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## Evangelical Visitor- July 15, 1895. Vol. VIII. No. 14.

Henry Davidson

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# Evangelical Visitor

Devoted to the Spread of Evangelical Truths, and the Unity of the Church.

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

VOLUME VIII.

ABILENE, KANSAS, JULY 15, 1895.

NUMBER 14

## IF WE KNEW.

Could we but draw back the curtains  
That surround each other's lives,  
See the naked heart and spirit,  
Know what spur the action gives,  
Often we should find it better,  
Purer than we judge we should;  
We should love each other better  
If we only understood.

Could we judge all deeds by motive,  
See the good and bad within,  
Often we should love the sinner  
All the while we loathe the sin;  
Could we know the powers working  
To o'erthrown integrity,  
We should judge each other's errors  
With more patient charity.

If we knew the cares and trials,  
Knew the effort all in vain,  
And the bitter disappointment,  
Understood the loss and gain—  
Would the grim, external roughness  
Seem, I wonder, just the same?  
Should we pity where we blame?

Ah! we judge each other harshly,  
Knowing not life's hidden force;  
Knowing not the fount of action  
Is less turbid at its source,  
Seeing not, amid the evil,  
All the golden grains of good;  
Oh, we would love each other better  
If we only understood!

—Selected.

## "ONE THING IS NEEDFUL."

*Beloved in Christ:—*

Through a dear brother I learn that a few lines from this poor pen-minister would be a feast to your soul. A few lines only can I give at present, as I am submerged with work in my silent mission. There are many hungry souls all around

us and all over the world, and the mandate of the Master still is, "Give ye them to eat."—Luke 9:13. "Whence shall we buy bread" for the starving millions? Christ satisfied five thousand, besides women and children, with five barley cakes and two small fishes. But to his church he has assigned the stupendous work of feeding thousands of millions with the Bread which cometh down from heaven! Our resources are infinite, and the very Spirit of the Eternal Jehovah is promised to be with us and be the omnipotent and omniscient Dispenser of this exhaustless treasure. See John 6:41; Col. 2:9, 10, John 16:13-14. What a poor show we are making in distributing this vast supply among the perishing. Nearly nineteen centuries have gone by, and two-thirds of the world's population still unevangelized! Had the Church continued as it began, palpitating and flaming with the love of Jesus, the Bible would today be in every household on the face of the earth. And we are only half awake now. Things seen and temporal have such a mighty sway among professors of religion that the claims of the Cross, and the interests of humanity, are practically ignored. How precious souls are in the sight of God, we may learn by contemplating the spectacle on Golgotha. "One thing

is needful" for the sublime mission God has charged us with;—*that we make Christ Alpha and Omega* in all our motives, desires, efforts, aims, enjoyments. Then heart and hand and mouth and purse will open for the glory of God. Then will we enter into all the fulness of meaning hidden in Philpp. 3:8-10; Acts 20:24; 1 Cor. 9:22; Matt. 20:27,28. We need a new Pentecost: but this must be preceded by Acts 1:14; Col. 3:1-3.

C. H. BALSBAUGH.

Union Deposit, Pa.

FOR THE EVANGELICAL VISITOR.

## HOW MEN KNOW CHRIST'S DISCIPLES.

By this shall men know that ye are my disciples if ye love one another.—John 13:35.

In our text we are told by the Savior himself how we shall know his disciples. We wish our readers would give the thought of the text very careful consideration.

Christ's words are never a meaningless attempt to fill up time and space as is the case with many human efforts, but each word is full of meaning. We sometimes consider that the world will know us as Christ's disciples by the peculiar dress that our fraternity has adopted. This assertion is sometimes made in defense of this part of the profession, but notice, dear friends, that Christ does not say that you will be known as his disciples by your dress or by the way you wear

your hair, or by any of these outward signs, which I fear we are taking too much note of and not noting sufficiently the more important matters. Having called attention to the fact that Jesus did not say certain things, we will shortly look very carefully at what he does say.

First, however, let us step aside a little and see whether the world calls us Christians by our dress. The answer is *no*, emphatically *no*. The world knows better than that; it has too often been deceived by wolves in sheep's clothing. It may be, and in fact is, free to notice and pass remarks upon our conspicuous dress or outward appearance. So will it of other sects which in a more or less marked degree exercise in like manner, some of which we personally cannot indorse, though like us in this particular; but it is only when it sees exemplified the condition of our text that it will give us the needed testimony that we are Christians.

Now having called attention to our text in a general way and also to an error into which we are apt to fall, let us look again and more carefully at Jesus' words in the text. Our subject is, the world or men's recognition of us as Christ's disciples. And it is, after all, a very simple matter; so simple that Jesus expressed it in one line of seven little words and twenty-four letters in our common English spelling (Authorized Version). Oh, that we would learn the simplicity of Christ's teaching! We devise, we theorize, we canonize, and in various ways make rules, formulas and prescriptions, many of which are burdensome, attempting to accomplish what Christ would tell us how to do in a few words; and of course we fail. Not that we always fail or that the world never recognizes us as Christ's disciples amid all this mass of human effort, but when it does recognize us as we

ought to be recognized it is through our Master's rule and not through our own efforts.

"If ye have love one to another."

The only requirement then is love and when love has taken possession of the heart it will manifest itself in us towards our fellowman, towards "one another". Christ in answer to the lawyer who inquired of him how he might obtain eternal life, gave him for answer "love" (Luke 10:27, 28); and Paul says that "love is the fulfilling of the law."—Rom. 13:10.

Loving one another is not a lip service but it is a very practical service. "And whosoever shall compel thee to go a mile, go with him twain."—Matt. 5:41. "If a brother or sister be naked, or destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?"—James 21:5, 16. Or, in other words, this does not manifest love, nay, verily, but feed and clothe him or her and thus manifest a practical side to your love.

Oh, we plead for practical, God-given love, love that will show to men daily that we are filled with the Spirit of God, loose and separated from the things of the world and bound to one another—a common brotherhood, loving one another, doing for one another, and for even our enemies and those that love us not, nor our Lord; and then the world will see and know that we are the Lord's disciples. Yes, many will also, from seeing and beholding, realize that we are possessing something desirable they do not have and thus by love we will win them to Christ.

AMOS Z. MYERS.  
Mechanicsburg, Pa.

FOR THE EVANGELICAL VISITOR.  
JUSTIFICATION BY FAITH.

In the first place, faith may be said to be dependence upon the ve-

racity of another. Thus, trust is called faith because it relies upon a promise. Faith in a promise expressed is an assent on account of the veracity of the speaker. Accordingly, divine faith is an active assent of the mind to things upon the authority of divine revelation. But, in order to do anything like justice to the subject, as well as to reconcile the apostles, we must divide the subject into four parts, viz: Historical Faith, Temporary Faith, Faith of Miracles, and Justifying, or Saving Faith.

Historical Faith is a speculative knowledge of the truth revealed in the Scriptures and an assent to the truth. Of this kind of faith, the apostle James writes (2:17-24); even devils believe and tremble. They are fully persuaded that there is a God and that he shall be their judge, as they acknowledge in Matt. 8:29.

Temporary Faith, together with the knowledge of revealed truth and assent to it, has in it a joy in receiving and hearing these truths; but this joy arises from some worldly consideration, soon vanishes and comes to nothing. Of this kind of faith our dear Savior speaks in the parable of the sower. Some receive it in stony ground and it produces joy; they understand it, assent to it, gladly consider and approve of it; it springs up and becomes visible—in other words, it makes an outward profession and reformation—yet hath it not root in itself but endureth for a season.

True Faith wants the soil of a sincere heart and true affection, a firm and fixed resolution and an habitual disposition of grace. The persons with temporary faith have some good purposes and desires, but they are soon overpowered by unmortified corruption and the force of temptation; for when tribulation or persecution ariseth because of the Word,

by and by they are offended; they stumble and fall off from all their former professions of religion.

The Faith of Miracles is a firm assent of the mind to some particular promise concerning any miraculous event,—an active miraculous faith of which our Savior speaks in Matt. 18:20; also the apostle Paul in 1 Cor. 8:2. If, however, the miracle be wrought upon us, it is called a passive miraculous faith; thus, the lame man was persuaded in mind that Paul and Barnabas were able to cure him.—Acts 14:9.

But these faiths are all far short of that faith which Paul says produces justification. This faith was typified in the children of Israel looking upon the serpent of brass. Our Savior says, in John 3:14,15: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish but have everlasting life."

Justification is either legal or evangelical. Legal justification implies a full acquittal of charges upon the ground of innocency. Evangelical justification implies the pardon of sin upon the ground of Christ's atonement. We of years of accountability cannot be justified on the ground of innocency, because we have broken His holy law, and one transgression—were it not for divine mercy—would plunge us into a state of everlasting condemnation.

The law of God requires perfect obedience, and neither sorrow for the past nor amendment for the future can justify the sinner. What would a judge say to a criminal in a court of justice who would claim justification on either of these grounds? The law does not speculate with future conduct, but keeps a steady eye on the past, punishing the transgressor for what he has already done. The same remark we make upon the law of God. Future obe-

dience however perfect cannot remove the guilt of past offence. Hence we infer, "By the deeds of the law there shall be no flesh justified."—Rom. 3:20.

Justification stands directly opposed to condemnation, and, therefore, to say that a believer has no condemnation is the same as to say that he is justified. But how do we obtain freedom from condemnation? Certainly, by a free and full pardon. The following passage is a direct proof that forgiveness and justification are the same thing: "Through this man, Jesus Christ, is preached unto you the forgiveness of sins, and by him all that believe are justified from all things, from which ye could not be justified under the law of Moses."—Acts 38:39. In another place it is said: "We have redemption through his blood, the forgiveness of sins"; and in another place, it is said, "We are justified by his blood." When God pardons our sins through the merit of his Son, there is no more charge against us than if we had never sinned. "Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died."—Rom. 8:33,34.

We are justified by faith. Justifying faith implies two things: 1. A full persuasion, upon proper evidence, that Jesus is the Christ, the Savior of the world. 2. A complete dependence upon Him as our Savior. Without this persuasion, we will never apply to our blessed Lord; and without this dependence upon Jesus we will never feel his power to save. (This accounts for the difference of opinion concerning experimental religion.) Faith does not justify as a meritorious act, but as a term or condition which God requires of man.

To illustrate, take a penitent sinner who desires pardon; he cannot be pardoned without a sacrifice.

Christ, his passover, was sacrificed for him; he believes the report and depends upon Jesus for his sacrifice. Then God, who was angry, was reconciled; sin is pardoned; the penitent is justified. This method harmonizes with the whole Scripture, and with every condition and position in which man may be placed; at the same time it is plain, simple and easy to be understood by all who are not already prejudiced against experimental religion, or who, like the Jews, depend upon their own works.

Are we not all to be saved by an atonement? and should not God require a dependence upon that atonement as a condition of salvation? The great objection to this doctrine by some is that it sets aside the necessity of practical religion; but when it is understood that justifying faith necessarily produces good works their objection is at once removed. No doctrine can possibly be true that sets aside practical religion; but this establishes it and sets it upon a firm foundation. Faith produces love; and love, obedience.

The apostle Paul teaches that justifying faith is a saving grace wrought in the soul by the Spirit of God, whereby we receive Christ as he is revealed in the Gospel to be our Prophet, Priest and King. Rely upon Him and his righteousness alone for justification and salvation. Paul says, in Heb. 11:1: "Faith is the substance of things hoped for, the evidence of things not seen." Well I remember what I hoped for when I was mourning on account of my sins; and I remember well that it was only after I had decided to serve the Lord while I lived—let me be lost or saved—that God spoke peace to my soul. I had hoped for a reconciliation, and was on the eve of despondency, when to the joy of my heart I received the evidence of which Paul spoke; I was assured of

the reality and worth of invisible things, and that God will surely perform what he has promised.

The object of faith is the Word of God in general—especially the doctrines and promises that respect the salvation of men through Christ, which reason cannot discover by its own light nor perfectly understand when revealed. It is true that faith is held out in the Scripture as a condition on the part of man, and it is a condition; but if man with his own reason and light cannot comply with the condition he must have help from some other source—from some one who is able to assist him—and that is God, the author and finisher of every Christian faith.

It is faith that worketh by love.—Gal. 5:6. It is not an idle, inactive grace; but shows itself by producing in us love for God and our neighbor, purifying our hearts.—Acts 15:9. It is called the faith of God's elect (Titus 1:1) because it is bestowed upon them. This grace increaseth from one degree to another (Rom. 1:17), being in some strong, in others weak.—Matt. 8:10; 14:31. This grace is the special gift of God.—Eph. 2:8; that is, that your believing is not by any power of your own, and that your reconciliation to God and your eternal salvation is not on account of your personal worth or works.

Having obtained justifying faith in this our day of grace, let us remember that there is a day coming in which we shall be justified by the deeds done in the body. Matt. 12:37 says by our words we shall be justified and by our words we shall be condemned.

How can we reconcile the Old and the New Testaments and make God and unchangeable Being, saving souls under the old and the new dispensations? Paul, in Rom. 1:17 to 3:23, finds man under condemnation; and, according to God's grace (Rom. 3:

24 to chapter 6.), man is to be justified by grace; his sins remitted through faith in His blood; His righteousness imputed to man; and God's law honored, and God justified in saving His poor creatures. This plan was devised by God before the foundation of the world. Who, then, would limit God's power? His wisdom? His love? His grace? Not I.

JOHN F. STAMY.

FOR THE EVANGELICAL VISITOR.  
OBEDIENCE.

Dear Brethren:—

Christ said, "If any man will come after me, let him deny himself and take up his cross and follow me."—Matt. 16:25. For a man to enlist in carnal warfare according to military rules the soldier must not only be loyal to the government but also obedient to his commander.

Christ is the captain of our salvation and to follow him acceptably and "fight the good fight of faith," we must put on the whole armor of God and deny ourselves and take up our cross and follow our chief commander.

A young man enters an apprenticeship to learn a trade. It is understood that he must become efficient in his mechanical art.

Christ said to his disciples, "Ye call me Lord and Master, and so I am." And if we acknowledge his divinity and own him as our Savior we will keep his commandments.

We as parents in relation to our families know very well that our love centers more readily upon that child that is most obedient. Therefore "to obey is better than sacrifice."

The church is compared to a school, Christ being our great teacher and we his pupils. He says, "Learn of me, for I am meek and lowly in heart." And to become his followers the first lesson we are to learn is to become acquainted

with the depth of our fall and the exceeding sinfulness of our hearts by nature. As, "The heart is deceitful above all things, and desperately wicked: who can know it?"—Jer. 17:9. All are commanded to repent and be converted that their sins may be blotted out and by a thorough breaking up of the fallow ground of the heart, repentance towards God and faith in our Lord Jesus Christ, we have the assurance that God will pardon transgression, iniquity, and sin, and thereby we are adopted into the family of Christ through his atoning blood, and be made new creatures, having put off the old man with his deeds. When the fountain is pure the stream will become pure. But no man can purify his own heart. It is Christ only that can cleanse and drive out the evil and instil the good.

The conversion of the soul in the Bible is compared to marriage. "Be ye married to one, even Christ." A young man takes to himself a wife. At their marriage they solemnly vow before God, the minister and witnesses to forsake all others and cleave only to each other so long as they both shall live. But by and by the husband has cause to fear that the affections of his bride have been alienated and is more attached to a neighbor than to her lawful husband. Will he not charge her at once with infidelity and seek for a divorce? Now hear what the Lord says: "I am jealous over you with a godly jealousy; for I have espoused you to one husband that I may present you as a chaste virgin to Christ."—2 Cor. 2:2.

Alas, how many claim membership in the church of Christ and are yet haughty and dress in the latest style, and instead of identifying themselves with the humble follower of a meek and lowly Savior, they are found in company with the giddy and the gay at sociables and all

places of amusement and have seemingly lost relish for the reading of the Bible, secret prayer and the public means of grace. Is it not evident that such are guilty of spiritual whoredom? As it is written in the law, "Cursed is every one that continueth not in all things which are written in the law to do them."—Gal. 3:10.

It is impossible to serve two masters at the same time, and "he that loveth the world, the love of the father is not in him."

The question is frequently asked, "Why is it that such a small percentage of our converts in these latter days continue faithful when compared to former years?" The answer is very easily given—so few are willing to "come out from the world, and deny themselves, and take up their cross and follow" Christ, which are the only conditions upon which the promise of being saved is made.

We as parents know that when a member is added to our family it requires a great deal of care and tender nursing to rear the little one. How long would a new-born babe live if cast into a snowbank? Morally speaking, how little better is the spiritual condition of thousands who are now under the control of dead formality as chilling as an iceberg, and still disposed to cling to the so-called church of their fathers who in the meantime were ignorant of the regeneration in the soul; and that apartment in the breast that God designed to be occupied by the Holy Spirit is a vacuum, and the world with its riches and so-called pleasures can never fill.

True religion only is a satisfying portion to the soul. "But if the blind lead the blind both shall fall into the ditch."—Matt. 15:14.

Your brother in favor of the "old landmarks,"  
JOHN FOHL,  
Chambersburg, Pa.

For the EVANGELICAL VISITOR.  
BIBLE STUDY.

One of the principal reasons of great lethargy that has come upon the Christian church is that Christians do not study their Bibles enough. They depend too much upon what others say it contains, thereby oftentimes getting a foundation of sand and a building that will by no means stand the storm.

It is our privilege and duty to study the Bible (2 Tim. 2:15), but studying we find to be an exceedingly hard task (Eccl. 12:12), and especially is this true of the Bible. I have read a large number of books, very few of which I read more than once, as I could grasp all the principle facts they contained by one reading. I have also read the Bible once but would not by any means want to say that I know all the truths it teaches, for they are so numerous that no man has been able to explain them all. This should not discourage us, however, from trying to rightly divine the word of truth.

How are we to study? The best way, I believe, is to read the whole book through and then study up on different subjects; because there are oftentimes several things spoken of in one verse, and we do not get the correct meaning of many things unless we have all that is said on the matter in the whole book.

When are we to study? If we want to follow the command that the Lord gave to the house of Israel in Lev. 22:19-45 we will have to study in the morning; for, were we to put it off until evening we would oftentimes have some work that we wanted to finish or be so tired that we could not study, therefore it would not be perfect and consequently not pleasing to the Lord.

How long shall we study each day? My dear brethren and sisters, I do not know how much time the

Lord requires you to give, but I know how much he requires of me.

Had some one told me two years ago that I would spend the time in Bible study that I do now I would have most emphatically told him I didn't believe it.

"God moves in a mysterious way,  
His wonders to perform."

Should we not all go before the Lord and ask him how much of our time he should like to have?

Before we do this, however, we should be sure that we are willing to do what he tells us. We all know how unpleasant it is to tell a person to do a thing more than once, and if after being told twice or thrice it is not done we will either punish the person or discharge him and get another in his place. Does it not seem reasonable that he will do the same with us? My experience goes to prove that he will. I also find that he knows a great deal more about what we are able to do than any earthly master we may be serving.—Philpp. 2:12.

For a closer walk with God let us pray.  
His servant,

ENOS H. HESS.

GOING IN RIGHT.

There are many people who are anxious to "come out right" at the end; and who seem quite contented if the end of their enterprises and undertakings is not entirely disastrous; but there are fewer who really seem to have as much anxiety to go *in right*. Many a man spends one-half his life or more on the wrong road. He squanders his money, wastes his opportunities and destroys his influence, but finally *comes out all right*; that is, he sees at the end that he has made a fool of himself and has the grace to confess it, and ends his days on the right side. But what of all these wasted years? what of all these wasted opportunities? what of all the wasted wealth, the wasted life?

In the experience of every one there are liable to come times when men must decide upon their course; when they must take sides, and be counted among those who stand for the right or those who uphold the wrong. In the long run right is likely to win; but in the short run wrong often takes the lead.

It seems like a great calamity to many a man to see farther than those around him can see, and to act rightly when the current around is going wrong. If he proves to be a true prophet, there is little doubt that he will, by and by, have a costly sepulchre, a fine-looking monument, with a most laudatory inscription on it; but just at the present time when he is telling the truth and shaming the devil, resisting evil and fighting wrong, the stones that he gets are not likely to be of suitable dimensions for monumental purposes, but rather the more common-sized boulders which from time immemorial have been used for disposing of prophets who had an uncomfortable habit of telling the straight truth in the midst of a crooked generation.

Job's friends, after taking sides with Satan, accusing, reproaching and condemning the patient man in the time of trouble when he needs sympathy; after the devil is baffled and the boils are cured, are very likely to come around with their rings of gold and pieces of silver, and then Job prays for them, and everything "comes out right"; and it would be quite strange if a number of them did not stoutly affirm that they *always* thought Job was right; although other folks told them differently!

It is a bitter thing with lies to make the heart of the righteous sad, whom God has not made sad, and strengthen the hands of the wicked, that they should not return from their evil way; and it is only a partial compensation, when the mistake

is made, the mischief done, and the effects of it have passed beyond all remedy, to come back, without the slightest acknowledgment of the error, somehow get over the fence so as to "come out right" at last.

The thing for a Christian man to do is to go in right; to start right; to stand for the right first, last and all the time; to defend the truth when it is despised; to properly recognize noble, honest boldness of speech; to understand the arts of those who "by good words and fair speeches deceive the hearts of the simple"; to see through the cunning of Absalom, when he stands in the city gate stealing the hearts of the people, instead of waiting, until he is hung in the oak, and Joab's darts have made an end of his craft and rebellion.

The man whose heart is true to God, and who loves and follows his living word, is not likely to wait to see how things will come out before he makes his decision and lays out his course. Some men are usually on the right side at first; they read a hypocrite when they see him; they are not deluded or misled by the crafty and designing; they have a knowledge of the Word of God and of the plans and methods which that Word approves. They have also a knowledge of the methods which crafty men employ. A vigilant eye, watching against the beginnings of evil, a tender and sympathetic care to guard the weak and inexperienced from wrong, and the courage to promptly speak the needed word of warning, generally will bring upon such persons the reproach of the designing and the complaints of the simple and credulous. The honest and faithful will lose friends, who will go following those who make gain of them; and while some of them will finally come back and confess their mistake, others will drift around without acknowledging

their errors, others still will persist in their wrong and stubbornly go on to final shipwreck. If such persons could see the right in the beginning, how much of sorrow and trouble they would avoid.

Let no mistaken sense of charity, or desire for gain or honor or advantage persuade the servant of God to wink at wrong-doing, to palter and temporize with evil, to allow himself to be placed in a false position, or for one moment to yield "for the sake of peace" to demands which go contrary to the Word of God and to the best interests of his people. Evil men and seducers may wax worse, deceiving and being deceived; men may arise and speak corrupt things to draw away disciples after them; and the man who is in the right and knows it may sometimes be the most unpopular man in the land; he may find his prospects blasted, his work hindered, his character traduced, his friends alienated, his enemies emboldened, and the undiscerning and selfish who

"Crook the pregnant hinges of the knee  
That thrift may follow fawning,"

will rank themselves in opposition to him, as long as his opposers have power, and can promise them a reward. Through all this the faithful servant of the Lord must trust in the Lord and wait. Bad men will assail him, misguided men will censure him, foolish souls will denounce him, half-hearted friends will forsake him, enemies will laugh him to scorn and triumph over him; but if he stands for God, God will stand for him, and with him, and in some way or other the Lord will provide, and bring him off a conqueror in spite of all the fury of his foes. He will not only go in right but he will come out right; and he will keep right all the way. May God help us to seek to not only come out right, but go in right, that we may keep right with God, and so have peace and blessing here and a crown of glory in the world to come.—*Armor.*

FOR THE EVANGELICAL VISITOR.  
WALK AS CHILDREN OF LIGHT.

I have felt it my duty to write more for the VISITOR. I am sorry not to see more articles from the children of light. How I love to read the experiences of the brethren and sisters, especially those who have just started for the Kingdom. How it makes me rejoice to know that the Lord is still calling sinners out of darkness into light. I still hear people say that if they were educated, or could compose a nice piece, they would write for their church paper, but I do not think a child of God should depend entirely upon his education; we should trust God for the very smallest thing—there is no matter too small to bring before the Lord. He is an ever-present friend and helper in time of need to those who trust him in spirit and in truth.

Oh, the many trials we must endure! The Christian is tempted on every side. But the Lord has left us his comforting words, that he will never forsake us if we cling to him. I am often made to rejoice when I sing,

"Cling to the Cross, the burden will fall,  
Christ has redeemed us once for all."

Then I cling closer and the burden always falls.

But the enemy has a burden ready when he finds us away from our post of duty. We are commanded to watch as well as to pray. Ofttimes I see people who pray just because they get in the way or babit of it. But we cannot get in the way of watching so easily. The enemy will tell us we are all right if we can pray in public. He never tells us to watch, but rather tries to bring trouble and cares of life up that the weak mind will take to wondering and forget to watch. So we go on with our troubled thoughts and the good Lord leaves us awhile in our own strength in order to show us

our weakness; but it is always a lesson for our good to show us that we can do nothing in our own strength. Let us watch that it may be well with us in eternity.

Then, if he is able and willing to help us in one thing he is able to help in all things. He is ready and willing to help us in time of sickness as well as health. If the Lord can heal our soul he has the same power over our body. I have been working for that true and believing faith—that the Lord will heal my body if I come believing as I came when he healed my sin-sick soul. Will some kind brother or sister please put a piece in VISITOR who has been healed both soul and body that I may be strengthened thereby. I ask God's blessing on all who will help a weak sister in Christ. Pray for me that I may conquer in all good works.

EVA SAWYER.

La Porte City, Iowa.

RELIGIOUS ENTHUSIASM.

There is a tendency to either wholly suppress or quietly depreciate religious animation. This is particularly unfavorable in seasons of awakening, when decisions are being made in choosing or rejecting salvation.

What is sometimes called religious propriety is then altogether improper. The quietest—that one who calmly yields to the current of his own delicious emotions—is a hindrance rather than a help in times of revival. At such a moment every heart should be aroused in behalf of others, every face beam with hope, every eye kindle with supernatural fire.

Apathy, then? Oh, never let it be spoken of us! If the Gospel is offered to sinners for their acceptance we should show them that we are really stirred on their account. Satan is always aroused when any part of his domain is invaded. Indiffer-

ence among God's hosts arrayed against satan will give him the victory.

The whole soul of the believer must be enlisted in this warfare. Whether we sing or pray or exhort, let it be done with all possible vigor. The soul must rise to the utmost of its power in order to reach the greatest results possible.—*Sel.*

A FEMALE EVANGELIST.

Eastern Kentucky has been swept by a great revival, and among its most successful evangelists has been a pale but very bright girl, who is filling the largest churches and whose history is by no means uninteresting.

Mollie Merimon is the daughter of a circuit rider of the M. E. church. Molly seems to have been destined for the work in which she is now engaged. When she was three years old an attack of scarlet fever left her apparently dead. She was prepared for the grave and the coffin had been lowered, when the frantic mother refused to be quieted until she saw her baby again. When the coffin was opened the physician who was present noticed something unusual in the appearance of the supposed corpse. Having been taken from the coffin the babe was found to be alive.

When she was 16 scarlet fever again attacked her and Molly was once more apparently dead. Her mother would not permit her body to be buried, and after six days she was resuscitated and her health for two years was the best she ever knew.

When she was 18 years old she was thrown from a carriage and her ankle was sprained. Following this she had the most violent convulsions. The sprained ankle could not be set right, and for two years she used crutches. While in this condition she was taken ill with congestion of the lungs and for four months was



unconscious. The first day that she was able to walk she fell and the sprained ankle was thrown back into place.

She finally felt that she must preach the Gospel, though she refused to be anything but a plain member of the church. Since last September 1,000 persons have been converted through her efforts. She holds as many as four services a day, travelling sixty miles on horseback.—*Sel.*

#### THE REASONS FOR MEDICAL MISSIONARIES FOR FOREIGN WORK.

1. The better a missionary is equipped in all departments of work the better his success; hence a knowledge of medicine is a benefit.

2. Medicine has been found the best means of breaking through prejudices, plowing down old customs, and opening the doors into the homes of the ignorant classes.

3. It is human to put confidence in the physician. The more ignorant the patient the more supernatural do the abilities of the physician seem. Because of the blind reverence of the heathen for the doctor, the medical missionary has a great advantage.

4. Frequently the best time to convert the soul to Christ is in adversity, in sickness, on nearing death. Who can do this work better than a Christian physician in foreign primitive life?

5. The medical missionary, because of his knowledge that sin is a result of sin, and that much of sin is caused by the perversion of laws, can better than any other man convince the heathen of this truth and readily discover the true remedy.

6. The body and soul are intimately associated, one dependent upon another. The medical missionary who considers them so related succeeds better in his work than one

who regards the body and soul as distinct one from the other.

7. The missionary, in travelling through filth and among dangerous diseases in foreign lands, needs a knowledge of medicine for self-protection.

8. The medical missionary is often wholly or in part supported by the gifts of grateful patients. This condition of self-support of the missionary is an item of importance in mission work.

9. While there are many native so-called "doctors" among heathen nations, there is only one enlightened physician to every three million inhabitants. [In the United States there is one physician to every 540 inhabitants.] The sending out of more medical missionaries is worthy of the deepest consideration, because these native doctors, through their ignorance, superstition and barbarity, practice untold cruelties.

10. We should ever try to follow closely the footsteps of the Savior. He sent out eighty-two men, and to all of them he gave this command: "Heal the sick and say unto them, The kingdom of God is come nigh unto you."

I assure you that, whatever may be told to the contrary, the teaching of Christianity among 160,000,000 of civilized, industrious Hindoos and Mohammedans in India is effecting a change morally, socially and politically, which for extent and rapidity of effect is far more extraordinary than anything you or your fathers have witnessed in modern Europe.—*Sir Bartel Frere, late Governor of Bombay.*

Altruism is unselfish devotion to the interests of others. It is brotherly kindness set over against selfishness. It is the thought of God in regard to man's privilege to man. It was heaven-born, and its mission is to bless and happyfy human life.—*Sel.*

#### LOVE AND FAITH.

Love, like faith, is reasonable, yet it is not attained by a process of reasoning. Love is consistent with reason, but reason is not its basis. A mother's love for her child is reasonable, yet a mother does not wait to argue herself into a conviction that it is right for her to love that child before she gives it her love. The highest human love is prompted by the truest instincts of the soul, and not by the logic of the cold intellect. Love of God, like love for a human dear one, is prompted by the inner nature of man, and, while it is most reasonable, it is not a result of reasoning. God is love, and man formed in God's likeness is capable of loving apart from the demands of logic.—*Sel.*

#### A REFUGE AND A STRENGTH.

He who never connects God with his daily life knows nothing of the spiritual meanings and uses of life; nothing of the calm, strong patience with which ills may be endured; of the gentle, tender comfort which the Father's love can minister; of the blessed rest to be realized in his forgiving love, his tender fatherhood, of the deep, peaceful sense of the Infinite One, ever near, a refuge and a strength.—*Archdeacon Farrar.*

The address of Brother D. H. Brechbill and others of the evangelists with him, will be until further notice Hunneywell, Kansas.

Some sins, like fast horses, have great pedigrees; but they are none the less certain, when finished, to end in everlasting death.—*Religious Telescope.*

"God loves men in their sins for the sake of helping them out of their sins."

"Sin makes God sorry, not mad."

Love thy neighbor as thyself.

**EVANGELICAL VISITOR.**

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

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Edited by

H. DAVIDSON, Abilene, Kans.,

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

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Abilene, Kansas, July 15, 1895.

BENEVOLENT FUND.

C. S. Hoffman,	\$5 00
J. G. Engle,	\$3 00

Brother and Sister J. W. Hoover, of South Cayuga, Ont., have removed to 5926 Sangamon st., Englewood, Ill., and have taken charge of the Chicago Mission in place of Brother A. L. Myers, resigned. All communications for the Mission, or

anything else intended for them, should be addressed to them at the above address. But all letters in reference to the sewing school or for the children should be addressed as before to Sarah Bert at 5924 Peoria st., Englewood, Ill.

Recently we received a letter censuring us for publishing a selection about leading a meeting, in which it favored the use of instrumental music. Now, probably we deserved the censure, and we will frankly say that we do not think that instrumental music adds anything to the worship of God. But the article was a selection, and while we published it we did not indorse it.

If, however, any person has taken offense, we hope they will not condemn the article because there was one sentence in it that had better been left out, or condemn us for the supposed error in publishing it.

A SAD ACCIDENT.

A sad accident happened at the residence of Bro. John E. Gish, about six miles south-west of Abilene, Kans., on Wednesday, the 3rd inst. While the mother was in the garden attending to some of her duties there, one of the younger children came to her and said he wondered what Ruthie was doing in the water tank. The mother made all haste to get there, but the child was dead before she arrived. How the child got in is not certainly known, as no one old enough to give a correct account was near; but it is supposed she made an attempt to get up on the edge of the tank and, losing her balance, fell in.

The child's name was Ruth Armita and she was the youngest child of Bro. John E. and Sister Fannie Gish. She was born February 8, 1894, and died July 3, 1895, aged 1 year, 4 months and 25 days. Funeral services were held at Newbern church and the remains were

interred in the cemetery adjoining. Thus passed away a very dear child. She leaves a father, mother, five brothers and two sisters, with many other friends who mourn her early departure. A large number was at the funeral to show their sympathy for the bereaved in their sore affliction. The occasion was improved by a discourse from Elder Jesse Engle to a large and attentive congregation.

FAITH AND PRAYER.

Faith and prayer, with faithfulness in work and perseverance in the study of the Bible, will win the crown of life in spite of the devil and all powers of evil.

If we will but press forward eagerly and determinedly, using all hindrances and even our own failures as stepping stones, and holding on to our confidence in God through everything; then we, too, shall know in good time "what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to reward who believe, according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead and made him to sit at his right hand."—Sel.

TEMPTATION.

We should be on guard against temptation. Soldiers are on the lookout for the enemy. They scrutinize and challenge everyone that approaches. They demand the countersign, and if it cannot be given they march their prisoner to the guard-house. Many an army has been betrayed when a guard has laid down his weapons to play or parley with an enemy. Would that the Christian soldier were as careful to challenge every worldly allurements, and demand the countersign in a "Thus saith the Lord" for every dubious temptation.—Sel.

## CHRIST'S WORK IN US.

"My peace I give unto you: not as the world give I unto you. Let not your heart be troubled, neither let it be afraid." Christ's peace is very unlike that of an indifferent, careless or hard hearted man. He never cries, "Peace, peace, there is no peace." He deceives us not with soothing words when there is cause for alarm. His covenant of peace is founded upon righteousness, so that the heart of man may rest in it without being troubled or afraid. It begins in the pardon of sin through faith in His atonement, and goes on into a peace in the inmost being of the increase of which there shall be no end. Such a peace holds the heart under all circumstances in strength and quietness. We find refreshment, rest, peace, in Christ. Rest in Him comes first, then peace and refreshment. He satisfieth the hungry soul with good things. You believe you are a Christian because you have rested your soul in him as your Savior. But is there a certain comfort in your heart, a certain something which satisfies? If not, you have not fully proved the exceeding greatness of his power to reward those who believe. His is a satisfying, transforming work in every heart that fully trusts him. What he has done for us in his atoning death is a pledge of what he will do in us by his regenerating power. "Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand and rejoice in the hope of God."

This is what Christ does for us. Then follow his blessed work within us. "And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed,

because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." O the blessed realizations of a heart which has turned itself over to Jesus to be taken care of, kept, guided and transformed by him! To glory in tribulation, to find patience, to have experience—these are riches to be coveted. To have experience means that we have been tested and have proved that we can bear trial, and that we can be trusted with his best things by our divine Teacher. The last process which the delicate mechanism of a watch undergoes is its testing by every kind of motion, every degree of heat, everything by which a watch could possibly be tried, to see whether it will keep time under all circumstances before it can be warranted to be good. That is what experience means—proved through trial. That is what Christ does in us by the "exceeding greatness of his power." He brings us through testings of various kinds to see whether we can, under all circumstances, be true and strong, and whether we are being made meet for the perfect life to come.

When the eyes of our understanding are enlightened by the Holy Spirit, we see the uses of discipline. We do not then accept the trial because we cannot avoid it; we know that through it, according to the exceeding greatness of his power, Christ is working in us the good pleasure of his will, and his will is our perfect restoration to his own glorious image.—*Sel.*

## CHURCH NEWS.

## LOVE-FEAST.

A love-feast will be held September 7 and 8, near Dallas Center, Dallas county, Iowa. Railroad station, Dallas Center, Iowa.

## GENERAL CONFERENCE.

The Conference of 1895, which

was held in Nottawasaga, near Stayner, Ont., is now gone into history. The outcome of the work done there, eternity alone will reveal. We are glad to be able to report that it was a pleasant and profitable Conference. The love and forbearing spirit which were manifested by the brethren from the different parts of the brotherhood, are indeed commendable. May God's blessing rest and abide upon the dear brethren and sisters throughout the entire brotherhood. May we, as we meet together year after year at Conference, be bound closer together by the inseparable bond of love and unity. May we, in the near future, by the blessing of God, see the brotherhood extended to parts where the brethren are not known at present. Let us all earnestly pray God, and labor unitedly for this end, according as the Holy Spirit will dictate, whether in word, time or pecuniary sacrifice. The love-feast in connection with the Conference was a soul-refreshing season, and many good resolutions were formed. May God grant that they be put in daily practice. Five precious souls were baptized on the Saturday of the love-feast. These are the converts which made a start for the kingdom during the revival meetings in the winter. May God keep them faithful.

CHARLES BAKER.

Nottawa, Ont.

## CARLAND, MICH.

Dear Editor:—

I rejoice to write you that we had a love-feast and feet washing in our church here at Carland, Mich., on Saturday and Sunday the 29th and 30th of June. S. Baker, from Gormley, Ont., and Brother and Sister Kately, Sister Reichard and Sister Hershey, from Yale, Mich., were with us. There were thirteen of the Carland members that participated in the services. We had a

glorious time on account of God's presence. Feet washing is something new to outsiders here; nevertheless it is commanded of the Lord to his children.

There were many people present and all gave good attention. Our souls were greatly blessed, for which we are thankful; and we were greatly encouraged in the bonds of love.

Sunday morning we met for the Sabbath school which was largely attended. After that preaching commenced. The Brethren preached with power the doctrine of our Lord Jesus. The evening meeting was also well attended.

The little band here is greatly blessed and encouraged to go on in the heavenly race and fight the battle of life through. May the Lord bless the dear brother and sister who came here to break the bread of life to us, and reward them for their labor and the sacrifice they made for our good. Brother Hoffman and family have not come yet but we are anxiously waiting for them. I am so thankful that we do get a resident minister here. We will do our best to make them feel at home among us.

We are all well at present and looking to Jesus who is the author and who will be the finisher of our faith.

HENRY SCHNEIDER.

#### OKLAHOMA MISSION.

We will give, to the readers of the VISITOR, a short sketch of our start on the present mission trip to Oklahoma Terr. We left Abilene, Kansas, June 27th, with many of our loving brethren and sisters present to speed us on our way with their greetings and well-wishes. Our first day's journey brought us to Rosebank, where we had services in the evening. On the night of the 28th we were entertained by Bro. Levi Hoover, of Peabody. Here we had evening services in the school

house. Pursuing our course, on the 29th we came to the home of Bro. Jacob Eshelmen. We remained with the Brethren of Sedgwick over the Sabbath and attended their meeting. Baptismal services were the special exercises of the day; Elder Samuel Zook, of Abilene, officiating.

Taking leave of the Brethren at this place, we started southward, not knowing whither we were going—only into a strange land, amongst a strange people. We stopped only during nights until we came to the city of Wellington. Here we made a short stay, finding some who were friendly to our cause, asking us to remain and hold meetings. I told them since they were well supplied with churches I did not think there was any lack of ministers or Gospel work. At this juncture a young colored man, his face lit up with the hope of glory in his heart, stepped up and said: "What we want in this town is to have the ministers converted; here the people don't belong to the church, but the church belongs to the world." Too true are the words of this colored brother; yet I praise God that we still meet some who are "born not of the will of the flesh, nor of the will of the devil, but of God."

During the above conversation our hearts were somewhat touched. We then drove out of town and had a prayer meeting in our wagon, asking the Lord to reveal unto us his will as to our duty of laboring in this place. We were rather impressed to move forward in our course and so continued our journey southward.

On the morning of the 4th inst, we entered a small town, the place of our present location. It is the last R. R. town on the Santa Fe branch and is one mile from the state line. As we drove into town we met a large crowd trying to en-

joy themselves in the empty things of this life. We were impressed to have meetings at this place if the way opened to us. Upon inquiry, the people promised to open the schoolhouse for us. I asked a Christian man to announce our meetings commencing the same evening, which he promised to do. Thinking our arrangements made, we went to the edge of the town and improved our time in singing and prayer. Coming to town in the evening, we learned that no announcement had been made—the dance probably occupying all minds. The Lord having given us courage, we went up the street, and, stopping before the ball room, cried out that we were after souls and had come with the message of salvation. We invited the people to the schoolhouse. Our congregation was small but has been increasing since. Meetings are held every evening and Sabbath. There is a great need of salvation among the people but it is a very hard matter to get them to attend meeting. We fear also that many professors at this place need salvation.

Oh, may the Lord impart unto us such words, accompanied with the Holy Spirit, that the truth may reach the hearts of the people, awakening them out of their lethargy, constraining them to accept Christ as their personal Savior, not depending upon good works.

Last week a friend came to us saying: "There is no use of laboring in this town because it is too rough a place; you had better go southward." We feel as though we had no say in the matter of movement, but wish to abide God's own time, moving at his bidding.

We trust the prayers of the saints may ascend to God in our behalf that we may know his voice every hour.

Our company enjoy good health

and are in good spirits. Yours for the Kingdom,

D. H. BRECHBILL, and others.  
Hunnewell, Kans., July 8, 1895.

### CHICAGO MISSION.

Sewing-School and Relief Department.

Report of donations and expenses is as follows:

#### DONATIONS

Brethren of Black Creek, Ont.....	\$5.00
John Stoner, New Berlin, Ohio.....	1.00
C. Stoner " " " .....	.50
A. B. Stoner " " " .....	2.00
Anna Stoner " " " .....	1.00
Mary Stoner " " " .....	1.00
B. Wenger, Jonestown, Pa., .....	.50
Total.....	\$11.10

#### EXPENSES

Medicine for sick .....	\$2.00
Shoes.....	1.74
Dry Goods.....	1.50
Miscellaneous .....	1.30
Total.....	\$6.54

SARAH BERT.

5924 Peoria st., Englewood, Ill.

For the EVANGELICAL VISITOR.

### LET YOUR LIGHT SHINE.

Ye are the light of the world; a city that is set on a hill cannot be hid. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.—Matt. 5:14-16.

Jesus says in John 9:12: "I am the light of the world; he that followeth me shall not walk in darkness but shall have the light of life." In John 9:5, He says: "As long as I am in the world I am the light of the world."

It should cause us to praise God that the true light has come into the world to enlighten all mankind of their evil deeds. Man by nature is dead in trespasses and sins; therefore darkness prevails as long as sin rules in us, but just as soon as the sun rises darkness must flee. The question may arise, How can we become the light of the world? Praise God, there is only one way, and that is to let the light of God shine into our hearts and darkness must flee. Jesus, the perfect model, must be our pattern, and we must be modeled

after him. If we allow ourselves to be moulded and purified until Jesus can see his image reflected in us, then is Christ willing to recognize us and own us as his children.

"Ye are the light of the world." A man may moralize and appear very nice, yet such a man is powerless to do good if his morality does not spring from the fountain head, because he is not modeled after Christ and does not possess his holy Spirit.

If you hold a mirror toward the sun it will not reflect back on the sun but in another direction. So is the light of Jesus, only that the light of Jesus is of much greater power than the light of the noonday sun. The light of Jesus will shine forth at all times, or as the wise man says: "But the path of the just is as the shining light that shineth more and more unto the perfect day."—Prov. 4:18. It will grow brighter every day as man comes to the knowledge of the truth and realizes the change in heart more and more.

Jesus said of good works: "Let your light so shine before men that they may see your good works and glorify your Father which art in heaven. The love of God is like a city which is set on a hill; it cannot be hid, but must shine more and more unto the perfect day." The apostle says, in 2 Cor. 3:2: "Ye are our epistles written in our heart, known and read of all men." Again he says: "Ye may be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."—Philpp. 2:15.

Let us then do as Peter says: "Let him eschew evil and do good, let him seek peace and ensue it." Or the apostle to the Hebrews (12:4): "Follow peace with all men, and holiness, without which no man shall see the Lord."

F. S. BRUBAKER.

For the EVANGELICAL VISITOR.  
PAUL'S VICTORY.

Dear Editor:—

I thought I would write a few lines for the readers of the VISITOR. I can say, I am happy on the way, although my body is somewhat afflicted, and I suffer some pain. I rejoice in the God of my salvation, and I rejoice in Holy Ghost religion. It makes soul and body happy here and through all eternity. I still think with the Psalmist, that it is good to be afflicted. David said, "Before I was afflicted I went astray. So let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer."

We are living far out in Oregon among the mountains and evergreens. We do not hear the true Gospel preached. The people here have all their salvation in the water and deny the power. From such turn away. There are only five of us Holy Ghost people, but we have our weekly prayer-meeting and the Lord meets with us. We have a good time, for which we praise the Lord.

Dear brethren and sisters, if we are faithful to the grace bestowed upon us, we will receive the crown. "Henceforth there is a crown laid up for me, and not for me only, but for all them that love his appearing." There is a crown laid up for every one of His children. God has promised it. "Be thou faithful unto death and I will give thee a crown of life."

What did Paul run in the race for? Was it salvation? No. That was settled at the cross. But he ran for a crown. I fear there will be a great many crownless Christians in heaven. Can we use that expression? The devil found his match when he got hold of Paul. He never could get him off the right track. He kept his eye right on Christ and now he wears the crown.

Paul said, "Did you hear what

they say about me? This babbler who is attempting to turn the world upside down is come, but they have made up their minds to kill me. The Jews say all manner of evil things against me. But none of these things move me."

Take your stand by the side of Paul and if it costs you stripes and imprisonment, no matter. Paul had a point to make, a heaven to obtain. So have you. He says, "I press toward the mark for the prize of the high calling of God in Christ Jesus." So must you, if you expect a crown. He did not care for stripes and imprisonment. If they came he suffered for Christ's sake. So must you. He was willing to become all things to all men that he might win them to Christ. It might cost stripes and imprisonments—it cost his life as a martyr for the cause of Christ. But none of these things move me. Now this is just what I want to do. I want to win the prize. I want to obtain the crown.

Now Paul never turned to the right or left, but fixed his eyes on Christ and said: "Henceforth there is a crown laid up for me; and not only me but all that love his appearing." But the enemies of Christ have him and Silas put in prison and their feet made fast in the stocks. They were safe now, thought their captors. The charge to the jailer was to keep them safely. But at midnight Paul said to Silas, "It is time we should have our worship; and such a praise went up to God that the walls began to shake, the prison doors flew open, the chains fell from them and they were loosed. But they did not go out—no, they still had something to do. The jailer woke up and seeing the doors open drew his sword and would have killed himself, but Paul said: "Do thyself no harm: we are all here." Now just think of these men being in prison, their feet being fast in

the stocks, their backs all furrowed and bleeding. We would suppose that this would be the last place to sing praises; but not so with these soldiers of the cross. When the jailer came trembling into the prison and fell down before the apostles, and said: "Sirs, what must I do to be saved?" The apostles said: "Believe on the Lord Jesus Christ and thou shalt be saved."

Paul wanted it understood that it made no difference to him how he should win the crown: "If Jesus wants me to go by way of the Philippian prison I will go that way; it is all the same to me; only I will rejoice and be exceeding glad." And probably he said to Silas, "I thank God that I am accounted worthy to suffer for Jesus' sake."

Talk about Alexander the Great making the world tremble with his armies; here is a little tent maker who makes the world to tremble without any army. And then look at his glorious life; look at him in Rome and about to be executed—he takes up his pen and writes to Timothy, saying, "The time of my departure is at hand. I have fought a good fight. I have kept the faith." Thank God he kept the faith. He did not stray away and teach false doctrine. He believed in the good old gospel way that Christ brought with him into the world and died to establish, and which men must own and obey if they want to be saved. And now he says, "There is laid up for me a crown of righteousness."

I would like to have been in Rome when Paul was there. I would have seen a great conqueror. Some probably said, "Paul, you are going to execution; are you not sorry that you gave your life to the Lord Jesus? You have had to suffer so much for it. You were stoned, persecuted, beaten with stripes, in perils by land and by sea, and now you are led away to execution. If you

had to live over your life again would you give it unto Christ and his cause?" Yes, I believe he would have said as he did before, "But none of these things move me; neither count I my life dear unto myself so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."—Acts 20:24. I believe he would also have said, "I do not regret that I willingly give up my life for Christ's sake. I thank God that I did not reason with flesh and blood but that I obeyed him from the heart." I would have heard him say, "I have a desire to depart and be with God; 'tis true for me to live is Christ, but to die is gain; and while I shall be absent from the body I will be present with the Lord."

He had, perhaps, very little of earthly treasure. The few tools that he used in tent making did not trouble him. He could easily leave them all behind. But he was rich in heavenly treasure; untold wealth was his. He had a crown of life. While here he was a child of a king; there, in the regions of bliss, he is a crowned king.

I can imagine that while he lays his head on the block and the guillotine is about to descend, a smile illuminates his countenance, and when the execution was over his soul leaped into the chariot of the Lord and was carried into the heavens and the cry of hallelujah goes up to the throne. And then I hear the response from the Master: "Well done, thou good and faithful servant. Thou hast been faithful in a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

So will it be with all the faithful followers of Christ. May I be one of them. L. H. MULLEN.  
Wolf Creek, Oregon.

Christ preached two of his best sermons when he had an audience of but one—to Nicodemus and to the woman of Samaria.—*Sel.*

Christianity is not responsibility for the un-Christian conduct of some who profess to be Christians, but skeptics seem to think it is.—*Sel.*

FOR THE EVANGELICAL VISITOR.

#### THE GOODNESS OF GOD.

"Or despisest thou the riches of his goodness, and forbearance, and longsuffering; not knowing that the goodness of God leadeth thee to repentance." Rom. 2:4.

I can truly say, praise the Lord, my soul, for His goodness and long forbearance to me, a poor, weak mortal, for where would I be had the Lord not been my Helper? I have passed through such trials and temptations of late as I never did before, and how sorry I am that I was almost persuaded by Satan to believe that God was so displeased with me that I never could feel His favor again. But thanks be to God which giveth us the victory over Satan. I know he is a hard master to serve; I do not want to serve him any more. Oh, what peace and comfort it gives me to know what a loving Savior we have,—One that we can trust at all times! It makes my heart overflow with joy when I think of the goodness of God towards me. I can not praise Him enough for what He has done for me, and is still doing. Had the Lord dealt with me according as I deserved, He would have cut me off long ere this, for I have not served Him faithfully in the past, and was not as obedient to the Holy Spirit as I should have been. I had too much self, and therefore had no joy. But now it is my earnest desire to give my body as a living sacrifice unto God.

I know we cannot serve two masters. There are many who want to serve God, but cannot give up

their old master. This is a great mistake. The more we yield ourselves to Satan, the more he tries to have us serve him. I know this from experience.

Dear brethren and sisters, how carefully we ought to live in this world, for we have only once to live, and how short this time is! It is well that we consider our relationship with the Lord. We should watch our words that we do not give the world an occasion to stumble at us, and thus hinder them from coming to Christ. O how sorry I am that I was often not so careful how I talked, and that I did not talk more for Jesus! Let us try and not talk of others' faults, but let us examine ourselves and try and help others aright.

I have an earnest desire that you all pray for me a poor, weak one, that I may trust in Jesus with my whole heart, and that I may be healed, as I have much bodily affliction.

REBECCA WILSON.

Lemaster, Pa.

FOR THE EVANGELICAL VISITOR.

#### A FEW THOUGHTS ON HOW WE ARE PROGRESSING IN RELIGION.

I felt somewhat impressed to write something for the VISITOR and the above seemed to present itself to my mind. I had to wonder how we are standing in our relationship to God. Are we making progress in religion? or are we standing still and letting the world pass on? Are we folding our hands and looking around to see what others are doing and not doing anything ourselves? We see so many who seem to have nothing to do, but are idly spending the time that God has given them to improve in doing what they can. Some may ask, "What is there for me to do?" Well, it is true we cannot all go away as missionaries, but we can be one at home, as we have the unsaved right at our doors.

Then we might ask, "What can we do for them?" I would say, Let us who profess to know Christ live such lives that will be consistent with the Word of God, and not be conformed to the world, but transformed by the renewing of our minds; and let us be careful that we do not deny the Savior as Peter did, as there are so many ways in which we can deny, especially if we begin to conform ourselves to the world, perhaps by the putting on of apparel, and thus lead the unconverted to lose confidence in us. For they say it is because of pride that we wear those things. And if it is not then why do we wear them? or is it just because some other sister or brother has it and wears it? Oh dear reader, examine yourself and see if there is anything you can do to set a better example to the unsaved, and do not think it a burden or a cross to do anything for the Savior who has done so much for you, but do it cheerfully and the Lord will bless and lead you safely home.

Romans 16: 17, 18 reads, "Now I beseech you, brethren, mark them which cause divisions, and offences contrary to the doctrine which ye have learned, and avoid them; for they that are such serve not our Lord Jesus Christ, but their own belly, and by good works and fair speeches deceive the hearts of the simple." "Ye are bought with a price, therefore glorify God in your body and Spirit, which are God's." Yes, how true it is that we are bought with a price, that Jesus laid down His life that we might live, and yet how unwilling we are at times to follow this dear Jesus. I find that I need often to go in secret prayer for God's grace to help in time of need. But we need not fear, for "there hath no temptation taken you but such as is common to man." "God is faithful, who will not suffer you to be tempted above that ye are

able, but will with the temptation also make a way to escape that ye may be able to bear it." Let us adorn ourselves with the spirit of meekness and longsuffering that when the Lord comes we may not be found wanting.

I would ask an interest in your prayers, as I need them, for I know that I am weak, and Satan often tries to tempt me; yet I do not feel discouraged, but have a strong desire to serve the Lord and be faithful till He calls me to the better world above.

ALICE A. HEISE.

Victoria Square, Ont.

FOR THE EVANGELICAL VISITOR.

WHAT ARE THE CHILDREN OF GOD TO BE FILLED WITH?

1. The Spirit. Eph. 5: 18. Acts 2: 4.
2. Joy and peace in believing. Rom. 15: 13.
3. The knowledge of His will. Col. 1: 9.
4. The fruits of righteousness. Philp. 1: 11.
5. Wisdom, faith and power. Acts 6: 3, 5, 8.
6. All the fulness of God. Eph. 3: 19.

Who can afford to be without these graces? None of God's humble followers can live righteous lives without these blessings. These are for one and all. Then we should ask ourselves the question, Why is there not more work done for our blessed Lord and Master? Why is it that some people have so little, or nothing, to say to their neighbors or friends about the love of Jesus, while they speak much about their farms and merchandise? The women sometimes make long stories about their house work, or their gardens and flowers. Why are they not more anxious to talk of Jesus, the Lamb of God, which taketh away the sin of the world?

There are many people who do

not know why Jesus came into the world. They have no knowledge of the plan of salvation. Many who have repented of their sins and have accepted Christ as their Savior, have never been taught to follow Him, not even in the humble ordinance of baptism in the rolling stream. He is the way of salvation, and why should we be afraid or ashamed to tell the people of Him?

There are many church-members who know nothing of many of God's commands. And why is this? Because they do not search the Scriptures. Many ministers fill the minds of their hearers with flowery discourses that have little Gospel in them, but the people do not look in the Bible to see whether it is truth or fiction. You say, "Well, we cannot help this." But I say we can help many to know what is in the Word. Let us love it more ourselves; let us study it diligently, and then we shall be able to teach others also. It makes us sad to think that many people do not know that we are forbidden to swear at all. Christ reproved the scribes and pharisees, calling them fools and blind guides. It is also our duty to reprove and rebuke with all longsuffering and doctrine, to be instant in season and out of season. We should not be afraid or get scared if we are called of God to do a work for Him. Let us do it that we may, in God's way, help to save souls.

Do not be afraid that people are too poor or too vile. Christ came for the poor, and He also came to destroy the works of the devil, and to save the vilest of sinners.

If we love God, let us work for Him all we can. If we possess the Spirit of God, let us manifest it to the world by a holy conversation. Why is there not more mission work done? Is it because we are not filled with the Spirit of God? Did you ever lead anyone to Christ? Did

you ever bring special ones to God in prayer by name? If not, you will come before God empty-handed. And can it be said of you that you have done what you could?

I feel to pray, God give me grace to live a holy life to thy honor and glory. I see much to do in the church and also outside of the church, and my earnest will and desire is to work till Jesus comes. Reader, if you are filled with the Spirit, pray for me. I want to dwell in His fulness.

CATHARINE A. MYERS.

Mechanicsburg, Pa.

FOR THE EVANGELICAL VISITOR.

EXPERIENCE.

I set out for glory when I was quite young, and now it is a long time since I have been on this road of self-denial. I always enjoy the blessing of God when I give myself fully into his hands and obey his teachings. I would say to my young sisters and brothers, don't be discouraged when Satan says there is no way to get through. He often wanted me to believe that. Then an old brother said to me that I should just say at the beginning of the day, Today I will serve the Lord. And when the next day comes say it again, and that will bring you through your lifetime. I can truly say it is a good way. It is a good way. It is now thirty-four years since I have been on the way, and I am thankful to God that I gave my heart to Him in my youth. I want to let my light shine more brightly to those that are around me. As the apostle says, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ the Son cleanseth us from all sin."

I think it is so necessary that we keep the humble position at the feet of Jesus, where we may learn meekness and quietness from the Savior.



He has promised grace to the humble but the proud he will withstand. I have a strong desire to do all for my Master that I can.

The following lines of the poet often come to my mind and truthfully express my feelings:

O land of rest, for thee I sigh;  
When will the moment come  
When I shall lay my armor by  
And dwell with Christ at home?

LYDIA FUNK.

Annville, Pa.

### THE HABIT OF SAVING.

The French suffer less from panics and depression than any other people on the globe, and it is because thrift is the basis of their prosperity.

In France nearly every person saves something for a rainy day. The habit is almost universal, and those who earn the least are sure to be found in this great saving class. The French savings banks have more than 8,000,000 depositors, and their deposits amount to about \$800,000,000, and this large sum is made up of small sums. The French schools teach the children to save money, and the most frequent prize given to a bright pupil is a savings-bank book with a small sum to the credit of the owner. This is given where in this country we would give a medal or a book.

When a community has a lot of money deposited in savings banks it is easy to borrow money without going to outside capitalists. The local banks are prepared to loan to home people at a moderate interest. In the large cities and factory towns of the eastern states the savings banks are the great safeguards of the poor wage-earners against hard times, and if the saving habit was as general here as it is in France our people would have passed through the recent financial depression without seriously feeling it.

Every child should be taught the

importance of saving without being avaricious and niggardly. We need more energy and thrift. The average American wage-earner wastes enough in his lifetime to make him comfortable in his old age. We should take a lesson from the French in this respect. They know how to enjoy themselves and at the same time work hard and save money.—*Atlanta Constitution.*

### OUR DEAD.

HOLLINGER.—Died, near Waynesboro, Franklin county, Pa., June 12, 1895, Brother Daniel Hollinger, aged 68 years, 3 months and 23 days. The cause of his death was cancer, which commenced on his arm over three years ago. He had it treated and to all appearance had been cured, but in a few months it reappeared and soon spread to the shoulder and body. All medical aid seemed to be of no avail, the bone being affected. The past year it was very much swollen, he having no use of his arm. Through all his affliction he was very patient; he did not murmur or complain, believing Jesus doeth all things well, and all things work together for good to them that love God; and whom the Lord loveth he chasteneth.—Heb. 12:6. The words of Paul were a great comfort to him; "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Rom. 8:18. Through the great mercies of God he did not suffer much; he could sleep nearly all night up to the time of his death. He felt well enough to be about but his strength did not permit it for nearly seven weeks previous to his death. He was for 23 years a member of the church of the Brethren in Christ and active in Christian work, being a deacon for 14 years and also treasurer of the Ringgold district. He was anointed in the name of the Lord on the 20th of May. Funeral services by Revs. Martin Oberholtzer and Geo. S. Winger at Ringgold meeting house, from Rev. 14:12,13. Interment in adjoining cemetery. A wife and five children survive him, of whom all are married except one son living at Maple Hill, Ks.

Wife, sister, children dear,  
O'er my grave shed not a tear;  
I have gone to prepare the way;  
You must follow some later day.

If you had known the pain I bore  
When here on earth I was before,  
You would be glad to see me go  
Where grief and pain they no more know.

I'm content, and you must be,  
Since from earth you cannot flee;  
I would not give what I have gained,

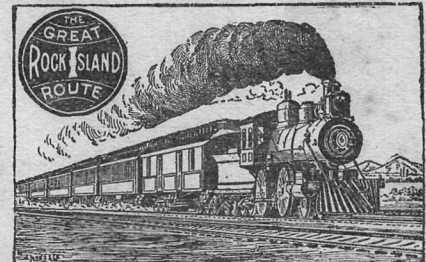
For all the world of grief and pain.

I'm at rest, and so may you,  
After death you have passed through;  
Take Jesus only for your guide,  
And he will waft you o'er the tide.

Farewell, dear friends, I'm at rest,  
And shall forever be;  
I could not stay with you on earth,  
But you can come to me.

All is dark in our dwelling,  
Lonely is our home today;  
For the one whose smiles did cheer us  
Is forever passed away.

### RAILWAY TIME TABLES AT ABILENE,



#### UNION PACIFIC.

##### WEST BOUND.

No. 7.—Night Express.....12:45 p. m.  
No. 1.—Limited Express.....2:10 p. m.  
\*No. 13.—Freight.....4:50 a. m.  
No. 11.—Freight.....5:17 a. m.

##### EAST BOUND.

No. 2.—Kansas City Fast Mail....3:35 a. m.  
No. 8.—Limited Express.....11:40 a. m.  
\*No. 14.—Freight.....5:20 p. m.  
No. 12.—Stock Freight.....7:15 p. m.  
\*Daily except Sunday.

#### ATCHISON, TOPEKA & SANTA FE.

##### NORTH BOUND.

Passenger.....5:50 a. m.  
Accommodation.....1:45 p. m.

##### SOUTH BOUND.

Passenger.....10:32 p. m.  
Accommodation.....2:15 p. m.

##### SALINA BRANCH.

##### Departs.

Passenger.....5:55 a. m.  
Freight.....1:45 p. m.

##### Arrives.

Passenger.....10:25 p. m.  
Accommodation.....11:40 a. m.  
All Santa Fe trains daily except Sunday.

Passenger train No. 308, leaving Abilene at 9:15 p. m., connects with fast train on main line and carries through chair cars to Chicago without change. Mixed train No. 338, leaving Abilene at 2:25 p. m., connects at Evans station with through fast train for California, New Mexico and Colorado.

#### ROCK ISLAND.

##### WEST BOUND.

No. 65.—Local Freight and Accom. 1:48 p. m.  
No. 27.—Mail and Express.....5:32 p. m.

##### EAST BOUND.

No. 26.—Mail and Express.....10:43 p. m.  
No. 66.—Freight and Accom.....5:32 p. m.  
Passenger trains run daily. Freight trains daily except Sunday.