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Henry Davidson

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THE DISCIPLE IS NOT GREATER THAN HIS MASTER.

Master and Lord! my lot on earth is better far than thine,
And shall I at its lowliness ungratefully repine?
Shall I sit with raptly longing eyes, up
Fame's unsealed ascent,
And cloud the morning of my days with sullen discontent?
Not by thy first, rude manger-couch, and by thy humble birth,
I bless thee for my station 'mid the lowly ones of earth!
A life of stormy suffering—a dreary life was thine—
And shall I, at my lesser griefs, despairingly repine?
O meek and gentle Son of God! a life of toil was thine!
And shall I, at my lighter tasks, impatiently repine?
O, shall I faint beneath the care and burden of my lot,
When thou didst labor to redeem a world that loved thee not?
Because no sheltering roof is mine, shall faith give place to dread?
Thou hast not where, O Son of man, to lay thy weary head!
Exalted Son! thou reignest now beside the Father God—
While yet a rougher path than mine thine own dear feet have trod.
Then softly say unto my heart, as to the sea, "Be still!"
And as the waves of old were hushed, hush my tempestuous will,
And let me deem no toil too hard to bear for love of thee.
Since thou hast borne a weary life and fearful death for me.
—Mary E. Wilcox.

Julius Palmer, burnt to death, moved his charred lips and uttered the words, "Sweet Jesus," then fell asleep.

For the EVANGELICAL VISITOR.

AMONG THE CHILDREN.

Dear Sister:
In Christ there is neither male nor female: all holy as God is holy,
with spirit, soul and body unreservedly at the disposal of the crucified and risen bridegroom.
Your beautiful letter came duly.
I was away attending two children's meetings, hence the delay in replying.
I have no purer, more exalted joy than working with and for the children.
"Feed my lambs," is the first charge of Jesus to His Church, and is the primary obligation of the bishopric.
The point of contact with humanity in the incarnation gives us the divine idea of Christian nurture.
If we begin the application of the redemptive power at a later date, we get out of the divine order.
Child-culture for God and eternity is the gravest and most momentous work committed to man.
There is nothing that so deeply affects the welfare of the individual, the family, the church, the race, as the unfolding of the germ of life in the atmosphere and sunshine of the Holy Ghost.
We are not half cognizant of the dignity and solemnity of our being.
When we contemplate what God has done to redeem us, we come to the conclusion that there must be in human nature something of inestimable value.
God does not make so great a sacrifice for a trifle.
Every soul we meet is of such rare worth that God thought it not extravagant to give His only begotten Son to the death of the cross for its redemption.
Ought we not do all in our power to bring that soul into the realization of God's eternal purpose? This is the sublime and glorious sphere of the Sunday-school. This institution rests on the same principle as the church. It is the high calling of God in Christ Jesus. God not only made the family, but families; and hence the law that calls for the commonwealth of Christian effort and holy nurture.

Connect Colossians 2: 9, 10, 1 John 8: 13, and John 16: 13, 14, 15, and then go to work in "the love of Christ" and "the power of the Spirit," to win souls for the joy and glory of the kingdom of God.

Let Col. 3: 10, 1 Thess. 3: 17, 2 Tim. 3: 17 and Heb. 13: 20, 21 be the conspicuous, shining realities of your life.
The high privilege and honor of John 5: 17 belongs to you and all workers in Christ Jesus.

Warmly do I thank you for the stamps. I need many. The ravens sometimes fly tardily, "but God knows the times and seasons.
I know the joy and discipline of Philippians 4: 12.
May your soul ever sing, "Nearer, my God to Thee, Nearer to Thee."
"Hid with Christ in God."
—Col. 3: 3.

C. H. BALSBAY.

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"Hid with Christ in God."
—Col. 3: 3.

C. H. BALSBAY.

Union Deposit, Pa.

"Men should begin to serve God and then keep right on. There is no excuse for stopping or delaying. To hesitate, to falter, to barter, is always dangerous, for it may be the beginning of a defection which may end in a total falling away from the Master."

"Bless the Lord, O my soul."

YOLUME VII.

ABILENE, KANSAS, OCTOBER 1, 1894.

NUMBER 19.
This word is found once in the Old Testament and six times in the New Testament. The word “hypocrite” is found in the Old Testament eleven times, and in the New Testament twenty times. “Hypocritical” is found twice in the Old Testament. The vice is thus noticed forty times in the Bible. Job refers to this eleven times, and in the New Testament, “hypocrisy” is found in the Old Testament six times. 

Job makes it clear that the hypocrite’s hope shall perish. There is a great deal of forbearing to do. The hypocrite reigns not unless the hypocrite has not put off the old clothes. The hypocrite has his analogue in the insect and reptile species. There is an insect in many parts of the world, known as the “praying mantis,” which assumes a very devout attitude, but is one of the most venomous and belligerent of insects. It attacks its own species, and the victor devours its own victim. According to Solomon, the human hypocrite does the same thing. Some foreign species have wings the color of withered leaves, which greatly aids them in deceiving their prey. An Amazonian species mimics the white ant upon which it feeds. On the island of Java there is a species that closely resembles the pink orchid flower. By its appearance it attracts butterflies, upon which it
feeds, and thus becomes a living trap to its victims. These all appear to be what they are not and thus deceive, and so illustrate hypocrisy. The chameleon is a reptile that changes its color to suit circumstances. It can render itself transparent, light colored, dark or red. How many there are who can Chameleon-like take on the hues of the company—suit themselves to the company they are in. Among the doves they coop, and among the wolves they howl. Among the Romans they are Romans, and among the Greeks they are Greeks. The hypocrit often renders himself, to the discerning eye, as transparent as the chameleon, and changes his hue as readily.

Louisville, Ohio.

For the EVANGELICAL VISITOR.

EVIDENCES OF CHRIST’S COMING.

On the receipt of a letter on Saturday from a good brother of Kansas, our sympathies were aroused in behalf of the distressed people in various parts of the West on account of the fire, drought and hot winds. But we trust that others who are more highly favored will ponder well the language of inspiration: “Who so hath this world’s goods, and seeth his brother have need, and shutteth so hath this world’s goods, and seeth

Thus far the closing of the nineteenth century has been characterized by the most extraordinary events that ever occurred in the history of the world. “All these are the beginning of sorrows.”

And the “budding of the fig tree” is indicative of the nearness of the end. It is evident that God has a controversy with us as a nation in consequence of our sins, the most prominent of which are intemperance, profanity, and Sabbath desecration; and because iniquity abounds.

“The love of many shall wax cold.”

“Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition: who opposeth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God.” 2 Thess. 2: 3, 4. All theologians agree that “the man of sin” referred to is the Pope of Rome. Those who are acquainted with the history of Catholicism are aware that the predecessor of the present Pope a few years ago had the audacity to declare himself infallible, which can be ascribed only to the Supreme Being. This to the very letter is the fulfillment of the Holy Scriptures in reference to the near approach of Christ’s second coming, which will close the drama of this world and fix the eternal destiny of every human being, either of happiness or misery.

“He that is unjust, let him be unjust still, and he that is holy, let him be holy still; and behold I come quickly, and my reward is with me to give to every man according as his works shall be.” Rev. 22: 11, 12.

JOHN FOHL.

Chambersburg, Pa.

For the EVANGELICAL VISITOR.

INSPECTION.

“Have ye received the Holy Ghost since ye believed?”—Acts 19: 2.

In considering the pretext and context of the above question of the Apostle Paul’s, it is evident that he had cause for inquiry, since he had seen, or heard, that these were disciples. It is reasonable to infer by Paul’s question that he thought something was lacking.

Now, let us come close and imagine the Apostle Paul paying a visit to our own brotherhood, it being that he knew the promise of Jesus to send the Holy Spirit of truth. What if he would see me smoke a cigar or chew tobacco, if from my garb he infer that I, would be a disciple? The excuses of the tobacco users are manifold. They claim that the Word of God does not denounced tobacco. No; it is a sin which has originated since the 15th century. Every unrighteousness is a sin. Paul said to the Romans: “Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof.”

Every tobacco user admits that he would quit, if he could do without it—a strong evidence that sin reigns in the mortal body.

At a camp-meeting we heard a highly praised minister preach “Jesus Reigns.” The most of his noise was a shout of the above two words, —not enumerating what must be put away to let Jesus reign. Tobacco is certainly one reign of sin. One slave of tobacco came under conviction of sin and resolved to begin a new life. His first impulse was that he must stop chewing. But after a
few days the mortal body began to crave tobacco, diverting his thoughts that he could not pray, and instead of starving the enemy, he resorted to it again, instead of going to the Divine Healer for strength to remove temptation without and corruption within, he gave way to his old habit.

We have not seen the brethren use tobacco when they congregate for worship, but we have seen them pass the tobacco bag when in other occupations, which is a sad sight indeed. At such times I feel to ask, like Paul, “Have ye received the Holy Ghost since ye believed?” Why do you not obey its teachings, for by using tobacco you deny that you know Him.

Therefore, let every man examine himself, whether his actions show the Spirit of truth which is sent to sanctify us if we obey always, bearing in mind that we all have to stand an inspection by One of great authority. How extremely pitiful it would be if for a few indulgences we would miss the mark for the prize of the high calling in Christ Jesus.

J. E. BRUBAKER.

Shaefferstown, Pa.

For the EVANGELICAL VISITOR.

JEHOVAH-TSIDKENNA.

One of the results of the sin of Adam and Eve was the realization of their nakedness. Not only did they know they were naked, but they at once made an effort to cover their nakedness by making fig-leaf aprons. This was, however, not enough to satisfy even themselves when in God’s presence, for when God came to the garden in the cool of the day they hid themselves amongst the trees. And when God called to Adam, “Where art thou?” he answered, without any reference to the self-made garments, that he was afraid, because he was naked.

The Lord God, recognizing the futility of Adam’s effort at clothing himself, comes to the rescue and, making coats of skins, clothes both Adam and his wife.

How apt an illustration is all this of the condition of the sinner, spiritually, and God’s way of saving him! No matter how well the body may be clothed, “Thou art naked” is the true description of every soul that is not in Christ Jesus. And how anxious is the sinner, when he becomes conscious of his unclothed condition, to do something to cover his shame. How many there are who are making themselves garments in which they hope to appear in the presence of God. But these costs of morality, or good works, or church membership will be as insufficient as the fig-leaf aprons of Adam and Eve. These things may do very well in the sight of men, but God says that our own righteousnesses are as filthy rags; and when those who are now going about in garments of their own weaving will stand before the Judge, they will see how vain were their efforts at clothing themselves, and will say to the mountains and rocks, “Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb.”

Vast numbers will come before God with nothing whatever to cover their nakedness. But there will be also “a great multitude” standing “before the throne, and before the Lamb, clothed with white robes, and palms in their hands.” These shall have praise, for God. What are these white robes? “The righteousness of the saints.” Rev. 19: 8. How did they get this righteousness? It is the righteousness of God, and they received it by faith in the Lord Jesus Christ. Rom. 3: 21, 22. It is not of works, but by divine imputation. Rom. 4: 5, 22, 24. God himself clothes the believer with garments of salvation, and the robe of righteousness.

As it was necessary that the blood of some victim should be shed in order that God could cloth Adam and Eve with coats of skins, so it was also necessary that the blood of the Lamb of God should be spilt in order that we might be clothed with this spotless robe of righteousness. Jesus fulfilled the law in every particular, and thus obtained the righteousness of the law, and then offered himself a sacrifice for us, taking upon himself our guilt, purchasing our pardon, and now offers to all and gives to all who believe, His own righteousness. He himself is made unto us righteousness. 1 Cor. 1: 30. So, when we get down to the heart of the matter, we find that not only is God the maker of the garments of the saints, and the one who clothes us with them, but He himself is the robe of righteousness. He is our salvation; He is our righteousness. Isa. 12: 2. Jer. 23: 6. The soul who has Jehovah-tsidkenna for a garment has abundant reason to rejoice, and need have no fear to come into the presence of the King. “Put ye on the Lord Jesus Christ.”

“When He shall come with trumpet sound, O, may I then in Him be found; Dressed in His righteousness alone, Faultless to stand before the throne!”

J. G. CASKEL.

Hillsboro, Kan.

For the EVANGELICAL VISITOR.

THE MERCY SEAT.

Under the old Testament dispensation, a mercy seat was appointed, and a descriptive specification of its dimensions were very pointedly given. It also tells its use and benefit; where the comers thereto were to burn incense, morning and evening, and that the Lord would meet them “from above the mercy seat.”

How pointedly the types and shadows of things to come were represented and observed under the Mosaic law—which was a foreshadowing of things to come. But now under
the Gospel's dispensation figures and types are done away with and the true light now shineth; for which we should be truly grateful, and especially for a mercy seat which is now accessible to every one, and is to be found in every place and everywhere, for all those who worship God in spirit and in truth. The mediator, Christ Jesus, "Is not entered into the holy places made with hands, which is the figure of the true, but into heaven itself, now accessible to every one, and to appear in the presence of God for us." Heb. 9: 24. The Apostle Paul reminded those Hebrew believers in Christ, to whom he wrote, of the sympathizing High Priest they had, who after he had by himself purged our sins, "Sat down on the right hand of the majesty on high," yet knew all our infirmities common to man, inasmuch as "He was in all points tempted like as we are, yet without sin." After Paul referred to that sympathizing mediator in heaven, who is acquainted with all our infirmities and the need of help of all the children of God, while on this earth, he (Paul) then on that account said: "Let us come, therefore, boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." Heb. 4: 6. Praise the Lord for the privilege, if they continue to receive persistent and intelligent Freemasons, if they leave the public to infer that they see nothing in Freemasonry inconsistent with a creditable profession of the Christian religion, it will be justly inferred by the other branches of the church, and by the world, that there is nothing in it so bad, so dangerous and unchristian as to call for their examination,—action or testimony.—H. H. George.

The insulated Christian is not the isolated Christian. He does not stand aloof from those who need his sympathy or his help. With every righteous cause and every sorrowing soul he comes into the closest touch, but toward every sinful suggestion and every temptation he presents a non-conducting surface. He is cut loose from the earth like a man on an electric stool.

This kind of Christian life is vastly the most comfortable. There may be storms all about the insulated Christian, and he comes into the closest touch, but toward every sinful suggestion and every temptation he presents a non-conducting surface. He is cut loose from the earth like a man on an electric stool.

The remedy is not to get less, but to get more; not to cut loose from the electric, thrilling, force which flows into the soul united to Christ, but to insulate one's self from the world.

It is only half the story to say that the insulated Christian is cut off from the world; he lives in constant communion with God. It is because he is thus filled more and more with all the fulness of God that the process of insulation becomes more and more complete; the bonds which bind him to the earth are burned off, one after another.—New York Observer.

Shall the church, then so weaken her power, so contract her influence, so forestall her testimony for Christ and holiness of life, as to take into her communion one already sworn and resworn to companionship with Chinese, wild Arabs, savages, Jews, and heathen, and infidels of every kind? But these fraternities, when committed to the church, cripple her energies.

If churches, who are known to have examined the subject withhold their testimony, if they continue to receive persistent and intelligent Freemasons, if they leave the public to infer that they see nothing in Freemasonry inconsistent with a creditable profession of the Christian religion, it will be justly inferred by the other branches of the church, and by the world, that there is nothing in it so bad, so dangerous and unchristian as to call for their examination, action or testimony.—H. H. George.

LAST WORDS OF DYING SAINTS.

Sir James Mackintosh: "I believe in Jesus."

Mr. Phelps: It is delightful to stand on the banks."

Henry Townley: "My body is full of pain, but my soul is full of glory."

John Rock: "I am quite happy, but soon will be happier." I will be with Jesus in glory."

Teignmouth: "I have no hope but in Christ Jesus, in His sacrifice, in His blood, in His righteousness."

Payson: "I swim in a sea of glory, the prospect of eternity fills me with joy beyond the power of utterance."

James Harvey: "O welcome, welcome death! Thou mayest well be reckoned amongst the treasures of the Christian."
DID JESUS MAKE INTOXICATING WINE?

Christian teachers, preachers and laymen generally answer this question in the affirmative, although there is abundant argument and eminent scholarship in favor of the negative. The affirmative view is the strongest possible weapon in the hands of liquor dealers and drinking men. It is also a potent argument on the part of infidels and scoffers against the perfect character of our Lord.

The question seems to me so important and so susceptible of a satisfactory solution, that, though an unlearned layman, I venture to give the result of my study concerning it, in the hope that we may not continue blindly to accept the popular theory, but may be led to investigate the subject.

The affirmative arguments, so far as I have gathered them, are three:

1. All wine is intoxicating. Therefore the wine which Jesus made was intoxicating.

Our modern dictionaries define wine as the fermented juice of the grape. Cider, on the other hand, is defined to be merely the juice of the apple.

It is undoubtedly true that the juice of the grape as now used is generally fermented, and that is what is ordinarily meant by the word “wine.” But the modern meaning of the word is not material in this discussion. It is material, however, to know what was the meaning at the time they were written, of the words in the original Scriptures, translated “wine”; and what was the meaning, when John wrote the narrative of this miracle, of the word used by him?

Wine is sometimes mentioned in the Bible as something good, as in Deut. 11: 14 (R. V.): “I will give the rain.... that thou may gether in thy corn and thy wine and thine oil.” And in Psalms 104: 15: “Wine that maketh glad the heart of man.” And in Isaiah 55: 2: “Yea, come, buy wine and milk.” And in 1 Tim. 5: 23: “Use a little wine for thy stomach’s sake.”

On the other hand it is frequently mentioned as an evil thing, as a thing to be shunned. Thus in Proverbs: 20: 1: “Wine is a mocker.” And in Isaiah 5: 22: “Woe unto them that are mighty to drink wine.” And in Isaiah 28: 7: “They also have erred through wine.” And in 1 Tim: 3: 2, 3: “A bishop then, must be blameless,.... not given to wine.” And in Ephesians 5: 18: “Be not drunken with wine, wherein is riot.” (R. V.)

I know nothing of Hebrew, and very little of Greek, but I have been able to discover that the same Greek word is used in all the above passages from the New Testament, as also in the narrative of the miracle in question.

How shall we reconcile all the texts above quoted? The prevailing teaching is, that intoxicating wine is meant in every instance, and the apparently conflicting texts are said to be harmonized by the theory that the Holy Spirit enjoins moderation, but not total abstinence. This teaching is acceptable to the natural man. It is plausible. And it seems to have some support in Titus 2: 3: “Not given to much wine.”

But it hardly accords with our conception of an all-wise Being that He should commend even the moderate use of that which He describes as “a mocker,” and as that which leads men to err.

There is another explanation, which seems to me far more logical, and which dispels all difficulty in harmonizing the various texts in which the word “wine” occurs. It is this: Wine in Scripture means the juice of the grape, whether fermented or unfermented. Where its use is commended, unfermented wine is meant. Where it is condemned, fermented wine is referred to.

This view seems to me to be established beyond all question by the words of Solomon: “Look not upon the wine cup when it is red, when it giveth his color in the cup; when it moveth itself aright.” Prov. 23: 31.

This plainly refers to fermented wine, and just as plainly teaches that there is a stage in the wine’s existence when it is red (i.e., bright, sparkling red), when it does not give its color in the cup, when it does not move itself aright; in short, when it is not fermented.

2. Another affirmative argument is based upon the expression, “well drunk,” in John 2: 10. It is said that the fair inference from this is, that some of the guests were drunk before Christ performed His miracle, and had therefore taken intoxicating wine, and that Jesus made the same kind of wine, but better.

There are two answers to this argument.

First. It is a pure assumption that any of the guests were drunk. John does not say so. He quotes the governor of the feast as saying: “Every man at the beginning doth set forth good wine: and when men have well drunk (R. V. ‘drunk freely’) then that which is worse: but thou hast kept the good wine until now.” If they had drunk freely of fermented wine, they were no doubt intoxicated; if they had drunk freely of unfermented wine, they were no doubt sober. But the narrative does not state which kind they had used.

Second. If it be admitted that the wine already taken was intoxicating, it does not follow that the Master made the same kind to intoxicate the guests still further. That conclusion seems revolting. It seemed so to Phillip Doddridge, who does not discuss our question in his “Family Expositor,” but says this much: “It would be very unjust and absurd...
to suppose that it implies here that
these guests had already transgressed
the rules of temperance. None can
seriously imagine the evangelist so
destitute of common sense as to rep­
resent Christ as displaying His glo­
ry by miraculously furnishing the
company with wine to prolong a
drunken revel."

3. The third affirmative argument
rests upon the phrase, "good wine,"
In the verse above quoted, John
2: 10.

By good wine, people generally
mean wine that is old and strong.
And it is said that the same criterion
was applied when this miracle was
performed. But I venture to affirm
that it was not.

The grape was one of the principal
products of Palestine, and wine was
a common article of food. That the
Hebrews used fermented wine is not
to be denied, but it is also certain
that they used the unfermented juice
of the grape. In Smith's Bible
Dictionary it is said: "Sometimes it
was preserved in its unfermented
state, and drunk as must." "It is
very likely that new wine was pre­
served in the state of must by plac­
ing in jars or bottles, and then bury­
ing it in the earth." It required
special care to preserve the wine in
its unfermented state. It must there­
fore have been of more value than
the fermented wine.

Moreover, it was purer. Fermenta­
tion is a corrupting process. Alco­
hol is a poison. Leaven produces
fermentation in bread. In all offer­
ings made to the Lord by fire, and
at the feast of the Passover, the use
of leaven was forbidden. Wherever
the word "leaven" is used in the
Scriptures in the figurative sense, it
is the symbol of evil. The Hebrews,
being thus taught that fermentation
was symbolic of evil, it seems logi­
cally to follow that good wine for
them was unfermented wine.

And it seems that among the an­
cient authors generally, the same idea pre­
valed, contrary though it be to our
modern notion. Albert Barnes, in
his notes on the Gospels, says: "Pliny,
Pliny and Horace describe
wine as good, or mention that as the
best wine which was harmless or in­
ocent. The most useful wine was
that which had little strength; and
the most wholesome wine was that
which had not been adulterated by
the addition of anything to the must
or juice. Pliny expressly says that
a 'good wine' was one which was des­
titute of spirit, Lib. 4, c. 13." In
a little tract on "Bible Wines," by
Mary Allen West, Cato, Aristotle,
Josephus and others are referred to
as authorities for the statement that
unfermented wine was in common
use in Bible times.

Consider now some arguments for
the negative view.

1. In the Annals of Hygiene, for
June, 1894 (Vol. 9, p. 384), I find
this quotation from Dr. S. McIsaac:
"The Jews do not in their feasts for
several purposes, including the mar­
riage feast, ever use any fermented
drinks. In their ablutions and li­
bations, both public and private,
they employ the fruit of the vine—
that is, fresh grapes—unfermented
grape juice and raisins, as the sym­
bol of benediction. Fermentation in­
to them always a symbol of corrup­
tion, as in nature and in science it is
in itself, decay, rottenness."

2. Whatever comes fresh from the
hands of the Creator must be pure.
The Son of God would not have
made a corrupt article. Hence, wine
must be good when God makes it,
and provides it, for there would
surely be, no leaven in it, no evil."

3. It is incredible that the Master
made and furnished to the guests at
this wedding an intoxicating wine.
He had created man in His own pure
image. Is it possible that He created
also at a wedding feast, an immense
quantity of that which would de­
stroy this image, an article which in
all ages has been the means of turn­
ing men into brutes? John tells us
that in this miracle Jesus "manifested
forth His glory." Surely, then, He
made a pure wine, one that did not
tempt the guests to sin.

4. Jesus could not consistently
create an intoxicating wine for use
at a feast. Had Satan tempted Him
to do this, may we not well imagine
Him answering: "It is written, Look
not upon the wine when it is red,
when it giveth his color in the cup,
when it moveth itself aright."

He told His disciples: "Think not
that I am come to destroy the law,
or the prophets: I am not come to
destroy but to fulfill."

I understand it to be a law of
Scriptural interpretation that where
a passage is susceptible of different
constructions, that construction must
obtain which best accords with other
Scripture. It is utterly impossible,
it seems to me, to harmonize with
the words of Solomon, dictated by
the Holy Spirit, the theory that Je­
sus made intoxicating wine. But
the explanation that the wine was
pure, unfermented harmless: this ac­
cords perfectly with all Scripture.

Episcopal Recorder.

"Go to God with all your little
cares, and hopes, and sins, and sor­
rows, as freely and confidingly as to
your mother."

"Every way of a man is right in
his own eyes; but the Lord ponder­
eth the hearts."
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Rockafellar, Abilene, Kansas.

THE AFTER-LIFE OF FLORENCE CRIT-
ERTON.

In five cities of California, and in
three of the Atlantic seaboard, homes
have been established for abandoned
women, where they are protected
until an honest means of livelihood
is provided for them, and where
every effort is made to bring them
back to a good, womanly life. Each
of these homes is called by the same
name.

It is the name of a child who died
many years ago. She was the only
dughter of a wealthy merchant—a
little girl four years old. Her
mother was dead. She was the hope
and pleasure of the lonely man’s life.

When one day after a few hours’
ilness, the physicians told him that
she was dying he was stunned.

In his agony he faced God—as did
Job—asking the reason or justice of
doing this thing. If there was a
merciful Father in heaven, why
should He take his child from him?
She was so good, so loving! She
could not fail to be a noble woman
if she could live—helpful and dear
to many a soul.

Why should she be taken now to
be laid away in the grave? Of what
use could she be to the world or to
God there?

He stood looking down at her as
some of us have looked at our dearest
when they were approaching death,
thinking that the blow was merciless
and unjust.

The child smiled. “Sing for me,
papa,” she said feebly.

He took her in his arms, as he
had done so many nights, and rocked
her, trying to sing an old hymn she
loved, about a beautiful shore where
they should meet by and by.

She did not speak when he stopped.
She would never speak to him again
unless he found her on that shore.

Was there any such place?
He did not know.

He went to his work after that, a
distant, almost hopeless man, doing
what good he could because if she
had lived she would have done it;
she would have been generous and
kind.

One night in the street of a great
city a wretched drunken girl, he met
and always thinking of that other
girl, how sincere and pure her life
would have been, he reasoned with
this one, to urge her to reform. She
jeered at him. At last he turned
away with the words of Christ. “Go,
and sin no more.”

“Go,” she cried, with a sudden
change in her tone. “Go? Where
can I go?”

The words followed him for days.
Where could she go? Who would
take her in, or have pity on her?

There was no refuge or pity for
her or her kind in any of the homes in that city.

He founded a home for these women in that town, then in another and another, urged by the tender memory of his little daughter. Thinking that she could know, on that shore of a happier world, what he had done, she would rejoice in his work, he called them by her name.

"If she had lived," he said, "I should have been so happy in her that I never would have thought of these poor women—the wrecks of society whom no one heeds."—Youths' Companion.

BAPTISM OF THE HOLY GHOST, AND WITH FIRE.

He shall baptize you with the Holy Ghost and with fire. Matt. 3: 11

This subject is differently understood by a great many honest and sincere professors of religion. Some say that the import of this text teaches that part of John's audience would be baptized by the coming Christ with the Holy Ghost, and the other part with fire in hell. Others maintain that the text makes it plain enough that the One coming after John would baptize John's disciples, both with the Holy Ghost and with fire in this life, having no reference to hell fire.

Now the question comes up, Who is right? Which idea has the support of the Bible? For my part, I believe that the latter idea is the more correct, and receives the strongest support in Holy Writ, and at the same time the most godlike; and not only that, but it is also realized in the practice of the religion of Christ.

The context shows plainly that both elements, spirit and fire, will be applied to the same individuals. "I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the Holy Ghost and with fire." Now then, if the text would read "with the Holy Ghost, or with fire," then the former idea would be more plausible, but as it stands it takes some violence to give it to the latter meaning.

Consult the Berlenberger version, German translation. Luther translates it as follows: "He will baptize you with the Holy Ghost and with fire." But we should leave the phraseology unaltered. That was the custom and doctrine of our fathers, and we should not deviate one iota from those old landmarks.

It is mentioned once in each Luke and Matthew as Holy Ghost and fire, while in Mark and John it is referred to twice as only the Holy Ghost. Some are inclined to make a point out of this, because the word fire did not occur in Mark or Luke; hence only the baptism of the Holy Spirit is meant in this life. Now if we dare assume that, what will we say when we come to feet-washing, which is mentioned but once in the four gospels? Shall we discard it on that account? No; once said is enough for a child of God. So with the fire baptisms in this life. Now for the Bible doctrine. Was not John's expression a prediction of the very power manifested at the day of Pentecost, a "a rushing mighty wind and it filled all the house where they were sitting; and there appeared before them cloven tongues, like as of fire," etc. Here was certainly the baptism that John referred to to demonstrate its very essence. Spirit and fire were there united, the house was full of Spirit, which constituted the baptism spoken of by the prophet Joel in the days of yore and repeated by the Baptist; and there was also fire. That baptism was more than outward immersion. It filled these men so full that they could not keep quiet, and they were greatly stirred, and spoke about the wonderful works of God. The Spirit and fire baptism enabled them to send forth evidences warm and full of heat, emanating from the love of God.

LOVE! LOVE! What is God but love? "He is also a consuming fire." Don't we see the glorious fire baptism with the associate elements that are always connected with fire. God was there. He moulded, and finally brought forth the inside of thousands in real penance. It has also a refining influence.

These baptisms do not only mean creation, bringing forth again, or translating from the kingdom of darkness into the kingdom of light; but they also bring along the real essence of Mal. 3: 2, 3: "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver etc. To have our sins forgiven is one thing. That means our sins of commission; but how about original sin? Water cannot wipe those away, fasting and prayer alone, will not be able neither. Self-denial, tribulation, sickness, disappointments, persecutions; and the crucifixion of corrupted humanity are the fire baptisms which contributed to our purification and raising up on a higher plain of holiness, so we can live the life of a saint, here in this life among men, throwing our influence for the cause of Christ, walking with God like the saints of yore. Suffering is a refining process. We should notice the cloud of witnesses referred to by Paul, Heb. 11: Oh, the Bible is so full on this line; and if I would do the subject justice it would make my epistle entirely too long.

W. HEATZLER.

I know no blessing so small that it can be reasonably expected without prayer, nor any so great but may be attained by it.—South.
THE CHICAGO MISSION.

Since our last report there has not been any great change here in our mission work, but perhaps we have expected too much. The interest is still improving. The attendance is not so large, but it is encouraging. We would be very glad to see some of our dear brethren and sisters come and help us, if it were only for a short time. There are only four of us and Bro. Brubaker can be with us only at night and on the Lord's day. Sister Brubaker and Sister Sarah Bert are here right along to help. They are faithful and may they let their light shine as becometh women professing godliness.

This is a great work, and far beyond our ability and means to make it the success we so much desire.

Our prayer is and has been that the Lord would send us more help. We would like soon to commence our afternoon and evening meetings, if the Lord will. But we need more help and we hope that the Lord will send it.

We have some rooms that we expect to furnish. If any contemplate coming to stay any time, we would like it if they would inform us when they expect to be here. [They want good workers who will not shrink from duty.—Ed.]

Our expenses for the period ending Sept. 15th were thirty dollars and seventy cents ($30.70). This includes hall rent, board, one bed at the hall, oil and railway fare. I was called home once on account of sickness in the family. We received $7.30 in contributions. Of this amount, one dollar was contributed by each of the following persons: Wm. Kreider, Shannon, Ill., and Rebecca Wilson, Lemaster Station, Pa.

It gives us encouragement to know that some are remembering the work here and are willing to lead a helpings hand. May the Lord bless them.

I make a full report to the general mission board monthly. The Lord said: “Bring ye all the tithes into the store house, that there may be meat in mine house.” A. L. MYERS.

Our expenses for the period ending Sept. 15th were thirty dollars and seventy cents ($30.70). This includes hall rent, board, one bed at the hall, oil and railway fare. I was called home once on account of sickness in the family. We received $7.30 in contributions. Of this amount, one dollar was contributed by each of the following persons: Wm. Kreider, Shannon, Ill., and Rebecca Wilson, Lemaster Station, Pa.

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from the brethren and sisters after the Rosebank council, with light and cheerful hearts; feeling that the united and fervent prayers were accompanying us, and we trust that our reverence and submission to God and the church will reciprocate with the purpose of such prayers.

We arrived safely at Peabody, with tent workers, Friday the 21st, and found them well and in good condition, with the exception of Bro. Detwiler, who was not feeling so well in body at the time, but was not anticipating any serious results. We joined in their labors in the evening, and trust that God may bless the seeds sown in weakness. While the meetings were well-attended, and commendable order existed, there was no special reviving stir. May God move by His own Spirit. And yet many came to Christ. Saturday evening found us at Sedgwick, with Brother J. Eshelman, and family, who kindly received us and arranged for the meeting on Sunday morning and evening at the Good School-house, where we had encouraging meetings. On Monday morning we left Sedgwick, and went to Wellington where we are at the present writing, soon ready to take the Santa Fe train for Haselton, about seventy-five miles due west. We expect to visit Bro. and Sister Solenberger at that place, who are isolated from the brotherhood. After a stay with them, we expect to return to this place, and take our team and carriage for our journey southward. In humble trust we remain yours,

JESSE ENGLE.

OCTOBER 1, 1894.

EVANGELICAL VISITOR.

FROM AN ISOLATED BROTHER.

I have felt for sometime that I should write for the Visitor, and now, by the guidance, I hope, of the Holy Spirit, I will do so.

I greatly enjoy reading all numbers of the Visitor, but especially did I like the number containing Bro. Baker's sermon. That was indeed a sermon to me, especially up here where I hear no sermons in my own language. The Visitor is a "visitor" indeed to me, as I do not enjoy the privilege of attending the weekly prayer meeting, Sunday school or preaching. I have not heard the Gospel preached in my own language since I left Abilene last April. Oh, how lean and hungry this soul of mine gets sometimes. But I praise God for the promise in Matt. 5: 6; "Blessed are they that hunger and thirst after righteousness, for they shall be filled." I praise God for His precious Word and His keeping power in this land of many temptations. God helping me, I will attempt to tell something of the condition of the people here, and the many temptations surrounding them.

These people know nothing of the plain Gospel in which we believe. Our plain people would be a great joy to these people. I think. Why is this? First, because it is not preached; and second, very few read their Bibles, even if they possess one, as many do not. And yet they are great church-goers and think that God will make it all right when they die. O the deception and mock religion that is in the world! I pray God that He may send someone into His vineyard here to bring the plain Gospel and true religion to these people.

It is almost heart-rending to hear and see these people at their religious services. They gather together at the church an hour or so before the minister arrives, and talk business and politics, and swear, and talk all kinds of foolishness before worship. It is the same after services. If one should talk to them about it, they would point the finger of scorn at you, and say you were crazy, or were talking nonsense. Often the question comes: "Are you willing to bear the reproach? Are you doing your duty toward God and these people?" Sometimes the burdens get very heavy, but, praise God, I can cast them on Jesus; He is able and willing to bear them.

The people here generally have their picnics on the Sabbath, and play wagons and baseball games. Religion is connected with some of these picnics, but not with all. At other places you can find the surrounding card tables, and almost all kinds of intoxicants, tobacco and cigars. Thus is the Sabbath desecrated. Not only on the Sabbath are these things done, but every day in the week you can find these places of amusement. There are various other parties indulged in, such as dances and surprise parties. Thus many robust young men and women ruin health and character. I know many such cases. The question often confronts the Christian here, "How am I to answer invitations to these places?" Right here is where the denying of Christ comes in. The greatest evil here is intemperance. May God stir up the minds of all temperance Christians and turn their hearts toward these places of intemperance, and may the plain Gospel be sent to this country.

I believe that if the brethren would come into this country, much good would be the result; but persecution and reproach would have to be suffered at some places. I pray God that the hearts of Christians may be stirred up to look upon this field, for it is white and ready for
the harvest. Let us pray the Lord of the harvest that He may send more laborers into His vineyard, for truly the harvest is great, and the laborers are but few.

When thinking of all these vain delusions, and comparing them with the Word of God, I cannot help but think that these are the fulfillments of time, and soon the Lord will make His appearing. Have we gathered any sheaves? Are we rejoicing in the coming of the Lord? To those who do not, I would say, do not wait any longer, but make peace with God, for Jesus himself said: “Watch and pray, for ye know not the day or hour when the Son of man cometh in the clouds of heaven,” and those that are prepared shall enter that blissful abode, and He will not wait any moment for preparation.

I ask all praying readers to remember me in their prayers.

Butternut, Minn.

R. S. BRUBAKER.

**A WELL OF WATER.**

There are many beautiful figures of what Christ is to the Christian; but what is more beautiful than the passages in which water is used as a symbol of salvation? It is beautiful to be “like a tree planted by the rivers of water;” beautiful to be one of the flock led by the “Good Shepherd;” “beside the still waters;” but is it not more glorious to be like a human being, with the life of Christ within, a “well of water springing up into everlasting life?” What could more truly illustrate the indwelling of the Holy Spirit than those words of Christ to the woman of Samaria? There is to me no more attractive spot in the pilgrimage of Jesus than the well where the wearied and thirsty humanity of the Son of God asked that simple boon from a woman hand—a cap of cold water. We may drink from rivers and brooks, but they have not the satisfying flavor and refreshing sweetness of well-water. How many a sun-burned, dusty, traveller, has paused at some shallow brook of earthly pleasure, again and again, to satisfy his thirst for happiness, only to turn away disappointed and dissatisfied with its insipidness. When will we learn that unless we carry in our own souls the depth and sweetness of the water of life we will never find anything to satisfy us? Those of us who profess to have put on Christ stand before a famishing world bearing the semblance of the wells of salvation. Shall any thirsty traveller pause at our side, and find only the dry, empty mockery of a well; or shall they find the clear, beautiful water bubbling up from an overflowing fountain? Seeking Christ is like the digging of a well. There must first be the emptying out of the earth, the getting rid of self. There is needed the inside walling up with pieces of stone that are chips from the Rock of Ages—words from God’s Word. Then the sign is needed to tell the world we are wells. Of what use is a well if no one ever knows of its existence? No man diggeth a well, and having carefully removed all traces of the work, covereth it with boards and earth, that no one may suspect he hath found a treasure. He knows that a well is of no consequence to himself or others unless there is some arrangement for drawing out. And the oftener it is drawn the sweeter and purer it will keep. How many a Christian experience that was sweet and pure at the beginning has grown stagnant and useless from inactivity. Our spiritual life needs the continual witnessing for Christ, the drawing up and giving out to others of the life God gives to us.

If wells are insecurely walled they cave in and become useless. If the stones are loosely and carelessly put together there will be the stain of earth in the water. How much do we need a careful, thorough knowledge of the Word of God! Every available spot in our hearts ought to be so filled with it that they would become solid reservoirs for God’s Spirit.

Showers are generally needful, always useful, to the life of a well; but we must not trust alone to sermons and revivals for our spiritual replenishing. There must be the daily supply from the hidden springs. Though a well be ever so deep and well filled with surface water, if it be surface water alone it will not only be empty much of the time, but comparatively useless when full. We need to have our wells in condition to give to others, but each needs a well of his own. Do not depend on others for your supply of the “water of life.” If you do you will find it such uphill business that it will cause spiritual deformity and finally death. There is nothing so unsatisfying and hollow as an empty profession—nothing more useless than an empty well.—Morning Star.
“Life is the seed time of the soul.”
And as the soul is eternity bound,
whether living in sin or in a life of
cloistered service,” the other for
a reaping of eternal shame.

“Eternal ages, as they roll,
Will bear the impress of our sojourn here.”

How far-reaching are the acts and
deeds of our lives.

“Sow a seed and reap a habit, sow
a habit and reap a character, sow
a character and reap a destiny.”
Can it be possible that the influence
of our lives, which so often seem to us
to be of so small significance, and
about which we are so often indifferent,
should be felt, not only in this
life, but through the “Eternal ages
as they roll.” And this either for
good or ill.

Science illustrates this eternal
truth by the truth in natural law
that a pebble dropped into the sea
affects every particle of water in it,
its influence only ceasing when the
last wavelet is spent on the shore.
And so, however little we may be
able to appreciate or comprehend
this truth, while we may persuade ourselves that our sowing of
deeds and acts is of little moment,
it is nevertheless an important truth
and a matter of grave concern, and
should stir us up to consider well
what we are doing, and how we are
sowing, and that our influence will
be in the direction of that which is
noble, good and true; for the nature
of the harvest will depend upon
what we sow.

“They that sow in tears shall reap
in joy. He that goeth forth and
weepeth, bearing precious seed shall
doubtless come again with rejoicing,
bringing his sheaves with him.”

Psalms 126: 5, 6. While “He that
sows to the flesh shall reap corrup­tion.” Gal. 6: 8. “He that sows
the wind shall reap the whirlwind.”
We naturally expect to reap more
than we sow. And no doubt there
will be the same law of increase spir­itually.

The reaping time will show what
has been sown, whether wheat or
tares. The Lord is the judge and
He will “Bring every work into
judgment with every secret thing,
whether it be good, or whether it be
evil.” Eccl. 12: 14. While there
is a possibility of deceiving our fellow­men, and even ourselves, we cannot
deceive Him who knows our innermost thoughts, and who seeth
into the secret chambers of our hearts.

But while he is all that—the righteous Judge, the omniscient God—
He is also our “light and our salva­tion,” not willing that any should perish, but that all should be saved.
Praise His great name. It is possible
for all to sow to the Spirit and
reap “everlasting life.”

The harvest is near. There is no
time to trifle. The Master will soon
return, and He will reckon with His
servants, and to each will be the re­ward “according to the deeds done
in the body.”

“Jesus coming, His saints to release,
Coming to give to the warring earth peace;
Sinning, and sighing shall cease.
Jesus is coming again.”

Ancient worthies have gone be­fore us; their lives stand out before
us in sublime grandeur, as they were
men and women of God. The in­fluence of their lives is felt in the
world to-day, and they have gone to
the reward of the faithful; to a reaping
of an everlasting joy and peace.
We may do the same.

“Lives of great men all remind us,
We can make our lives sublime,
And departing, leave behind us,
Footprints on the sands of time.

“Footprints which perhaps another,
Sailing o'er life's solemn main,
Some folliard and shipwrecked brother,
Seeing shall take heart again.”

“Footprints which perhaps another,
Sailing o'er life's solemn main,
Some folliard and shipwrecked brother,
Seeing shall take heart again.”

“The path of the just is as the
shining light, that shineth more and
more unto the perfect day; but the
way of the wicked is as darkness:
they know not at what they stumble.”
Prov. 4: 18, 19. Only as we conse­crate ourselves—present our bodies
a living sacrifice unto God, and have
His Spirit in our hearts—can we
sow seeds of good in this world of
sin, which shall bring us a joyful
reaping in eternity. And then we
will have been a blessing to the
world while we were in it. God
grant unto us all to be such. Amen.

GEO. DETWILER.

Peabody, Ks.
For the Evangelical Visitor.

WORKING FOR JESUS.

“For the Son of man is as a man taking a
far journey, who left his house and gave au­thority to his servants, and to every man his

Being impressed with the thought
that we all have a work to do, I will
try to write a few of the impressions
I have had.

We know that God has placed us
here for some wise purpose. We
should ask ourselves the question
whether we are fulfilling our mission
by working in the position God has
assigned to us. I sometimes fear
that we are not doing what we might
do, and what the Lord requires us
to do. He has a work for each one
of us to do, be it small or great.
Again, we sometimes want to do
something great, or something that
somebody else ought to do. Some­times we say: “Well, I can't do much
and what I do doesn't amount to
anything.” I pray that we may get
away from this. Dear brethren
and sisters, it is not the great things
that we do, but it requires faithfulness
to God. We feel in God's Word:
“He that is faithful in that which is
least, shall also be faithful in much.”

Oh, I see something so beautiful in
these words. They are such an en­couragement. It does not matter
how small the work may be, just so we do it faithfully and cheerfully. It is just as acceptable to God as some great thing. Do you know, dear reader, that God has entrusted a talent unto you. Let us not bury it, but improve it in His service, lest that be taken away which we do have. I want to praise the Lord that I can work for Him, and that He has put the desire in my heart. We do not work for the Lord from a sense of duty, but the love of Christ constrains us. Our delight will be in doing His will. There are so many ways that we can work for Jesus. While at present it seems that my work was more especially in helping to move along the Gospel tent, yet it is not strictly confined to that. But if we have God’s love in our hearts and a will to work, we will find work to do all the time. Dear brethren and sisters, what we want is to become more consecrated to God. Then we will find that we will have no time to idle away, or to engage in anything unnecessary. Instead of that, the Lord may want you to bear some message to your neighbor or some friend. Perhaps it may be to write a letter to some unconverted friend whom you cannot talk to. It may be to look after the poor, perhaps to make some garments for them. We read how Dorcas made garments for the widows. And no doubt the Lord has a work there for some of us. There’s so much to do, and even if it is as small a thing, as I heard a sister say once, as to wash your neighbors dishes, if necessary. There are many more ways in which we can help to engage in the work of the Lord, which I will not attempt to mention. It is a glorious thought that though these things may seem ever so small to us, yet it all goes together in the work of the Lord. May we be encouraged to be faithful in the little things, and not think that we must be engaged in some special work, and cannot do anything else. We read how Jesus went about doing good.

“O the good we all may do, While the years are going by.”

Now the Savior has gone, as it were, only for a little while, and has given unto every man his work. May we do whatsoever our hands find to do. If we are willing to do this, we are all workers together for Jesus, in His vineyard. I often think how they did when they built the walls around Jerusalem. They all had their work and were in their places. We read that they all had a mind to work, and ceased not to make their prayers unto God. Let us take this thought to ourselves. May our watchword be, “Lord, what wilt thou have me to do?” In doing this we will have no time to idle away.

“For there’s a work for me, and a work for you. Something for each of us now to do.”

Pray for me that I may be faithful unto the end. Susan Hoffman, Navarre, Ks.

DEVOURING ONE ANOTHER.

One of the most discouraging times in the Christian Church is when the spirit of hatred prevails so that the purpose and calling of the church is hindered rather than promoted. That such a state of things should and does exist outside of the church is not surprising at all, since that ground is conceded to the powers of darkness and therefore fruits of the works of darkness are the legitimate outcome. But Satan is aggressive, and like the ancient warriors who lived by invasion and new conquests, claiming all that lay before them as the lawful sphere for the gratification of their warrior like spirits, so he, never content to remain within bounds of his own kingdom, is continually on the march with his hosts, insinuating his presence and influence wherever he can, not sparing the most sacred precincts of the church.

One of the stratagems of ancient warfare was to get the opposing army confused so that they would turn upon each other and slay every man his brother. By this means whole armies were sometimes destroyed. While this method of warfare has long ago become obsolete because too well understood by all nations’ it is still however a method which Satan employs quite successfully at the present day. When the great World’s Missionary Conference was held in London, in 1888, the subject of “missionary comity” was one of the leading topics of discussion. It was stated by many of the missionaries that one of the leading causes by which the work of saving the heathen was hindered was the lack of the spirit of comity between the mission fields operated by different churches. The heathen were quick to discern that these missionaries did not deal with each other as they preached to them, which had the effect of greatly hindering the cause of Christ among the heathen.

By proper observation we find that the same hinderance has its foothold among the churches everywhere, and not in heathen lands alone. Truly, there is a need of a revival of ecclesiastical comity throughout the whole world that the world may know that the Father sent His Son into the world, because he loved the world, and whosoever believes on His Son should not perish but have everlasting life.

Satan is not satisfied to have the different denominations at sword’s point with each other. His aim is to get each denomination fighting among themselves. A few years ago the sad spectacle of two sections
of our country at war with each other whereby nearly a half a million of lives were sacrificed, shocked the civilized world. In this war members of the same family were on opposite sides and aimed the missiles of death at each other. But shocking as the spectacle was, whereby men of one flesh and blood destroyed each other's bodies, it is no comparison to the scenes of carnage which are constantly enacted under the government of Satan whereby men's souls are destroyed one by another!

The devices by which Satan sets his plans of destruction into operation are exceedingly crafty, so that his purposes are generally well on the way before he is detected as the agent; and often he succeeds in keeping men blinded until the work of destruction is completed. Whole churches are thus set upon each other, biting and devouring one another until they be consumed one by another. What a sad spectacle this is! Some years ago I visited the zoological garden in the city of New York and while there, I frequently heard the snapping of teeth, snarling and growls of anger among the wild animals, and though they were so secured in their cages that they could not harm each other, yet the disposition was there, and it was only for the lack of opportunity that they did not devour each other. Occasionally there was heard the tremendous roar of a big lion, whose glory it would have been to destroy all the other beasts around him if he had not been restrained by being confined in his cage. I thought then, and have often thought since, how much the feeling of these animals toward each other resembled the conduct of Christians when they become jealous of each other, and then resort to all manner of crafty schemes to injure each other's reputation, and while such contentions are going on the old devil is in their midst accomodating himself to the demands of circumstances, sometimes as an angel of light, urging on the fight as though it were a holy war, and then when the opportunity comes, he becomes a roaring lion, seeking whom he may devour; and under such circumstances of contention, he usually finds many who are in a condition to be devoured.

Paul, after he had warned the Galatians against "biting and devouring one another, lest they be consumed one of another," advises them to be filled with the Spirit; "and ye shall not fulfill the lusts of the flesh." So then this work of biting and devouring one another springs from the lusts of the flesh. Then let there be harmony and peace among the saints.—Ecany. Messenger.

"God never gave anybody the right to be disagreeable."

"The ignorance of one man may be higher than the intelligence of another. There may be a very large memory and a very narrow consciousness."

"He that hath a pure heart will never cease to pray; and he who will be constant in prayer shall know what it is to have a pure heart."

"A long face is not a passport to heaven."

MARRED.

DAYHOFF-MILLER.—Married, by Eliz. H. Davison, at his residence in Abilene, September 12, 1894, Mr. Alva J. Dayhoff to Miss Emma, daughter of John H. and Louisa Miller, all of Dillon, Dickinson co., Kans.

OUR DEAD.

KINESLEY.—Died, near West Milton, Miami co., O., August 7, 1894, Herman son of Bro. Daniel and Sister Elizabeth Eubanks, aged 5 months. Funeral services at the Fairview at the Fairview meeting house by Rev. J. S.

Hoke and Bro. L. L. Herr, in Fairview cemetery. This is the fourth of their children who have been called to the spirit world. The bereaved have the sympathy of their many friends.—E. E. CARROLL.

CASSEL.—Died, at Clarence Center New York, May 19, 1894, A. J. Caswell, aged 72 years and 28 days. He was born in Alsace, Germany and came to this country in 1856. Friend Adam was an old and respected neighbor, of a quiet disposition. I don't know that he had an enemy in the world. The funeral services were conducted by Elders Kreidl of the Swiss Mennonite church, and Elder Peter Rhodes, of the Brethren church. He left 3 children, 1 boy and 2 girls, to mourn their loss.

BURKOLDER.—Died, near West Milton, Minni co., Ohio, Sept. 14, 1894, Clarence Leroy, son of Bro. John and Sister Ida Burkolder, aged 2 years, 4 months and 9 days. The funeral services were conducted by Brother A. M. Engle, assisted by Brother Harvey Miller, at the Highland meeting house. Interments in Highland cemetary, the deceased was an unusually bright child, and being called away so unexpectedly causes the parents untold grief, he being the only child. May He who is the great Comforter comfort them in this their hour of sorrow and bereavement.—W. C. LEWIS.

BRECKBILL.—Died, July 18th, his home near Marlon, Franklin co., Pa., Bro. Henry Breckbill, aged 70 years, 7 months and 14 days. He was a member of the church nearly forty years. His sickness, which was a complication of diseases, confined him to his house nearly six months. He bore his affliction with the utmost Christian patience, and died in the triumphs of faith. He leaves a wife, one son and two daughters, and three grandchildren, who deeply feel their loss. Services by the brethren, in the Antrim meeting house. Text, Rev. 14: 13, 14. —G. S. WINGERT.

STAGERWALD.—Died, near Ashland, O., Sept. 4, 1894, Elizabeth Stagerwald, wife of Nathan Stagerwald, and daughter of Brother Peter Brubaker, Ashland co., Ohio, aged 67 years, 5 months and three days. Funeral services at Chestnut Grove cemetery. Sister Stagerwald was married March 17, 1857. They were blessed with five children, 3 of whom are living. She was a member of the Brethren Church for about 22 years, and lived a consistent, Christian life. She leaves a husband and 4 children to mourn their loss.—R. WHISTLER.

BRETZ.—Died, at her home in Breslen, Waterloo county, Ont., Aug. 14, 1894, Sister Margaret Velz, wife of Jacob Bretz, aged 72 years, 8 months and 8 days. She was first married to Bro. John Steiner, by whom she had five children, three sons, and the daughters, of whom one, a son, is dead. Seven years after the death of her first husband, she was married to Mr. Bretz. Funeral services were held at the Mennonite church, in Breslen, Bro. Holman, in German, and Mr. Amos Eby, of the Mennonite church in English, to a large concourse of relatives and friends. Interments at Waterloo Cemetery. She united with the Brethren Church about thirty years ago, and tried to lead a Christian life. During her last sickness she frequently expressed a desire to be with Jesus.—LOUISA GUTHER.
HOLM.—Died, at the home of her daughter, Mrs. Sarah Bush, near Baptist Church, Vinton county, Ont., Sept, 2, 1894, Sister Susanna Detwiler, widow of the late Phillip Holm, aged 83 years and 7 months and 19 days. She was the mother of eleven children, and had 24 grandchildren and 33 great-grandchildren. Funeral services were held at her residence by Brother John Wildfoog, in the German, from Rev. 4:13, and Bro. Nathan Hassel in the English, from Rev. 6:16. She was the mother of one child, and was present at the funeral. In 1853 he moved near Greenstown, Stark co., Ohio, where he resided until his death. He and his wife were the subjects of saving grace and united with the church, about forty years ago. Brother Stoner was a faithful and useful church member. He served the church at least once and a half for about thirty years, was treasurer of the general mission fund for 26 years, and a member of the general mission board until the death of the late Bro. John Wildfoog. He was a kind father, a good neighbor, a devoted Christian, and a man of integrity and energy. In his last days, being asked as to his prospect for the eternal world, he expressed himself as being without condemnation, and at peace with God. The funeral was held on Sept. 4th. A large concourse of friends, relatives, brethren and sisters and neighbors followed him to his last resting place in West Nimishillen cemetery of the German Baptist church, where he was buried with surplus honors. The services were conducted by the Rev. Hunter, of the M. E. Church, and H. Y. Rush of the Christian church. Text: "Him that cometh unto Me, I will in no wise cast out."

STONEBR—Died, near Greenstown, Stark co., O., Sept. 2, 1894, Brother Abram Stoner, aged 78 years and 29 days. Brother Stoner was the son of John and Lydia (Brumbaugh) Stoner, both natives of Pennsylvania. He was the oldest of 12 children, and was born in Bedford co., Pa., Aug. 14, 1816. He spent his youth on his father's farm, where he was reared and remained 27 years. He was married (1843) to Susanna Bower, daughter of Isaac and Elizabeth Bower, of Bedford co., Pa. Sister Stoner died four years ago. This union was blessed with 8 children, of whom two died in infancy, and six were born and were present at the funeral, in 1853. He moved near Greenstown, Stark co., Ohio, where he resided until his death. He and his wife were the subjects of saving grace and united with the church, about forty years ago. Brother Stoner was a faithful and useful church member. He served the church for almost 34 years, and was successful in that her mission for 26 years, and a member of the general mission board until the death of the late Bro. John Wildfoog. He was a kind father, a good neighbor, a devoted Christian, and a man of integrity and energy. In his last days, being asked as to his prospect for the eternal world, he expressed himself as being without condemnation, and at peace with God. The funeral was held on Sept. 4th. A large concourse of friends, relatives, brethren and sisters and neighbors followed him to his last resting place in West Nimishillen cemetery of the German Baptist church, where he was buried with surplus honors. The services were conducted by the Rev. Hunter, of the M. E. Church, and H. Y. Rush of the Christian church. Text: "Him that cometh unto Me, I will in no wise cast out."