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Brethren in Christ Church

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Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah College is a Christian college of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
The introduction of sin into the world has devastated the whole creation and brought total depravity upon the whole human family. The condition of unregenerated man is thus described by the prophet: “The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.”

Isa. 1: 5, 6. If such a person were to come along our streets thus physically diseased with such a complication of maladies, the cry would be universal, “Bar the doors lest he enter our dwellings and contaminate our loved ones.”

And what folly for any human being to dream of entering heaven among the redeemed, while polluted with sin, as nothing that is impure or unholy can enter that celestial city. “For without holiness no man shall see God.” And it is only by repentance toward God and faith in our Lord Jesus Christ, through His atoning blood, that the work of regeneration can be effected, which gives us the seal of our heirship, and we become “new creatures in Christ Jesus;” and to prove our discipleship we are commanded to “deny ourselves and take up our cross and follow Him.” Mark 8: 34.

And having now entered the “narrow way,” and taken Christ as our example, and the Holy Ghost as our Guide and Comforter, we “abhor that which is evil and cleave to that which is good.” We disdain lofty titles, and as “God hates a proud look,” and pronounces blessings upon the meek and poor in spirit, our whole aspirations should be to please our new Master, and become more closely assimilated to Christ. His will is “even our sanctification,” and we should never tire until we shall succeed in having our passions subdued and every thing laid upon the altar of consecration, and our whole being become permeated with the love of God, so that we can say “we are dead and our life is hid with Christ in God.” Col. 3: 3.

Having attained to this higher state in the divine life, we have communion with the Father, Son and Holy Ghost. “For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ.” Philp. 3: 20.

This is indeed what the church needs and should be voiced by all the followers of Christ, both in the ministry and laity. This higher state being attained, we would no longer be annoyed by hearing of fairs and festivals, nor entering the secret lodge, and men professing godliness would not be seen with a mustache growing over the mouth to such an extent that neither eating nor drinking can be done decently; and the women would blush with shame at the thought of having their hair curled and frizzed, but would “adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array.” 1 Tim. 2: 9.

Then our congregations would no longer look like a flower garden by conformity to the world in its fashions, but would be recognized as “our epistle written in our hearts, known and read of all men.” 2 Cor. 3: 2. Then it might truthfully be said that “The church looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.” Cant. 6: 10.

Yours for entire consecration.

JOHN FOHL.

Chambersburg, Pa.

O man, forgive thy mortal foe,
Nor ever strike him blow for blow;
For all the souls on earth that live,
To be forgiven, must forgive.

—Tennyson.
AN APPEAL FOR FOREIGN MISSIONS.

A PAPER READ BEFORE GENERAL CONFERENCE.

I wish, by the help of God, to place before our minds, to-day, a few facts concerning our obligations as stewards of God to obey our Master's command to preach the gospel to every creature.

Let us consider, (1) The condition and needs of the heathen, as they existed in Bible times and as they are now, and (2) The Gospel call, and in connection with this some of the responses made in Bible times and that are being made now.

Let us each, with the heart-cry, "Lord, what wilt thou have me to do?" note the magic and imperative words, themselves an answer: Look, Pray, Send, Go.

1. The condition and needs.
   (a) Scriptural. "And if one look unto the land, behold darkness and sorrow and the light is darkened in the heavens thereof." Isa. 5: 30. "And they shall look unto the earth and behold trouble and darkness." Isa. 8: 22. "The whole land is made desolate because no man layeth it to heart." Jer. 12: 11. Zechariah tells us the "Lord is sore displeased with the heathen who are at ease." And David said, "The wicked shall be turned into hell, and all the nations that forget God." Psa. 9: 17. Truly are they "without hope and without God in the world." Eph. 2: 12.

   "Shall we, whose souls are lighted
   With wisdom from on high,
   Shall we to men be stayed
   The lamp of life deny?"

   Again we read that "they are sunk down in the pit which they have made." Shall we who testify to having been "brought up out of the horrible pit, and the miry clay" refuse to "have respect unto the covenant, when the dark places of the earth are full of cruelty?" Of course we are familiar with Rom. 1: 20, 21, and Rev. 21: 8, 27, which describe their lost condition and final destination.

   (b) Present facts.
   I find that in China, the last fifty years, 30,000 converts have been born into the kingdom of God, but along side of that 15,000,000 have been added to heathenism by natural birth. In spite of the triumphs of the Gospel, the heathen conquests have outstripped the Christian seventy to one.

   In Syria, during the same missionary period, Islam has added 30,000,000 to her creed, and the pertinent query is: "At this rate how soon will the kingdom become Christ's?"

   The number of heathen who have never heard the Gospel has been estimated at 850,000,000. In China alone there are 1500 counties without a single missionary.

   In South America, the "neglected continent" as it is fitly called—contains 7,000,000 square miles, or about one-eighth of the land surface of the globe, and 35,000,000 of souls—the field is practically untouched by protestant workers. It has been, for nearly four hundred years, under papal authority. Some of the republics have abolished the Roman seminaries; among these is Chili, the foremost in intelligence and enterprise. She has upset Romanism, and now has twenty people, including thewives of missionaries, to preach Christ to a population of 2,500,000. Some of the republics have no workers; one has never had any. It is estimated that there is one missionary in foreign work to every 800 souls, while at home there is one Christian worker to every 800.

2. Let us now consider the call and some of the responses, keeping in mind the exhortation to look, pray, send and go, and if this gives rise to a spirit of giving, praise the Lord! "Lift up your eyes and look on the fields for they are white already to harvest." We have looked on South America; let us look on another part of the field, even Ethiopia, which the Scripture says "shall soon stretch her hands unto God." Psa. 68: 31. Africa contains one-fourth of the world's area; it has 200,000,000 of people and 600 languages, the Bible not translated into 75 of them. The Soudan alone is 4000 miles long by 1000 wide; it has 30,000,000 people and 100 languages.

   Oh are there not some of us here to-day who will exclaim in the language of the great apostle, "Yea so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation?"

   In regard to Asia I will only state that "if Paul had gone East instead of West Asia would be the home field and America the foreign." Would she have fulfilled her trust better?

   If we will but look on the fields we can see that the "harvest truly is plenteous, but the laborers are few." And seeing, we will "pray the Lord of the harvest that he will send forth laborers into his harvest."

   Our Father sent His Son and the Son said, "As my Father hath sent me, even so send I you." "Go ye therefore and teach all nations." "Go ye into all the world and preach the Gospel to every creature," "beginning from Jerusalem." R. V.

   We are told that the disciples responded by going and "preaching the Gospel everywhere." Tears before when our Savior was yet an unfulfilled prophecy Isaiah heard the voice of the Lord saying, "Whom shall I send? and who will go for us?" and the prophet answered, "Here am I, send me." After Paul was converted, when the call came to him at Troas, "Come over into Macedonia and help us," he went immediately, assuredly gather-
ing that the Lord had called him.

And in Gal. 1: 15 he said, “When it pleased God to call me, and reveal Christ in me, I immediately conferred not with flesh and blood.”

Note how Paul used the word immediately.

We are glad that the same Lord over all, is rich unto all that call upon Him.” for “Whosoever shall call upon the name of the Lord shall be saved.” We say we are glad that “whosoever” means us; are we practically glad that it includes the heathen? But “How shall they call upon Him in whom they have not believed?” and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent.

Jesus said, “Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.”

It is to us He hath given the ministry of reconciliation.

When the four lepers went into the Syrian camp, they commenced eating and drinking, but were soon convicted and said to one another, “We do not well; this day is a day of good tidings, and we hold our peace. If we tarry till the morning some mischief will come upon us. Now therefore come that we may go and tell the king’s household.”

When Haggai reproved the people by the word of the Lord he said: “Is it time for you, and in all Judea, and in Samaria, and unto the uttermost part of the earth.”

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WHOLLY SANCTIFIED.

My Dear Sister:—

When hungry people sit at a table laden with nutritious food, they do not spend their time in discussing the chemical elements of the viands, or the philosophy of nutrition. They eat, are satisfied, strengthened, and go their way to expend their renewed vigor as duty may require, or self-interest dictate. The passage of scripture to which you refer, is one of the most radical and glorious in the New Testament. It is an essential and inescapable as the Incarnation. Without God in the flesh there can be no Christ. Without Christ in the flesh there can be no Christian. Without 1 Tim. 3: 16, there is no ground of hope, no possibility of salvation. Without 1 Thess. 5: 23, which you ask me to elucidate, there is no Christian experience. How it is done, is as profound a mystery as Luke 1: 35. "Without holiness no man shall see the Lord." Heb. 12: 14. Without Christ as an Object, faith as an apprehensive faculty, and the Holy Ghost as a soul-transforming Energy, there is no sanctification. What we lack is faith. "Complete in Him," means 1 Thess. 5: 23. But the faith that is equal to all this, must also be equal to Gal. 6: 14. Flesh and spirit are essential antagonisms, since it yielded to the seductions of that old serpent, the devil. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8: 7.

"God sent His Son in the likeness of sinful flesh," who never allowed the flesh to triumph in a single instance. Rom. 8: 3; Heb. 4: 15. This is the redemption of Human Nature in the Person of Christ. This must be accomplished in every individual, as this only is salvation. This makes the way narrow indeed for the flesh, but broad for faith, and love, and hope.

"The very God of PEACE, sanctify you wholly; and I pray God your whole spirit, soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5: 23. This is precisely the sublime aim and achievement Paul claims for himself in Philipp. 3: 14. Always perfect, always perfecting. The incarnation was a perfect fact before Christ was born. But development was necessary to render birth possible, and growth was requisite after birth. Mary left her home for "the hill country of Judea" without any visible token of maternity. When she returned her appearance awakened the suspicion of her husband. The growing Christ was giving indications of His Presence. "And Jesus increased in wisdom and stature." Luke 2: 52. Place beside this fact the statement of Eph. 4: 13. And then recur to the difference in unity which characterizes the Mystical Body. 1 Cor. 12: 4-27. No one can believe, even incipiently, in the genuine scripture sense, without a wholeness of intent which constitutes perfection. This integrity of purpose must "preserve our whole spirit, soul, and body blameless" unto the end. This is to be "wholly sanctified by the very God of Peace." It is a duplication of the life of Jesus. Gal. 2: 20.

In the Court of the tabernacle the flesh was dealt with. The Holy Place was more interior, but only intermediate. The Holy of Holies was the immediate shrine of the Deity. Every thing in and about the tabernacle was under the supervision and control of that innermost, God-occupied Chamber. When the flesh rules we live in the lowest realm of being. When reason has the helm, life wears a nobler aspect, but is equally unsaved. It is only when we admit God into His rightful place in our conscience, and will, and affections, that we become incarnations of Christ. There is a faculty, or receptive capacity, in man which is regulative of our entire being. That must be reached and occupied by God, and from thence the undivided nature swayed in the interests of Holiness. This is Christianity. This central element or faculty is the spirit in man. Job 32: 8; Prov. 20: 27. A tabernacle without a Holy of Holies, admits not of the Divine indwelling.

And a tabernacle that has its inmost chamber vacated by its Creator and Redeemer, is "the habitation of devils, and the hold of every foul spirit." Rev. 18: 2. When the Shekinah fills the spiritual domain of our being, we may rest assured that Rom. 12: 1, and 1 Cor. 6: 19, 20, and 1 Thess. 5: 23, will be always fulfilled and fulfilling.

As to the soul remaining in the body at death as the germ of the resurrection, it has no basis in scripture, or nature, or any where else.

The primal germ of matter is God Himself. He spake it into being. Any corpse that carries in it the vital element of its resuscitation, is not dead. It is the spirit in man that establishes the relation to God necessitating the resurrection. However near the ape may approach man in mental aptitudes, there is no resurrection for him, being destitute of spirit, the distinguishing characteristic of man. There is no conservative of our corporeity but the Creator thereof.

Heartily do I thank you for the stamps. Only a dependent penminister knows how to appreciate such blessings. The All-Proprietor knows whose hearts and hands to open. One of the hard lessons for even Christians to learn is to believe and act according to Acts 20: 35. To make Jesus Alpha and Omega, Treasurer and Dispenser, of life and property, is one of the rarities of this day.

C. H. BALSBAUGH.

Union Deposit, Pa.
It is much more difficult now, in this nineteenth century, to understand the doctrine and practice set forth by the apostles than it was in their day. Then the difference between that pure doctrine and other religious tenets was easily seen; for at that time there were no counterfeits to the doctrine taught by the apostles. But now there are over one hundred and forty different modifications of that holy doctrine, and many of them closely resemble the original teaching in many particulars. Therefore it is easy now to be deceived.

From the above extract we may raise a question and ask, Shall there be any, or many, saved out of the “one hundred and forty” different parties with whom the counterfeits exist? For my own part, I would unhesitatingly answer, Yes, many, many of them; believing that the grace of God shall save all them that love the Lord Jesus Christ in sincerity, wherever they are found. Yes, all those who are denying self and trusting in God implicitly for their safety, and are obeying God’s commands conscientiously and honestly His divine statutes, as far as they have a knowledge of them, and who are thus confiding simply in the grace of God, and who love the Lord Jesus Christ in sincerity; who have His word and Spirit as their instructor and guide; who look unto Him solely for their safety; who observe conscientiously and honestly His divine statutes, as far as they have a knowledge of them, and who are thus “the pure in heart,” continually praying, “Lord, what wilt thou have me to do?” My honest impression is, then, that such ones shall be saved, and that eternally in the fruition of heaven, enjoying the eternal bliss reserved for those who shall be saved from among men.

We might say truthfully that most, if not all, of the Christian sects acknowledge, though perhaps in some cases in theory only, that the Scripture, that is, the word of God contained in the Old and New Testaments, is the only rule and standard, religiously, for faith and practice. But modifications take place on account of the various understanding of men. And oh! is there any wonder that professed Christianity has changed, in a great measure from the true fountain of knowledge and has grown to such a variety of sects, when we see and hear of so many among them assuming to be spiritual leaders (who are uninspired) breaking, as they call it, the “bread of life” to their fellow-beings? And the ignorant hearers are commonly satisfying themselves with such teachings. Hence the result is that the “doctrine and practice” taught by the apostles are in a manner passed by.

The writer of this feels grateful indeed that he is not led by any counterfeit, knowing the pure doctrine taught by the apostles, which every Christian should be satisfied to have as the fundamental standard to rest his soul upon; and is also confident that there are thousands among the numerous parties who differ in their religious modes, who are thus confusing simply in the grace of God, and who love the Lord Jesus Christ in sincerity; who have His word and Spirit as their instructor and guide; who look unto Him solely for their safety; who observe conscientiously and honestly His divine statutes, as far as they have a knowledge of them, and who are thus “the pure in heart,” continually praying, “Lord, what wilt thou have me to do?” My honest impression is, then, that such ones shall be saved, and that eternally in the fruition of heaven, enjoying the eternal bliss reserved for those who shall be saved from among men.

Notwithstanding, I admit, and that freely, that we who are the saved, who love God “because He first loved us,” may differ in respect to how some of the ordinances set forth by the apostles are to be observed. Here is where the forbearance is required, and where we are to use wisdom and prudence, so as to never clash or rashly intrude upon others our opinions, inasmuch as we know, or ought to know, that we are not to judge another man’s servant, for “to his own master he standeth or falleth,” and that each of us will have to give an account of himself to God. Therefore we should and can forbear in love, knowing that love worketh no ill to his neighbor, and is “the fulfilling of the law.”

Oh, Merciful Father, save us from being deceived by any counterfeit, or modification, set up by man; and grant us the ability to “prove all things” and to “hold fast that which is good.” Amen. A. B.

This earth is not an unmingled ball of mud; after all, sunbeams visit it.—Carlyle.
Loving God with all our mind and all our soul and strength, and our neighbor as ourself, includes a great deal. Yes, very much more than we often think.


But remember that by the works of the law, no man shall be justified, as Christ fulfilled the demands of the one law. Then, and only then, can a nobler way be given to us, which I will try to write a little about as God may give grace.

The commandment which you can find in Matt. 22: 30 which a lawyer asked the Master about. I presume it was one of the sharpest of the company. However, in the latter part of the chapter above referred to, they, as well as the saducees, were put to silence, and from that day asked him no more questions.

Now from this we might conclude that obeying this command is the highest and noblest duty of man. And as love is the fulfillment of the law, we might combine the whole duty of man in one word—Obedience. And in this the whole teaching of Christ may be combined—Obedience to the divine requirements. This, then, will give comfort and satisfy the soul.

Show me a man who keeps the divine requirements and I will show you a man who has a great deal of comfort in this life. Obedience is the best proof of our love towards God. Love prompts us to every duty and helps them to become very light and easy.

Samuel was told that obedience is better than sacrifice, and is abundantly taught in the New Testament as being the highest form of sacrifice. Love helps us to march along the line of duty. As the apostle says, "the love of Christ constrains us." There seems to be nothing that we admire so much as the obedience of our servants. Just so it is with us when we are the servants of Christ. There is no better proof of our fidelity to the Master than simple obedience. I often wonder how some of our Christian friends feel when they are not willing to obey the Master in all things, particularly when we are considering the ordinances which are in the house of God, such as we read of in John 13, 1 Cor. 11, and Col. 4: 15, etc.

These are very simple commands, and very easy to perform providing we have love enough for our Master who loved us first. Yes, his love was so great for us that He laid down his life for us. Then in return we ought to love Him, so much as to keep all the ordinances of the house of God.

True love gives a foretaste of heaven. A Christian inspired with true love never thinks anything too small or too insignificant to obey, particularly when the master has given him an example.

"If ye know these things happy are ye if ye do them." We might refer to other duties which belong to the house of God which are omitted by many who claim to follow Christ. But there are so many opportunities for us to prove our loyalty and love to the Master that we will not speak of them all in this article. "If ye love me, keep my commandments," the Master said, and if you do not keep His commandments is as much as to say that you do not love Him.

Now I do wish that I or some one else might say something to stimulate the followers of Christ to obey all the commandments which were instituted in the house of God to be obeyed. It is fair to presume that human nature is about alike in all ages and generations. Look at what God did for the children of Israel by the hand of Moses. Yet when God commanded them to do the simplest and easiest thing they would not obey. Num. 15: 28. "Speak unto the children of Israel and bid them that they make them fringes on the borders of their garments throughout their generations and that they put upon the fringe a ribbon of blue they might remember and do all my commandments and be holy unto your God." "I am the Lord your God which brought you out of the land of Egypt to be your God. I am the Lord your God."

In the 16th chapter of Numbers you can read the consequences of not obeying the command of God, in that particular case. Read the whole incident and form your own conclusion as to what the consequences will be if we do not obey the Son of God in all things whatsoever he commands us. Then it can be said of us, "Blessed are they that do His commandments that they may have a right to the tree of life and may enter in through the gates into the city."

True religion and true obedience demand our first and best efforts to become a true child of God. It is well said by the the apostle, "Except we have the spirit of Christ we are none of his." By this means the worshiper and the one who is to be worshiped are brought in close proximity. As the apostle says, "know ye not that ye are the temples of God?" In 2nd Timothy we find this expression by the same apostle: "Yet is he not crowned lest he strive lawfully." It is therefore plain that the Master requires our utmost obedience which shows our strongest possible love to God. Unless we do this we are none of his children. If we sincerely love him we will obey him in all things. For that is what true obedience means.
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For just as soon as we willfully fail in anything we show a disposition to disregard God's commands.

In Luke 6:47 we find that "whoever cometh to me and heareth my sayings, and doeth them I will shew you to whom he is like. He is like a man which built a house and dug deep and laid the foundation on a rock." This is advice of the wise, and the experience of some of the foolish is like this: "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." D. B. K.

Gradyville, Pa.

THE ABIDING POWER OF PRAYER.

Not long ago a "man of fifty was happily converted to God. His first prayer offered in his home was a part of the prayer his father used to offer forty years ago. His first public prayer he offered in the church was a part of the same prayer. Though his father had long been dead, and the son had led a prayerless, worldly life, the prayers of that father had an abiding power. They were not forgotten, even though for so many years they seemed to be wholly fruitless. At last, however, the father's prayers are answered and the very prayers of long ago are the first to find expression in the heart and on the lips of one who has become a new creature in Christ Jesus. How real and how great is the abiding power of true prayer.

A young man was recently converted who had led a wayward life. Soon after his conversion he began to speak and pray in public like one who had long been a Christian. His readiness in prayer and familiarity with the very language of God's Kingdom which he had only so recently entered were a matter of remark by those who heard him. There was a mystery about it till one day this young man in giving his testimony for Christ told of his early Christian education, of the family altar, and of the prayers he had been taught by his godly mother in his childhood. That solved the mystery. The prayers and training of pious parents had not been lost, though their boy seemed so long to be entirely indifferent respecting these influences of the Christian home. At last, however, he is brought within the fold of safety, like a wandering sheep rescued from the perils of mountain wilds, and there is seen in all its beauty the abiding power and blessing of prayer.

The Christian education of this young man served him after his conversion like Paul's Jewish education served him when he became a preacher of the gospel of Christ. Many a young man has been kept from going to the bad by the ubiquitous power of his mother's prayers. The prayers of a devout mother have wonderful keeping power. In a great measure parents do not realize, even mothers, what a power prayer will have on the children, even if they are wayward; even if far away from home and perhaps have already commenced the downward path. Yet that mother's prayer, constant, earnest prayer, how much it means! Said a young man not long ago: "I started out for a wild night, but something seemed to urge me toward a church. I saw a sign—Everybody Welcome. Looking in I saw a meeting going on. Went in, heard the gospel, accepted Jesus Christ. I found afterward that my mother was praying for me that night, and had been all day. I believe I should have been lost except for that mother's prayers."

How true it is that parents sometimes feel utterly powerless to do anything for their children. They seem to be beyond their control, beyond their reach in every way. But this is not really so. They may be reached by way of the throne of grace. They may be away from home, they may be wayward and forgetful of God and their relations to him; yet what a privilege it is for parents to be in close touch with the great God, who is able to deliver and able to lead into right paths those who have wandered away.

Let no one, then, lose faith in the abiding power of prayer. Let prayer be earnestly offered daily for children and friends; remembering that "The supplication of a righteous man availeth much in its working."

—Religious Telescope.

WAR VS. CHRISTIANITY.

"War is the fruitful parent of all crimes, and sets aside the fundamental principles of Christianity. It reverses all the rules of the moral law, and is a temporary repeal of all the virtues and mandates of Christ. It gives license to all the vices of a degraded life. Let us put war and Christianity in the balance and see which outweighs. Christianity saves men, war destroys them; Christianity elevates men, war degrades them; Christianity purifies men, war corrupts and defiles them; Christianity blesses men, war curses them; the Bible says, "Thou shalt not kill," war commands to kill as many of your enemies as possible; Christ says "Blessed are the peacemakers, for they shall be called the children of God, war says, heroic are they that fight unto death; Christ says, love your enemies and do good unto them, war says, destroy your enemies. And again Christ says, forgive men their trespasses; resist not evil; if any man smite thee on the one cheek turn to him the other also; bless them that curse you, bless and curse not; pray for them that despitefully use you; see that none render evil for evil; if thine enemy hunger, feed him, if he thirst, give him drink; do good unto all men; they that take the sword shall perish with the sword. What shall we say more? Could Christ have used any language more decided against war? If Christ would have declared one thousand more beatitudes against this gigantic evil, He would not have made our duty any plainer or more easy to understand.

GEO. S. GRIM.

Louisville, Ohio.
EVANGELICAL VISITOR.

For the exposition of true, practical piety. Published in the interest of the church of the Brethren in Christ, commonly called, in the United States, "River Brethren," and in Canada "Tunkers."

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BENEVOLENT FUND.

S. B. Stoner, Arizona $1 00
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H. L. Trump, Illinois 4 00

Those of our people who came from eastern Pennsylvania to attend the Conference held at Bethel recently have nothing but praise for the employees and officials of the different railroads they passed over. From the time they left Harrisburg, Pa., until they came to Abilene, they were uniformly given every attention and every want supplied to make their trip pleasant. Such kind treatment deserves especial notice, and it is at the request of the excursionists we publish this.

We are thankful to Bro. L. B. Heise for his report of the Sunday-school at Markham church, Ontario. We wish every school would respond as the Markham school has done. Do not neglect it, and when we receive a report from all we will then perhaps obtain information enough to publish something beneficial to others. We will say again, please do not delay with your report.

The General Conference of the church of the Brethren in Christ, held at Bethel, Kansas, May 16 to 18, was largely attended and was rather better than the average, not only in the work done, but also in the general harmony that was manifest. Of course conferences are generally of a business nature, and may not always be harmonious, but from the best information we could obtain we think this was an exception in that respect, as well as to the amount of work done in the time allotted.

We are pleased to note that the attendance from eastern Pennsylvania was large. This is as it should be, and we wish we could say it of all the districts, but from others the representation was small; indeed, some districts were not represented, and until our people generally learn the importance of a full conference from every district it is to be feared that the church at large will not enter into the work as earnestly and as unitedly as they should.

We have not time to enter into a detail of the work done, but while there were many important decisions made and the discussions made it evident that our people are looking after more effectual work being done; yet we think that a closer organization should be effected; and until this is done it is evident that the forces put to work will meet with many obstacles in their way, which will prevent successful operations in many fields of labor. But it was evident the mission work in some way was, as it should be, the leading subject under consideration; indeed, the conversion of the world to Christianity is now, and has ever been since Christ made His advent into the world, the great work of the church, and so long as there is an unsaved soul it must continue to occupy the mind of every true child of God. To the present arrangement of mission work, that of taking up foreign mission work was introduced and arrangements made for the offerings that may be made by those friendly to the work—and certainly every Christian should be—by the appointment of Bro. Jacob E. Stauffer, of Newton, Kansas, treasurer. And here we would note as a stimulus that the money contributed for that purpose should be sent to him as above stated, where it will be put on interest in some safe place until enough is accumulated to establish a mission station in some foreign field of labor. We trust the matter will not lie dormant, but every lover of the work will be ready to contribute of their means to so worthy a purpose.

But it was not only in mission work that Conference did important work, but in other directions matters were not overlooked, and we are thankful. Verily the church is learning important lessons, and when once we lose sight of this personal and independent course of action and present a united front and work more fully in harmony, we believe that the future of the church will be blessed with more successful work than ever in the past. May God speed the day.

REVIVAL PREACHING.

"One great qualification for successful labor is power to get the
truth home to the heart; not merely to deliver it. I wish the word had never been coined in connection with Christian work. Deliver it indeed—that is not in the Bible. No, no; not deliver it; but drive it home, send it in, make it felt. That is your work; not merely to say it—not quietly and gently to put it before the people. Here is just the difference between a self-consuming and self-burdened, Holy Ghost successful ministry and a careless, happy-go-lucky, easy sort of thing that just rolls out like a lesson, and goes home holding itself in no way responsible for the consequences. Here is all the difference, either in public or individual labor. God has made you responsible, not for delivering the truth, but for getting it in—getting it home, fixing it in the conscience as a red-hot iron, as a bolt straight from His throne; and He has placed at your disposal the conscience as a red-hot iron, as it in—getting it home, fixing it in—getting it home, fixing it in.

An intelligent gentleman in the city of P. related the following fact: "A man, known for his ungovernable temper and dissipation, employed me for his attorney, and I frequently examined the dockets for him and made out deeds of property which he purchased and sold. He was a good paymaster but often drunk, and most profane in his language. He called one day and seemed much subdued. After stating his wants, he was about leaving my office. I asked what was the matter with him, he seemed so changed; he stopped, hesitated, but made no reply. I asked again what could have occurred to make such an alteration in his whole demeanor.

"Squire,' said he, 'something has occurred; I am indeed an altered man. I had a little son about nine years old; he was as dear to me as the apple of my eye, and at times, when I would sit down, would steal from the house, broke the furniture, and did all in my power to make my family as miserable as myself. This little boy, when I was at the height of my anger, would watch me, and when I would sit down, would steal up to my knee, climb up on my lap, pass his little hand through my hair, and tame me down, when my wife and the children would come in, knowing from experience that my little son had subdued me and I was in his power. Well, squire, my son took sick; it was evident to me that he would not recover. I sat by his bedside; he was in a doze. The tears gushed from my eyes as I watched him; my heart was sad indeed! He awoke; he turned his face toward me. "Father, you are crying. What is the matter?" "I am afraid, my son, I am going to lose you—you are going to die." "Well father, I know I am going to die; but I am not afraid to die, for I will go to Jesus." "To Jesus?" "Why father, you know mother used to send me to Sunday-school at the corner, and the teachers told me about Jesus, and taught me how to pray; and for this reason, father, I was never afraid of you when you came home drunk and abused poor mother and the children; and I saw that you could not injure me. Now father, I am going to die, and would die quite happy if you would promise me two things." "Well, my son, what are they? If it is in my power, I will do them." "Father, promise me that you will drink no more whiskey; this is the cause of all poor mother's distress, and if you would not drink, you might be a good man, and mother and the children would be so happy. And, father, now promise me that you will pray." "Pray? Why, I don't know how to pray!" Squire, I knelt down; he prayed. I followed, repeating his words—my heart was broken. He led me I know not where, or how, or how long; but this I know: that light, comfort, peace, and joy filled my soul, as I rejoiced in a sin-pardoning God. My wife came in, the children followed, and all fell on their knees around the bed; we all rejoiced, and when I raised my head to bless the instrument of my conversion he was dead! His spirit had been wafted away to heaven with the glad news of my repentance. He was an eye-witness to that joy which is among the angels of God over a sinner that repenteth. His hands were clasped as in prayer, and a sweet smile sealed his lips in death." —Sel.
For the Evangelical Visitor.

"SO RUN, THAT YE MAY OBTAIN."

We read in Heb. 12: 1, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us; and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." I feel glad this morning for God's word. Wherever we open its sacred pages, it teaches us to be at work, and not to be at ease in Zion. The time is short; we are to redeem the time; to be lively stones in the house of God. Each one will receive his own crown; for we have a just God, and every soul will get its own reward. God keeps His own book, and nothing will be hid at that great day which is sure to come.

If we should run a race here for an earthly prize, we would lay aside all that would hinder us from running—every unnecessary thing about us—much more is this necessary for the heavenly prize which will be unfading and incorruptible and last while eternity rolls. This prize is what I am striving for.

Then again we read in Gal. 6: 9, "And let us not be weary in well-doing: for in due season we shall reap if we faint not." We are to increase more and more, and to grow in grace in which we are made free. I am glad that I can say this morning, to the glory of God, that I know that my Redeemer liveth. I know I am engrafted in the body of Christ, and no man can pluck us out of His hands. Praise His holy name! I can say to His honor and glory that I am learning of my Savior precious lessons every hour, how the soul that He has ransomed may be kept by mighty power. Sometimes I feel to run, redeeming the time, for the days are evil.

Dear brethren and sisters in Christ, we should run to win, for here in this world only one will win the prize, but in Christ's word we find we all have a prize awaiting us; but we are commanded to work in the vineyard of the Lord, and we are told to work with our might, to be strong not in ourselves but in the Lord.

In 1 Cor. 9: 24, we are told again, "Know ye not, that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain." Ought not all of God's children rejoice with me to know that we have a prize to obtain? No man can help us; we must run for ourselves; we must be free from every unnecessary thing that prevents us from running to win the prize. So let us look to Jesus every moment, for through Him cometh the victory. I am so glad for His presence and His Spirit and His word. It is food to my soul. In my lonely hours I seek my company in God's word. We read, blessed are they that hunger and thirst after righteousness, for they shall be filled. I desire that all mankind would have this hungering after God and His righteousness, for I often picture in my mind how awful it will be, when many shall hear the word, "Depart." Many will strive to enter in but will not be able. I expect soon to lay down this mortal life for a home on high, and a crown that fadeth not away. Your sister in Christ.

LYDIA HAUSE.

Lawrenceville, Ohio.

ENCOURAGEMENT.

Dear brethren and sisters and all readers of the Visitor, I will by the help of the Lord try and write a few lines for the encouragement of the Visitor. I can say that it is a welcome visitor indeed. How many a time the writings of others have refreshed me, when dark clouds would seem to rise up over my pathway. I have often received benefit by reading some dear brother or sister's experience, or some words that would open to me a line of duty, or be a means to help me out, and mark out a way to get out in the clear light of God's plan of salvation, and enable me to press toward the mark for the prize of the high calling of God in Christ Jesus.

I can say that it is my earnest desire to press on toward that heavenly home, for every day that passes away is bringing us nearer our final destination. Time is gliding swiftly by. Our friends are passing away one after another.

We well know that we have no abiding city here, and why should we desire it since God has provided better things for us. Oh then why should we get discouraged so easily in this work? We know we are laboring for a loving Master, and that we are sure of the reward. "If our hearts are filled with love for Him, we will love to labor for Him. His ways are ways of pleasantness, and all his paths are peace. Oh the sweet peace of conscience we enjoy is worth more to us than all the pleasures of the world. We have meat to eat that worldlings know not of. Therefore we can go on our way rejoicing in the hope that is set before us, growing in grace and in the knowledge of our Lord and Savior Jesus Christ. Now if we are faithful workers in His vineyard, we will never be at a loss to know how to perform our work, as He is ever near to help us and teach us what to do. How beautifully the poet has said,

"Thus step by step I'll travel on,
Not looking far before,
Trusting that I shall always have
Just light for one step more."

Oh, I would then say, let us not grow weary in well-doing, for in due time we shall reap if we faint not.

Dear brethren and sisters, let us give all diligence to make our calling and election sure. We pass through this world only once, and if we should fail, we cannot come back.
EVANGELICAL VISITOR.

and make our wrongs right; and in Rev. 21: 27, where we read of that golden city, it is plainly stated that there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lamb's book of life. If, then, nothing can enter therein that is wrong, oh how careful we should be in everything that we do, that we do nothing wrong, but that we live so that the Lord can say to us, “Come thou blessed of my Father, inherit the place prepared for you.”

Your sister in Christian love.

For the Evangelical Visitor.

HEBREWS 10: 22.

“Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.”

As I have not the privilege of going to meeting to-night, I took up the blessed Book, namely, the Bible, and read the blessed chapter named above, and I found so much in it that I felt to write a few lines for the Visitor. I have been rejoicing in the Lord this day, that by his help, hoping to receive a home in glory. Remember me.

For the Evangelical Visitor.

“Joseph, I would like to see you again.” Dear brethren and sisters, are we doing this as we ought? Are we at the prayer-meetings or do we forget where it is? Oh I must say that this night is the best of the week for me, although there are times when I can not be there myself, but I do not forget those who are in my feeble petitions. Now, with much kindness to all, I would say, let us all take a new start and each one do all he can to make the meetings interesting and profitable, and I believe if we are in prayer during the week we will all have something to say, and it will not be a cross for us to say it either.

I feel to praise God for these grand privileges we can have right down at his cross. Oh what sweet communion with God! “Let us hold fast the profession of our faith, without wavering; for he is faithful that promised.” There are so many comforting words and verses in the Bible which we can draw food from. I feel to thank God for His blessed Book, and I want to work on faithfully by His help, hoping to receive a home in glory. Remember me.

For the Evangelical Visitor.

“Let us draw near with a true heart, in full assurance of faith.” I feel this evening to tell a little of my experience. I am glad I ever started to serve the Lord. I am now sixteen years old. It was in the winter that I was converted. At that time the Brethren were holding protracted meetings. Bro. Geo. Detwiler was here and preached some sermons that almost made me rise to my feet, but the enemy came along and said, “You might as well keep your seat, for there is nothing in a Christian life.” But one night my Father came to me and said, “Joseph, I would like to see you come out while these meetings are going on.” That night I made a beginning, and I feel to thank the Lord for what He has done for me since, and is still doing. I feel that I cannot do enough for Him.

While I was living in the city of Toronto, I got into rough company, and began to use bad language, and also tobacco. We had just lived in the city a short time when my sister Lydia died, and two years and eleven months after her my mother died also. After she died, I believe I was worse than ever before. I lived in that state for awhile, and then I went to the country, and I have been there ever since. Now I can say, I am enjoying the service of the Lord instead of the enemy’s. This is all for this time, as it is the first I have ever written for the Visitor. Pray for me that I may ever prove faithful, and that I may take up my cross and do whatever I am commanded to do.

Joseph H. Lehman.

Whiteville, Mo.

Your sister in Christian love.

Hespeler, Ont.

Fanny Hunsberger.

For the Evangelical Visitor.

“Not forsaking the assembling of ourselves together.” Dear brethren and sisters, are we doing this as we ought? Are we at the prayer-meetings or do we forget where it is? Oh I must say that this night is the best of the week for me, although there are times when I can not be there myself, but I do not forget those who are in my feeble petitions. Now, with much kindness to all, I would say, let us all take a new start and each one do all he can to make the meetings interesting and profitable, and I believe if we are in prayer during the week we will all have something to say, and it will not be a cross for us to say it either.

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For the Evangelical Visitor.

A SHORT EXPERIENCE.

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Joseph H. Lehman.

Gormley, Ont.

For the Evangelical Visitor.

FROM A CHRISTIAN MOTHER.

Through our journey of life we experience many trials, but if we have a living and abiding faith in Christ, as our personal Savior, we can lay hold on Him as the living word of God, realizing that His words are spirit and they are life, and it therefore becomes our meat and drink to do His will. There are many times when we become weary and discouraged, but let us remember that there is One who is ever willing to give us strength to endure, if we only trust Him. He has promised that we shall reap in due time, if we faint not; therefore let us be obedient to God, to do His will, and not our own will; let us be careful when we read the word of God, to do it as we are commanded. If we are born of God, His Spirit will teach us and lead us into all truth. We have no promise to be saved if we become disobedient to the word of God. As we shall give an account of whatsoever we do here on earth; therefore let us be in earnest, and walk in the light before men, so they may see our good works. Let us speak the truth, and lie not; if we promise anything, let us do what we promise.

E. C. Haskins.

Whiteville, Mo.
THE WAY OF HOLINESS.

[The following is an address by the Hon. Elijah Morse before the Young Men's Christian Association of Boston. Although this address was delivered several years ago, and some of those present have passed over, and perhaps some of the incidents related have been published in the various newspapers, yet we have heard it has lost nothing by delay, till this time and we give it to our readers as a subject well worthy the careful consideration of all.—Ed.]

The Hon. Elijah A. Morse, of Canton, addressed a large outdoor meeting at the Union Athletic grounds one evening lately under the auspices of the Young Men's Christian Association. He spoke as follows:

Isaiah 35: 8-10: "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

I suppose it is not necessary for me to tell any person who is here this evening that I am not a clergyman and do not preach. I am a business man, like most of you; neither have I the egotism to suppose that I can add anything to the preaching of the learned pastor of this church, a man who has made the Gospel a study for a lifetime. Mr. Moody says the minister of the Gospel was good to die by; and he thought it was good to die by. It was a very simple speech, such any member of this church could make, but it made a lasting impression on my mind; and I remark next, it is an everlasting way. How often are we reminded that everything here is passing away and that "our days are swifter than a weaver's shuttle;" that "we all do fade as a leaf," and how refreshing it is to turn away to something enduring and abiding, and to anticipate joys that will never end. We read of the Appian way in Rome, which was three hundred miles long, made of smooth cut stone, long since destroyed, only the ruins remaining. The King's highway of holiness will stand when the marble and the bronze has turned to dust, and when the canvas has faded. The King's highway will stand when the elements melt with fervent heat and the works thereof are burned up.

I remark next, the King's highway is

AN EXPENSIVE HIGHWAY.

Napoleon Bonaparte paid 15,000,000 francs for a military road. This road cost more than that, for it cost the blood of the son of God.

When I was in Europe I learned a story connected with an idiotic asylum. The parents of such a child brought the same to the institution to be treated. The superintendent decided after an examination of the child that they could do nothing to elevate him in the scale of humanity. The case was hopeless, as the boy was little else than animated flesh, muscle and bone, with no mind. One of the attendants,
laughed and talked like other children without apparent result. One day the idiotic child reached out his hand and touched his mouth as though he wished him to continue the singing, and do you know that was the first dawning of intelligence in that child, and he improved rapidly from that, and finally played, laughed and talked like other children. When I heard that story, I said, Search the pages of history, search the records of ancient and modern lore, and tell me, did you ever read a story of disinterested benevolence like that of this attendant? I answered, Yes. There is a voice that comes down these eighteen centuries and tells of the lowly Nazarene who walked beneath the palm trees of Judea, of one "who was rich and for our sakes became poor that we, through His poverty, might become rich."

Isaiah was travelling on this way 4,000 years ago, when he wrote the text. The King's highway is a free way. No toll gates on this way.

It is a plain way. The wayfarer, man, though a fool, need not err therein. The King's highway is a safe way. No lion shall be there, nor any ravenous beast shall go up thereon. There is great danger and frightful accidents on other ways, like the one at Ashtabula, or like the awful accident a few months since at Rosilandale, when twenty-five men, women and children heard a fearful crash then eternity. No accidents on this road; the Lord Jesus Christ has bridged all the chasms.

Children may travel on this way. I hold that if a child is old enough to be a little sinner, he is old enough to be a little Christian, and that the humblest child may know enough of the Gospel to be savingly affected by it, and it is not necessary for them to understand election, perseverance of the saints, or any other mysteries of the Gospel. If I was ever converted it was when I was a little boy of seven years. I believe the book where it says: "I love them that love me, and they that seek me early shall find me."

I HEAR IN MR. GOUGH'S BOOK

a story of a poor little fellow who was traveling on this road under difficulties. A benevolent gentleman of his acquaintance, seeking opportunities for charity, visited a dilapidated tenement house, ascended a rickety pair of stairs to a room which he found vacant. Observing a ladder leading to an attic overhead, he ascended it, where he found a boy some ten years old, lying on a bed of shavings. "What are you doing here, my boy?" he said. "Please mister, don't tell anybody." "But what are you doing here?" "Please Mister, don't tell anybody. I use a hiding." "Where is your mother?" "Mother is dead." "Where is your father?" "Please mister, look here." The boy opened his ragged jacket, showing his skin all bruised and broken. "Pray, who beat you like that?" "Please, mister, father got drunk and beat me 'cause I wouldn't steal." "Did you ever steal?" "Yes sir; I was a street thief once." "How came you to stop stealing?" "Please sir, I went to the Mission Sunday-school and learned about Heaven and Jesus, and learned 'Thou shalt not steal,' and I never will steal any more if father kills me; but please, mister, don't tell him." The gentleman said: "Well, my little fellow, this is no place for a boy in your condition; be patient. I am going to see a lady and I will come back again." "Thank you sir, but would you like to

HEAR ME SING MY LITTLE HYMN

I learned in the Mission Sunday-school?" "Yes, I will hear you sing your hymn," and the poor little fellow, battered, bruised, forlorn and motherless, and hiding from an infuriated father, leaned on one elbow and sang:

"Gentle Jesus, meek and mild, Look upon a little child; Pity my simplicity, Suffer me to come to Thee."

"Far would I to thee be brought; Gracious Lord, forbid it not. In the Kingdom of Thy grace, Give a little child a place."

"Be patient, my little boy, now," said the gentleman. "I will come back again for you soon." He was gone about four hours. When he returned he ascended the rickety stairs and ladder to the attic. There were the chips and shavings and the boy lying on them, one hand on his side and one in his bosom, and he was cold and still in death; but he died traveling on the King's highway. What a blessed thing it is that Jesus invites little travelers, and that he did not say, "Suffer little children, well-dressed children from comfortable homes and pleasant surroundings alone, to come unto Me," but from the bed of shavings in the lonely attic, and from a bed of rags in the corner of a cellar Jesus calls his own.

Finally and lastly, the King's highway of holiness has a glorious and final terminus in Heaven. "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."—SABBATH READING.

"What a man cannot do personally as an individual, without sin, he cannot politically, as a citizen, authorize another to do without committing the same sin. COPARTNERSHIP IN SIN does not abrogate the laws of morality."
THE BURNING OF BROOKLYN TABERNACLE.

The past week has been a momentous one for the Brooklyn Tabernacle. It opened on Sunday, May 6th, with sermons by Dr. Talmage commemorating twenty-five years of earnest work with the church. On Thursday evening Brooklyn gathered to do honor to one of its most noted citizens. The Tabernacle was splendidly decorated, and on the platform were Mayor Schieren, ex-Mayors Boody and Schroeder, J. S. T. Stranahan, and a large number of prominent citizens and divines. Mayor Schieren presided and spoke, after the opening prayer, in high praise of Dr. Talmage and his work. Then came other words, cordial, sincere, earnest from the venerable Father Sylvester Malone, of the Roman Catholic Church, from Bernard Peters, of the Brooklyn Times, the Rev. A. C. Dixon, Dr. Louis A. Banks, Dr. Gregg, Dr. F. de Sola Mendes, S. V. White, and others, all bearing witness to the great work that he had done. Dr. Talmage was the last to speak, and his words were full of gratitude for the kindly sympathy of those who had gathered and to God for the success which crowned his work. Scarcely less of gratitude did he manifest than of the feeling of unworthiness, for he insisted that it was not he that had accomplished what had been done.

The great celebration, however, was on Friday, when fully five thousand people gathered in the Tabernacle to hear eulogies from eloquent and noted men from all over the country and words of congratulation from distant lands. They, however, were by no means all. Thousands crowded the streets, hoping to gain access, and still other thousands went away because entrance was simply hopeless. Many of those who witnessed it said that during half a century Brooklyn had not seen such manifestation of honor and affection as greeted the Tabernacle's president on that occasion. It was a truly national and international gathering. On the platform were United States Senator Walsh, of Georgia, Murat Halsted, William M. Evarts, Congressman Hendrix, Louis Klopsch, Dr. Charles L. Thompson, and a large number of other prominent men. The presiding officer was Gen. Benjamin F. Tracy, who opened with an address of cordial praise for Dr. Talmage as one of the greatest workers in the City of Churches, as he preferred to call Brooklyn, even rather than the City of Churches. He spoke of his sermons regularly preached in three thousand different newspapers, each with its thousands of readers, not only throughout America, but England, Australia, New Zealand, and on the Continent. As he closed he called upon the Hon. William M. Evarts. Mr. Evarts's long life of active usefulness has told upon his strength, and not all in the great audience could hear; but the sight of his venerable form was more eloquent than his words, full as they were of kind feeling. Then came Senator Walsh, of Georgia, with his testimony to Dr. Talmage's power over the people of the South, and Congressman Hendrix paid his tribute to the efficiency of the pastor.

A large number of letters and telegrams were read—framed by Herbert Gladstone on behalf of his father, from bishops, canons and archdeacons of England, the Governor-General of Canada, from grateful Russian friends, Senator John Sherman, the Governors of Virginia, Wyoming, Michigan, California and Georgia, Bishops Burst and Vincent, of the Methodist church, and many others. Then came an address by Dr. Charles L. Thompson full of fraternal feeling; others followed him, and it was half past ten before Dr. Talmage's response came, but not one of the many thousands failed to join in the deafening applause and hearty welcome. Dr. Talmage made grateful reference to those who had been so kindly in their expression of sympathy for him and spoke with enthusiasm of the work still before him. Then followed cheers for the speakers, the singing of "Auld Lang Syne," the pronouncing of the benediction, and the celebration closed.

There was, however, to be another phase. On Sunday morning, May 13th just as Dr. Talmage had finished his sermon on "A Cheerful Church," in which he referred to the joyful features of the past week, spoke of his proposed trip around the world, and of meeting again with his people six months later; and while he was shaking hands with one and another, most of the audience having passed out, a little smoke appeared among the pipes of the organ. Investigation seemed to show no cause, but soon the flames burst out, and it was not long before the spacious building, the largest Protestant Church in this country, was a ruin. It was believed that the fire was caused by an electric light wire coming in contact with the wood work or decorations near the organ at a point where the insulation had worn off. The fire department was on hand quickly, but the building burned like tinder, and it was soon evident that nothing could save it. This is the third time that Dr. Talmage's church has been burned. In December, 1872, the first Tabernacle, on Schermerhorn Street, was burned shortly after the morning service; in October, 1889, the second Tabernacle on the same site was also destroyed by fire early in the morning before the service had commenced. The edifice just destroyed was erected at Greene
and Clinton Avenues, and dedicated April 21st, 1891. The cost was $450,000, the sight being valued at $95,000 additional. The damage is estimated at $300,000. On this April 21st, 1891. The cost was there is an insurance of $130,000.

$450,000, the sight being valued at $25,000 more. Of this debt, $125,000 is in the form of a mortgage held by Russel Sage, and $50,000 as lien by George Wills, the builder.

Immediately after the fire a hurried meeting of the trustees was called, and they sent a request to Dr. Talmage to know whether he would continue the pastor of the Tabernacle provided a new building should be erected and presented absolutely free of debt. To this it is understood he has assented. Just what course will be taken is not yet apparent. Mr. Sage informed a reporter that he "should stand by the church, that he believed it had done a good work and could do good work in the future. The trustees, however, express their determination to clear off all indebtedness before commencing work again.—Independent.

A FATAL INHERITANCE.

The following was selected from the Christian Herald by one who believes it to be a fact:

A sad illustration of the law of heredity is told by Dr. F. Norton. He said that a bright little girl joined a juvenile temperance society and was very earnest in getting her young friends to join. But the crowning achievement on which she had set her heart was getting her father to sign the pledge. He was a confirmed tippler, but he loved his child and to please her he signed. The man went away and broke the pledge. But the little maid would not be discouraged and in a few weeks she induced him to sign again, and this time he kept it. When this child grew to be a girl of seventeen she was one day invited to tea by some of her friends who thought her a fanatic on the subject of temperance and had concocted a plan to have a joke on her. When the first cup of tea was passed around and she had tasted it she burst into laughter which was almost maniacal. They asked her how she liked it. She liked it very much. "Do you know what was in it?" they asked. "No," she answered, "but whatever it is, I want some more." They had put rum in the tea, and the girl took some more. That night she was taken home drunk, and after that she never could be kept from drink. She wandered away from home and ultimately died an outcast on the street.

The little maid had saved her father but the virus of the father's sin was in the child's blood and she perished through the taint.

SUNDAY PICNICS.

Even some really good people are weak on this question of Sunday picnics and little outings, and quite often we hear the remark made that it is better for the working classes to be out in the open fields and among the trees, even in the concert gardens on Sunday, than to be at church. Where any one can get any author for this in the word of God, we are unable to tell; and while the country air and the bright, green grass are beautiful and ought to be appreciated, yet this verse must certainly be true, even in cases like these: "Seek ye first the kingdom of God and its righteousness, and all things shall be added unto you."

If this were the only life, the above plan of picnicking might be good policy and good advice; but as long as this is not the only life there is to live, we ought to seek first the Kingdom of God and let God take care of all the rest. Let us be careful of our actions, as the time of Sunday picnics and Sunday excursions and all sorts of plans to break the Sabbath and desecrate God's day in so many ways, draws near. Let us see to it that our influence is on the right side.—Union Gospel News.

"There is nothing so strong or safe in any emergency of life as the simple truth."

MARKHAM, ONT.

By your request I will try and give you a report of our Sunday-school. Our school for Markham district is held in the Brethren's church near Gormley, York county Ont., and has been held all the year round, but only every two weeks during the winter months. The average attendance is fifty. Seven firm members of the church are employed as teachers, and one superintendent. The New Testament is used as the basis of our studies. No Lesson Helps have as yet been adopted. The teachers go over the lessons to their respective classes and then the superintendent reviews the lesson before the whole school. Our school is supported by members and others by attending, but financially it is supported by members who are favorable to Sunday-school, and it is controlled by the church alone.

Perhaps this will suffice as an outline of how our school is conducted. It seems to me we are far behind other Sunday-schools in the brotherhood. I would be very much pleased to have a better system of carrying on this work. Could you recommend a good Sunday-school paper? One that has good, sound reading suitable for children, to encourage them to attend. Hoping to see through the Visitor the best system of conducting a Sunday-school, I remain, Yours in Christ.

L. B. Heise, Sec. and Treas.
THE TONE OF VOICE.
It is not so much what you say, as the manner in which you say it; it is not so much the language you use, as the tones in which you convey it. "Come here!" I sharply said, and the baby frowned and wept. "Come here!" I cooed, and he looked and smiled, and straight to my lap he creep. The words may be mild and fair, and the tones may pieces like a dart; the words may be soft as the summer air, and the tones may break the heart.
For words but come from the mind, and grow by study and art; but the tones keep forth from the inner self and reveal the state of the heart. Whether you know it or not—whether you mean or care—gentleness, kindness, love and hate, envy and anger are there. Then would you quarrels avoid and in peace and love rejoice, keep anger not only out of your words, but keep it out of your voice.
—Youth's Companion.
AND YE ALSO SHALL BE WITNESS. JOHN 15: 27.

Can it be that in the face of this text, and such as are found in the many references connecting with this passage, churches will forbid believers to witness for Christ? Surely, no. Such conclusions are drawn without a careful study of the word. Will any Christian for any cause doubting the propriety of giving testimony, witnessing for Christ, take any reference Bible and spend one hour, or even less, following the references and connecting references to the above passage, and we feel sure that new light will open up to the honest inquirer, "Ye also shall bear witness." Oh that we might everywhere and at all times prove faithful witnesses.

INCREASING THE SUNDAY-SCHOOL.
The Rev. Mr. Gunn remarks: "When, as a student, I was connected with the North Leigh Parish Church, our Sunday-school was 200 strong, but the minister thought it could be largely increased with some proper means to do it. So he proposed to a dear friend of mine, who was also studying for the ministry, and myself, that we should begin a systematic canvass of the district. This we did, taking the whole district street by street, door by door. When we got through the parish, the school had increased in number from 200 to 600, and many of them were led to accept Jesus as their Savior. Yes, one of the best ways of raising the standard of morality is to get at the children early, ere they have learned the terrible power of sin and been tainted by it. It is better to prevent a child from becoming a drunkard or a thief than to rescue him after he is steeped in iniquity. This we did, taking the whole district and myself, that we should begin a Sunday-school. Whether you know it or not—whether you mean or care—free-will is not the liberty to do whatever one likes, but the power of doing whatever one sees ought to be done, even in the very face of otherwise overwhelming impulse. —Macdonald.

LOVE-FEASTS.
June 2 and 3, at the Franklin meeting-house, in Clyde, Whitead county, Ill.
June 2 and 3, at the meeting-house northeast of Clay Center, Clay county, Kansas.
June 2 and 3, at the Highland meeting-house, Miami county, Ohio.
June 2 and 7, at the home of Samuel E. Dressen, near Hummelestown, Dauphin county, Pa.
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 9 and 10, at the Mechanicsburg meeting-house, Cumberland county, Pa.
June 9 and 10, at Black Creek, Ont.
June 13 and 15, at the Ringgold meeting-house, Ringgold, Md.
June 13 and 14, at Mastersonville, Lancaster county, Pa.
June 16 and 17, at the home of Bro. John W. Reinechel, Slipope, Ohio, on the W. & L. E. R. R.
June 16 and 17, at the home of Bro. W. W. Reinechel, Slipope, Ohio, on the W. & L. E. R. R.
June 16 and 17, at the Brethren's meeting-house, in Union township, Elkhart county, Ind.
June 16 and 17, at Waynfleet, Ont.

June 16 and 17, at the home of Bro. W. W. Reinechel, Slipope, Ohio, on the W. & L. E. R. R.
June 16 and 17, at the home of Bro. W. W. Reinechel, Slipope, Ohio, on the W. & L. E. R. R.
June 16 and 17, at the Brethren's meeting-house, in Union township, Elkhart county, Ind.
June 16 and 17, at Waynfleet, Ont.

OUR DEAD.
DOLL.—William Eumorson, infant son of Moses and Sarah Doll, near Listowel, Ont., died March 26, 1894, aged 9 months and 14 days. Funeral services by Rev. Bolender in German and the writer in English. May the early call of this child be the means to draw the parents to the Lord. JOHN BROWN.

WENGER.—Clara E., daughter of Isaiah R. and Eliza Jane Wenger, of Jonestown, Pa., died April 6, 1894, aged 1 year, 1 month and 17 days. Funeral services were held April 6, and were conducted by Elda, Jacob K. Kleiderer and Charles W. Bright. Interment in Wenger's cemetery. The deceased child was a granddaughter of Bro. Benj. Wenger. The bereaved parents have the sympathy of their many friends.

SCHLAGENWEIT.—Died, near Loyalside, Lycoming county, Pa., April 3, 1894, Joseph M., oldest child of Bro. Eliza and Sister Sarah E. Schlagewald, aged 10 years, 8 months and 4 days. The cause of his death was typhoid pneumonia. He leaves a father, mother, two sisters and three brothers to mourn their loss. The funeral was held at the home of his parents on Friday morning at 10 o'clock. Services by Rev. J. Eisenmenger of the German Baptist church. Text: John 17: 24, first clause. Interment in the Home cemetery.

RAILWAY TIME TABLES AT ABLIENE.
UNION PACIFIC.

WEST BOUND.
No. 1.—Night Express 9:10 p. m.
No. 7.—Limited Express 4:45 p. m.
No. 13.—Freight 4:40 a. m.
No. 26.—Mail and Express 11:13 a. m.
No. 60.—Freight and Accommodation 5:19 p. m.
No. 1.—Local 6:35 a. m.
No. 2.—Kansas City Fast Mail 1:30 a. m.
No. 8.—Limited Express 11:50 a. m.
No. 9.—Freight 8:30 a. m.
No. 12.—Stock Freight 7:30 p. m.

Daily except Sunday.

ATCHISON, TOPEKA & SANTA FE.

SOUTH BOUND.
Passenger 6:50 a. m.
Accommodation 12:35 p. m.

SOUTHERN.
Passenger 9:45 a. m.
Accommodation 2:20 p. m.

SALINA BRANCH.
Departure.
Passenger 6:10 a. m.
Freight 1:30 p. m.

ARRIVALS.
Passenger 9:45 a. m.
Freight 11:40 a. m.
All Santa Fe trains daily except Sunday.

ROCK ISLAND.

WEST BOUND.
No. 63.—Local Freight and Accommodation 11:10 a. m.
No. 27.—Mail and Express 6:28 p. m.
No. 26.—Mail and Express 11:18 a. m.
No. 60.—Freight and Accommodation 5:20 p. m.
Passenger trains run daily. Freight trains run daily except Sunday.