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Henry Davidson

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EVANGELICAL VISITOR.

DEVOTED TO THE SPREAD OF EVANGELICAL TRUTHS AND THE UNITY OF THE CHURCH.

IF YE KEEP MY COMMANDMENTS, YE SHALL ABIDE IN MY LOVE.—*Jesus.*

VOLUME VII.

ABILENE, KANSAS, MAY 1, 1894.

NUMBER 9.

JUDGE NOT.

"Who art thou that judgest another man's servant? To his own master he standeth or falleth."

How do we know what hearts have vilest sin?

How do we know?

Many, like sepulchres, are foul within,
Whose outward garb is spotless as the snow,
And many may be pure we think not so,
How near to God the souls of such have been;
What mercies secret penitence may win—

How do we know?

How can we tell who sinneth more than we?

How can we tell?

We think our brother walketh guilty,
Judging him in self-righteousness. Ah, well!
Perhaps if we had been driven through the hell
Of his untold temptations, we might be
Less upright in our daily walk than he—

How can we tell?

Dare we condemn the ills that others do?

Dare we condemn?

Their strength is small, their trials not a few,
The tide of wrong is difficult to stem,
And if to us more clearly than to them
Is given knowledge of the good and true,
More do they need our help, and pity, too—

Dare we condemn?

God help us all, and lead us day by day,

God help us all!

We cannot walk alone the perfect way,
Evil allures us, tempts us, and we fall—

We are but human, and our power is small;
Not one of us may boast, and not a day
Rolls o'er our heads but each hath need to say,

God help us all!

—Selected by A. K. Gish.

"ONE THING."

My Dear Brother:—

The "one thing" that Paul proposed to do is just as large as the "one thing" that Christ commended in the case of Mary. "One thing is needful," says Christ. "This one thing I do," echoes Paul. "The Lord our God is one Lord," and yet how manifold. The one thing that comprehends all, is the Eternal Purpose that finds perfect expression in Christ Jesus our Lord. Eph. 3: 11. How

many modes of expression this purpose admits of is known only to God. While all holy beings have one general type, no two are alike. Each soul moulded in the Image of Christ, has "a white stone given it, and in the stone a new name written, which no man knoweth saving he that receiveth it." Rev. 2: 17. The features of Emmanuel appear in every one born of the Spirit, and the same life has as many different expressions as there are individuals. Your one thing and my one thing are identical; but I cannot be you, and you cannot be me. In 1 Cor. 12: 7, we have both the fact and principle of this mystery. In Eph. 4: 16, we have it further elucidated. To "present every man perfect in Christ Jesus," is the great object of all the Divine Dispensations. Col. 1: 28. "For the perfecting of the saints" are all the varied manifestations of the Spirit. Eph. 4: 12. One talent consecrated to the Holy Spirit, will accomplish more for the glory of God, than ten talents employed by human reason and learning without the Holy Ghost. It is our duty to cultivate our minds to the utmost of our ability and circumstances; but God alone can turn the letter into a spiritual weapon that will kill self, repulse and defeat the devil, and enthroned Christ in the heart. A God-taught fisherman is mightier in demolishing the strongholds of Hell, than a Gamaliel-taught Saul in overturning the Kingdom of Christ. Have you forgotten the lesson of 1 Cor. 1: 27, 28, 29? The method of the Holy Spirit has not deviated from this fundamental law. The

illiterate soul that is fully open to the impress of the Holy Spirit, is mightier to the pulling down of strongholds, than the self dependent college-bred pulpit orator.

You ask how to overcome your timidity and fear of man? You are proclaiming God's message, with God's authority, and in God's power. Why be timid? Whom need you fear? The gates of hell cannot prevail against you. Keep Acts 2: 25 constantly before your eyes and in your heart. Let Eph. 6: 10, be the flaming motto stamped by the blood of Jesus into the very essence of your soul. Humbly-bold with God, is to be fearlessly-bold with men. Heb. 4: 16, and 13: 6. Faith takes hold of Col. 2: 9, 10, and then defies the world, the flesh, and the devil. *Faith* is the shield by which we will be able to quench all the fiery darts of the wicked. Eph. 6: 16. "Only believe." This is the Gospel in a nutshell. The Object of faith is God Incarnate. The issue must correspond. When CHRIST dwells in the heart BY FAITH, He will surely reveal Himself in all our words and works. Eph. 3: 17. 1 Cor. 15: 10. Surely, my dear brother, 2 Tim. 3: 17, must open to you with new meaning.

C. H. BALSBAUGH.

Union Deposit, Pa.

"Hard, raw Calvinism produces the impression that God is more anxious to punish than to save men, and consequently has selected only a few (the elect) whom he arbitrarily will save, *merely for his own glory*, but the great mass of humanity he will punish in hell forever, no matter what they do."

For the EVANGELICAL VISITOR.
GOD'S WITNESSES.

In this age of Freethought and Reason it need scarcely be a surprise to know that the very elect are confronted with the question, "Does God really exist"?

When sin in all its grosser aspects as it is perpetuated to-day, is displayed before us, our more refined propensities shrink and are repelled in awe. The faculties of judgment and reason are brought into active engagement with the power enthroned, and severe indeed is the conflict when the question is presented, "Is there unrighteousness with God?" To the child of hope who has been translated into the atmosphere of faith and love, continually abiding under the shade of Almighty wings, there remaineth the "blessed assurance"—"Behold, he doeth all things well."

But what of the vast multitudes of souls, who, as ships in the midst of the sea, by tempest tossed and driven, are far from the port of peace, and whose anchor line will reach no hold? The Apostle Paul would appeal to the understanding of such (Acts. 14-17.), declaring that, although God in time past left all nations to walk in their own ways, yet left He Himself not without witnesses.

Paul mentions some of these witnesses as being God's arrangements in nature; 1. Doing good; 2. Sending rain from Heaven; 3. Fruitful seasons. These things which had filled their hearts with food and gladness should have been convincing to the thoughtful in heathendom that a Supreme Power—a living God had made Heaven, earth, sea and all that in them is.

The thoughtful student of nature who is honest in his search after a first cause, cannot be carried into Pantheism. The laws which exist, the powers which are displayed, the

beauty shining forth, and the harmony everywhere visible, as proven by a scientific study of God's works in nature, all combine to confirm the wisdom of a Supreme Intelligence far above the mythical rulings of chance.

What man, having carefully studied the anatomy and physiology of the human system, has not stood in awe over the manifest complications of his own mechanism and said with the psalmist—"I am fearfully and wonderfully made."

Who, having had but a glimpse into the science of geology, has not been forced to exclaim—"But who knoweth the mind of the Lord. . . . His ways are past finding out." Whose soul can restrain the emotional outburst of David when gazing upon the starry firmament, and not say—"The heavens declare the glory of God and the earth sheweth forth His handiwork!"

A glimpse into the astronomical realm is incontrovertible proof of the peerless wisdom, the unbounded magnitude, and the absolute perfection in God's laws and works. This same wisdom, magnitude and perfection may be seen in the humbler realms of nature.

Who, having become interested in the laws of growth and development as related to vegetation or plant life in general, has not found marked testimony to God's attributes?

To the above might be added laws pertaining to light, sound, climatic changes, etc., all uniting to witness the truth of Him who said: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts. Isa. 59: 9, 10.

If God's laws and works meet the standard of perfection as related to

"other worlds," the elements which surround our own, or even the "grass of the field, which to-day is, and to-morrow is cut down and cast into the oven," who may cavil the course of national events?

If sparrows are considered objects of care in the mind of God, how much more the individual created in his own image and likeness? May our reconciliation to God be complete, not only at the cross, but also in His minute and elaborate dealings with us, may God's providence shine forth as an electric ray, lighting our pathway to a perfect day. Christian faith and hope need to be strengthened in these closing scenes of the Gospel Dispensation.

The conflict may be short but it must be severe. The apostle gives us this word: "Put on the whole armor of God." God's witnesses in nature stand fast; they are immovable.

Moreover, in the present dispensation, and in the final consummation, may the word of Christ be applicable to us—"Ye are my witnesses."

The principles of obedience, subjection, self-abasement, and God-exaltation, are they which will worthy us, through Him who redeemed us, to join in the hallelujah strain, witnessing, "great and marvelous are thy works Lord God Almighty; just and true are thy ways Thou King of Saints!"

H. N. ENGLE.

Navarre, Kans.

For the EVANGELICAL VISITOR.

"HAVING FOOD AND RAIMENT LET US
BE THEREWITH CONTENT."

1 TIM. 6: 8.

Dear readers, we are living in a time that we hear so frequently called hard times, and true, to many people, it is even so. It is a lamentable fact that thousands are suffering for want of bread, clothing,

etc. But how many of us, who are blessed with the comforts of life, yea and some blessed abundantly, can say that we are content? Now the apostle did not mean that as long as we have anything to eat, we should sit down and fold our hands in idleness. No, far from it. But he did mean that we should be thankful even for this, though we have nothing more, and not grumble because we are not rich, or grasp after too much of this world's goods.

Oh how much I have thought of this during the winter that is nearly past, as we feel the winters very cold and long in Ontario. And although this has been an exceptionally mild winter, yet there has been more want and more poverty-stricken families than ever before. Oh how thankful we should be when we are blessed with homes and surrounded with comforts on every hand. Let us each examine ourselves and see if it could be said of us as it was said of Mary of old, "She hath done what she could." Have we done all that we had the privilege of doing in this direction in the past, or have we been enjoying our comforts selfishly? Or have we been guilty of indulging in luxuries that probably were only for the gratification of our fleshly desires, and an injury to our bodies? If so, let us consider what a great mistake we have made, and endeavor to make amends in the future.

The question may arise with some people, What can I do to help the poor? It takes all I can do to maintain my own family. Others may say, "Well, if people are poor, it is their own fault; the Lord has provided sufficient, that all may be fed and clothed." This no doubt is true. But, remember, He said, "The poor ye have with you always, and whenever ye will ye can do them good." Here we have something to do. If we see men who have it only in name and not in principle, neglect-

ing to provide for their families, are we to pass them by without sympathy? But I would say here, men are not always to blame. Sometimes women are very foolish and extravagant, and for pride and fashion's sake, deprive their children and their own bodies of necessary food and clothing.

Again there are instances of real poverty coming through misfortunes, and all need our sympathy. Now I do not speak in this way as if there was nothing or little done for the poor, but that each one may consider, Have I done enough? Am I doing all I can do? Could we not deny ourselves of some luxury, that we no doubt would be as well or better off without, and spare a little more for some poor one who is really in want? Let us try, and I believe we will be blessed in doing so.

Again I would say, let us be ever thankful to God for all our comforts. Let us not dare to sit down to a table to partake of the necessities of life without first thanking Him for His mercies. Let it not be in word alone, but let it proceed from the depth of the heart, remembering Bunyan's words, "In prayer it is better to have a heart without words, than words without a heart." Let it be the same in our family devotion. As C. H. Spurgeon says, "We should begin to pray before we kneel down, and we should not cease when we rise up."

I well remember, although quite a number of years ago, before my companion was converted I felt it my duty to have a family altar. My husband sanctioned it and he would read a portion of scripture, and I would pray. Sometimes when we had hired men I would feel it quite a task, but I could not lay the work down that I had taken up. I was often obliged to go first and pray in secret for strength to pray openly. And, praise God, He always helped

me, and I believe the trial of those years has been a great help to me since. Even when my companion was converted and led in prayer, I deemed it my duty to join with him in the presence of my family, and feel blessed in doing so. May God bless us all and help us do our duty is my prayer for Christ's sake.

SARAH M'TAGGART.

Stayner, Ont.

"PERFECTLY WHOLE." MATT. 14: 36.

Yes, perfectly whole—that is the kind of cleansing, or wholemaking, Jesus did while here on earth. No partial recoveries, not a little better, not a little or even much relief, but a perfect cure. The divinely inspired writer meant to emphasize the completeness of Christ's wholemaking when he was trudging afoot over the rugged hills of Palestine, or at the mercy of small boats on lake Genessaret, and in the country round about. They were made whole, or cured, but knowing how imperfect all human wholemakings are, he says, by contrast, "perfectly whole," and that when we need a physician for a sin-sick, trouble-worn or grief-overcast soul, we should remember that it is Jesus who makes "perfectly whole." Praise the Lord for the knowledge that He can and does make "perfectly whole"; knowledge received from our text, and knowledge received from our own personal blessed experience in free and complete salvation from the thralldom of sin. And yet do we carry the idea of "perfectly whole" as far as it is our duty and privilege to carry it? Do we put ourselves into a position that wholly cleanse us from the pollution of sin according to the Scriptures?

Let us seek after this complete cleansing, for it is obtainable. At least so the Book informs me. *

"The actions of this life shall be the fate of the next."

FOR THE EVANGELICAL VISITOR.

WHAT SHALL IT BE—FERMENTED OR UNFERMENTED WINE?

It is not very commendable to the Brethren, or the church, when there is such a wide difference of opinion on the above subject, since the apostle urges so earnestly to be of the same mind one toward another. Rom. 15: 5. "Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." It is not denied that intoxicating wine was known and used even from very early times. But we will not enter upon this field of argument at this time.

In explaining the true meaning and intention of the Lord's supper Paul simply said that the Lord Jesus "took the cup," saying, "This cup is the new testament in my blood." 1 Cor. 11: 25. We are left to infer what the cup contained. But the situation and circumstances of that night should teach us that there was no such a thing as intoxicating wine used.

We affirm that it is no more just to call alcoholic wine "the fruit of the vine" than it is to call whiskey the fruit of the corn field. Brandy, as well as wine, is made from grapes. Is it therefore to be called the fruit of the vine? It is fair to presume that brandy has several times as much alcohol in it as wine has; but if one brother has the privilege to use the fruit of the vine with a less percentage of alcohol, it would give another brother the privilege to say, Let us have that fruit of the vine with a larger percentage of alcohol.

Brethren, and I will add sisters, don't it seem to be a horrible thought to use anything of an alcoholic nature at the "Lord's supper," which is so sacred an institution? And furthermore, to use unfermented

wine would be so much more in harmony with the bread we use, which is strictly unleavened.

The writer well remembers the first time, after becoming a member of the church, he attended the communion services of the R. M. church at Lancaster, where leavened bread was used, and it seemed to me to be inconsistent and not a fair representation of what the Master instituted in that "night in which He was betrayed," as it was at the passover supper where there was no leaven to be used. The Bible student well knows that all those feasts that were typical to Christ were kept with unleavened bread. Ex. 12: 15, 20; 13: 3, 7; 34: 25. Lev. 2: 11; 6: 16, 17. From the foregoing passages we see that no leaven was permitted at their feasts, and I presume that all will agree that it includes all that pertained to their feasts, as all leaven was to be out of their houses.

On this point, that it was the fruit of the vine, all three of the evangelists agree. Matt. 26: 29. Mark 14: 25. Luke 22: 18. Now the query arises what is the fruit of the vine? The fruit of the vine is simply and only grapes, and to drink of the fruit of the vine is to drink the juice of grapes, and I am persuaded that this juice can be preserved in its original state. And right here permit me to say that no brother or brethren should try to discourage, at least not hinder, the church from adopting the use of the fruit of the vine in its original and non-alcoholic state, as there might many instances be cited where a weak brother has been caused to fall into the snare of the devil; and we are not to put a stumbling-block in our brother's way. Rom. 14: 13. "Let us not therefore judge one another any more; but judge this rather that no man put a stumbling-block, or an occasion to fall, in his brother's way." But we think we

have presented enough upon this subject to cause any one to pause and think before bringing any such element to the holy communion, which we think is very sacred.

Dear brother, be persuaded to pause and ponder well before presenting to the lips of a brother that which may prove a snare to his soul. I am aware that when this subject is broached, especially when it comes from one who is young and slow of speech, many dear and aged brethren whom I revere will no doubt pass it by without much consideration, being content with the way their fathers worshiped. This may be all right as far as it goes, and is strictly in accordance with God's word. However, we could cite many instances where those who were in high positions with God's people had messages sent to them. Hence I trust those whom we revere may give the subject due consideration, and take the apostle's advice, "Quench not the Spirit; despise not prophesings; prove all things, hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly." 1 Thess. 5: 19-23.

D. B. KEEPORTS.

Gradyville, Pa.

FOR THE EVANGELICAL VISITOR.
SPIRITUAL WARFARE.

"For though we walk in the flesh we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10: 3-5.

The above declaration by the Apostle Paul "unto the Church of God at Corinth" is a precious sermon in itself, setting forth positively how the children of God are to live in this world of trouble and vexation; that they have "to fight the good fight of faith", and have to meet and deal with cunning, crafty and wily enemies, who are to be cast down and

overcome—composed of the “rulers of the darkness of this world”—“spiritual wickedness in high places.” Those enemies will crowd upon the child of God often in the shape of thoughts and imaginations, attacking him, in an unguarded moment, with an argument against all that is pure and holy, to bring him again, if possible, under bondage to spiritual slavery. These imaginary thoughts start up in the mind in an argumentative way in regard to the knowledge of God, and we may not be fully aware that they are the very suggestion of the arch-enemy, to lead us into the mist of perplexity and entangle us in his deceitful snares. Such imaginations and thoughts are to be cast down, and not to be harbored for a moment, according to the example set before us by the Apostle.

Oh, what a reason for gratitude we have that we are not left to fight these awful battles in our own strength, against those deceitful foes, nor with weapons of our own construction; but as the same apostle urged the brethren to “be strong in the Lord and in the power of his might,” putting on the armor provided for us by the wisdom of Heaven; and to use the weapons which are not carnal, “but mighty through God to the pulling down of strongholds;” and thereby we shall be able to keep at a distance from us those insidious enemies who are so strenuously after us. In giving heed thus to our ways and keeping within the protecting care of God, we can show positively to our enemies that we are able through God to defy all the powers of darkness, and to be more than conquerors through Him that loved us and is the propitiation for our sins.

Oh, praise the Lord for the saving protection completed for us in Jesus Christ our Lord, so that we can unreservedly rest upon His care

and guidance, “knowing in whom we have believed and are persuaded that He is able to keep that which we have committed unto Him”; and that He ever liveth to make intercession for us.

Dear fellow Christian, let us act sincerely and faithfully as specified by the inspired servants of God, (the apostles) and then we shall have and enjoy the approbation of Heaven, and we shall find ourselves able through God to cast down and overcome all things which might be contrary to our welfare and happiness; and find ourselves sensible of the protecting care of Him who cared for us so far, and who will care for us to the end, and will work all things together for our good. To Him be all the praise and glory forever and ever! Amen.

A. B.

Stayner, Ont.

FOR THE EVANGELICAL VISITOR.

COVET EARNESTLY THE BEST GIFTS.
1 COR. 12: 31.

Paul has been speaking of the diversified body of the church setting forth the varied work and gifts in the church and now winds up urging them to covet earnestly the best gifts. When we covet we desire to have and what we desire to have we put forth an effort to secure. What effort do we put forth to secure these best gifts? We are too much satisfied with present attainments, present knowledge of God’s word, present enjoyments of religion, present ease. What we need is to have more of the coveting or desiring the apostle speaks of and we will be putting forth effort. Then we will be reading and studying God’s word with an alacrity but little known among the people who call upon the name of the Lord. We will exercise, put to usury the talents already possessed and by usury, use, our knowledge and the worth of those talents increase. “On to perfection”

should be the Christian watchword—all through Jesus Christ. John 15: 7.

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GIDEON’S BAND.

They were all taken down to the waterside, for they were parched with thirst; and it was observed that whilst three hundred of them smartly lapped the water from their hands like men in haste, ninety-seven percent lay down leisurely to drink. It was but a small thing that marked the difference, nevertheless, it indicated a specific quality; and, as all cowards had been sent about their business, so now all the lazy ones are dismissed, Gideon and these three hundred choice, brave and active men are, in God’s strength, to do the work and win the day. When a good work is to be done, it is never to be accomplished by mere numbers. Indeed, they sometimes prove a hindrance. A dozen or twenty men of energy and resolution will often prove a greater help to a good cause than a hundred of less decided character. The latter is but a rope of sand, the former is a stout hempen cable, which, though the strands be but few, will bear a stiff and continuous strain; ay, even a “three-fold cord is not quickly broken.”—*Thain Davidson.*

—◆◆◆—
Immortality is the celestial light that illumines the dark caverns of this world and makes life on earth endurable. Tell the weeping mother that her departed child is in the cold, damp grave and you pierce her heart with unutterable agony. Tell her that her darling is now forever saved in heaven and you displace the burden of her grief with an inflow of indescribable joy.—*Religious Telescope.*

—◆◆◆—
“He who leaves this world thoroughly soaked in avarice and selfishness will find himself poorly equipped for the society and the employment of heaven.”

FOR THE EVANGELICAL VISITOR.
OBEDIENCE.

There is but one factor that I know of that brings more joy, peace and happiness than obedience. Obedience is something that grasps hold of every living, moving being or object and demands its strictest submission to the order laid down for the peace and safety of every thing in the terrestrial and celestial spheres. And so long as everything adheres to the order, there is no revolution, but the very moment a being or object becomes dissatisfied in the position or orb in which it was placed, then there will be a revolution, or a change of position; and if this takes place the result is oft times a wonderful collision, and in some cases the view of eternity will only reveal the sad mistake.

The old adage is, "Charity begins at home," and so does obedience. Obedience in the family makes it what every family should be in this world. Obedience is not confined to the children, nor to the wife, but is also for the husband. Let the husband be subject to the great Head, and fully consecrate himself to the service of God, and become willing to submit to Ephesians 5: 28-33; for the husband is the head even as Christ is the head of the church. But let all things be done in the Lord, and let wives see to it that they submit to the last clause of Ephesians 5: 33. Also 1 Cor. 11: 6. And in so doing they are qualified to train up their children in the fear of the Lord. Then those of us who are engaged in the mission would not need to hear the painful language from the children, "I had such a poor light at home."

Oh let us be a light and teach our children the principles of the Bible, the old apostolic doctrine, the way in which a consecrated Christian must walk, redeeming the time for the days are evil. Oh the gloom

that is hanging over our land! No wonder Senator Peffer, speaking in the United States Senate, January 21, used the following language:

"A day of retribution is coming—a day of reckoning is nigh at hand. The people will smite their enemy. In their wrath this great crime will be avenged. Standing, as I do, in the night of the nineteenth century and looking toward the dawn of the twentieth, I see coming a wave of fire and blood. I pray God that it may spend its force on the sea. Behind me is Rome, and before, God alone in His infinite wisdom knows."

But not to drift from the subject, let children be in obedience to their parents, honor their father and mother, and by so doing they draw to themselves the promise of the blessing of the life that now is and that which is to come. Show me the family that lives in strict obedience to the teachings of the Lord Jesus Christ and His apostles, and I will show you a family that lives in peace, that prospers in life, and the members of which have their hope anchored upon a foundation that cannot be shaken, and in the hour of retribution they will be amply rewarded for the sorrows, conflicts and persecutions they had to pass through while in this life, and then can appropriately say,

"Home!—oh, how soft and sweet
It thrills upon the heart!
Home!—where the children meet,
And never, never part:
I'm going home!"

But this obedience is not confined to the family circle. The apostle says, "So we, being many, are one body in Christ, and every one members one of another." Rom. 12: 5. Christ is the head of this body, or church, and He loved the church and gave himself for it, and it is His greatest pleasure to see the church prosper, not alone prosper, but that He might sanctify and cleanse it with the washing of water

by the word. And in the word it has pleased our heavenly Father to place before us the principles through which this church can become more established and the ordinances by which it will become qualified for the great purpose for which God had designed it, namely, that in it we might be safe, if the church is in the condition that the apostle wants it to be, a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish. This is the condition that Christ wants His body, the church to be in. He is holy and the body must be so. Therefore He has placed before us means and has made ample provisions whereby it can become such, and if such, can be retained until the time of the restitution of all things. And it will only be so through strict obedience to all the teachings of the word, and by each member filling the position that God, the great Head of this body has designed it should fill.

Consequently it is the duty of every member to be strictly obedient to the body; and as this body, or part of it, will soon meet again in General Conference to consult with each other about ways and means whereby this body can be more established and kept in a good and healthy condition, therefore it is the duty of every member not to give his or her consent to place any one member into circumstances that he cannot carry out.

As already stated, it is our duty to be strictly obedient to the body, but some might say, "You have not been obedient to what this body has asked of you." I confess I have not been, for several reasons. First, after General Conference had decided that we should move to Chicago, I went out to look up a location but failed to find one, and in consultation with Bros. Zook and Gish, of Kansas, concluded to postpone the

matter. After I came home I frequently heard remarks like these, "It costs too much," "It's of no use," "Don't see what they meant," etc.

I have been to Chicago quite often and have done considerable mission work there, and I know, or at least I think I do, that if ever we expect to start a mission in Chicago the church will have to open her heart and hand. To open a mission in Chicago it requires mental as well as spiritual labor. We need never think to open a mission amongst the well-to-do class, nor where they have already been evangelized. The commission is, Go out in the by-ways and lanes; there you will find the poor and needy living in filth and poverty almost beyond human description. Children, dirty and ragged, are there by the score. They must be cleansed, clothed and fed, and it is only through kindness and benevolence that they can be drawn. Not alone are the children such, but thousands of families; and a person going there with a close hand and pocket can accomplish very little good, and is not filling the mission that Christ designed that we as a church should fill.

Dear brethren and sisters, I can hardly write upon this important subject when I think of the vile outcasts of that wonderful city, the many thousands who have not sufficient clothing to show themselves, and often not anything to fill the stomach, going along streets and allies picking rotten vegetables out of the refuse boxes—no warm room to shelter them from the stormy blast, no soft pillow to rest their weary, aching heads, and, above all, no one to bring to them the comforting words and to point them to the Lamb of God that taketh away the sin of the world. And we are almost ready to say with the church of the Laodiceans, "I am rich and increased with goods, and have need of nothing."

Can we stand justified before Him who judges all things righteously? So you see it takes financial means, as well as labor and spiritual means. This was another reason why I made no effort in this last year, hoping the church would look at this matter right and forgive me for my disobedience to the wishes of General Conference, for I very well knew that I could not carry out the work under the present arrangements. You that were at the Conference in 1893 know that I agreed to give my time for one year, and I thought that was all I could afford to give in one year. How much are you willing to give for the mission cause, my dear brother and sister? A. L. MYERS.

Freeport, Ill.

FOR THE EVANGELICAL VISITOR.

IT IS MORE BLESSED TO GIVE THAN TO RECEIVE.

These deep practical words were uttered by our Lord himself and seem to have escaped the notice of all the evangelists or else were not thought of sufficient importance to claim their attention, but are quoted by Paul in his farewell address or admonitions to the Ephesian elders. Acts. 20. This setting makes them doubly emphatic and saves them, by divine foresight, no doubt, for modern use and instruction.

Having noted the peculiar manner in which these words of the Lord have come to us, we next notice their significance. We appeal to your own experience as to the truth when you have allowed yourselves to be caught giving "not grudgingly nor of necessity." (Cor. 11: 9, 7.) Have you not experienced something of this blessedness? Yea, verily we have if we have ever entered into the spirit of giving. Moral: This being the case, why so much close the purse, drawing tight its strings? Why not give and give liberally to the Lord, that this blessing may be ours?

* * *

FOR THE EVANGELICAL VISITOR.
HOLY CONVERSATION.

"What manner of persons ought we to be?" (2 Pet. 3: 11.) is a question that often brings me nearer to my dear Savior who has done so much for me. Though "I am but a little child, yet Jesus cares for me." What a glorious privilege this is, to be one of God's little ones. Now since we have been saved by the precious blood of Jesus, let us follow Him in all His appointed ways. He is the way and if we obey Him we will not go astray. "But," says one the temptations are so great." "There hath no temptation taken you but such as is common to man: but God is faithful who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10: 13.

Oh what a promise we have if we will follow Jesus, though sometimes in a different way than we thought, yet I always get a blessing when I follow Him. We are to be a separate people in everything and especially in our conversation. We should not be engaged in foolish talking and jesting, but our conversation should be more about heavenly things, something that gives us real enjoyment.

"And must I be to judgment brought,
And answer in that day,
For every vain and idle thought,
And every word I say."

Some thoughtless words may discourage a poor wanderer who is hungering for the bread of life. "Ye are our epistle written in our hearts, known and read of all men." 1 Cor. 2: 3. It is also necessary that we be not conformed to the world in appearance, but be adorned in modest apparel. Remember your weak sister, that I may keep near the cross.

ADDIE RELLINGER,
Foraker, Ind.

EVANGELICAL VISITOR.

A Semi-Monthly Religious Journal,

For the exposition of true, practical piety.
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H. DAVIDSON, Abilene, Kans.,

To whom all communications and letters of
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Abilene, Kansas, May 1, 1894.

SPECIAL NOTICE.

To those who purpose coming di-
rect to Conference to be held at
Bethel, May 16-21, we would say
that the Union Pacific trains stop at
Detroit as follows: 4:05 p. m. and
2:07 a. m., from Kansas City, Mo.
And the Rock Island at Enterprise
at about 5:00 p. m., and the Santa
Fe at 5:42 a. m. There will be con-
veyances at Detroit Tuesday evening
the 15th, and Wednesday morning
the 16th, for the Union Pacific
trains from the east; and at Enter-

prise, Tuesday evening the 15th for
the Rock Island and Wednesday
morning the 16th for the Santa Fe.
Those coming before these dates
should write Samuel Bert, Moon-
light, Kans., for arrangements and
conveyances or come on to Abilene.

All mail intended for those at-
tending Conference should be ad-
dressed Moonlight, Dickinson coun-
ty, Kans.

Will the person from Stayner, Ont.,
who sent us an article probably for
publication in the VISITOR, but no
name signed to it, give us his name
and address, otherwise we could not
use what has been written.

We regret that we have nothing
definite from the Central Traffic
Association with regard to rates to
Conference, although we have been
in communication with them for
some time on the subject; but we
expect to succeed before long, and
we would advise those coming to
Conference, when they purchase a
ticket for Abilene, to get a certificate
or receipt from the ticket agent, and
in case rates should be granted, then
they will be able to get reduced
rates to return. The Western Pas-
senger Association, as will be no-
ticed, has granted one and one third
for the round trip, through their
territory.

The Western Passenger Associa-
tion has granted a rate of one and
one-third fare on all the lines in
Kansas on account of the General
Conference of the Brethren in Christ
to be held in the Bethel church four
miles north of Detroit, Kansas, May
15-21 inclusive, provided the attend-
ance reaches one hundred or more.
It will be necessary to purchase tick-
ets at full fare to Abilene taking a
receipt or certificate showing that
full fare one way has been paid.
The certificate must then be pre-
sented to the secretary who will
make the necessary arrangements for

return rate. Certificates must not
be dated before May 11th and will
not be honored if presented for re-
turn later than May 23rd. Do not
neglect to get certificates when you
purchase tickets, otherwise you will
not be able to get reduced rates un-
der the above arrangements.

Before another issue of the VIS-
ITOR shall reach its patrons, those
attending General Conference will
most likely be on their way here and
no doubt much of the matter for
consideration will have matured in
the minds of those with whom it
first originated as to what they think
ought to be done for the further-
ance of the gospel work. We trust,
judging from reports from eastern
Pennsylvania, that the attendance
will be large. We hope that this
will prove true and that the attend-
ance all over the Brotherhood will
be general. To hold a conference
satisfactorily, it is necessary that all
parts of the church be represented
to its fullest capacity. The Bible
tells us that in the multitude of
counselors there is safety, and it
cannot be always satisfactory if only
a part of the church is represented,
unless those who do not send delegates
conclude that they will accept in
good faith, and heartily co-operate
in carrying out the decisions made
by the General Conference, even if
they are not there. This is indeed the
only satisfactory conclusion at which
we can arrive.

We do not wish to anticipate but
we desire to say that we trust, and
we know, too, by past experience,
that the great Law-giver will be
with us if we meet in his name and
desire to be guided by Him in all
our deliberations. In his name and
in behalf of the Church of Kansas,
we extend to you a hearty invitation
to meet with us. Our houses will
be open to you and you will be wel-
come to our homes and may God be
glorified in the object and work of
our meeting.

We would be pleased if we could obtain a report of the different Sunday-schools in the United States and in Canada conducted in part or wholly under the auspices of the church of the Brethren in Christ. We think that it would be profitable reading and generally beneficial to the church, and perhaps many that are not members of the church. Would some one connected with each school give us the desired information? What we want to know is where the Sunday-school is located, the number of months the school is held in the year, the average attendance for the time it is held, the number of teachers employed and to what church they belong, how organized, under whose control, whether more than one superintendent, and whether any other person or persons exercise officially any control, what course is pursued in their studies, whether the international series of lessons are used as the portions of Scripture studied, what lesson helps, if any, are used in connection with the Bible, and lastly, whether the school is supported generally by the members of the church residing in the vicinity of the school, both by their presence and by taking an active part in the work of the school by teaching or by entering the different classes as scholars, as well as by contributing to the support of the school, or to the Home or General Missions.

We would be pleased also for any other suggestions that may present themselves from observation or from experience, with a view of getting the best system for work possible to conduct the schools in the different parts of the brotherhood. We think the time is here that the best results possible for Sunday-school work, or for church work, will only be obtained by an interchange of thought on these different ways of teaching,

and while our General Conference is only held for a few days each year, and it is mainly to determine what has been outlined before, we think a free interchange of thought on the benefits as well as the dangers attending the Sunday-school work, would be profitable subjects for consideration.

But while we cheerfully give the columns of the VISITOR for that purpose, yet we trust every writer will feel himself under obligation to use great care and consideration in treating upon this subject. We heartily invite correspondence on the subject but we will feel it our duty to use our discretion as to what should be published. Who will be the first contributor?

“As to the public act of baptism, let her be dressed in a garment, usually worn by females in baths, and be placed in a bathing tub, up to the neck in water; then let the baptist dip her head three times in the water, with the usual words: ‘I baptize you in the name of the father,’ etc.—*Luther's Works, Ed. Walch, Part X, p. 2637, C. D. Loos's translation.*”

“Business properly attended to is an education. Contact with men puts us in possession of certain facts and secrets that text-books do not contain.”

CHURCH NEWS.

GARRETT, IND.

There was an application meeting held here on the 22nd of April by Eld. John A. Stump of Elkhart county, and two presented themselves for membership, a man and his wife. They were received and baptised. They both came out during the meeting held here by Eld. Jacob Wenger last winter, and after searching the Bible for themselves, they were led to see that God's people were a plain people, and for this reason

they wanted to unite with Christ's humble followers. May God give them grace to prove faithful, is my prayer.

H. R. D.

ROGERS, OKLA.

Dear Editor:—

I feel it my duty to again write for the VISITOR. I expected Bro. Eyer would write and give an account of his trip to Oklahoma, but he was not home long when I received a letter from him asking me to report the work. I was unfortunate in getting my hand hurt so that I could not write at that time, and since then it has been neglected.

We were all surprised to see Bro. Eyer come in our midst, but were glad to see him come and preach for us, although unprepared, our house not being very suitable. As the weather was somewhat cold and disagreeable the turn-out was generally small. Those who attended seemed to respect the word of God, and we as members were all built up and revived by his preaching, and my prayer is that some word may have fallen in some poor sinner's heart that may bring forth fruit to eternal life.

I am glad to see by the VISITOR that the brethren are still taking more and more hold in mission work, and hope they will not forget us few members and others that are isolated from the church. We still hold our Sunday evening prayer-meeting and try to encourage one another as best we can. If there are any brethren who would like to come and preach for us we would be glad to have them come. We come in contact with people who say they have not heard a sermon preached for five years, and others who have not been inside of a church for ten years. Oh that we might ever be found as lively stones and stand up for the Master and His cause. From your brother.

D. L. BOOK.

FROM CALIFORNIA.

Dear Readers:—

I have been impressed of the Lord to write, this beautiful morning and in this far away land of California. I realize that God is leading me gently by His mighty hand, and I am learning still more how to cast all my care upon Jesus, who cares for His children. I feel to exclaim with the poet,

"What a friend we have in Jesus,
All our sins and griefs to bear."

Oh the peace and comfort I feel in my soul! I almost felt as if I was carried away in the Spirit, coming to this land of almost perpetual sunshine. Oh the beautiful mountains, the works of Almighty God! I was made to cry out, "What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?" Job 7: 17. Oh I feel to love Jesus more and more for bringing me here to see so many tribes of people. These words come to me, Jesus said He would gather His people from every tribe and nation. And again He said, "Other sheep I have, that are not of this fold: them also I must bring, . . . and there shall be one fold." I praise the Lord for the oneness that is in Christ Jesus.

I had the blessed opportunity to visit the poor prisoners in their sad condition and talk to them of Jesus. Some shed tears and promised if they got out they would turn to the Lord. I was impressed with the words of Jesus, "I was sick and in prison and ye visited me not," and I felt there was a great lack on the part of God's children, at least on my part, on the line of seeking out the poor, downcast and distressed, for whom Christ died as well as for us. There are people here of many different languages, and a few confess Christ and seem willing to learn and obey the will of God.

I had my first experience at visit-

ing a heathen school, at this place, and seeing the idols they worship. Oh dear brethren and sisters, how grateful I felt to Almighty God for saving poor, fallen beings from such a delusion. I was soon asked to teach a class; I first thought to refuse, but feeling that I should be submissive I did the best I could in the name of the Lord. They were eager to hear about Jesus. It seemed I could see how Christ was calling his people from every nation. Oh this wonderful salvation which is free to all, rich and poor. Dear readers, is it not wonderful that not many wise and not many noble are called, but God hath chosen the foolish things to confound the wise.

I know that the Lord is my stronghold and my shield, and I want to be hid with Christ in God, that He can be all in all to me. I trust Him to carry me safely back to my dear old home and loved ones in Ohio. I had to learn deep down in my heart how to trust the Lord for all things. I do desire that God's will might be done in these last evil days.

I met quite a little band of brethren and sisters at Glendale, Arizona. I was sorry to depart from them. But there is a time coming, when the former things will have passed away, when ties will be no more broken. Yes, the crowning day is coming by and by. May the Lord keep them and perfect them more and more for His work. I am glad to know that God is able to keep all those who put their trust in Him, in spite of all the darkness the enemy brings to us. Dear ones, let us not look back, nor recall what we have already passed through, but look forward to the rock Christ Jesus, who is able to give us eternal life. I am glad that He is coming again; then we shall be like Him. Praise His name. Remember me. Your sister in Christ.

LYDIA HAUSE.

Los Angeles, Cal.

TEMPERANCE.

Dear Brethren and sisters and readers of the VISITOR: I wish to cast in my mite, as God gives grace, towards the work in hand, namely, temperance; or, what would be best for the present calamity, total abstinence. I re-read the article on temperance in the August number of your paper, saying that we should not trust so much to the law, but to our great Law-giver. How many of us are in earnest enough to heed the request or admonition given in that paper, to enter into our closets every day and plead with the one who can help? Let us not forget or neglect and we know God does hear and answer prayer.

What a bright light blazes out from Canada. And are we weaker? If we all pray, having the same end in view, have we not the promise of "being more than conquerors through Him that loved us and gave his life for us." Yes, gave himself for all those who make themselves miserable and wretched by the temptation being in their way. Whose heart is not touched by reading the account as contained in the *Vanguard*, of the negro in Texas who was tortured with the hot irons, etc., who said: "Did I kill that little thing?" having been under the influence of drink when the deed was done! Or that of the young man, who, in a fit of anger while under the influence of liquor, slew his lovely little brother, hardly knowing what he did! Then besides, there is the misery, woe, and hunger which is caused by it, that benevolent institutions and charities cannot come up with it, but are left far in the rear. Why is it? Is it not our sliding, letting go here a little and there a little, that we have not faith? If we were instant in prayer as we should be, would not the promise be ours? As we know, Satan must stay back if we do our duty and claim the victory.

We need not enter into any open campaign, but we need to agree and earnestly offer up our secret prayers to God. How many of us pray for the saloon men in our own town, that they may be converted?

"Were half the breath that's vainly spent,
To Heaven in supplication sent,"

we could shout victory ere long. May God help, is my prayer. Oh, let us be in earnest, for if two agree as touching anything they shall ask, it shall be done of my Father in Heaven. Where is our faith?

DELILA KREIDER.

Shannon, Ill.

For the EVANGELICAL VISITOR.
EXPERIENCE.

By the help of God and his grace I will give my experience so that others may be led to see the necessity of repenting of their sins. When I was but a child it seemed that my whole aim was to become the most wicked man in the world. I would notice all the bad words that I would hear from others, and repeat them until I could remember them. This went on until I was 13 years of age, when I took sick with fever and was in bed six weeks. But my sickness did not change my mind until the doctor and my parents gave me up that I would not live. Then I commenced to pray in earnest and promised the Lord that I never would swear, or say or do anything wrong; and God heard me and washed away my sins.

The Spirit of God told me to rise up and walk. I arose and partly dressed, but my parents caught me and told me that I could not get up as I was too sick. I believed my parents more than God. I fainted and fell. Before that I was too sick to raise my head. Had I trusted more in Christ, my great Physician, then I would have received strength. He would have cured me in a moment of time but the doctor had been treating me for six weeks and I re-

ceived no help from him. I was in bed for two or three days after that, when I was up and around. Some time after I became angry at something and was tempted to use bad words. I then had a very loud call, so much so that I commenced to pray and promised that I would never swear again or do anything wrong if the Lord would forgive me. And Oh, how merciful the Lord was to me, accepting and forgiving my sins.

How often I made these promises I do not now remember, but he accepted my petition and forgave my sins. One night it was whispered to me that I should not make such promises because I did not keep them. But I am sorry to say that I grew worse and worse until I was sixteen years of age. My life was so bad that one day I got very drunk, and was put into a barn to sober up as I could not raise my head. After I got partly over my pitiable condition I began to think that this would kill me if I went on in that way. I commenced again to pray and promised never to get drunk and that promise helped me up to to this day. But in some other things I grew worse until I was 20 years of age. I was a miller by trade, working in a mill in Adams county, Pa. There I was tormented day after day with the thought of how easy I could take advantage of my customers; but I still said that I would not. One evening it came into my mind how it would go with a person if he should continue in this sinful way. And I was very much troubled about eternity while thinking of these things. I thought that an angel came to my bed. He seemed to have the keys of Hell and his appearance was terrible. But still I did not repent of my sins. During all this time the Spirit of God was striving with me and continued until I was about 24 years old but Satan still wanted me to destroy my life.

Soon after, a way was opened for me to leave that neighborhood and go to Lancaster county, Pa. At that time or soon after, there was a revival held at Peck's church. The ministers asked me whether I would not like to get religion. I told them that I had religion. I was then called up to help them along. I went forward but I soon found that I did not have peace with God and found myself unprepared. But I commenced to work in earnest and worked for three weeks at home. I found that God wants a thorough work and He wants it to be made known to all the world. Since then I have felt the nearness of God's love and have heard the clearest and most glorious singing that I ever heard and I pray God that these words may prove a blessing to many that are unsaved.

M. R. DEARDORFF.

Rowenna, Pa.

Mr. Hudson Taylor, in a personal retrospect in *China's Millions*, says that it was in revising a version of the New Testament in the colloquial of Ning-po for the Bible society, that he was prepared to form, on its present basis, the China Inland mission. In that study of the Divine Word he learnt that, to obtain successful laborers, not elaborate appeals for help, but, first, earnest prayer to God to thrust forth laborers, and, second, the deepening of the spiritual life of the church, so that men should be unable to stay at home, were what was needed. He saw that the Apostolic plan was not to raise ways and means, but to go and do the work. It was on the sands at Brighton one Sunday that he surrendered himself to God for the service in which he is now engaged. He had gone out in great spiritual agony, unable to bear the sight of a congregation of a thousand or more Christian people, rejoicing in their own security, while millions were perishing for lack of knowledge.—*Christian Leader*.

PERFECT THROUGH SUFFERING.

God never would send you the darkness
If He felt you could bear the light;
But you would not cling to His guiding hand
If the way were always bright;
And you would not care to walk by faith
Could you always walk by sight.

'Tis true He had many an anguish
For your sorrowful heart to bear,
And many a cruel thorn crown
For your tired head to wear;
He knows how few would reach heaven at all
If pain did not guide them there.

So He sends you the blinding darkness,
And the furnace of sevenfold heat;
'Tis the only way, believe me,
To keep you close at His feet—
For 'tis always so easy to wander
When our lives are glad and sweet.

Then nestle your hand in your Father's,
And sing, if you can, as you go;
Your song may cheer some one behind you,
Whose courage is sinking low;
And—well, if your lips do quiver—
God will love you better so. —Sel.

For the EVANGELICAL VISITOR.
TEACH THE CHILDREN ARIGHT.

"Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons." Deut. 4: 9.

In bible times the law of God was laid down so plain that the people could understand it, and if they disobeyed they suffered for it. We can read so much about the Jews, the chosen people of God, how they were led off to worship idols when they were not willing to do as they were bidden, and through their disobedience they offended God and were punished for it.

In reading the fourth chapter of Deuteronomy I was greatly impressed with the thought of how anxious Moses was that they would be obedient to the law of God, that they might enter the promised land. He not only wanted them to know the commandments, but to teach them to their "sons' sons."

I often think how much more obedient we should be to our blessed Jesus, than in that time, for we do not have the difficulties to contend with that they had. We have a much

better way, if we are willing to come as the Lord would have us come. But we are not quite willing to be as humble as we should be, and I fear we are not teaching our children as we should, for it looks to me as if some who are plain themselves were trying to put all the pride on their little ones that they can carry, and of course if "mother" does it, it is all right. But what is the use for us to be plain and humble if it is not necessary for us to have our children, who do not know right from wrong, dress plainly? I think it a greater sin to put it on them than to wear it ourselves.

Oh! sisters, where are we? I can remember how at my start for the kingdom pride became so very sinful to me, and I had to lay off the unnecessary things. Many others, I know, have had a similar experience. If then, why not now? Is it because the lust of the eye and the pride of life have gotten hold of us that we cannot see it as we once could? "Train up a child in the way he should go, and when he is old he will not depart from it." Pr. 22: 6. But if we bring them up in all the fashions of this world, they think it no harm.

Through the grace of God, I mean to live nearer to Him and be more humble, and teach them that God giveth grace to the humble, but the proud He will abase. It is my desire not only to be plain in dress but in my walk and talk show to those around me that I have been with Christ and have learned of Him. Of myself I can do nothing. I have realized that I am undone without Christ. I want Jesus to reign in my heart, and I want to love Him supremely and my neighbor as myself. I desire to live for Christ and to be a light of the world and salt of the earth. I have written this because the Spirit said, Write; do what you can. Oh remember me a

weak one, and those who know the worth of prayer, pray for me. Yours in Christ. MOLLIE L. BURKHOLDER.
West Milton, Ohio.

BE FAITHFUL.

There is so much that we cannot do. There are so many who never can be gifted or rich or powerful. Often and often we long to wield an influence for good, but are fettered in an obscure corner; eager to help in making the world brighter, and fain be one of those in the Master's active service, yet we are one of the number who only "stand and wait." There are few days when most of us do not feel the pressure of our walls of circumstance. We are constantly thrusting out our hands of impulse, of purpose, of desire, only to be baffled and thwarted and checked by the limitations that hedge us on every side. That much we would be, we can never attain; that much we would do, we can never achieve, is a realization that comes to most souls. But with all this, after all this, one possibility always remains and is always ours. Whatever else we may or may not do, we can at least be faithful. Whatever doors of opportunity may be closed, this is always open; whatever talents may be denied, ability for this is always given. Faithfulness is a path usually obscure, often unpleasant, not seldom painful: a path so plain that seldom can the weakest fail to find it, so difficult sometimes that the most heroic are tested to tread it. Faithful! how much is gathered within the compass of that single word! What stronger commendation of truth than a faithful witness.

The Bible abounds in encouragement to faithfulness. And in the Apocalypse, as single notes swell in the grand choral, these all rise and blend in that glorious promise, "Be thou faithful unto death, and I will give unto thee a crown of life." A

crown of life! for whom? not for the great, and the gifted, but the faithful. Not brilliant action or renowned achievement, but faithfulness continuing in the place where the Master has set us and to the duty he has committed to our hands.—*Selected by Annie Eshelman.*

WOMAN'S GREATEST ENEMY.

When a woman is troubled with headaches the cause should be discovered, if possible, the overwork stopped, the mental anxiety or distress removed, the errors in diet corrected, or the late hours exchanged for early ones, writes Elisabeth R. Scovil in the *May Ladies' Home Journal*. Then a simple laxative may be needed to prepare the system to benefit by a tonic: cod-liver oil, iron, gentian, quassia, or whatever the doctor recommends as best suited to the particular case. The diet should be abundant and nourishing, avoiding rich, made dishes, pastry or anything liable to disorder digestion. Exercise in the open air, stopped before there is any feeling of fatigue, is important. When the first unpleasant symptoms are felt lie down with the head low, and take a teaspoonful of aromatic spirits of ammonia in a little water. If there is chilliness put a hot-water bag to the feet and cover warmly with a blanket. If there is nervousness and depression take half a teaspoonful of tincture of valerianate of ammonia, instead of the aromatic spirits of ammonia, and repeat the dose in fifteen minutes. Have the room darkened and endeavor to sleep.

Should these remedies not avert the attack, and the pain and nausea begin to manifest themselves, take a tablespoonful of strong tea or coffee, without milk if possible, very hot, or very cold, and repeat every fifteen minutes for four doses. If the nausea continues the sufferer usually imagines that it will be relieved by

the act of vomiting, and is anxious to have an emetic. This may be the case if the headache has come on immediately after eating, when the stomach contains a mass of undigested food, otherwise it is better to try to soothe the gastric disturbance and check the desire to vomit. Effervescing citrate of magnesia, iced vichy or soda-water will often produce this result.

When the pain is severe a piece of linen may be dipped in alcohol and water, and a single fold bound on the forehead, wetting it as soon as it becomes dry. Sometimes a flannel wrung out of boiling water and applied as hot as it can be borne will give relief.

OUR PERSONAL WORK.

God's work is not going to be done by alliances and associations. "To every man his work" is the watchword of true power.

What is your work? It is that which lies nearest at hand. It is that which you can do for Him and for His church before the sun goes down. It is to live sweetly and reflect Jesus from your face, your voice, your manner, your very silence, so that your home shall be blessed by you, your workshop influenced, your servants cheered, your associates made better, your very dog and horse happier for your piety. It is to do all you can to promote godliness, to encourage right efforts, to cheer true hearts, to help your pastor in the church where you are placed in God's providence, and then to overrun all channels, and be a blessing as far and wide as your influence can be projected. It is to watch and follow the Master and the Spirit as He shall lead you day by day to new openings, and not shrink with diffidence from aught to which He calls you.

1. Live Christlike where you are, always and everywhere, sweetly, ra-

diantly, lovingly, consistently, steadfastly.

2. Bless your own house. Help your husband, your wife, your children, your visitors, to know Christ better, and to see Him ever in you.

3. Stand for Him in your business or your workshop. Be brave, wise, patient, kind, and true to Him there, regarding every occurrence mainly as an opportunity to bear witness for our Lord.

4. Be a blessing in your church. Get all the good you can out of it, and do all the good you can in it. Do not criticise, but pray. If you see things that grieve you, tell it to the parties who offend, and to God. Help your pastor in every way you can. If you do not agree with all that is said or done, at least try to aid and encourage all you can agree with, and leave the rest to God. And if you cannot work in harmony, then honorably go where you can, but do it so as to leave no scar behind. Do not break down one work to build up another. However your religious associates may differ from you, make them always remember you as the sweetest and most Christlike spirit that ever moved in their presence.

5. Be sure to find some definite place and way of leading sinners to Christ. Ask God to give you the love and power for this sweet work. Try to let no week pass without "some wanderer sought and won."

Find out your work; take it to Him; lay it at His feet; take Him for it, and then do it till He come.

—*Exchange.*

"Why look into and worry about the future? You cannot, no matter how hard you try, see the things that are to be, and you could not understand them if you did. Meet to-day's responsibilities bravely, and discharge its duties faithfully, and for the future *trust God.*"

"Have ye received the Holy Ghost?"

DIVINE HEALING.

"The prayer of faith shall heal the sick." (Jas. 5: 14.) There are some good people in these times who think they are complying with this passage of Scripture by applying a little oil with the tip of the finger to the forehead of the sick and then offering prayer for their recovery, claiming that the sick person will recover or the promise by James will fail. Let us consider this promise. There are two things in the passage requiring special attention. "Anointing him with oil in the name of the Lord." This does not mean a merely formal touch with oil, while the elders ignored the use of any remedy. On the contrary, oil was used in oriental countries as a remedy and was to be used by the elders just as others used it, only "in the name of the Lord"; which clearly proves that they used ordinary means while they depended upon God for the recovery of the sick. That olive oil was regarded as a valuable remedy in ancient times and was used as a medicine, anyone may learn by a careful investigation of the subject. Indeed, oil has again been introduced into medical practice by some as an external remedy, to be used for rubbing or bathing the patient. It is quite certain that the apostle did not recommend prayer without the use of proper means for the recovery of the sick. This view agrees with good common sense. The idea that we should expect God to exert His miraculous power to heal our diseases and we do nothing but pray, is absurd.

The other point to be observed is the *faith*. James says: "The prayer of faith shall save the sick, and the Lord shall raise him up." Now, all this is reasonable to believe; but he does not say that every sincere prayer offered by a devout person shall save the sick, but the "prayer of *faith*." I am fully convinced

that there will be no failure to answer the "prayer of *faith*."

However, it is not every good person sincerely offering prayer for the sick who does or can believe that God will raise or heal the subject of that prayer. There are cases, however, where the circumstances are such and the demands for recovery are so urgent, that the saint of God accustomed to pray, will, while engaged in prayer and without any previous thought of such faith, be so drawn out under the inspiration of the Holy Spirit as to be seized with the conviction that God can and will save the sick one and raise him up. This is the prayer of faith which God will honor in saving the sick. And when the Holy Spirit begets such a faith in the heart of one of God's children, that same blessed Spirit will, in the same moment, operate to effect an answer to that prayer of faith. "All things are possible to him that believeth." This is something more than an intellectual faith or the perfunctory declaration that what we wish or desire will come to pass. It is the faith of the heart, which, in its nearness to God, with a keen and hallowed sense of his infinite love and compassion, and in the deepest humility, dares to say: "It is the will of God; He will do it." One having such a faith will be reserved and delicate about speaking of it. "The secret of the Lord is with them that fear him." Acceptable prayer is offered in submission to the will of God. Our Lord prayed, "If it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt."

So the most devout disciple of the Lord Jesus may find in offering prayer that his petition is not according to the will of God. In that case he cannot have faith that his request will be granted, and he submissively accepts the divine will.

Is it the will of God that no true

Christian should suffer from sickness? We are not so taught in the Scriptures. Paul's "thorn in the flesh" was some affliction from which he deemed it possible for God to deliver him, and he "besought the Lord thrice that it might be taken from him." God did not remove the thorn but answered, "My grace is sufficient for thee." Having thus learned the will of God, Paul cheerfully accepts it and responds: "Most gladly, therefore will I glory in my infirmities [weaknesses] that the strength of Christ may rest upon me."

Trophimus, one of Paul's traveling companions, was taken sick. Now, if it were the will of God that this fellow-laborer should not suffer from sickness, why did not Paul heal him and take him along on his journey? That he did not is made plain by the fact that he sometime afterward wrote to Timothy from Rome, saying, "Trophimus have I left at Miletum sick." This notion that every sick may be and should be healed at once, seems not to have been understood by the great apostle to the Gentiles. Some of our good and well-meaning people might have given Paul a lesson, had they been on earth at that time.

Lazarus of Bethany was sick, and when Jesus heard of it he said, "This is not sickness unto death, but for the glory of God." Our Lord gave an account of the sickness, the suffering and the death of another Lazarus, who was laid at the rich man's gate. Though poor, he was rich in faith and an heir to the kingdom of God, and when his suffering was ended, he was born by angels to his heavenly home. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," "knowing that the same afflictions are accomplished in your brethren that are in the world." Mark,

"the same afflictions." Does not that include sickness? "But the God of all grace, who hath called us unto His eternal glory by Jesus Christ, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you."

What is our conclusion?

1. That Christians suffer, more or less, the common afflictions that are in the world, and should learn to "glory in tribulation also, knowing that tribulation worketh peace," etc.

2. Intelligent Christians should use the best available remedies for the sick and trust God for his blessing upon the means and upon the patient.

3. We should remember there may be a marked difference between a sincere prayer and the prayer of faith. The prayer of faith never fails. Faith is the condition of success, and when faith is exercised the answer is assured, not merely, as one has said, in many cases, but in every case.—*Rev. L. D. White*

Now and then some of our readers write us, saying, they cannot think it right for sisters to stand up and talk in prayer-meeting. If sisters dare not talk in prayer-meeting, where can they do their prophesying as enjoined in 1 Cor. 11? In that chapter Paul tells them to have their heads covered when engaged in praying and prophesying. Would Paul instruct them to cover their heads while prophesying if it were unlawful for them to prophesy? Most certainly not. We should encourage our sisters to take a very earnest part in prayer-meeting, for it is here that they can speak to the edification of others.—*Gospel Messenger.*

"Problems settled give to the mind a certain mental and spiritual quiescence that is as majestic as it is soul-satisfying. 'I know that my Redeemer liveth,' is one of these problems."

OUR YOUNG FOLKS.

OUR LETTER BOX.

Dear Editor:—

I am a little boy nine years old to-day, April 9, 1894. I went to school during the winter, but our school is closed now. We take the VISITOR. I like to hear my mamma read the letters from the little boys and girls. I have two sisters and one brother. I want to be a good boy so that when I die I can go where Jesus is. I will close for this time. This is my first letter. ORFIE E. STUMP.

Argus, Ind.

Dear Readers of the Visitor:—

I will try to write a few lines if the Lord will help me. I am eleven years old, and I am not sorry that I gave my heart to the Lord in my young years. I wish to follow Him wherever He leads me. I have not much to write and will stop for this time. I ask an interest in your prayers for me, that I may hold out faithful unto the end.

Green, Kans.

DANIEL HEER.

Dear Editor:—

This is my first time to write for the VISITOR, but I see so many letters from the little folks and I thought I would write too. I am ten years old. I go to Sunday-school. My teacher is Annie Bert. I started to serve the Lord last winter, and I hope to keep on working for Him. Pray for me.

Detroit, Kans.

MARY K. SHEETS.

Dear Editor:—

I am a little girl nine years old. I go to Sunday-school. I like my teacher; his name is David Zook. I want to be a Christian. I came out this winter to serve the Lord, and I want to go on. My papa got me a nice Bible not long ago. This is my first letter for the VISITOR. I like to read the little folks' letters, and I love to read about Jesus. My papa takes the VISITOR, and so does grandpa. I live in the same house with grandpa. I have one little sister. Good-by. From your little friend.

Abitene, Kans.

L. ESTELLA GROVE.

POLITENESS.

"Ah, he's just as polite," said little Mabel, ecstatically. "He picks up things, and runs for things, and says, 'excuse me.'"

"Who," I asked.

"That Carver boy," she said, pointing to a handsomely dressed little fellow across the room.

"That boy," I cried. "Why, I'm visiting at his house, and he bangs the door, and whistles while his mother is talking, and says, 'don't

bother me' when she asks him to shut the window. Are you sure it is that boy?"

"Yes," said Mabel mournfully, "though folks do say his manners are all put on away from home."

When do you put on your manners? And when do you take them off?—*Sel.*

MESSAGE TO YOUNG MEN.—WILD OATS.

"Oh, he is only sowing his wild oats!" How often do we hear that remark about some young profligate. The very tones and terms of the speaker imply that the offense is a small one, and is what you might expect from any young man, and is in no wise blameworthy. "Only sowing his wild oats." It is a trifle; as a kitten gambols, as a lamb sports in the field, as a colt gallops from excess of energy, so the young man is just indulging a little.

One would never suppose that he was doing those things which the Scripturee say "drown men in perdition." His "larks with girls," his "sprees," his "gayety," his "bits of amusement,"—why, as he and his friends phrase the thing, you might suppose that it was some innocent diversion in his father's house. And yet, when you know what it really is, you find it to be the ruin of two young persons, perhaps more, body and soul; you find the "wild oats" to be sins for the sake of which the wrath of God comes upon all who are guilty of them.—*Rev. J. P. Gledstone, in Philanthropist.*

Young man, don't be a tool! Know what you are about. Do not be slimed and swallowed by "dear brothers" and "dear friends." Avoid secret conclaves and dark-lantern lodges and caucuses. Keep out of the toils of schemers and intriguers. Understand *what* you do and *why* you do it. Look before you leap. Be the Lord's man,—not for sale to anybody nor at any price.—*H. L. Hastings.*

SELF-DENIAL.

Self-denial, for the sake of self-denial, does no good; self-sacrifice for its own sake is no religious act at all. If you give up a meal for the sake of showing power over self or for the sake of self-discipline, you are not more religious than before. This is mere self-culture, which, being occupied for ever about self, leaves you only in that circle of self from which religion is to free you; but to give up a meal that one you love may have it is properly a religious act—no hard and dismal duty because made easy by affection. To bear pain for the sake of bearing it has in it no moral quality at all; but to bear it rather than surrender truth, or in order to save another, is positive enjoyment as well as ennobling to the soul. Did you ever receive even a blow meant for another in order to shield that other? Do you not know that there was actual pleasure in that keen pain far beyond the most rapturous thrill of nerve which could be gained from pleasure in the midst of painlessness? Is not the mystic yearning of love expressed in words most purely thus: "Let me suffer for him?" This element of love is that which makes this doctrine an intelligible and a blessed truth. Sacrifice alone, bare and unrelieved, is ghastly, unnatural, and dead; but self-sacrifice, illumined by love, is warmth and life; it is the death of Christ, the life of God, the blessedness and only proper life of man.—*The Rev. W. F. Robertson.*

LOVE-FEASTS.

- May 8 and 9, at Brechbill's meeting-house, Green Village, Franklin county, Pa.
- May 12 and 13, at the Pleasant Hill meeting-house, northwest of Hamlin, Brown county, Kans.
- May 17 and 18, at the Mechanicsburg meeting-house, Cumberland county, Pa.
- May 19 and 20, at the Bethel meeting-house, north of Detroit, Dickinson county, Kans.

May 26 and 27, near Gormley, Markham district, Ont.

May 26 and 27, at the Belle Springs meeting-house, in south Dickinson county, Kans.

June 2 and 3, at the Franklin meeting-house, in Clyde, Whiteside county, Ill.

June 2 and 3, at the meeting-house northeast of Clay Center, Clay county, Kans.

June 2 and 3, at the Highland meeting-house, Miami county, Ohio.

June 9 and 10, at the home of Bro. Jacob Hoover, four miles east of Mansfield, O.

June 9 and 10, at Martinsburg, Blair county, Pa.

June 9 and 10, in Stark county, Ohio.

June 16 and 17, at the home of Bro. John W. Reinoehl, Sippo, Ohio, on the W. & L. E. R. R.

June 16 and 17, at the Brethren's meeting-house, in Union township, Elkhart county, Ind.

OUR DEAD.

FREITAG.—Died, at the home of Christian Haltz in Benton county, Iowa, near Dysart, April 13, 1894, Charles Henry Freitag, aged 72 years, 4 months and 11 days. He was born December 2, 1821, in Mecklenburg, Germany. He was a member of the Lutheran church. The funeral was held April 16, and was largely attended. Text: Matt. 24: 44.

JOSEPH FIKE.

KULP.—Died, April 4, 1894, at the home of his daughter, Sister Dipple, near Fact, Clay county, Kans., John Culp, aged 84 years, 5 months and 10 days. Bro. Kulp leaves four children and children of the third generation to mourn their loss. Funeral services were held in the Brethren's meeting-house. Text: Luke 23: 43. The deceased was a member of the Mennonite church for many years, and we hope our loss is his eternal gain.

S. H. ZOOK.

FLEGER.—Susan Fleger, *nee* Bruckhart, was born January 18, 1823, and died near Wakarusa, Elkhart county, Ind., April 4, 1894, aged 71 years, 2 months and 16 days. Services were held on the 6th by the home brethren, at the Yellow Creek meeting-house. Text: Matt. 25: 34. Interment in the adjoining cemetery where her husband is buried. Sister Fleger was a faithful member of the church for many years, and was enjoying good health until March 29. In the evening she went out to bring in some water. While out she received a stroke of palsy from which she never recovered. She leaves two children—Paul Fleger, of Goshen, Ind., and Mrs. Seph Culp, of Wakarusa. Also nine grandchildren.

A. RELLINGER.

DONER.—Died, near Gormly, Ont., April 13, 1894, Bro. Peter Doner, aged 72 years, 4 months and 22 days. Our dear brother, with his companion, united with the church over 46 years ago, and was always a humble, faithful member. Though of a modest, retiring disposition, he has, I believe, like one of old, "done what he could. He was one of those who always make you feel better for having been in their company. He could cheer the drooping Christian or warn the sinner in such a childlike way as to reach the heart and give no offense to the one addressed. His

funeral was the largest I have ever seen at our church. He leaves a faithful companion and family to mourn their loss. Services by the writer, assisted by H. Heise and Eld. Steckley. Text: Rev. 14: 13. R. ELLIOTT.

EBY.—Died, March 9, 1894, at her home near Little York, Ohio. Mrs. Jennie Eby wife of John Eby, aged 23 years, 11 months and 14 days. She was a daughter of Bro. and Sister Kleppinger. About four years ago she was converted and united with the Wenger church. Within the last few years she had been sick much of the time, and suffered a great deal, but she bore it all patiently, and realizing that her end was near she gave that blessed evidence to father, mother, husband and friends that all was well. The large concourse of friends who attended her funeral was truly evidence of the high esteem in which she was held. She leaves a husband and three children. Rev. Geo. W. Meranda of the Wenger church, assisted by Bro. A. M. Engle, officiated at the funeral. Text: the latter part of John 14: 19, "Because I live ye shall live also." Interment in Polk cemetery.

A. J. MILLER.

BAKER.—Died, near Shepherdstown, Cumberland county, Pa., March 25, 1894, Eliza, youngest daughter of Bro. Jacob and Sister Rebecca Baker, aged 21 years, 6 months and 17 days. The cause of her death was consumption. She leaves a father, mother, two sisters and one brother to mourn their loss. The funeral was held at the home of her parents on Wednesday morning at ten o'clock. Services by the brethren. Text: Amos 4: 12, last clause. Interment in the Chestnut Hill cemetery. The last few years her physical strength gradually gave way and when the end drew near she laid herself in confident trust on Christ in whom she believed, and fell asleep in Jesus as calmly as a child goes to sleep. She was about twelve years old when she united with the church, and died as she lived, a faithful and consistent Christian. God has seen fit in His wisdom to call from among us this dear sister to a mansion above, and we submit to Him who doeth all things well, and take to heart the warnings He sends us. We extend our sympathies to the bereaved family, and we pray that He who holdeth the destiny of nations in His hands may guide them to meet their loved one in heaven.

JONATHAN WERT.

PATTISON.—In Pelham, Ont., April 13, 1894, Sister Eliza M., beloved wife of Bro. B. J. Pattison, aged 42 years. Her death came quite unexpectedly. She was not enjoying good health for some years, but no one looked for a fatal termination so soon. Only a week had she been seriously ill when the end came. She however seemed to have a premonition that her time was short, and made preparation for it, choosing those whom she wished to officiate at her funeral. She was one of the number who yielded to God six years ago, at the first revival held in that neighborhood by the Brethren, and soon after in company with a number of others united with the church, and remained a faithful sister to the end. She is much missed in her home by a sorrowing husband and two children, as well as in the church, as the number of members in that neighborhood is but small, and she is the third sister claimed by death in less than a year. A large concourse of relatives, friends and neighbors followed her to the grave on Monday the 16th inst. Services were held in the Evangelical church, and interment in the Dawdy burying-ground. Thus we sorrow, but not as those who have no hope. Text: 2 Cor. 5: 1-4.

GEO. DETWILER.