, but women, as a rule, are gifted with keener perception than men.

It frequently happens that an aristocratic lady’s true counterpart is among the ranks of the humble, and while he would not dare to approach her with a proposition of marriage, she must not, no matter how strong her affection for him, because custom forbids such a breach of propriety. Laying aside all customs and let women have their rights, and by all means allow them a voice to decide for the benefit of the moral intelligence of the rising generation, and we would in time have a noticeable reform throughout our land. It belongs to women to work a reform in this matter, they must “declare their independence” and sustain each other in assuming a prerogative which rightly belongs to them. A man’s wife often knows more than he knows about a great many things, and while he need not lower himself in her estimation by admitting her mental superiority, it is sometimes well for him to silently recognize her superior intelligence and profit by it. If he is a wise man he will not be too ready to come into accord with the opinions of his wife, but-will affect a great deal of wisdom of his own even though he knows something already. It never increases a wife’s respect for her husband to know that he is her inferior in any thing; and it certainly does not increase her respect or her affection, to have him intimate by word or look that she does not know anything at all.

Especially to my brethren in the ministry, a few thoughts will not be out of place right here. When you go to meeting, if possible, take your wife along. If she is interested in your work and welfare (which she is) she will watch you in your deliverance before a congregation and will
take notice of useless repetitions, and also of exhibiting to the congregation very many awkward gestures, such as holding out to the people a book, a handkerchief, or your spectacles for them to look at. On your return home, or some convenient time, she will tell you of your faults in a very kind manner. Of course you can receive it from your wife, for the "twin shall be one flesh," and you will profit by her kind admonition and advice. And last, but not least, when you go to business meeting and councils, take her along also, for she will notice your forwardness to speak in season and out of season, for and against decisions, and sometimes press your case too far. She will afterwards, when alone with you, say, "Don't you think you said too much," or, "don't you think it would have been better if you had left that out."

Ridgeway, Ont.

For the Evangelical Visitor.

TO THE YOUNG SOLDIERS IN CHRIST.

As I am not well, and do not feel like working, I thought I could not spend my time in a better way than to write a few lines in the way of encouragement to the young brothers and sisters. This duty has rested more or less upon my mind since I attended Conference last May at Bertie, Ont., as quite a number of young converts enlisted in the army of the Lord at that place and all seemed to be so happy. Oh, I thought, how glorious it would be if each one would be faithful to their calling, a living example known and read of all men! What an influence they would have over others in leading them to Christ! How many good advices they could give! In short, what useful lives they might live while here, and after death enjoy an endless rest with the saints in heaven! Or, on the other hand, how sad if even one of these precious lambs should be led away by the deceiver of souls who is ever on our track trying to lead us astray! Oh how sad! Your influence would then be helping sinners on in the way that leads to death. And after death a fearful doom. Doomed for ever to dwell with the damned throughout the countless ages of eternity. Oh dear young brothers and sisters, what would you not sacrifice? What would you not endure to escape such a dreadful doom, and gain eternal life?

You no doubt have had many happy seasons since you set your faces Zionward. You have tasted many a time that God is gracious and of tender mercy. You have also, no doubt, met with many trials and temptations; but, beloved, this is to try you, we must be tried before we know what we are. God wants a tried, tested, proved people. The way has been marked with trials. All those that have gone before have passed through tribulations, and if we do meet with trials, God's grace is sufficient for us. Paul says the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. Rom. 8: 18. Christ has also said He would be with us in every hour of temptation. What could we want more than Christ Himself in such an hour. Though He will allow the enemy to try us, yet He will not suffer us to be tempted above what He will give us strength to bear, but will, with the temptation make a way for us to escape. James tells us to count it all joy when we fall into divers temptations, knowing this, that the trying of our faith worketh patience. This would no doubt be very hard to the natural mind, but to the spiritual it is not so, seeing we suffer with Him who was in all points tempted like us are, yet without sin; therefore He can be touched with the feelings of our infirmities. How many more encouraging passages I might quote but instead of doing so I will just say to each one, make the Bible your special study and you will not go astray; study it carefully and prayerfully. Make it a point to study a portion each day and you will soon find out that you cannot live spiritually without it, and secret prayer, any more than you can live a natural life without natural food. Oh dear brothers and sisters, let us go on to perfection ever looking unto Jesus the author and finisher of our faith.

If you may at any time consider your way a hard one, do not make it harder by questioning God. I have been guilty of this myself in my time, and I have heard others wonder how it is that God requires so much more of them than of others. Oh! I say again, do not question God. If God bids you be so humble and you see another one you think is just as good and still does not appear so humble, do not question but for Christ's sake be humble, be just what he wants you to be. Or, if He bids you do a certain thing do not look at anyone else thinking they are the person. No; turn your eyes away from them and keep them on Christ. Do His bidding and you will receive the blessing. Remember, we cannot do too much for Him who gave His life for us. I am not afraid to say that not one of us will say when we come to die, "I have done too much," but having done all we will say, "we are unprofitable servants." Let us be faithful unto death that we may receive a crown of life.

Go on rejoicing night and day.
Your crown is yet before;
Defy the trials of the way.
The storms will soon be o'er.

Your sister in Christ,

Sarah M'Taggart.

Stayner, Ont.

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If you desire to know when your subscription expires, look at your name as printed on the wrapper or margin of the paper, and that will state the time to which payment is made. For instance, Apr92 means that the subscription has been paid up to that date. If you find any error in the date please notify us and we will make the correction.

To those who do not wish to take the Visitor any longer, we would say, when you write us to discontinue the Visitor, 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 David­son, Abilene, Kansas.

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

Abilene, Kansas, March 1, 1893.

BENEVOLENT FUND.

Jno. G. Engle, Navarre, Kans. $1.00

The Joint Council for Kansas will meet at the Bethel meeting-house, North Dickinson county, March 17 and 18, 1893, to commence at 10 a. m.

We had a pleasant call from Elder John Forney, of the German Baptist Church, who left here last Wednesday to conduct a series of meetings in the north east part of Kansas. The Elder looks hale and hearty for a man of seventy-eight years of age. He is one of the pio-

neers of that church in Dickinson county. And has been a resident of the county for about fifteen years, but indentified with the work in the county for about twenty-five years.

We would say to those from Kansas who purpose to attend the General Conference of the Brethren in Christ, if they will report to us how many expect to attend and the point at which they expect to start from, we will try and arrange to ob­tain reduced rates to and from Chad­wick, Illinois, or the nearest point to Conference. Remember that the larger the number who attend the better terms we can obtain with the railroad. Please give this your early attention.

We are glad to note that we are still receiving contributions towards the payment of the indebtedness of the Visitor, and that even those who do not stand connected with the church are handing in their contribu­tions for that purpose; and we do trust the contributions will continue until all is paid. It will only take a little effort, if all would unite, until the debt is wiped out, and we can stand on free footing. It will cer­tainly be a welcome day to us. Will all make another effort and do it now.

We had the pleasure recently of a visit from H. J. Becker, Bishop of the U. B. church. His field of labor is now on the Pacific coast, but his residence is in Akron, Ohio. On Friday evening, the 24th ult., he de­livered his lecture before the High School, entitled, "Five Hundred Miles on Horse-back Through the Holy Land." To those who had the pleasure of hearing him, it is said to have been very interesting and instructive. He remained here over Sunday to dedicate the U. B. church at this place.

For the information of those from east of Chicago who purpose to at­

tend the General Conference of the

Brethren in Christ, near Chadwick, Whiteside county, Illinois, May 16th to 20th inclusive, we want to state that if they will write to Brother H. L. Shirk, Chadwick, Illinois, before March 15th and state the number attending from each place he will arrange to obtain reduced rates to and from Conference to Chicago, and inform them what road to come on, and state what station to stop at. For those coming via Chicago, it is supposed that on account of the World's Fair the rates to and from that place east, north-east or south-east will be as low as it is possible to obtain.

DEATH OF A YOUNG CHRISTIAN.*

The following notice of the death of Willie Brubaker was sent us by a friend of his for publication, which we cheerfully do, hoping it may stimulate others to a more devoted service of the Master.—Ed.

"About one year ago I noticed at our preaching service a young lad about nine years old, Master Willie Brubaker. He continued to attend regularly, from that time, the church services and the Sunday-school also, and when our B. Y. P. U. A. was organized August 28, 1892, he be­came a member. More than once he expressed his sorrow that all the services could not be continued seven days in the week. I was surprised to discover in Willie a love for and knowledge of the word seldom re­vealed in older Christians. On questioning him, he told me that his sister that died two years before, had asked him to promise to read a chapter of the Bible each day. He said at first he had found it irksome, but conscientiously sought to fulfill his promise. Had grown to love the book and its author. Last June, during the period of special services conducted by Rev. S. K. Mitchell, Willie Brubaker died at Elk Point, South Dakota, January 14, 1893, aged nine years and five months.
of Boston, Willie at the close of the meeting expressed a wish to testify for his Master, the Lord Jesus. I lifted him on to the seat (the people being gathered about the door) and there he gave his first testimony. Soon after he requested baptism, one of the sisters asked him if it would not be better to wait one year as he was very young. His reply was, 'I may not be living one year from now. I want to be baptized.'

He was baptized with two others August 4, 1892, and not a few of the many gathered noticed the happy look of this young follower of the Master, as he came forth from the watery grave. He attended all the Friday meetings of the B. Y. P. U. A., revealing, at every meeting a close study of the lesson. He seemed to have a knowledge of the men of God whose lives he had lovingly studied. He often expressed a determination should he grow up, to become a gospel minister or missionary to the heathen. He attended all the services of January 7, 1893. On Monday at noon was helped home very ill by his brother and sister from the school. I was advised of his sickness, visited him. He spoke of a dangerous illness and of an operation performed upon him in Chicago; the bone being laid open from knee to ankle, scraped, and the wound sewed together and said he had thought his recovery then meant that God had some future work for him. When I called upon him on Friday, the disease, peritonitis, had made rapid progress, and he was sinking rapidly. He asked me to sit by him threw his arms around my neck, asked me if I loved him and if I would remain with him. After assuring him I did, I said, "Willie, do you love Jesus? Should this sickness end in death, do you fear to die?" He answered, "I love Jesus, and have no fear of death." He asked me to read, using his Bible. Some hours before he had asked his mother to pray, as he was too weak, using his accustomed prayer and to sing to him, "The Sweet By and By," "Precious Jewels." His last conscious words was a prayer that Jesus would take him home quickly. The doctor attending him marveled that so young a boy, not ten until August should have such an assured faith. Willie felt like a child nestling to the bosom of his mother, that he was safe in the arms of Jesus, safe on his gentle breast. There by his love overshadowed sweetly his soul should rest. And as I gazed upon him even in the throes of dissolution, I found myself exclaiming, "To die is gain." The funeral sermon and service were held at two p.m., Sunday, January 15, 1893, the church was crowded with young and old. The Spirit of God was manifestly present, and as we remember that one week ago he was amongst us in health, a worshipper, now worshiping in the upper sanctuary, the thought was uplifting and blessed.—Thomas Irvine, Pastor.

LOST LOVE.

Little children, be kind to the motherless. Those of us who were unfortunate enough to lose our mothers in infancy often find ourselves wondering what the beautiful feeling is between a child and its mother. They call it affection, but this hardly seems to describe this beautiful, holy feeling in little children's hearts. We read of it, we hear it discussed, we see it enacted before our eyes, but we have never felt it! We have often longed to taste that morsel of love, for it must be deeper, purer and more honeyed than what we render to a father. So powerful has the desire become at times that we have been tempted to envy (only tempted) those who are enjoying this precious boon. One may possess dear friends, a rich inheritance, and the adulations of society, but these cannot compensate for the loss of a fond mother to love.

More particularly is the bereavement felt in childhood. We can well remember, when a school girl, how astonished we were to view the little kindnesses and fond caresses that were bestowed on our little mates by their affectionate mammas. We felt that they were enjoying something that had never come into our life!

There seemed a beautiful fountain open for them at which we had never quaffed.

The word motherless has a far deeper meaning than any other word. It embraces not only the loss of a mother's love and care, but it means the total extinguishment of that filial feeling that is so natural between the child's love for a mother and the mother's love for the child. These can only die with her last breath. They are blessed factors for good in youth, but when this sweet, yet strong, barrier is removed. Oh! the breaches that invite the various tides of evil to enter.

The trust of a child to its mother should be as true as the sun-rise to the morning, or the star to beauty. Oh, life would be a desert but for mother-love! Cherish the love of a mother, ye who may call it yours. It is the fairest jewel earth can bestow. Other blessings may come, but guard this well. Well we know those of us that never utter the sweet, endearing word mamma, that never in the flesh can come to our robed hearts, though they search the universe for that breathing beauty, a child's love for mother.

Get rid of your desire to do great things; earnestly desire to do little things; you will be more able to do them and with the doing of these little things you gain strength to do the greater ones after a while. The Lord will give you great things to do when you have become ready to do them.
EVANGELICAL VISITOR. March 1, 1893.

CHURCH NEWS.

HAMLIN, KANSAS.

Since my last, dated January 31, the brethren continued their meetings until the evening of February 6. The meetings were reasonably well attended, with a few exceptions when the weather was inclement. The interest was very good throughout. We were sorry there were no more willing to come out and openly confess Christ. But we are glad to know that some serious impressions have been made, which has already manifested itself, and we trust the good work may go on.

On Monday, February 6, we held our yearly council. Everything passed off in love and unity, which caused us to feel with the Psalmist, “Behold how good and how pleasant it is for brethren to dwell together in unity.” May the Lord have all the praise. A. J. HEISE.

MEDWAY, OHIO.

On the fourteenth of January the brethren commenced a series of meetings in their church here. The membership is small, only about thirteen in the village, which contains several hundred inhabitants. There was considerable opposition manifested at first, but Elder B. F. Hoover, of Mansfield Ohio, and Bro. J. B. Wingert, Elder in charge of this district, labored faithfully. During the progress of the meetings several prayer-meetings were held in private houses, and the evidence was such that some sought the pardon of sins.

On the third Sunday it was intended to close the services. Some very warm testimonies were given and Bro. Hoover gave a very earnest and tearful farewell address. That hour will never be forgotten. Owing to the apparent evidences of the operations of the Spirit on the hearts of sinners it was thought not prudent to close the meeting. Sinners began to beg for the prayers of God’s people, the audience was again called to order and prayer was made. An announcement was also made for the continuance of the meetings. The result was twelve stepped in while the waters were troubled, most of whom we can already call brother and sister, others are counting the cost. The word of God is faithfully studied and they find that the things they heard were true. Among those we visited was our old brother Michael Boyer, who is eighty-one years old, and who, is most of the time quite helpless and has for three years been unable to walk, but is kindly cared for by his daughter. The meeting closed on January 31st with good interest to the close.

O. IDA SHAFFER.

Casstown, Ohio.

A WESTERN MISSION TOUR.

NUMBER SIX.

After leaving Colton, California, we soon left the fertile valleys of Southern California, and found ourselves in a very desolate and barren country. And while California has some of the most beautiful country, it has also the most sterile and barren country in the United States. The day was a beautiful one, clear and warm, and as the rays of the beautiful sunlight fell upon those barren wastes, it only seemed to add to its desolate appearance. Nearly all afternoon we passed through what would be a beautiful valley if it were not for the dryness of the atmosphere and the absence of water. I was told that travelers frequently perish going over this sandy country for the want of water. In the afternoon we passed over the bed of an ancient lake the shores of which are clearly defined, but has long since dried up leaving a bed of salt in the centre of the lake bed four feet thick. The lake had no outlet. The depression is considerable below the sea level. The waters of a lake, no matter how large, always remain fresh if it has an outflow as well as an inflow. But if there is no outflow the water becomes salty and no living creature can live in it. What a figure this is of a Christian that always receives and never gives. His spiritual life will die out and his influence becomes dead. He is dead to himself and to all that are around him. And like the waters of the lake he may dry up and all that is left is a bed of salt. “Remember Lot’s wife.”

After arriving at Phoenix, Arizona, we found our way to Brother B. A. Hadsell, formerly in the clothing business in Chicago, Ill., who with his family resides here, and also Brother Reuben Hershey and family, recently from California. They too are temporarily located in Phoenix. During the forenoon Bros. B. M. and J. H. Byer came in from Glendale to take us to their home about ten miles north-west of Phoenix. We started, in the afternoon, the day was very warm, about 85 degrees, and the roads were very dusty. We were heavily loaded and could not drive fast. Traveling through dust two to three inches deep, with the breeze in the same direction we were going, made it anything but a pleasant drive. We arrived at the home of Bro. B. M. Byer and enjoyed a good night’s rest, feeling much refreshed.

The morning being a beautiful Sabbath morn, we met for the first time with these brethren and sisters in their large and interesting Sunday School which is held in their school house, a good-sized house. After Sunday School there was preaching to a large and interesting congregation. At this place we met Elder Peter Forney, of Iowa, who had been holding meetings the week previous and had organized a church of Dunkard Brethren, consisting of...
seventeen members. They had their love-feast the Sunday previous. After preaching it was decided that we would have meeting every evening the following week until Saturday evening and Sunday morning when Elder Forney would occupy the house to finish some doctrinal sermons which he desired to preach. At Phoenix I met with an old acquaintance in the person of John B. Hoover, formerly of Newberry, Pennsylvania, and son of Bro. Christian and Sister Anna Hoover. I knew nothing of his being an old acquaintance in the person of John B. Hoover, formerly of Newberry, Pennsylvania, and son of Bro. Christian and Sister Anna Hoover. I knew nothing of his being.

Friend Hoover exerted himself to occupy the house to finish some doctrinal sermons which he desired to preach. At Phoenix I met with an old acquaintance in the person of John B. Hoover, formerly of Newberry, Pennsylvania, and son of Bro. Christian and Sister Anna Hoover. I knew nothing of his being.

Glendale, and upon invitation it was decided to have preaching in his school-house on the 15th at 2 p.m. Friend Hoover exerted himself to make the appointment known, and the house was well filled and the Gospel appreciated. Quite a number of the Glendale folks were down to friend Hoover's for dinner and the occasion reminded us of old Pennsylvania times. Friend Hoover and his estimable wife did all they could to make everybody feel at home, and their kindness was appreciated by all. Both Mr. and Mrs. Hoover are educated and were professional teachers before they moved to Arizona. They are however not yet in the Master's service.

I hope and pray that the time may soon come when they will be numbered among the followers of Christ. Friend Hoover was moved to show his good-will by making us a present, as a token of respect. He gave us a case of comb honey, of which he had four thousand pounds the past season. We appreciated his kindness very much, not so much the twenty-four pounds of nice Arizona honey, which is of very superior quality, as the heart-felt gratitude of a kind friend and the hearty response from our own feelings were that God may abundantly bless them, and may this token of their love be the harbinger of a sacred Christian tie that will bind our hearts together in the bonds of Christian fellowship.

On Sunday we returned to Glendale and had preaching in the school-house. On Monday Bro. Samuel Stoner and Bro. J. H. Byer accompanied us for a visit about twenty-five miles south of Tempe, where Bros. Aaron and Reuben Rosenberger live. On our way we stopped at the Government Indian School, east of Phoenix. There are 110 Indian children at school. Those Indian boys and girls are not only taught to read and the different branches of the English language, but are taught all the branches of industry that belong to a civilized life, as well as the religion of the Bible, for which the Government has put up a large and commodious building, and set apart a tract of land to be used for the accommodation of the school. Everything seemed to be in perfect order, well regulated, under the supervision of managers who showed us great kindness and respect and especially called the school together to have them sing for us. After singing I was invited to speak to the Indian children, which I tried to do in an affectionate feeling. My heart was moved with sympathy toward them and with gratefulness to God for the principles of a Christian Government to reach out after those heathen children. I saw quite a number of the wild Indians which are quite numerous in the valley, and generally appear bare-headed and bare-footed, showing their uncivilized condition although they are peaceable and harmless. But I thought what a blessing those poor ignorant people have by having their children educated, and then the thought comes will not God bless our Government for doing such a noble work. I believe He will.

On Thursday we returned to Glendale and had meeting in the evening. On Friday we met at Bro. B. M. Byer's home in a council meeting for the purpose of organizing. We found the members all in good feeling towards each other and unanimous in their desire to become an organized body. There were twenty-two members received by letter and otherwise, and the church was put into working order. They have two ministers, Bro. Stephen Richardson and Bro. J. H. Byer. Having no deacon, it was decided to elect one, and the choice fell upon Bro. Isaac Eyer, who was, after examination, legally ordained. They are without an elder consequently are under the care of Kansas Joint Council.

On Saturday morning we met for love-feast, and we had a precious season, the first of the kind ever held in the far west. All seemed to enjoy the occasion. The ordinances were celebrated in the evening. On Sunday morning there was a large congregation of people for a thinly settled country, and it seemed as though the Lord was with us in power. Praise his holy name. On Sunday evening we met for the last time, expecting to take our leave of the brethren the next morning. With this our labors ended in Arizona. We believe good seed has been sown, and God will take care of the harvest.

On Monday evening we took the train at Phoenix for Kansas and arrived at Abilene on Thursday morning at 6 a.m., finding all well at home and glad to meet our loved ones after an absence of nearly nine weeks. We felt especially thankful to a kind Providence for His kind protection in keeping us safe over so many miles of travel.

We will say yet that our brethren and sisters in Arizona, generally, are well satisfied with their home. I was somewhat prejudiced against this country by accepting ideas that
I gathered from others, but I found, after seeing the country for myself, that I did not know anything before I saw it myself. And I would say to others, don’t speak against a country until you see it and know it for yourself. There is no perfect country in this world, while there are advantages there are always some disadvantages. There is no doubt but what the great Salt River Valley has many advantages, and not among the least is its healthful climate. For consumptives I doubt whether it has its equal, and for rheumatism its even and dry climate is certainly beneficial. The rainfall of the valley—only about eight inches in a year—is not sufficient to raise crops; but its irrigating system is the best I have ever seen. The country being new they need more water development, which if realized as expected, will be ample to water the entire valley. The influx of emigration is very strong. As a great many invalids are there for their health, and a great many never get away alive. It is the worst thing a consumptive can do to go to another climate when in the last stages of consumption. I would say to all that have any idea of moving to Arizona, if you can possibly afford it, go and see the country before moving into it.

With regard to our duty as a church I have only one conviction, and that stronger than ever, that we are not doing our duty in making efforts to spread the Gospel. Oh! let us awake to our duty and responsibility, is my earnest prayer. Amen. 

SAMUEL ZOOK.

EXPERIENCE.

Feeling impressed for some time to write for the Visitor, I will try and do so by the help of God. I trust the Lord may direct my thoughts, that what I do may be done to His glory. I think if I know myself aright my desire is for nothing else.

It is now quite a while since I started in the service of God. I was but eleven years old when the Lord found way to my heart. I was for some time under conviction, but thought I was too young to serve Him, until I took sick and thought I would not get well any more, then is when I found my Jesus. And after I accepted Him, Oh, the peace and joy I realized within! I must often say with the poet,

“How precious did that grace appear, The hour I first believed.”

But, brethren and sisters, not only then was it precious to me, but I hold it precious to-day. I must sometimes wonder how the Lord ever found way to my heart. But ’twas love, ’twas wondrous love toward me.

Now as I look back to that period, when I first accepted Christ, the question arises: What service have I rendered to Him during this time? I must feel that it has been so little. And as I look over the past, I see so many places where I could have done better; so many places where I stepped aside from the narrow way which was shown me when I first beheld Christ, and pride became so sinful to me. Although I was young and not in with the fashions of the world, yet I was proud, and knew I could not be a true child of God the way I was. But the Lord led me from one thing to another, and especially to the covering. I do not know that I felt I should wear it at first, but a while afterward whenever I would come before the Lord in prayer, the covering was brought before me, and I had no rest until I put it on. My dress had to be different too. Oh, may we ever try and keep that modest apparel!

As for me, I know and feel that the way is just as narrow to-day as when I started. But since I set out in the service, there was a time that I did not have enjoyment. I knew that I oft grew too cold and careless. I felt as though I had lost my soul’s first love. The cross seemed so heavy, and even when I would go to read my Bible, I felt as though it was no use for me to read it. I had to force myself to read it. I would with tears pick up my Bible and try it, but laid it down and went away weeping. I longed and prayed earnestly for a desire to read God’s Word, for we read we should “search the Scriptures,” for in them are words of eternal life. I wanted to inherit eternal life, and yet I felt as though I could not the way I was. Oh, how I sought after that first love! But now I feel so glad to say that the Lord heard my voice, and once more permitted me to have sweet fellowship with Him. My desire was then to live a more devoted life to Christ. I can say that I now enjoy His service. And more especially the last three years His service seems dearer to me every day.

I know the Lord has led me in such a way, the few last years, that I never was before. It seemed to me sometimes as though it were “o’er waters still, or troubled sea.” But still I felt the blessedness that Jesus was leading me. It is my earnest desire to follow where ever He leads me. Sometimes it goes so hard for us to do what the Lord wants us to do. But yet I believe He will not ask anything of us that we cannot do. And moreover that small voice comes and says, “My grace is sufficient for thee.” My desire is to trust more in the Lord. O, brethren and sisters, let us put on the armor of God and be more earnest in the work. Are we doing what we can? I fear I am not. And “how shall we escape if we neglect so great salvation?” My desire is to render such service as is acceptable unto God.

SUSAN HOFFMAN.
RESISTING THE EVIL ONE.

"Whom resist stedfast in the faith, knowing that the same afflictions (R. V. sufferings) are accomplished in your brethren that are in the world." 1 Peter 5: 9.

The relative pronoun "whom" which the above verse commences with, refers to that evil one who walketh about about as a roaring lion, "seeking whom he may devour."

Humanity is elevated and cheered by sympathy, no matter what the position is, whether saint or sinner. The apostle Peter knew what man needs, even those who are "begotten again unto a lively hope," to have them in sympathy toward each other in all their afflictions or sufferings while going through this world of trials and temptations; trials, perhaps, little known to anyone in their surroundings; their wrestling is not known to the unregenerated person; known only to those who are crucifying the flesh and denying self. This holy warfare is going on in all the true Christians "that are in the world." Yes, in their fighting the good fight of faith, they have a sympathetic feeling toward each other.

The apostle reminds those holy brethren for their consolation and comfort, on account of their being sensitive of their own weaknesses; yes, reminds them of the care of God over them, in saying, "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while (if need be) make you perfect, stablish, strengthen, settle you." Evidently for the perfecting of the saints, God in His own wise counsel purposed and provided the means to purify us wholly, to make us meet to be partakers of His holiness, and that, as the same apostle said previously, "though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Pet. 1: 6, 7.

Dear fellow Christian, God is all-wise and for our good He suffers us to be tried and tested by those fiery darts of the wicked, so that we would confide more firmly in Himself. The most agonizing state that we can be in, and the heaviest depression which tries us, are working for our good, in that it drives us to cast ourselves wholly and without reserve upon Him who hath all power and wisdom, and when we thus cast ourselves upon Him, we are cheered and consoled immediately, and that from our severest depressions; and the more we trust and confide in God the happier we are. Thus confiding in God is what is meant by the apostle when urging those to whom he had written his epistle, to resist the evil one "steadfast in the faith," likewise what the apostle Paul meant when he said, "above all taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked."

Beloved brother and sister in the Lord, "cast all your care upon Him for He careth for you," resist all the insinuations of the wicked one, "fight the good fight of faith," "be strong in the Lord and in the power of His might." Whatever your trials temptations and sufferings may be, spiritually, the same are accomplished in your brethren that are in the world, who are "heirs together of the grace of life." And all such have a loving sympathy toward each other, though perhaps complete strangers in the flesh. May the God of peace and love be with you, and keep your heart and mind through Christ Jesus our Lord. Amen.

A. B.

There can be no high civility without a deep morality.—Emerson.

March 1, 1893.

EVANGELICAL VISITOR.

RESISTING THE EVIL ONE.

For the Evangelical Visitor.


Article 2. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," Matt. 22: 37.

Article 3. "Thou shalt love thy neighbor as thyself." "As ye would that men should do to you, so ye also to them likewise," Luke 6: 31.

Here is the creed of the Bible, and if adopted by all it would bring in the millennium.

The loving of God with all the heart, soul and mind, loving our neighbor as ourselves, and doing unto others as we would have them do to us, leaves no room for strife, quarrels, backbiting, and envyings, nor divisions in the church.

The person who loves God with all his heart, soul and mind, has no desire for the pleasures of the world, and keeps himself unspotted from it.

How foolish for men to waste their time in trying to doctor the creeds and theories of men, when God has given us the best creed ever made, contained in the two great commandments on which hang all the law and the prophets. What we need is not better creeds, but a zealous keeping of the commandments and teaching the great truths contained in them. The commandments of God are designed to produce harmony and peace, and are antagonistic to all wars. If every nation would practice the second commandment war would be impossible, and much less, if all professed Christians would live up to the commandments, would there be any longer strife and divisions between one another. "If thou wilt enter into life, keep the commandments." Matt. 19: 17.

The end of the commandments is love out of a pure heart. Happy the man who keeps them.

D. E. ZEARFOSS.
The discourse of our Savior, when He was about to be taken away, was one of comfort to His disciples. Jerusalem was the brightest and happiest of cities on this Passover night; universal rejoicing arose on every side; there was sadness only in the little band around Jesus. They still cherished their fond hopes of the Messiah's kingdom, and, though realizing the near departure of their Master, they had, perhaps, not comprehended that it meant His death.

"I am the way, because no one can reach my Father's presence but through faith in me as the Savior; because I am the self-revelation of God, the Light that cometh into the world without following which no one can gain salvation; the life, because I am the source and spring of eternal life. Philip said, "Show us the Father and our wishes will be satisfied." No one thought over the words, "If ye would have known me, ye would have known the Father also." He answered, "Have I been so long with you and you know so little about me?" How many of us would have to acknowledge how little we know of Jesus; of His life, of His words, of His resurrection, though His loving kindness has followed us all the days of our life.

"Though you have many clouded hours of trial, of conflict and toil, you will receive power from above to overcome the world by your labors to spread the Gospel among all nations. I will do not only what you ask for the spread of the Gospel, but will do it whenever, and as often as you ask.

"Above all things, keep my commandments. By doing so you show your best love for me, for only he who has my commandments in his heart and practices them in his life, truly loves me and will be loved of my Father and by me."

So by obedience to the divine will of our Heavenly Father, we may claim these promises. He speaks of the peace of reconciliation to God, of eternal salvation, not mere earthly joy and prosperity which leaves the soul unblessed. "My peace I give unto you, not as the world give. My peace carries with it true and lasting happiness, for it is that of the soul. I often think this was His last legacy He left His disciples. All that He had of this world's goods were His garments which were divided among the Roman soldiers.

"In the world ye shall have tribulation, but be of good cheer, I have overcome the world." John 16: 33. Then would I say to the thoughtful reader, perhaps away from the fold of Christ, by way of encouragement, could we ask any more of our dear Savior? to suffer any more than He did, or our Heavenly Father to make a better atonement for sin? to offer a better gift than His own Son? Can we ask Him to suffer any more than He did, or our Heavenly Father to make a better atonement for sin? to offer a better gift than His own Son? We see Him at John's baptism. "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." Matt. 3: 15. How important that we should follow Him in His footsteps! However chaste we may be in our walk and conversation, however temperate and moral we may be in our life, while these belong to Christian graces, yet our own righteousness would not stand a moment in God's sight. No; it cost the treasure of heaven, the atoning blood of God's dear Son, which was shed on Calvary.

When we see the way of sin it does not promise any hope and no home when done with life on earth. Will we not turn to Him who is worthy of our soul's deepest adoration? Shall not every one who recalls His life and death, make eager haste to lay His own heart as an offering unto Him who so freely gave himself for us. C. E. KRUGER.

Dayton, Ohio.

The Visitor is indeed a welcome visitor to me as I live in a neighborhood where there are no brethren or sisters, and it is seldom that I can meet with them to worship the Lord. I find encouragement in reading its pages. It is a good many years since I started to serve the Lord, and when I look back I think I have done so little for Him; but I would not give up for all the pleasures of this world. I feel that Jesus is my friend and my helper in time of need. Oh, the glorious thought that we can come to Him with all our troubles and He will help us out. I feel like pressing onward in the good old way. I have some happy seasons, but not always, for I am so apt to let my thoughts wander away, but will try by the help of God to keep closer to Him. My prayer is that I may be more of a light in my family and neighborhood. I ask the prayers of all God's people for me an unworthy one.

MARY M. CLAY.

Newport, Pa.

THE BURDEN OF THE LORD.

This is what the unregenerated mind and the worldling are often compelled to think of our testimonies for Christ as given when we have so much to complain about our trials and temptations and our many short comings; and have no praise for the wondrous blessings we enjoy, and greatest of all, God's power so freely given, if we will only accept it, to lift us up from the very things we are fond of complaining about, and placing our feet upon the higher plains of His constant keeping and influence where we cannot sin, John 3: 9. If we will only allow Him to do so. The way is easy. The results are wonderful; and when we live the life God has so designed that we shall live it is glorious. "Praise the Lord," "Rejoice evermore." 1 Thes. 5: 16. "Rejoice in the Lord alway, and again I say, Rejoice." Phil. 3: 4.
March 1, 1893.

EVANGELICAL VISITOR.

CAN A MAN SIN EVERY DAY OF HIS LIFE AND BE A CHRISTIAN? 
ROMANS 7.

J. H. Hershey.

Beloved Fellow Pilgrim:—Yours of the 24th ult., is here. I thank God that he has given me something to say through the Messenger that illuminated and strengthened your heart. I write for hungry souls who can be satisfied with nothing less than Christ. Those who are contented to feed on tradition and the letter of scripture find the meat of my table to strong. The very name of Jesus is a strong pledge of deliverance from sin. Matt. 1: 21. It is an old, old prophecy. My people shall know my name. Isa. 52: 6. The name which is about every name is emblazoned on every believer's forehead. Rev. 22: 4. This is not reserved for up-perworld experience; but is a patent fact in this life; and it is the questionable fact either: but so manifest that the dullest mind can perceive it. 2 Cor. 3: 2, 3. In 1 Pet. 1: 9, we have the end in the beginning, living in the perfect justification of the accomplished work of redemption by faith in the Redeemer. If we know not God and his Son through the spirit in this life we never will. Jno. 17: 3. Eph. 2: 18. The noble Godhead is deposited in the name Christ Jesus, and by faith we get a whole Jesus or nothing. He does not give himself away piecemeal. Col. 2: 9, 10. Jesus dwells in our hearts by faith and it is that fills it with all the fullness of God. Eph. 3: 17, 19. It is no more necessary for the Christian to sin daily than for Christ. Get this mind in you which was also in Christ Jesus. Phil. 2: 5. The 7th chapter of Rom. is the penitent's chapter in his transition from the bondage of the law to the liberty of the Gospel. The first four verses plainly declare this. The first, second and third chapters deal with human nature on its lowest plane. The close of the third, fourth, fifth and sixth treat of the divine expedient of justification by a kind of rehearse. The eighth is the Christian's chapter in all the glorious liberty of imputed and inwrought righteousness. If Rom. 5: 1, and 6: 1, 7 and 8: 1, 4, has been realized, there will be no man daily sinning. To appeal to 1 John 1: 8, 10, to justify the daily outcropping of sin is a daring discount of the work of the Holy Spirit, and putting Christ to an open shame. Our high calling of God in Christ Jesus. Philps. 3: 14. We are to walk even as Jesus walked. 1 John 1: 6. We are to walk in the light as He is in the light. 1 John 1: 5, 7. Is there daily sin in such a life? The doctrine of being absorbed from Rom. 7, 15, 17, 19, 23, 24, at the dissolution of the body and soul is a papal heresy. He that committeth sin is of the devil. Whosoever is born of God does not commit sin. 1 John 3: 8, 9. A Christian's life is Christ's life. John 14: 19, and 6: 53; Gal. 2: 20. Sin is possible but not habitual; must be hated, not apologized for. A chained slave, not a dictator. This letter you may publish in any paper you wish. It may open eyes cemented by selfishness. Keep your ears close to the telephone of Philps. 4: 6, 7; 1 Pet. 1: 15, 16; 2 Thes 1: 11, 12, and John 14: 7, and you will hear the blessed mysteries of 1 Cor. 2: 9, 10.—C. H. Balsbaugh, in Herald of Truth.

HOW TO LOVE GOD.

In a beautiful village, a boy, about ten years old, lay very sick, drawing near to death, and very sad. He was joint-heir with an only brother to a great estate, and the inheritance was just about coming in to his possession; but it was not the loss of this that made him sad. He was a dying boy, and his heart longed for a treasure which he knew had never been his, and that was worth more to him than all the gold of the mines.

One day I came into his room. I sat down by him, took his hand, and looking into his troubled face, asked him what made him so sad. "Uncle," said he, "I want to love God. Won't you tell me how to love God?"

I cannot describe the piteous tones in which he said these words, and the look of trouble he gave me. I said to him, "My boy, you must trust God first and then you will love him without trying to do so at all."

With a surprised look he exclaimed—

"What did you say?"
I repeated the same words again; and I shall never forget how his large hazel eyes opened upon me, and his cheek flashed as he slowly said—

"Well, I never knew that before. I always thought that I must love God first before I had any right to trust him."

"No, my dear boy," I answered, "God wants us to trust him; that is what Jesus always asks us to do first of all; and he knows that as soon as we trust him we shall begin to love him. That is the way to love God—to put your trust in him first of all."

Then I spoke to him of the Lord Jesus, and how God sent Jesus that we might believe in Him, and how, all through his life, he tried to win the trust of men; how grieved he was when men would not believe in him, and how every one who believed came and loved the Lord without trying to love at all.

He drank in all the truth, and simply saying, "I will trust Jesus now," without an effort, put his young soul in Christ's hands that very hour; and so he came into the peace of God which passeth under-
standing, and lived in it calmly and sweetly to the end. None of all the loving friends who watched over him the remaining weeks of his life doubted that the dear boy had learned to love God without trying to, and that dying he went to him whom, not having seen, he loved.

Keep a bright future. Do not allow the windows of the soul looking into the beyond to be soiled or otherwise rendered less transparent than they were designed to be. Keep a hopeful spirit. You may often have been disappointed. There may have been many delusions in your brightest standing, and lived in it calmly and sweetly to the end. None of all the loving friends who watched over him the remaining weeks of his life doubted that the dear boy had learned to love God without trying to, and that dying he went to him whom, not having seen, he loved.

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