Evangelical Visitor- September 1, 1894. Vol. VII. No. 17.

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Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
TWO WAYS OF LOOKING AT LIFE.
THE WRONG END OF THE TELESCOPE.

Things as they have been,
Things as they are;
Things as I want them,
Near and afar;
Things as I see them,
False, and too true—
All these distract me,
Coming in view.

Life is confusion—
Toll and unrest;
Accumulation—
Must be confessed.
Oft I would straighten
Thoughts, ways and plans:
Then—all is taken
Out of my hands.

I plan it this way:
All goes in that:
All is uncertain,
Nothing exact.
Thus, as I look at things
All the way round,
No satisfaction
Here can be found.

THE RIGHT END OF IT.

"No SATISFACTION!"

Child, do you say?
Then you are looking
Quite the wrong way.
Turn your face skyward,
Keep your eye straight;
What do you see now?
Tell me—I wait!

I can see mercy
Guiding my ways—
Patient forbearing
Of God—all my days.
Now I see sunlight,
Casting bright rays:
All, all is lighter
'En as I gaze!

I can see tangles,
Messes and nets—
All my life's troubles,
Worries and frets—
Turned into ladders,
Leading me higher,
Into a glory
Exceeding desire.

I can see footmarks
Following my own:

I have been never—
Never alone.
One has been following,
Hearing my groan,
And has been watering
Seeds I have sown.

Who is that Faithful One?
What is His Name?
Tell me, I pray you,
Wherefore He came?
Why should He follow?
Why should He care?
Why bend toward me
His loving care?

Ah, 'tis my Savior!
Jesus, my Lord!
Hush, He is speaking,
List to His word!
"CHILD, OF LIFE'S MYSTERY
I HOLD THE KEY;
WILT THOU NOT STEP ALONG,
JUST TRUSTING ME?"

—M. G. A.

For the EVANGELICAL VISITOR.
A STANDARDED.

"Lift up a standard for the people." Isa. 62: 10.

We find the terms "standard," and "ensign," frequently used in the Bible. They seem to convey the same impression to our minds, that is, something held up, to which men can look and be voluntarily drawn to follow and defend. Israel was divided into four great armies at Mt. Sinai, and everything was made ready and put into marching order before they started out for the promised land. Each of the four great divisions bore their standard, "with the ensign of their father's house." Num. 2: 2. What the inscriptions on those standards were, we are not informed, but most likely they were the emblem of each tribe, respectively, that belonged to one of the four great divisions. These standards were a means of keeping the people together, and consequently making them easier controlled and disciplined. Also, as they marched through strange territory and among strange people, the ensigns representing who and what they were. The standard was fixed upon a pole, and carried by a strong and valiant man high above the heads of the people so that all could see it and know that it was their standard, which they were in duty bound to follow and defend. Num. 2: 34. It was also to inspire them to be of good courage, to follow their standard-bearer wherever the captain of the army might direct.

But it was not all marching and fighting of battles—not all seed-time and labor. There is also a harvest, a time to eat and drink that for which we have labored. Wherefore, "Let us not be weary in well-doing; for in due season we shall reap, if we faint not." The prophet, looking down through the vista of time, and seeing the labor and the conflicts and the trials, as well as the glory and prosperity of the church, through all future time, thus expressed himself: "The Lord hath sworn by His right hand, and by the arm of His strength, Surely, I will no more give thy corn to be meat for thy enemies; and the sons of the stranger shall not drink thy wine, for which thou hast labored. But they that have gathered it shall eat it and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness." Isa. 62: 8, 9. The time to which the prophet referred, without doubt dawned upon the world in the nativity of Jesus Christ, "who hath abolished death, and hath brought
life and immortality to light through the gospel." A new dispensation, in which the former things were done away or changed. “Surely, I will no more give thy corn to be meat for thine enemies……. but they that gathered it shall eat it, and praise the Lord.” "Ye that make mention of the Lord, keep not silence.”

The Lord has given to mankind the blessings of speech by which we can praise Him, and also communicate our thoughts to each other, a blessing of which our enemies cannot rob us. The blessings that were conferred upon Israel were only temporal. Gen. 27: 28, 29. They were such of which evil designing and wicked men could take advantage and rob them of that for which they had labored, and appropriate it to their own use. By cunning and craftiness, or what would in these days be called a “sharp business transaction,” Jacob obtained the blessing that was Esau’s by birthright. Gen. 25: 32, 33; 27: 36. But it was Jacob’s by promise. Gen. 25: 22, 28. It was temporal and literal. Under the new dispensation, the Lord has said: “I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people.” That is, I will put my precious treasures where no man can approach unto “to rob or destroy in all my holy mountain, saith the Lord.” Hence the corn and wine to which the prophet here refers are not the products of the earth, but something that becomes incorporated with our inner being; the love of God shed abroad in our hearts; a peace that comes into the soul of the obedient child of God, a feasting time of the Father and with the Son and with the Holy Ghost, a peace such as the world, with all of its vanities and amusements, cannot give.

To this, both Elizabeth and Mary, the mother of our Lord, subscribed, when they were brought together to embrace and salute each other upon that memorable visit in the hill country of Juda. “Blessed art thou among women, and blessed is she that believeth.” Mary said: “My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior, for he hath regarded the low estate of His hand-maiden.”

Simeon also ate of this precious corn and drank of this precious wine, which he had gathered by faith in the promised Messiah, when he came by the Spirit into the temple and gave in his testimony, which he treasured up in the depths of his soul, and kept by the Holy Spirit of God, so that he could truly say: “Lord, now lettest thou thy servant depart in peace, according to thy Word, for mine eyes have seen thy salvation which thou hast prepared before the face of all people.”

The prophet Joel had said: “Your sons and your daughters shall prophesy.” Anna, a prophetess, coming in at that instant, while Simeon held the blessed Redeemer in his arms, gave thanks likewise unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem.” She likewise ate of that soul-satisfying food which only those who are fully consecrated unto the Lord can partake of.

These true servants of God raised a standard, not only to the Jewish nation, but unto the whole world. That is the door to the feast chamber. Rev. 3: 20. It is a door that man can open or keep closed at will. Why not tell what the Lord has done, and is still doing for us; open the door of our heart—raise a standard for the people.

Without the blessed light of the Gospel and true heart religion, all people are in darkness, whether in Christian or heathen lands. The bounds of civilization are by no means the limit to which God, in His wise dealing, has extended the call to “come, taste, and see the goodness of His grace.” Neither do these bounds furnish a guarantee that all who reside in Christian lands and profess the Christian name, are saved. We may look where we will and the same awful fact stares us in the face, that all nations and tongues and races of people are laboring and struggling and toiling under the slavery and bondage of Satan, and are being corrupted and deceived by some of his many devices, whereby he lieth in wait to deceive. The poet has well said:

"Satan, with malicious art, Watches each unguarded heart.

Then it becomes the true followers of Jesus to raise the standard high, and blow the trumpet loud and clear, that it give no uncertain sound, that all those who are earnest seekers, but still strangers to true happiness, may take warning and come out from among them who are trying to serve the world and the flesh, while they speak loudly of taking the world for Christ in the popular form; that they may not be “partakers of her sins, and that ye receive not of her plagues;” that they be not defiled by the evil habits and customs of the times, by reading impure literature, Sunday papers with their reports of scandal and lavishness, and religious novels; indulging in all manner of so-called harmless amusements, recreations and festive gatherings, under the guise of some church enterprise which the unwary may be made to believe is for a good cause, and give their support, “having a form of Godliness, but denying the power thereof; from such turn away.”

The Gospel standard, with the blood-stained inscription of the cross, must be held up to a perishing world. It only gives light and liberty and peace. 1 John 1: 7. Christians, as the children of God, should be an
example, as well as a light, and show to the world by their “chaste conversation, coupled with fear,” that they have something better than the world can give, and not take part in any of its vain amusements, but be all in all for Jesus Christ our Lord, daily prayer for more zeal and earnestness, that the Lord’s cause might prosper both in us and in the church; that more laborers might be brought into service; many souls rescued from impending danger, and the Lord’s great name be honored and glorified. “And they shall call them the holy people, the redeemed of the Lord; and thou shalt be called, a city not forsaken.”

D. HEISE.

Clarence Center, N. Y.

A FEARFUL INCIDENT.

In the spring of 1843 we were assigned to a charge in the lower part of Cumberland county, Pa., and secured a home for our family, (in those days we had no parsonages) in a small village called Shiremanstown, in which was a licensed hotel, which was the resort of a number of persons who were addicted to the abominable curse of intemperance. Among that number was our next-door neighbor, being a brick-layer by trade, was called to make the repairs. Some defects were found about the chimney, and our neighbor, being a brick-layer by trade, was called to make the repairs. To economize time in distilling the poisonous beverage, they continued in full blast while our neighbor was at work over the boiler on the second floor. At an unexpected moment the cap of a very large boiler was blown off with a great noise which was heard for miles. The whole contents of boiling liquid was dashed against the roof, and came down a boiling shower upon our unfortunate neighbor, who was scalded from head to foot. A physician was called, his clothing taken off, and the body wrapped in raw cotton. After the explanation we immediately hastened to the place, and beheld a scene which was indeed heart-rending. He was still conscious and remembered his late vows, but said: “It is too late now. I already feel the pangs of hell! I am lost! I am lost forever!” He tossed from side to side, screaming and raging like a maniac for fifteen hours, when his voice was hushed in death, without a ray of hope.

He lived a Christless life, was wrapped in a Christless shroud, and laid in a Christless grave.

Who among us would desire to die such a death? But what are the pains and exruciating agonies of fifteen hours when compared to the second death?

“What! to be banished from my Lord, And yet forbid to die; To linger in eternal pain, And death forever fly!”

“A wretched state of deep despair, To see my God remove, And fix my doleful station where, I cannot taste His love.”

JOHN FOIL.

Chambersburg, Pa.

A church whose spiritual backbone is too weak to assert her principles in the face of growing corruption within, or whose internal system is too weak to treat these corrupting influences according to Matt. 18: 17, is to be likened unto the man who, after having taken a fatal dose of poison, is neglected so long that the weakened system is unable to expel the fatal drug. Both church and man are on the sure road to death. Emetics are unpleasant, but they sometimes become necessary, and a good dose of spiritual emetics administered in due season by the faithful minister will save the body of the church. Indifference and procrastination, as well as the plea, “he or she, though guilty of misdemeanor, is a rich and influential member, we dare not reprove them or put them out,” etc., have caused spiritual decay in many a church. But the skilled physician advises the use of emetics only in extreme cases. So the Great Physician in Matt. 18 advises expulsion only when other remedies fail.—Sel.

“If you cannot pray over a thing, and cannot ask God to bless you in it, don’t do that thing. A secret that you would keep from God is a secret which you should keep from your own heart.”
EXPOSITION OF PROPHECY SYMBOLS.

With Smith's report of last September before him, the editor of the Abilene Weekly Chronicle has asked: "Who is to explain the strange and alarming story?" The numerous letters daily from all parts of the country bring urgent entreaty for instruction. We have been asked: "Is it real?" "What does it mean?" "Is the end of all earthly things near?" "Tell us, when does Christ come?" Doctors, merchants, loan agents, preachers, farmers and tollers are our enquirers. To give us rest from this daily task, we wish, by favor of the instructive press, to answer once for all.

Let the enquirers first read 2 Thess. 2 with care and thought, ignoring all previous erroneous teaching from expositors, whether Rev. or D. D., and they will notice Paul to say: "Let no man deceive you by any means; [about the coming of Christ] for that day shall not come except there come a falling away first, [from the gospel faith and from the Lord Jesus Christ] and that man of sin be revealed, the son of perdition." Such revelation is to come when the son of perdition shall presume he is ready, "that he may be revealed in his own time." Remember also that there is a hindering cause to be removed. Notice the seventh verse: "Only he that now letteth will let, till he be taken out of the way." And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." This revelation is to follow the removal of the hindrance. The climax of the falling off from faith in Christ will be made noticeable doubtless. Paul so teaches by the Word, and the spirit of his narrative. "Let no man deceive you by any means," implies a signal to be given that the faith-ful may see, and know when the climax is reached, the taking away accomplished and the symbols of the coming antichrist given. If not so, they could easily be deceived. Hence God in Christ will appoint His witnesses to see His signals of events near to be manifested, and to proclaim the same to the people, both saint and sinner, that the wise may see and the scoffer unveil himself. Having carefully reviewed 2 Thess. 2, notice in the seventh verse: "Till he be taken out of the way." It is not "the church taken up," but the guardian Spirit taken out of the way. The masculine gender is never applied to the Christian church. Too many "reverends" have read without thought; and multitudes have paid them for erroneous teaching, rather than read and think for themselves. Thus many have been deceived.

Remember the call in 1891 for a religious convention of delegates from all denominate isms, was given to come to Chicago to help formulate a religion for all the world, embracing "The fatherhood of God and the brotherhood of man"—therein ignoring the divinity of Jesus Christ. Such convention, called the "Parliament of Religions," convened Sept. 11, 1893, a part of the world's great show. Until the closing of the parliament in September, they were in deliberate counsel falling away from Christ and His gospel, preparing the crucifix on which to execute spiritually the Son of God. The closing scene there was, in part, the endorsement by delegates individually, committing each his creed and denominate brotherhood to the signing of the death warrant, artfully hiding the fact from careless readers—ignoring—denying—the divinity of our Savior Jesus Christ, however, pledged to follow His teachings. We rely upon the records to sustain us. Is this "the creation of a bond of which to begin the federation of a world upon a Christian basis?" What is the faith of some initial signers? One believes and teaches that Christ is only man; another, that Christ saves all, even the vilest, without repentance and Spirit-washing; another boldly asserted faith that he could create the Lord Jesus, carry Him in his vest pocket, eat Him, flesh, blood, Spirit, all, and that Mary is more willing to save the penitent sinner than her Son Jesus, while some believe that if they miss heaven from this earth, they will have another trial beyond. Thus and thus. Rev., Right Rev., Most Rev., and D. D., tempered by shock of entrance, all subscribed. Not one pledged to recant any error in faith and practice, but left free to teach as before; thus presenting Christ as the responsible teacher of all the heretical jumbles of contradictions taught by the isms—by the Doctors of Divinity. Hence they closed, as taught by one bold teacher in their presence who claimed "all religions are true." "Is Christ author of them all? (!!!) Why could not a Jew, a Buddhist, a Mohammedan, or Mormon endorse the bond and sing Te Deum? Antichrist had before declared to his own the time of his readiness when his order would be given. He claims the world now as he did when tempting Christ in the wilderness.

God, knowing the chosen design of that religious parliament, on the night of the 12th of September last hung out upon the canvass of His eternal heaven His reliable tokens, shadows of approaching events. The first opening, closing and taking away of the casket was in confirmation of Paul's statement, viz: "He that now letteth will let till he be taken out of the way." The second exhibit from the art gallery divine gave notice of the wicked one, the antichrist entering upon the field of action. The portly man, with his coronal of glittering stars, emblems
of sovereignties, personifies the embodiment of all the forces of the antichrist; and may subordinately represent the Prince of Wales, who has been appointed sovereign prince over all the world; "whose shock of entrance" bears heavily upon the United States Senate; for the square and compass were on his left breast, as was written in the original draft.

The rider on the dark, or black horse, represents false prophecy, which came of the incipient apostasy of the primitive church, a type of superstitions depravity, financial ruin, famine, lamentation and much distress.

The haughty woman represents the churches of apostasy glittering in vain glory, boastful of her riches and renown. The warrior with sword, scabbard cast away, and ready to strike, is leader of forces symbolized by the cross, square and compass, the son of perdition advancing to the slaughter. Square and compass denote alliances and stratagem movements. The horns denote forces or powers now concealed—reserved allies.

Isaiah, prophet, gives us a sketch of the ends of a power, or beast, to come, viz: "The ancient and the honorable, he is the head; and the prophet teaching lies, he is the tale." I use my liberty and fill the figure thus:

The body of serpentine length is filled in between head and tail of homogeneous elements of odds and ends, sworn "to obey every summons handed, thrown, sent, or otherwise given by" nod of the head and wag of the tail. The head may be in one nationality, and the tail in another; the body gathered in from all points of the compass.

The open casket having vanished, leaving the symbols of the second exhibit, is evidence that the tragedy is opened before this nation, before the world, and will be played with greater effusion of blood nearer the close. The guardian Spirit, the hindering cause, was taken out of the way of that religious parliament last September; taken from Chicago, from the Gentile nations, having reached the acme of their glory. Their fulness is up. Every vice and crime imaginable have rapidly increased since September. A man with a few dollars is not safe even in the car on the railway. Review Rev. 14 and learn that the clusters of the natural vine are human organisms ripe for the vintage. "Let no man deceive you by any means;" for Christians not taken up will be here to witness the destruction of all treasury thieves and oppressors. "For the elect's sake the perilous times shall be shortened."

The ends of this world have come before; and now again at the closing of this dispensation, the world will abide, occupied by the redeemed.

"The meek shall inherit the earth." Christ will surely come; but of the day knoweth no man. We are nearer to it than our fathers; hence we can afford to watch. In Christ, none need fear; his effective weapon is the Sword of the Spirit. Be obedient and watchful. Come out of fallen Babylon as speedily as possible. In faith, hope and trust, with respect for others' opinions differing, with Christian friendship for all, I subscribe obedient to the powers ordained of God.

H. W. SMITH
Talmage, Kansas.

YOUR MISSION.

The present rate of conversions by reasonable estimate would require one hundred and seventy-seven thousand years to bring the heathen to Christ. Surely there must be something radically defective in the current missionary methods. Ministers must preach the Word faithfully; the Bible must be broadcast in every land, but the world will never be filled with the knowledge of God until every saved man becomes a missionary, until every Christian shall awake to his personal responsibility, until every man shall say to his neighbor, "Know thou the Lord."

Every individual Christian should feel it his indispensible duty to promote the evangelization of the heathen by every proper means if he would not grieve the Spirit of God. This is not a matter of choice, or a duty that can be omitted without contracting guilt upon the soul. Those who do not give of their money to support missionary operations should be shown that their prayers for the salvation of the heathen are a mockery. Prayers that proceed from a heart that values money more than souls, will not prevail. The conversion of the heathen will not be hastened by such prayers.

A wealthy man once said he had four reasons for giving liberally.

The first was that his property might be made a blessing to himself in this world, and not a curse; the second, that he might not be condemned as unfaithful when he should give what he had; the third, that he might be a benefactor to those who require his aid, and who without his help might perish; the fourth, that he might conquer his own tendencies to covetousness.

Beloved, are you fulfilling your mission?—C. W. S., in The Vanguard. Selected by Delila Kreider.

"Everybody wants to be happy. The unfailing recipe is to make some one else so. No king upon his throne, no millionaire in his palace, no Christian in his new born hope is really happy until he is conscious of having made another happy. If any churl, or any one else has any doubt on this point, we can only say it is a recipe that is easily tested. Try it."

"The troubles we most fear never happen."
PHYSICAL GLUTTONY AND SPIRITUAL STARVATION.

In studying the conditions existing in the world, and looking at the practices indulged in by the people, one is impressed with the need of the readjustment of many things that are evidently out of the normal state. Not only does the world need to be turned upside down in order to be made right with God, but Christians need to recognize and correct many inconsistencies that exist among them. One of these things, which, to me, seems to be a positive evil, is the habit of over-feeding the physical man while the spiritual man is well-nigh starved.

Judging from appearance, the supreme joy in the minds of many seems to be to have plenty to eat. “Let us eat, drink and be merry, for to-morrow we die,” is the language of their lives if they do not express it in words. God is good to bestow upon us so many rich blessings, and He has evidently intended them for our use, but it must grieve the Holy Spirit, who dwells within us, when we misuse that which has in kindness been given for our good.

There are many varieties of healthful foods which are intended to be used for the nourishing of the body, but so depraved have become our appetites that we are not satisfied with these. Our tables must be loaded with all the fancy and indigestible preparations that the culinary art can produce, and we eat and eat as if the highest duty of life were eating. Is it any wonder that, with the amount and the kind of food that is usually eaten, there are so many dyspeptic? I verily believe we sin against God in this thing. Let us stop over-feeding the physical man. Let there be less pastry on our tables, and more careful eating of healthful and strength-giving food.

While this surfeiting is going on on the one hand, it is true that on the other hand the spiritual man is not properly fed. It is just as necessary for the babe in Christ to receive food in order to growth as it is for the child in the mother’s arms. God has provided the “sincere milk of the Word” for His little ones, and Jesus said to Peter, “Feed my lambs.” As the child grows it needs stronger food, and unless it receives food it will not grow. I suppose the reason there are so many undeveloped children in God’s family, the church, is because they are half-starved. Why should this be so? God has an inexhaustible storehouse. His Word is a pantry that is always full. In it there is food for all stages of Christian development. But what if we will not eat? Ah! that is the trouble. We have not been eating.

Let us come, then, to God’s table and freely partake of the rich dainties He has prepared. If we search the Word diligently, believe it sincerely and obey it faithfully it will give us health and strength and spiritual vigor. We have been thinking a good deal more about feeding the body than we have about feeding the “new creature in Christ Jesus.” Let us now reverse this and make the words of Job our own: “I have esteemed the words of His mouth more than my necessary food.”

Job 23: 12. J. G. CASSEL.

Abilene, Kansas.

COMPLETE IN HIM.

“For the Evangelical Visitor.

“Complete in Him.”

“Follow peace with all men, and holiness, without which no man shall see the Lord.” Heb. 12: 14.

Thus the Apostle Paul exhorted the Hebrew brethren to live in peace with all men; or, as the same apostle said in his epistle to the Romans, “If it be possible, as much as lieth in you, live peaceably with all men.” Rom. 12: 18. But he exhorted positively to be holy, “without which no one shall see the Lord.” The exhortation is of great moment, and is applicable to all believers in Christ Jesus in all ages, and until the end of time. Holiness as stated in the above means purity; that is, to be pure and without guile, in all things whatsoever we say, do or think, doing all things as in the sight of Him to whom we have to give an account, and who knoweth perfectly what is in man. Thus to be pure in heart is invaluable, for without this purity no man shall see the Lord. On this line of thought is the saying of our Lord Jesus Christ, when teaching his disciples: “Blessed are the pure in heart, for they shall see God.” Matt. 5: 8. No one can be a child of heaven without being holy. Hence this is their aspiring breath, asking their Heavenly Father to “make and keep me pure within.” Having this aspiration is a sure test to us of our acceptance with God, and of being partakers of that “Wisdom that is from above, which is first pure, then peaceable, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.” James 3: 17. Dear fellow Christian, let us be on our guard against deceptions, which undoubtedly are too common among men, often naming themselves Christians, and feigning to be righteous while the fear of God is not in the heart, and they “abhor not evil.” Do we, dear Christian brother or sister, “regard iniquity in our hearts?” If we do, even in the least degree, “the Lord will not hear us.” Let us be holy in all manner of conversation (behavior), because it is written, “Be ye holy, for I am holy, saith the Lord.”

While in this world we are subject to many infirmities, but still are growing in holiness, and in the fear of God, while we adhere closely to what God requires of us. Yes, grow.
ing in perfection like as a child in his youthful time grows to perfect manhood. And "when that which is perfect is come, then that which is in part shall be done away," and we shall ever be with the Lord. Oh, happy condition, when free from all infirmities. Though while we are in this state of probation here below and subject to tests and trials, which cause us at times, perhaps, to mourn and even to think that it doth not yet appear what we shall be, yet we know, yes, we have the strongest reliance, that when He shall appear we shall be made like Him, "for we shall see Him as He is." 1 John 3: 2. Beloved in Christ, be not discouraged. Though in ourselves we feel weak, let us be strong in the Lord and in the power of His might. Though at times we do "groan," (as the Apostle Paul expressed it) within ourselves, waiting for the adoption, to wit, the redemption of our body.

Let us remember that under all trials God is faithful, "who will not suffer us to be tempted above that we are able," and that His grace is sufficient for us, and will sustain us and support us according as our need requireth. Our safety is in confiding in Him, "For," as the apostle stated it, "we are saved by hope." We must have an unmoveable confidence. Then our feelings and rejoicing in the Lord will be in proportion to our reliance upon Him. That blessed hope, or confidence, will safely keep the children of God while here below. It is to them as an anchor of the soul, both sure and steadfast, having as the resting ground He who cannot lie. Heaven and earth shall pass away, but the Word of the Lord "abideth forever." Nothing can shake or move the "Rock of our Salvation." Jesus is our all, "for all the promises of God in Him are yea, and in Him, amen." Who of God is made unto us wisdom, and righteousness, and sanctification and redemption. 1 Cor. 1: 30.

Our privilege and happiness is to claim to ourselves what Paul declared to the Colossians—"to be complete in Him." And, further, we can say with the poet:

"Possessing Christ, I all possess,
Wisdom and strength and righteousness,
And holiness complete." A. B.

For the Evangelical Visitor.

PRAISE FOR SALVATION.

In second Cor. 6: 1, 2, we read: "We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in a day of salvation have I succored thee; behold, now is the accepted time; behold, now is the day of salvation.)" I feel to praise God this morning for this salvation that sets us free and makes us to rejoice in a risen Savior. He has overcome the world and by and by all God's children will overcome one by one. I am glad that I can say this morning that I am standing on the rock that is higher than I. I feel the love of God flowing deep in my soul, when I think how the mighty hand of God brought me out of sin to serve Him, not only as a duty, but because I love the way and love His presence. Oh, the sweet rest we find in Jesus when the world seems dark. I often look back over the world in my lonely hours, and with great sadness, for so many souls seem to enjoy this world with all its vanity and pride, not thinking of the words of Christ: "Be ye also ready." When we read the Word of God, how often do we see that we came short of fulfilling what we are commanded to do. Oh, brethren and sisters, we are to increase more and more as the days go by, and we can all do something for the Lord. If we can't do big things we can do little things, as we are to have our reward if we hand a cup of cold water to one of God's children. Then let us not be discouraged, "in all things approving ourselves as the ministers of God, in much patience, in affliction, in necessities, in distress, in stripes, in imprisonments, in tumults, in labors, in watchings and fastings; by long suffering, by kindness, by the Holy Ghost, by love unfeigned." 2 Cor. 6: 4, 5, 6.

Are we willing to suffer as the apostles of old? Oh, where are we? I am afraid we are too much at ease in Zion. When weighed in the balance we will fall short. When I awake at night I often ask God to just make of me what He will, only that I may be ready for the crown- ing day. I know my mansion is ready, for Jesus went to prepare it for me.

My prayer is at all times for God to purify me as by fire, which prayer has been answered in part. Dear readers, we must be, and can be, pure as gold, yes, made whiter than snow. But we must become willing to go through the fiery furnace which will burn up all the dross.

I praise the Lord for the new lessons I learn every day. The Savior is a blessed school-master, and at the last day of school we will receive our gift or reward according to our behavior here. Let us earnestly work for the things that fade not away, that we can come rejoicing bringing our sheaves with us, for we know when this earthly tabernacle is dissolved, we have a house not made with hands, eternal in the heavens. In Isaiah 40: 31, we have these glorious promises: "They that等候 upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint."

I desire the prayers of God's children that I may be kept at the feet of Jesus. LYDIA HAUBE, Lawrenceville, Ohio.
EVANGELICAL VISITOR.
A Semi-Monthly Religious Journal,
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."
Subscription, $1.00 per year; six months, 50c.

Edited by
H. DAVIDSON, Abilene, Kans.

To whom all communications and letters of business are to be addressed.

To Correspondents.—Write only on one side of the paper, with black ink, and not too near the edge.

Communications for publication should always be accompanied by the author's name. Not necessarily for publication but as a guarantee of good faith.

Communications for all subsequent numbers of the VISITOB should be sent in at least ten days before date of issue.

If you wish your paper changed from one Post Office to another, always give the Office where you now receive it, as well as the Office to which you desire it sent.

If you do not receive the VISITOB in ten days from date of issue, write us and we will send you the necessary number.

If you desire to know when your subscription expires, look at your name as printed on the wrapper or margin of the paper, and that will state the time to which payment is made. For instance, April 2 means that the subscription has been paid up to that date. If you find any error in the date please notify us at once and we will make the correction.

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If you wish to have your paper changed from one Post Office to another, always give the Office to which you desire it sent.

Be sure that God will find you out.

"Open confession is good for the soul."

"A house divided against itself cannot stand."

Be true to yourself and above all things be true to God.

"Above all things, have fervent charity among yourselves."

God is everywhere present. Let us bear this in mind in all our undertakings.

Satan is always ready to magnify the faults of others and, if possible, to keep us from seeing our own.

God knows what prompts you to act as you do. Be sure that you have His approval.

Economy of time and money is the great duty of life, and they are both gifts from God. Let us use them to His glory.

St. Louis has quite a corps of workers of the Salvation Army. Really, these people seem to be very much in earnest in the work of converting and saving souls.

In sending postage stamps for small balances, please do not send those of larger denomination than one and two cents. Larger ones are difficult of disposal, and we have no use for them.

A friend of missions suggests the thought that the church should, at a stated time in the near future, have a discourse delivered at each place of worship on general mission work. We cannot but endorse the sentiment, from the very fact that as a people who believe in the spread of the Gospel, we all should lay our hands to the Gospel plow and urge the work and the workers to a more united and effectual effort in the conversion of souls to Christ.

In the absence of any day being stated, we would suggest the 23rd of September as the special day set apart for that purpose; and where there are no appointments for preaching on that day, then let the subject be taken up on the first appointment after. We would urge that each one heartily enter into the spirit of the occasion so that God may be glorified in the effort.

Will our benevolent friends kindly remember that in these times there are those who are so situated that they are unable to take the VISITOB, unless some friend contribute the amount necessary to pay their subscription. Our benevolent fund is exhausted, and if we continue to send the VISITOB to the poor it must be at the expense of some one. There are among our people some who are wealthy, and, probably, with no very near relatives that are dependent upon them for help, who can, and, we believe, are willing to contribute if their attention were called to it. We have so many calls, some from some whom we have been supplying in the past, and others who desire to read the VISITOB, but who say: "We cannot take it, much as we would desire to do so, as we have not got the means to spare."

We trust that this appeal to the benevolent will be answered by liberal donations in the near future.

For the information of all interested in the fund to be raised Oct. 1, known as the "Engle fund," we would say that Bro. Cyrus Lenhart, of Abilene, Kansas, has been appointed treasurer of that fund, and all moneys subscribed for that purpose or donated to it in any way, to be paid toward the liquidation of that debt, should be paid to him not later than Oct. 1. It is due and can be paid sooner if the parties who have subscribed are disposed to do so. The limit of time is Oct. 1, 1894, and it is very necessary that the amount should be in the treasurer's hands as soon as that time, as the creditors will look for their money then, and it should be paid promptly.

We are well aware that money matters are close, and the failure of the corn crop and the continued drought will make it very hard for some, at least, to meet their obligations. But we believe that to every one who will fully take hold of the matter and do their duty in the fear of God the Lord will have a way out of the seeming difficulties that present themselves.
We had supposed, when we first published the article by H. W. Smith, of Talmage, Kans., entitled, "What of the Night?" that with its publication all reference to it would cease. But we were mistaken, for since then we have been besieged by innumerable questions from those who have read the article here at home, and have also received many letters of inquiry. For this reason we have concluded to give all the satisfaction we can, so that our present statement may satisfy all inquirers as far as possible. We would then say that the article published in the Visitor of June 15th, over the signature of H. W. Smith, was in our hands for about six months before it was published. The reason for this was, that both the parties whose names were mentioned were strangers to us and we did not like to publish anything so unusual without being fully satisfied that the parties were reliable men. Not only have we found them reliable, but in addition to H. W. Smith's statement in connection with the article, we have Mr. B. W. Blue's verbal statement and his letter, stating that he was present and saw the signs as stated in that article, and that the article as written by Mr. Smith is correct. In addition to the article of June 15th, and as an explanation of the signs therein given, we admit an article from the pen of H. W. Smith, giving his interpretation of the vision as seen by himself and Mr. Blue. We do this for the satisfaction of those who are interested in the matter and hope that the statements thus given may satisfy all inquirers of the truthfulness of the statements and induce all to profit by them.

~ TEMPERANCE. ~

The brewers have measured a power with which they had not reckoned hitherto—the power of an awakened church. Up to the present time myriads of Christians have been able to stand aloof, and say that they "worked wholly within the lines of moral suasion," or that they "really had no sympathy with temperance reform;" but the testing time is close upon them, and we believe that when the question narrows itself down to a clear issue between retaining or banishing the public-house from their own communities, the Christian church shall rise at last, "Fair as the moon, bright as the sun, and terrible as an army with banners."

A member of Parliament recently said in a speech opposing the pending temperance bill: "Free education will save us from drink; no law is needed." His declaration illustrates once more the power of the mind to induce knowledge. When the temperance movement was a child, it was thought as a child, understood as a child and spoke as a child; but now that it has attained mature age it has put away childish things save in so far as they have merged into the fiber of true manhood. The great meetings where total abstinence is set forth with pledge and badge were the early standards in the school of reform, and we still advocate this education in first principles; but such teaching, if effectual, must, with ripener years and maturer knowledge, lead by an inevitable sequence of thought to that true understanding of the temperance reform that embraces a study of tactics against the legislation of the liquor traffic. Every great body enrolled for temperance work makes its power felt exactly in proportion as it has grown with the world's growth, and is prepared to fight and yield no vantage ground to the traffic we oppose. To rest satisfied with the rescue of the victims of intemperance, while our voters systematically and nationally build up the liquor system is as futile as it is irrational, and noble as may be the intentions of those who only follow the army to do ambulance work, we cannot reckon them among the number who fight effectively for victory.

No matter what conservative minds may hold (and I would speak with the utmost respect of those from whom I differ on this as well as any other subject), it remains true that those who study the temperance reform must sooner or later realize the necessity of crystallizing its influence in law.

We know the spelling-book educates a great people less rapidly than does the statute-book, for law is a school-master to bring us to the Christ that is incarnated in every genuine work of philanthropy and reform; and until the evolution of a movement is carried out into this wider circle it must be perpetually thrown back upon itself and minimized in its momentum. For that which is physically wrong can never be morally right, and that which is morally wrong can never be legally right.—Lady Henry Somerset.

~ ACCEPTED. ~

At a time when many were coming to Christ, a certain man said he wanted to be a Christian, but did not know how to come to Christ. A friend sent him a letter requesting him to call at his house at six o'clock that evening. He came promptly.

"You believed my invitation, I see," said his friend. "Well, here is another invitation for you from one who is just as sincere and honest as I was." And he handed him a paper on which was written, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." After reading it slowly the seeker asked:

"Am I to believe that just as I believed your letter?"

"Yes," said his friend; "as you came to me without waiting to change your clothes, accept the other invitation just as you are."

"I will, I do!" he cried. "Lord, here I am, ready for whatsoever thou dost want of me,"—Selected.
According to previous arrangement, Eld. Samuel Baker, of Gormly, Ont., and myself went to the Carland mission field. Eld. Baker arrived Saturday, July 27th, and held meetings over the Sabbath. I arrived on Monday evening July 29th and met Bro. Baker at the home of Bro. Henry Snider. We continued the meetings through the week, in the evenings, and over the next Sabbath. The meetings through the week were not so large, but over the Sabbath the congregations were large. The interest in the meetings was good, all the brethren and sisters taking part. Truly the Lord was with us on Sunday morning. We met the brethren at the church in their Sabbath-school, which numbers about sixty scholars. Both teachers and scholars are much interested in the work. They do not use the lesson-leaves—nothing but the Word of God, which brought to our minds the Sabbath-schools we had when we were boys. May the Lord bless them. The members number about twenty. We made a general visit from house to house, stopping at almost every house in the vicinity. We had worship, the reading of the Word and prayer at every house, which was gladly received. The brethren and sisters are still willing to hold together as a little band of Christians in union and in love, and they desire very much that some brother minister would move among them and break to them the bread of life every Sabbath day. There are many who do not as yet belong to the church who have respect for the brethren and the plain truth they preach, and have asked that a minister locate there and preach the Gospel for them. Is there not somewhere a brother who is willing to make the sacrifice and go and feed the hungry souls? The mission is, “go ye.” Who will heed the call? Truly, the harvest is great but the laborers are few.

May the Lord bless and sanctify and keep to the end the many friends we have made in the Carland mission.

Northampton, Ohio

J. B. WINGERT.

THE CHICAGO MISSION.

Under the blessing of God, I will endeavor to give to the readers of the Visitor a report of the work at the mission. Although yet in its infancy, it is still alive through the grace of God. Those who have had no experience in mission work in a large city would no doubt think it would not be a hard matter to soon get a large congregation, and under certain influences a large congregation can be gathered, but those influences we do not wish to describe here. We know the brotherhood would object to them, so we shall endeavor to entirely depend on the Spirit of God, with our feeble efforts to draw the people. In talking with men of influence and experience in this work, we frequently hear the remark, “Chicago is the Sodom of the world.” Here you do not count them by the score but by the thousands and millions. There is a wide and almost never-ending field before us in the city of Chicago whose population is 1,750,000. It is estimated that only 200,000 are church-going people, and as we look at the Bible, how many can we call Christians? The condition is truly a sad one; it almost breaks my heart while I write this. Oh, would to God that we, as a church, could be aroused to a sense of our duty, and heed the injunction, “Go preach the Gospel to every creature!” We are glad to note that the church, in a measure, has been awakened on the subject, yet quite frequently we hear the remark like this, “I don’t believe it will do any good; it is all a waste of time and money; the brethren are going too fast; it is not time yet.”

Dear brethren and sisters, hear what the Savior says, “Say not ye there are four months and then cometh harvest? Behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest.” And you, my dear brethren and sisters, know what it would be to go into a wheat field of eighty acres with a hand sickle and weak-handed at that, and the grain all in a commotion and wonderfully tangled up. It would be enough to make the most resolute heart get discouraged at times. Then, in view of all this, will you, as a brotherhood, remember as here in this great harvest field? We need help; if you can not be with us in the body, give us your sympathy and your prayers; lend us a helping hand in whatever line you are moved. I believe if the church in general would be united upon the subject and pray for the conversion of Chicago, there would be a mighty shaking amongst the dry bones in this valley. We would not venture to compare our feeble efforts to a drop in the great ocean of Chicago, but we trust the dear brethren and sisters will not forget us and lend us a helping hand. It costs something to live and carry on the mission work.

Eld. Trump, of Polo, Ill., was with us nearly a week, and his work with us was truly very much appreciated. We are glad that he was very favorably impressed with the work at the mission. The interest is increasing; there are strangers coming in at every service. We have quite a nice Sunday-school, and we hope in the near future to see our services well attended. The question may be asked, “Do you believe any good can be accomplished?” I say, Most assuredly I believe that or I would not make the sacrifice that I do. It is not a small thing...
to absent yourself from a dear family and come into the city as a mission worker. I do not wish to boast, but give this for the encouragement of the brotherhood. Under my own observation I see some good done already. We can plant and water but God must give the increase.

Donations for the mission are accepted, and we will give a full report in the Visitor. Our expenses for the month ending August 15 were $20.79. This includes my board, hall rent, Sunday-school supplies, drayage for chairs, oil lamp and my car fare, as I must go home sometimes to see after the needs of my family. If any wish to write to me, address 0024 Sangamon street, Englewood, Ill. A. L. MYERS.

GOSPEL TEST.

From the date of our last report, the meetings at Hope continued with large attendance and a fair interest. While there is not such a turning to the Lord on the part of the unsaved as we would like to see, yet there are still a few that become willing to forsake the paths of sin and turn to the Lord. During the meetings at Hope there were ten, all young persons except one, that started for the Kingdom, and those were all of the female sex except one young boy. In our meetings, by far the larger percentage of the congregation are females, younger and older. The question has frequently been raised: "Where are the men and boys, and what is to become of our country if matters go on in this way?" The men, so many of them, seem to be wholly occupied with business, politics, and with the various lodges in which they are so tied up that they have no time to devote to the service of the Lord. And the boys, where are they? This is a question that ought to demand the attention of all those who have young boys under their care, and every one should try to influence them to attend religious service.

The meetings were continued at Hope until Sunday evening the 19th. The closing service was very largely attended and was an interesting service. Many testimonies were given and praises to God for the blessings enjoyed while the tabernacle was there. Our prayer is that those who started may become fully established and rooted and grounded in the love of God, and that those who were stirred to a more faithful service may enjoy themselves in all the faithfulness of God which is the will of our Heavenly Father.

On the twentieth we were moved by the brethren of Hope and vicinity to Lost Springs, where we were located on a beautiful spot near the public school grounds, and by hard work were ready for services in the evening. Our first meeting was not very large but since then the attendance has been larger than we expected, and the meetings have also been interesting. The power of God has been felt and one soul has been prevailed upon to give her heart to God; others have been convicted and we still look and pray for greater results.

We expect to remain here two weeks or longer, as the Lord may direct. Our next point will be Peabody.

We are all enjoying good health and still crave an interest in the prayers of the faithful. Yours in Him.

Lost Springs, Kan., Aug. 23.

NOAH ZOOK.

HARVEST MEETING.

Saturday, August 18, the church convened at Valley Chapel, Stark county, Ohio, at 2 p.m., for harvest exercises. Eld. Benj. Hoover, of Richland county, Bro. Longenecker of Wayne county, Bro. Anthony Stoner, of Greentown, and many visiting brethren and sisters were there.

The preaching was principally by Eld. Hoover. His discourse on Sabbath morning on the marriage feast was sound, scriptural and full of good things; his exhortations were with solemnity and fear and were indeed refreshing and encouraging. At the close of the sermon Bro. W. O. Baker was installed in the office of bishop or elder by the laying on of hands—a solemn and holy setting apart for the higher duties of the church here below.

The Sabbath-school, under the efficient superintendency of Bro. Bassler, is a success and the teachers' meetings a veritable blessing each Sabbath evening. Truly we enjoyed a feast of fat things and sincerely hope this little band of brethren and sisters may grow in grace and in the knowledge of God their Father, and become a blessing to others who see their works and thus glorify their Father in heaven.

H. P. BRINKWORTH.

A CHRISTIAN MAN'S LIFE.

A Christian man's life is laid in the loom of time, to a pattern which he does not see, but God does; and his heart is in a shuttle. On one side of the loom is sorrow, and on the other side is joy, and the shuttle, struck alternately by each, flies back and forth, carrying the thread, which is white or black, as the pattern needs. In the end, when God shall lift the finished garment, and all its changing hues shall be seen, it will then appear that the deep and dark colors were as needful to its beauty as the bright and high colors. So sorrow is as needful to the beauty of a Christian life as joy. One is as essential as the other.—S. D.

"The man who improves his talent always gets God's reward for doing it."

"No matter where faith steps, it always finds solid rock."

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For the Evangelical Visitor.  
EXPERIENCE AND ADMONITION.  

I love to read the experience of God's children. Yes, I love to read how the good Spirit found entrance to their hearts. It is the way by which we may gain confidence in each other, though thousands of miles apart. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10: 10.

When I was quite young the Lord came to me in the cool of the day (in the night) and called me, saying: "Where art thou?" And like Adam of old I heard His voice but was afraid, because I was naked, (naked in sin before a just God) and as I grew older in years I waxed worse and worse in sin, until finally I left my parental roof for a time. Then the Lord called me again, and I became a listener. Then all my sins appeared before me and a heavy burden was upon my back which the Lord only could remove, and I had to acknowledge before God that I was the greatest sinner upon the earth. I could truly say, as did David: "But I am a worm, and no man; a reproach of men." I said: "Lord, thou art just and if thou seest fit to cast me into Hell, it is what I deserved; but if there is mercy in heaven with an offended God, let a poor, unworthy sinner like me receive pardon." And after a week's mourning, praying and wrestling with the Lord, I received pardon. Then I was to obey the good Spirit in all things; I had to deny myself and follow the lowly, humble Savior; forsake the world and its pleasures, and lay off pride, and, as Paul says, "condescend to men of low estate." Now, while obedient I realized the full blessing. Now I could in truth say: "Behold the old has passed away and all things have become new!" and what I loved before I now hated for Christ's sake.

was always a lover of humble Christians but now my love was a brotherly love. And I am not tired of the good old way. But I made many missteps during my time and came short of doing my duty as a father. I so often neglected to watch and pray. It is my desire to improve and redeem the time, as Paul says. For we must believe that we are in perilous times. "This is what I deserved; but if there is mercy in heaven with an offended God, let a poor, unworthy sinner like me receive pardon." And after a week's mourning, praying and wrestling with the Lord, I received pardon. Then I was to obey the good Spirit in all things; I had to deny myself and follow the lowly, humble Savior; forsake the world and its pleasures, and lay off pride, and, as Paul says, "condescend to men of low estate." Now, while obedient I realized the full blessing. Now I could in truth say: "Behold the old has passed away and all things have become new!" and what I loved before I now hated for Christ's sake.

Dear brothers and sisters, can you show me the dividing line between the Christian and the world? Christians, so called, will tell us that we live in a progressive age and that everything is progressing and religion must necessarily keep up with the times. There are so many Christians who are ashamed of the good old religion. Solomon says: "Lo, this only I have found, that God hath made man upright; but they have sought out many inventions." Thus saith the Lord, stand ye in the ways and see, and ask for the old path, where is the good way, and walk therein, and ye shall find rest for your souls; but they said, we will not walk therein." Jer. 6: 16. "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. 5: 1. "Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind." Col. 2: 18. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed," Gal. 1: 8. "They say, here is Christ, and lo, there is Christ; and men are tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive." Dear brothers and sisters, let us be more steadfast in the faith and show a good example, and strictly avoid mixing up with the world, and calling every thing good. Let us take the Bible and peruse it with an upright heart and an eye single; for the Word will be our judge at the last and great day.

In the present evil times, I must believe there are many blind leaders who teach according to their own feeling and to justify themselves, and who run after strange gods. "For false Christs and false prophets shall rise and shall show signs and wonders to seduce, if it were possible, even the elect." In conclusion, I will say, let us not depart from the good old path which served the apostles and our forefathers to the end. As for myself, with the grace of God I will none of the new and stylish religion. God is the same yesterday, to-day and forever. Amen.

Abilene, Kans.

A. S. GISH.

EXPERIENCE.

By the help of the Lord, I will tell what He has done for me. I started for the kingdom last winter. I had felt the Savior knock at my heart many times, but was not willing to let Him in. I always said that when I would start to serve the Lord, I would not try to take the world on the one hand, and the Lord on the other. We cannot serve two masters. "Be not deceived; God is not mocked." How it must grieve the dear Savior to see so many ways in which people are trying to serve Him, when He plainly says, pride
is an abomination in the sight of the Lord. I often say that when we read the Word of God we know it is true, but it seems as if some do not think the Savior meant what he said. Christ says, in Matt. 18: 3: “Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.”

I had a very proud heart, although I never liked to see Christian professors follow the fashion of the world, and wear jewelry. I often wondered if they ever read 1 Tim. 2: 9, 10: “In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with braided hair, or gold, or pearls, or costly array, but, which becometh women professing godliness, with good works.” The Lord would not accept me until I gave up all. He wants a full surrender. I had a hard struggle to break the bands of Satan, but I thank God that He lifted my feet out of the miry clay and placed them on that solid rock, and gave me a part that the world cannot give nor take away.

Christ says, in John 10: 1: “Verily, verily I say unto you, he that entereth not by the door into the sheep-fold; but climbeth up some other way, the same is a thief and a robber.” I am sure that if we enter by the door we will be found humble, ever ready and willing to take up our cross and stand for Jesus. The world watches Christians to see if they are doing what they profess. Let us be careful to be a true light to the world. We would often find fault with others if they did as we do. The enemy tries hard to have people believe they have no faults. If we are careful to judge ourselves according to the Bible we will be happy in that great day; then we will not be judged. It makes me feel sad to see so many people who heed not the calls of the dear Savior, who has done so much for them. Oh, how they will regret it some day when it is too late! Dear sinner, now is the time to be wise. You will never regret it if you give your heart to God. Where will you spend eternity?

EVA SAWYER.

SEPTEMBER 1, 1894.

EVANGELICAL VISITOR.

OBEEDIENCE.

I have been greatly impressed for sometime that I should write for the Visitor, as it is a duty which I think too many neglect. It seems I cannot feel justified by not obeying when I feel it my duty. During my last sickness it came very forcibly to my mind, that this was one reason I was again afflicted. I promised the Lord that if I recovered I would obey, for we cannot be too obedient. Obedience is better than sacrifice, and it is only in obeying that we receive the blessing. It is my whole desire to live and work for Jesus, for oh! he has done so much for me, more than any earthly friend. I have not lived as near in the past as I should, but I want to consecrate my life fully to Him and live only for the Lord. I do believe there are greater blessings in store for a great many of us, and certainly it means consecration, and a full surrender of self and of everything to obtain it. I do not want anything undone which the Lord shows me to do. No doubt very often we would be more obedient, but there is a certain amount of fear, and that all must be done away with, or we cannot be as the Lord wants us. We are to fear Him and not man. It seems to me it means so much to be a true Christian. We are so apt to get too formal. Oh, may we all be up and doing, that we may hear the welcome words: “Come ye blessed, inherit the kingdom prepared for you from the foundation of the world.” I ask an interest in the prayers of God’s people.

MYRA BITNER.

Mulgrave, Ont.

WORDS FROM A SISTER.

As we have been asked to send more “articles” for the Visitor, I will try to comply; and while I have not felt so decided in taking a subject to write from, I will write about my experience. The time is not so long since I came to Jesus to be saved, but I have realized blessings, and I have found that sorrow and condemnation come through disobedience. Yet trials can come to us through other means than that of ourselves. I thought before I started openly for the Kingdom of Heaven that, if the Lord would give me extra power to start, I would do double almost myself. But how well do I see that our own works will not save us—we must have a new heart. I sometimes feel that I am not true to the Lord, for we are to lay aside all hypocrisies and not to make ourselves better than we are.

MANSFIELD, Ohio.

THE PRAYING SAILOR.

A shipmaster, says a writer in Platform Echecs, having discharged his cargo and crew, employed a sailor to take charge in his absence in the country. He had little confidence in the man—he believed all sailors would steal; but as he could do no better he put everything under lock and key.

Before leaving for the country, in the morning, he thought he would take an early peep at his ship. He quietly stepped on board, and, unperceived, opened the cabin door. There was John upon his knees, the Bible opened before him. He carefully closed the door, and when John appeared, he handed him a bunch of keys:

“Here, John, you had better open all these drawers and trunks and air the things. Keep everything snug, I shall be at home in a few days.”
BREAK THE CHAIN.

One of the neatest openings for fraud and swindling is the new way which some well-meaning souls have invented for raising money by means of a "chain." Some one receives a letter from a stranger, who is anxious to do some good work which is there described, and who asks of the receiver, as a favor, to write three numbered copies of the letter, and sign her own name to them and send them to three of her friends, and to write another letter and send back ten cents in aid of the work, enclosing the names and addresses of those to whom she has sent the copied letters—each one of which contains a request that the receiver repeat the process. If these requests be heeded, then certain important results are liable to follow. For example, suppose a bright, intelligent person start the scheme and write ten letters a day. These letters reach ten people, and bring back ten cents from each of them, or one dollar, and each of these persons writes three other letters which reach thirty other persons, and bring back three dollars. Each of these thirty writes three other letters, which reach ninety persons and bring back $9. Each of these ninety writes three letters which reach 270 persons and bring back $27. Each of these 270 persons writes three letters which reach 810 persons and bring back $81. Each of these 810 persons writes three letters which reach 2,430 people, and bring $243, and so on to the end of the chain. The plan need be limited only by the greed of the inventor and the gullibility of the victims. We will suppose in this instance it be carried only as high as the twelfth power. Then taking the sum of the twelve terms we have as the result, $265,700,000, which would be a pretty respectable sum as the result of one day's work of a smart young woman, provided no body broke the "chain." The whole expense to the first mover of it would be ten postage stamps, ten envelopes, and ten sheets of paper, and the writing of ten letters. If the whole expense be set down as one dollar we have the very handsome return of $265,799,999 for a very small investment.

Each person who receives a letter is asked to pay ten cents and write four letters, one to send back the ten cents, and the other three to forwards three friends on the same chain, so that each person's outlay is eighteen cents, besides stationary, and the bother of writing four letters.

The benevolent purpose gets ten cents, which costs the givers thirty cents or more. So this chain goes on lengthening and strengthening, half the money being wasted in postage and stationary, an endless amount of time being consumed to little purpose. If the thing does not work and the chain is broken, then the money is wasted. If it does work the person who starts it becomes a millionaire at the expense of thousands of honest souls all over the country.

In some cases it is proposed to carry up the scheme to the twentieth power, which would perhaps take all the money on earth, and the earth with it.

Now the worst thing of it all is, the person who receives the letters, as a rule knows nothing of the original beggar, or of the merits of this particular scheme, and in copying the letter each person signs his own name to statements, of the truth of which he knows nothing, and thus makes himself personally responsible to his personal friends for the character of an enterprise with which he has nothing to do whatever.

The originator of it may be, as has already been proven to be the case in a certain instance, a myth, or a first class fraud, who starts the thing going and then keeps in the dark and rakes in the dimes. Moreover, those who aid in this work give the names and addresses of their friends to strangers, not knowing what they will do with them, but having reasonable ground to believe that they will work them "for all they are worth."

Addresses by this plan would be gathered up by the million, and for aught we know be sold and used by the worst of men for the worst of purposes. Any "break in the chain," it is said, involves a serious loss to the enterprise. So we might imagine.

In one case it has been estimated that if the chain was not broken it would bring in $1,129,234 to pay for paintings a certain meeting-house in the State of Maine, and if that chain were broken, and say $129,234 were lost, what would become of a meeting house if the church had only a million dollars to buy paint to put on it? Another case where it was desired to send a sick girl to a hospital for a course of treatment, the amount which would have been raised if the chain had not been broken was over $27,000, a liberal amount for the relief of one sick young lady, especially when we consider that it would cost twenty-five thousand dollars' worth of postage and thirty or forty thousand dollars worth of time spent in letter writing. Good friends, life is short; do not spend the little you have left in forging such "chains" as these. If you have money to give, give it to persons who need it, or to a good cause and reliable agencies which you know, of which there are abundance.

If you have money to throw away, go out at the back door, or down by the pond, and throw it as far as you can see; or, if you choose, go stand in the street and give it to anybody.
who comes along; but for humanity's sake, do not be perhaps deceived yourself in the start, and so make an instrument to deceive your friends and get them to waste their precious time writing endless letters, and their money in paying postage, to keep up a chain of which you know neither the beginning nor the end; but which is liable to run on and on, working more deception and trouble than you know.—Christian Safeguard.

THE UNPOPULAR WAY.

"And many.......confessed, and showed their deeds." Acts. 19: 18. The way of confession has never been popular and probably never will be. There is too much that is crossing to human nature in it. And yet every sinner expects confession and restitution of every one who seeks salvation. A woman once made a sensation in a revival meeting by confessing to have stolen a few eggs. The confession was unwisely made in public and the devil laughed and carnal professors were mortified. A sister who believed in confession asked a scoffer who was ridiculing the confession of sins, whether he would have confidence in the religious experience of any person who had defrauded him and who had not confessed the act and made it right if possible. The gainsayer admitted that he would feel doubtful over the matter and that he thought large matters ought to be made right, but thought such small things were beneath God's notice. Nevertheless, every person knows that if they are aware of someone's having wronged them, they expect them to confess it when they make a profession of religion, be the matter small or great. Sometimes the pride of our hearts rebels against the confession of small matters, and it is more mortifying than to confess large ones. "I once knew of a young man who was seeking religion. He went to the altar night after night and wept and prayed until he was hoarse, but could not find peace and finally gave up. A friend asked him what was in the way. He said he had taken the advantage of man to the amount of six cents. The sum was so small that he was ashamed to confess it. This happened more than a score of years ago and to-day, to the best of my knowledge, he is an unsaved man, and in all probability will remain such. Think of bartering our soul for the small sum of six cents!" There seems to be a want on this line somewhere, and I greatly fear it lies in the teaching. The cry is, "believe! believe!" But how can a poor soul believe (as I heard a real gospel man say, not long since) overtop a pile of such rubbish. We have no reason to suppose that God will excuse or overtop a pile of such rubbish. We have no reason to suppose that God will excuse or overtop a pile of such rubbish.

We are to confess, restore and find mercy. We knew a young woman who had a very vacillating experience and who was continually back-sliding, and the cause seemed hard to reach. At last, with many tears and deep distress, she admitted to a confidential friend that she had some time before, when employed as a domestick, stolen some small articles and given them to a relative. The friend advised her to confess and restore, and opportunity presented she did so, and in the blessed experience that followed showed how great the seemingly small obstacle had been. While many shrink from small confessions, myriads more grieve the Spirit and lose their souls because they are unwilling to make confessions that are more serious. Some have to look a prison in the face, others may have to expiate their sins upon the gallows or in the executioner's chair, if they make honest confession. We knew a case years ago of this kind. A man and wife attended revival meetings where the light shone on the way of confession. A great burden came upon one of those who were laboring in the meeting. These two persons were pointed out as the ones God wanted to save. They were both greatly convicted, and would sit and weep, but would not attempt to get saved. The sister who was burdened for them asked the Lord to show her what was in the way so that she could help them. The matter was made plain and was a case of murder. She was much shocked, but was still burdened and at last she let them know that she knew the guilty secret. They both resisted through fear of death, and God put His hand upon them. They both sickened and died of some mysterious disease; died in agony, unsaved, and were both buried in the same grave. A relative, who knew the awful secret, spoke of it afterwards to the sister who had been so burdened and said the woman died asking for her. Mark well this case. They feared the penalty of their sin—the earthly penalty, and so lost the last opportunity of saving their souls. They died sooner than if they had been brought to trial and executed. They lived in agony from remorse and conviction, and, worst of all, they were lost. Oh, how much better to have confessed all, suffered the earthly penalty, and died, if need be, with the blessing of God upon them and a joyful hope of heaven. The way of confession is humbling, but it is safe, and when a soul is truly penitent there will be real gladness to do the confessing. While it may be crossing to nature, they will be glad to humble themselves and confess to the bottom of everything. Amen! "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—Firebrand. Published by request.
IN THE SECRET OF HIS PRESENCE.

In the secret of His presence
I am kept from strife of tongues;
His pavilion is around me,
And within are ceaseless songs!
Stormy wind, His Word fulfilling;
That led me out from sadness, harm;
For the Master's voice is stilling
Storm and tempest to a calm.

In the secret of His presence
Jesus keeps, I know not how;
In the shadow of the Highest,
I am resting, hiding, now!
In the secret of His presence
All the darkness disappears;
For the sun that knows no setting
Throws a rainbow on my tears.
So the day grows ever lighter,
Broadening to the perfect noon;
So the way grows ever brighter,
Heaven is coming near and soon.
In the secret of His presence
Nevermore can foes alarm;
In the shadow of the Highest,
I can meet them with a psalm;
For the strong pavilion hides me—
Turn their fiery darts aside,
And I know, whate'er betides me,
I shall live because He died!

In the secret of His presence
Is a sweet, unbroken rest:
Pleasures, joys, in glorious fullness,
Making earth like Eden blest;
So my peace grows deep and deeper,
All the darkness disappears; for Jesus is my keeper,
Keeping mine, and keeping me!

—Sabbath Reading.

GIVING HIMSELF.

Many years ago in Scotland a little boy went one day to a missionary meeting, where he was so much interested in what he heard about the people in other countries who knew nothing of the Father in heaven and of the message He has sent to the world by His Son, that his heart was deeply stirred, and he determined that if he should live to grow up, he would be a missionary himself, and go to the heathen and tell them about Jesus Christ. When the meeting was about to close, there was a notice given that a collection would be taken at the door. Now the boy had not a cent in his pocket, and as he was ashamed to go out and not make any contribution, he hung be-

LEWIS.—At Clarence Center, N. Y., August 16, 1894, Bro. J. H. Lewis, aged 20 years, of vulvar disease of the heart and typhoid fever. He was sick about ten days. He desired to have a prayer meeting held as a beginning of his sickness, that he would not recover, though it seemed very hard to be parted from his dear wife and child. He would frequently be heard praying, “Lord, not as I will, but as thou wilt.” He united with the church at our love-feast season, June 23, 1894, which proved a great consolation to him during his sickness. He offered many fervent prayers for himself, his brothers and sisters, and relatives and friends. He was especially concerned for his aged grandfather, his unbelief, and a living faith and trust in his blessed Redeemer. Thus passed away one of our number, young in years, with the promise of an active and useful life in the Lord’s vineyard, which caused many tears, but not tears of sorrow as those who have no hope. Services were held in the Brethren’s meeting-house, at Clarence Center, on Sunday the 19th of August, at 10 a. m., to a large gathering of relatives, friends and neighbors. He leaves a dear companion and daughter, Lydia, aged 1 year and 8 months, to tread the thorny path of life alone, through a cold and indifferent world, though not alone in the Christian sense, for Jesus said, “I am with you alway.”

RAILWAY TIME TABLES AT ABLENE.

UNION PACIFIC.

WEST BOUND.

No. 1.—Night Express.................. 2:25 a. m.
No. 7.—Limited Express............. 4:30 p. m.
No. 11.—Freight.................. 5:00 a. m.
No. 6,—Local Freight and Accom... 5:18 a. m.
No. 13.—Freight.................. 4:40 a. m.
No. 7.—Limited Express............. 4:33 p. m.
No. 11.—Freight.................. 5:08 a. m.
No. 6,—Local Freight and Accom... 5:19 p. m.
No. 13.—Freight.................. 4:40 a. m.
No. 8.—Limited Express............. 11:30 a. m.
No. 14.—Freight.................. 11:45 p. m.
No. 12.—Stock Freight.............. 7:30 p. m.

*Daily except Sunday.

ATCHISON, TOPEKA & SANTA FE.

NORTH BOUND.

Passenger.......................... 5:50 a. m.
Accommodation.................. 12:25 p. m.

SOUTH BOUND.

Passenger.......................... 11:20 p. m.
Accommodation.................. 2:20 p. m.

ROCK ISLAND.

WEST BOUND.

No. 65.—Local Freight and Accom.. 11:18 a. m.
No. 27.—Mail and Express........... 6:19 p. m.
No. 26.—Mail and Express........... 11:18 a. m.
No. 66.—Freight and Accom........ 6:19 p. m.

*Passenger trains daily except Sunday.