9-15-1895


Brethren in Christ Church

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Sharpening Intellect | Deepening Christian Faith | Inspiring Action
WAITING AT THE POOL.
Selected by J. H. Lehman, Gormley, Ont.

Thousands stand today in sorrow,
Waiting at the pool,
Saying they will wash tomorrow,
Waiting at the pool.
Others stand in joy and gladness,
Wash their stained garments white,
Leaving you in sorrow’s night,
Waiting at the pool.
Souls, your filthy garments wearing,
Waiting at the pool.
Hearts, your heavy burdens bearing,
Waiting at the pool.
Can it be you never heard
Jesus long ago hast stirred
The waters with his mighty Word?
Thousands once were standing near you,
Waiting at the pool.
Come their voices back to cheer you,
Waiting at the pool,
Back from Canaan’s happy shore,
Where they stand in tears no more.
Mother leaves the son, the daughter,
Waiting at the pool,
Calls for them across the water,
Waiting at the pool.
You can never more embrace
Mother, or behold her face,
If you keep the sinner’s place.
Step in boldly, death may smite you,
Waiting at the pool.
Jesus may no more invite you,
Waiting at the pool.
Faith is near you, take her hand,
Seek with her the better land;
And no longer doubting,
Waiting at the pool.
Waiting, waiting, waiting at the pool.

For the EVANGELICAL VISITOR.
BIESPIEL.

Have the readers of the Visitor ever exercised their minds as to why

Luther made use of the word biespiel instead of the word example, in giving us the account of the Savior’s washing the disciples’ feet as recorded in the 18th chapter of John, 15th verse. Why did he use the word example in other places but biespiel in John 13:15? He uses example in Heb. 4:11 and Jude 1:7. In other places he uses the word vorbilde, which means pattern or model, instead of example.—1 Cor. 10:6; Heb. 8:5; 1 Tim. 4:12; 1 Pet. 2:21.

The above arrangements in Luther’s translation raised a query in the mind of Jesse Crosswhite, of Virginia (now dead). He applied for information to the management of his people’s church organ, but for some cause there was (as far as we know) no response. Then he sent it to another church organ, stating that he understood the German language well enough to know that spiel meant play in English, but was not German scholar enough to manage the prefix bie. The latter paper published his request, adding: “Who will undertake to give Mr. Crosswhite his desired help?” From this paper I have my knowledge of the matter; but I never heard of any effort to answer Mr. Crosswhite’s request, so I have given the subject some thought.

To my mind it seems pretty clear that there is no example given in John 13:15. The church is a mode for feet-washing. The mode has to be ascertained from the words of Christ when he gave the command in verse 14, saying: “Ye also ought to wash one another’s feet,” and that the word example in the 15th verse, which Luther so fitly translates biespiel. This only gives an example authorizing feet-washing as an ordinance; but no example in it as to how it should be done by the church—as to mode.

Let us look, then, at the words given in Luther’s translation on this subject with carefulness and candor; I mean the words biespiel and vorbilde. I will use the English-German and the German-English compiled from the dictionaries of Lloyd, Nohden, Fluigel, and Sporschil, published by Mentz & Rovoudt, Philadelphia, 1848. I am pleased to learn that the River Brethren, or Brethren in Christ, as they call their organization, practice the mode of feet-washing everywhere as commanded by Christ, viz: Wash one another’s feet, and not one all the others feet (as Christ did), nor wash one only; but do it as the Savior commanded among one another—undarineander—each individual considering himself as a single member of the body of Christ. As in the human body, there are two members that especially unite in do-
ing work successfully (the hands), so believers are commanded to work together as one body, as members in particular and no one member to consider himself or herself the all or whole of Christ's body, the church, mouth, eyes, ears, feet, etc. But all work together in Christian work wherever it admits of it as does the members of our natural bodies, in beauteous harmony in helpfulness and unity. Not that I would presume to say that the mode of washing the saints' feet as a mode is the thing to be honored in order to be happy by merely doing it in that way, as Jesus said of the Sabbath: "Man was not made for the Sabbath, but the Sabbath was made for man." So with the mode of feet-washing—it was given to practically enhance and make perfect the Christian graces in the members of the body of Christ. If those graces which accompany the true Christ life are not made manifest, the practice of the most active, God-given mode, would be a failure—for he is not a Jew who is one only outwardly—which holds good everywhere. Yet this last line of thought should not move us to do things otherwise than Jesus commanded them to be done. Hence, wash one another's feet. In order to feel happy we must always do things by the best light we can get (making God's Word the standard), making use of all the sources we have access to that can be harmonized with the above named standard to get into the light and life of Christ.

I will next try to show the meaning of the words biespiel—example—and vorbilde—pattern or model, as defined by my dictionary. Martin Luther must have thought that the words example, pattern and model, in their general use and acceptance, would be misleading in translating John 13:14,15.

The prefix bie, says my dictionary, when put into English implies near, at, about, with, by, on, upon, to, in, almost, nearly. Spiel implies playing, play, game, sport, jest, diversion, performance. Again, it admits of biespiel also, conveying the idea generally expressed by example, instance, precedent and pattern. But we get from the word bie the English word by; and from spiel we get the English word play. Hence we have by-play, hence Neben, or side-play, a between play, or zwischen spiel, an interlude, which Webster defines as an entertainment exhibited on the stage between the acts of a play, or between the play and the afterpiece. Hence Luther seemed to have noticed that in translating the Greek into German, example, pattern, model, etc., were words that conveyed in their general use too much exactness or likeness in the way Christ had done in washing the apostles' feet and the way he commanded them to wash one another's feet; and it would misrepresent the Scripture facts in the case. Hence Luther chose the word biespiel, by way of illustration, to show that there is as much difference between the way Christ washed the feet of the disciples, and the way, or mode, they should teach feet-washing in the church, as there would be a difference between a side-play, or side-performance, and a true stage play; for Christ personally, both washed and wiped all. But they were to do the work among them—underineander. Some washed while others wiped, until all had their feet washed. If there is no different method or mode implied in washing one another's feet, then the church is without instruction as to mode in performing the washing of the saints' feet. So where there is no law there is no transgression. All organizations of churches can agree to choose their own order in doing the work.

Feet-washing would be an exception in all God's appointments, for law is the first order in all of them. Nothing is turned out lawless.

JOHN HARBISH.
Warrensburg, Mo.

For the Evangelical Visitor.

THE VALLEY OF SORECK.

The Valley of Soreck signifies to us worldliness, or worldly pleasures. We find by a careful study of Judges 16 and following, that going into this valley was the cause of wrecking at least one man who was mighty for God before he lost his strength, through going on ground where he ought not to have gone. This Valley of Soreck, or brook Soreck (see margin), was in the Philistines' (the enemies') territory and Samson had no business there. He was trespassing.

The children of God had no business seeking pleasures or sojourning among their enemies. We notice this fact particularly, that all the preceding mishaps to Samson could not have followed the train of events they did had he not gone on this dangerous ground. Will we learn the lesson? Will we shun every appearance of evil and stay away from all places that are for the world's amusement, the world's aggrandizement, and that clearly belong to the world?

We admit there is great temptation. There may have appeared to Samson to be no harm in making a visit into this beautiful valley. (Satan is just wise enough to keep his dangerous grounds beautiful even in these perilous times.)

Moreover, Samson found there a wife. Now a wife is a very good or very bad acquisition, just depending on the wife. He could not, however, expect to find a suitable companion for a judge in Israel, when Israel was so plainly warned not to intermarry with any of the nations around them. But, having taken the first
step, the other followed easily enough. We are allured to take just a little of the cursed thing, and here we are aware we are in so deep we cannot go back, and must stick to it to cover past tracks. This is true of the man who begins stealing by taking a dollar from the till expecting to place it back in the morning, and ends in the felon's cell. It is true of the Christian who begins to parley a little with the world and make alliances here and there, expecting to place it back in the morning, and ends in the felon's cell. We are allured to take is true of the Christian who begins

We need not follow in detail the tragic series of disaster that befell Samson from the time he went into this Valley of Soreck, though you will find it material for careful study, interesting and instructive as well. We see him shortly robbed of his strength. So will the Christian be that makes alliance with the world, whether the alliance be a connubial tie, business or social partnerships—in either event the end will in every case prove more or less disastrous.

Oh, these partnerships we make with sinful men and women; how dangerous they are. We sometimes wonder that it can be a question in the church or among any people on intermarriage. The teaching of the Bible is so very plain on this matter of separation, from the beginning to the end, that we cannot see how anyone can overlook it. Shall we cite texts?

We follow our subject and soon see him lose his life in a desperate attempt to free himself, from the bondage his little escapade in the Valley of Soreck led him into. Oh, how many a Christian after having wandered into worldliness and worldly connections has, when too late, awakened at last to find both strength and sight gone. What mighty efforts some have made to free themselves from the burdens imposed upon them by these sinful connections; but, alas, too late! Samson's hair grew. Apparently the Lord was again with him. Oh, the Lord is so good; and though we may grieve him much and leave him wholly, he will follow us and shed the beam of his love around us. But while Samson's strength returned, his eyesight did not. Something was gone that he could not recover; so with us. God in his love will not suffer us wholly to be lost. We are sealed (Ephes. 4:30), but the usefulness is gone. Sin always leaves a mark. He forgives, but as in the case of the boy whose father drove the nails, the mark was left and will always remain. No pardon will remove from the life spent in sin all the damaging influences of that sin, or from the life of a Christian spent in worldly connections all the losses these connections will cause us to sustain, though we may be saved yet as by fire.—1 Cor. 3:15.

Will we not take heed? Will we not shun these allurements even ere the offer for partnership is made lest we have not grace or manly strength to resist?

We might speak very plainly on many things by which we can become entangled with the world, and some of them, we sometimes fear, our clergy is afraid of. Or can it be they do not see the danger? There is one danger particularly that in these days is confronting Christians who have been made stewards of some of the Lord's property.—Ex. 19:5. In these days of corporate interests and corporate investments, on every hand partnerships, and if you own their bonds or hold any of their stock you are co-partners with them; when they run Sunday trains or street cars your money is helping do it and you are with them, responsible for the violation of the Sabbath and other laws. There is, therefore, only one course open to you: come out from among them and be ye separate. Yes, but you say you cannot come out of them. True; we know how hard Satan binds. Samson lost his eyes, but his strength grew, and if you will it your strength will grow and the Lord will direct you out. It may be, however, that it will be with loss. Oh, that we might never enter into this or any other of the world's territory; then we would not have these struggles to get out. We can work for them but we must not become a part of them.

When Christians learn their place with God and separate from the world, they will become a power for God in upbuilding the glorious kingdom of Christ. AMOS Z. MYERS.

Mechanicsburg, Pa.

For the Evangelical Visitor.

LOVE.

PAPER NO. TWO.

God is love, and he that dwelleth in love dwelleth in God, and God in him.—1 John 4:16.

The infinite is pure love. His whole being is saturated with the very essence of that principle; hence all his works are overshadowed by that unchanging feature. Love looks forth from the clouds of rain, from the rain-bow, from vegetation and from streams, lakes and rivers, with their teeming multitudes. The making of mankind after God's own image savors of love. The provision made for fallen humanity, right there on the spot of violation, prior to his banishment, is a token of pure love; and the fulfilling of the promise was actuated by love in its strictest sense. The pure dying for the
impure, the righteous for the unrighteous, the just for the unjust, giving life to save life—this cannot be done unless the motive is pure love of God. This rule holds good when it becomes our part to act, that even those actions may have the proper power to propel the machine. Soon it can be noticed whence the power emanates—whether from selfishness or from a power that is within—the principle of the religion of Christ that is within; always sends forth its own manipulation. The one touched cannot feel it, whose hand came in contact with his wants, as in the case of the needy family of yore.

One night a needy mother in Christ could not sleep, turning from one side to the other. Her husband asked her what was wrong. “I hear something say, ‘Get up and fill your basket and carry it to the needy,’ and I know of none who wants.” Her husband asked her to wait until morning. She tried to sleep, but heard the same voice again. Then she got up and filled her basket. When she went upstairs the voice said, “Put also some candles in your basket.” So she went back and put them in. She told her husband that she was ready but did not know where to go. But he told her the Lord would direct. At the first house she came to she met the husbandman of the place, who enquired where she was going that early in the morning. She told him her night’s experience. “And now here I am and don’t know where to go.” “Oh,” said he, “I can tell you; just over there [pointing out the way] is a family in want. We have provided for them for some weeks already, and just now everything is out again.” She went to the house and entered it. “Good morning; here I have brought some provisions to satisfy hunger.” In emptying the basket they saw the candles. “Did the Lord also tell you that we had no candles?” “Yes,” she said, “when I went up stairs he told me, and so I turned back and put some in.” The hearts of the recipients overflowed in gratitude to God and to the donors. The donors, also, felt they were engaged in the work of the Lord. Where the Lord dwelleth there is also the voice of God to be heard on certain occasions, and a childlike response to holy unction affords peace and joy for those who obey.

I like the religion which dwells at the center, and thence works to the circumference. It’s always a bad sign if religion begins at the circumference and thence shall work to the center. Very seldom in that case do you find the man-Chird occupying the proper place. Paul holds that eloquence, such as men and of angels, without charity, would be merely noise, amounting to nothing. Possessing gifts of prophecy, understanding all mysteries and all knowledge, even faith to remove mountains, without charity, amounts to nothing. Even sacrificing everything for the poor and dying a martyr’s death, without charity, amounts to nothing.—1 Cor. 13. We might add, that formality and strictly holding all the outward ordinances, void of charity, would be a miserable failure in the awful day of judgment. Hence, let us all be careful to acquire the religion which has the center for the start; which cannot be hid; like heaven, working, imparting its own nature to all the lamp. Christ within will bring Christ to the surface in all cases; and where Christ is a stranger outside, no use to look for him inside; he cannot hide himself. “My father worketh hitherto and I work.”—John 5:17. If our religion is actuated by love, then it involves Christ and he dwells in the very center of the child of God, propelling the whole machine in all the various functions in life’s calling. He is at the bottom and at the top; goes along to the store and to the market, regulates the balances and the measure, puts the nice apples and potatoes both in below and above.

If we have not the spirit of Christ we are none of his. “He that believeth on me as the Scripture hath said, out of his belly shall flow rivers of living water.” The following verse explains that the rivers are the fruits of the Spirit that the believers get. “But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.”—Gal. 5:22. These are all noble rivers, and should be found in their full flow in every child of Christ; and if some are wanting the disciple is not satisfied with his or her own condition, and they try to improve the streams daily. A continual work remains for us to do day by day, and we may perhaps never attain to perfection in those Christian graces in our own estimation. It’s about as the old brother said: “Hands full every day, and still always ready.”

WM. HERTZLER.

For the Evangelical Visitor.

TO THE AFFLIETED.

In reading the 14th number of the Visor, July 15, 1895, I noticed an article written by Sister Eva Sawyer, who is somewhat afflicted, and requests some brother or sister who has been healed both soul and body to write something for her encouragement.

No doubt many of you have read the articles that I have written heretofore on like subjects. But nevertheless I feel to testify to God’s goodness and praise him again and again for his wonders and works toward the children of men. Let me here exclaim: “Oh, the depths of the riches both of the wisdom and
knowledge of God! How unsearchable are his judgments, and his ways past finding out."—Rom. 11:23.

The sister stated that she has been seeking for that true and living faith, that the Lord would heal her body as well as he had healed her sin-sick soul. Oh, I would say to her, or anyone who may be afflicted in body, just view the Lord as he is: "Who forgiveth all thy iniquities, and healeth all thy diseases."—Psa. 103:3. How can we doubt his readiness and willingness to heal us when we read his blessed Word and see with what love and sympathy he helped all who called upon and trusted in him. Can we read of one instance where he turned away? No, not one. Then why should we be so faithless, knowing he is the same God yesterday, to-day and forever? Yes, I can say that I found him as ready to heal my poor, afflicted body as he was to heal my sin-stricken soul. Yes, after being an invalid for seventeen years, and bed-ridden for eight years, having spent great sums of money to no avail, and given up as an incurable by the best physicians; then losing all confidence in man and giving up all medicine and medical means, trusting alone to God's almighty power, I was miraculously restored by prayer and faith. This was over five years ago, and thanks be to God, I am under the blessing of God, as I would have you know that I was spiritually blessed as well as bodily. "Bless the Lord, O my soul, and forget not all his benefits."—Psa. 103:2. Oh, I would say to the afflicted, take God at his word, take hold of the promise, it is yours. Look away from self, look away from man, trust not in the flesh, search the Word and have all doubts and fears removed. We read in John 15:7: "If ye abide in me and my words abide in you, ask whatsoever ye will and it shall be done unto you." Mark 11:24: "Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them and ye shall have them."

Oh, dear sister, I would say especially to you, take fresh courage, pray God for a believing heart, and to help your unbelief. Remember, there is only one thing impossible with God; that is, he cannot tell a lie. What he has promised he is sure to fulfill. His word is yea and amen.

Pray for me that I may ever be found doing my Master's bidding. Although I have not written much of late, it is better to do God's will. I find my cares are many, but I want to live so while here that when my time comes to leave this world of cares and disappointments, I can rest forever with the Lord.

Sarah M'Taggart.

Steynur, Ont.

"SAY NOT IN THINE HEART."

In the tenth chapter of Romans, Paul rebukes the Jews for seeking after human righteousness instead of the righteousness of God. He tells that Moses describeth the righteousness of the law. The word translated "describeth" has the same meaning as painting. It is used to set forth something that exists only in the mind of some one. The righteousness of the law was ideal. No man ever measured up to it. But Paul speaks of another righteousness—the righteousness of God, which may be ours through faith.

What God demands he supplies. Christ has paid the debt and extended salvation to all men. The righteousness of God is for all mankind. It was divine wisdom which directed Paul to say in the sixth verse, "Say not in thine own heart." Man endeavors to measure God from a human standpoint. A god to suit man, and a religion that panders to all fleshly lusts, has ever been sought by carnal man. Many churches have conformed to this worldly spirit. Many carnal inducements have been held forth to draw crowds to places of worship. Men are induced to join the church and profess to be Christians who have never known Christ. Men say in their own hearts that they are saved because they have measured up to their own standard. They have forgotten that they have to deal with a righteous God, whose word shall be their judge. When we deal with God it is not a question of what we think, but of what God says.

Dear reader, you are a child of wrath, a condemned sinner, dead in trespasses and sins until freed through the blood of Jesus. Your heart may say it is not so, but God says it is so, and there it ends. You have to deal with a holy and righteous God, He has given you his unchangeable word. Will you hear it?

It is a very common thing for men to substitute the life of Christ for his death. "If I follow his example," they say, "I will surely get to heaven." But before a man can follow Christ he must be born of God. A father has a number of sons. The eldest is a model, "If you imitate the promise was for all his children, but the poor boy who is paid to do work around the house has no part in that promise. It was for sons, and sons only. Thus, before we walk as sons we must be sons. To the sinner comes the great command, "Ye must be born again." The Unitarian can claim none of the precious promises that are ours through Christ Jesus. The moralist cannot claim the promises given to those that follow Christ. Neither can Christian Science, that monster
delusion of the nineteenth century, be recognized as Christian. If they believe anything they believe that Jesus was not the redeemer of the human race.

To prove this we will quote from Mary G. B. Eddy, founder of Christian Science. She defines Christian Science as "the law of God, Good, which interprets the principle and rule of universal harmony and the demonstration of it." This definition being so clear (?) needs no comment. What does she mean when she speaks of the "principle"? We will leave her to answer. "This principle is God, the Supreme Being, the Infinite Mind, the Son of Man and the universe." It is clear, however, that Christ is not in the "principle." She further declares that Christian Science rests on no foundation visible to the senses, "not even the man Jesus, but is founded on eternal principle, the Christ (truth) that 'worketh in me' and does now, by the same spirit, mighty works through its followers." If this does not deny the divinity of Christ what does?

It is strange that men professing to love Christ should lend their influence to such a blasphemous effort to rob us of the hope we have in Jesus. "Well," someone says, "we don't know about that; but look at the works they do. God must certainly be with them or they could not do these great works." Ah, you have been consulting your heart instead of God's Word. Read Deut. 13:15. Hear the words of Christ: "There shall arise false Christs, and false prophets, and shall show great signs and wonders."—Matt. 24:24. The lawless one shall come "with all power and signs and lying wonders."—2 Thess. 2:12. "He doeth great wonders—and deceiveth them that dwell on the earth by the means of those miracles."—Rev. 13:13, 14.

Christian Science is one of the signs that the end is near. The great battle between Satan and Christ rapidly approaches. The skirmish lines of Satan are being thrown out. They are penetrating to the very doors of the church. The other hosts of disguised soldiers in the interests of sin are more than matched by Christian Science. Woe to the poor straggler who falls into the snare of the last and greatest of all delusions. Woe to the multitudes who go to these wizards who peep and mutter. Woe to the world, for light has come, but the poor sin-cursed world loved darkness rather than light. And ye heavens, look in pity upon this benighted world and end this night of slavery and woe.

Dear brother, listen not to your sinful and deceitful heart. Hear the Word. Confess with thy might the Lord Jesus. Believe in thine heart that God has raised him from the dead. Believe he died for you. Believe he is coming again. Say not in your heart, "Where is the promise of his coming?" Time is short. The days are few and evil. Darker grows the heavens. Judgment draws on swiftly. Jesus the King is near. His cloudy chariot will soon sweep through the skies. Oh, haste, sinner, haste. There is no time to argue. No time to weigh eternity in the frail balance of the mind. "Say not in thine heart," but receive the word, submit to the spirit, believe in Jesus, follow Jesus, wait for Jesus and be his forever.—F. W. McGuire, in Herald of the Coming One.

The love of God to me,
It brought my Savior from above
To die on Calvary.

"For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life."

But God commendeth his love to us that while we were yet sinners, Christ died for us.

John 3:16 has been spoken of as the golden text of the Bible. The assurance that man is the object of God's love is essentially a principle of the Christian religion. The heathen's conception of God is that he is a king whose wrath toward man is always burning, and that man must in some way do something to appease that wrath. Hence sacrifices—frequently human sacrifices—and penances are so largely a part of other religions. How heavy the yoke which heathen systems and superstitions impose on the poor deluded people! No wonder that Jesus said: "My yoke is easy and my burden light."

As long as the heart is unrenewed by God's grace, and we live at enmity with God, being under condemnation, it is quite natural for us to think of God as being angry, and as ready at any time to visit us with his judgments, and who seeks our destruction. How seemingly impossible it is to grasp the great truth of the Gospel that God is Love, and is not some angry being that would delight in our destruction and only waits a fitting opportunity to open against us the "vials of destruction.

But he is reconciled in Jesus Christ, and he is eagerly waiting and earnestly desiring and yearning that we should understand and accept his offers of mercy. The prodigal son, far away from the Father's house, might think him to be angry. It would be but natural to feel that way as a result of his treatment of the heavenly Father. But the Father's heart only went out in love to his son, and waited and
yearned for the return of the lost one, and thus is represented to us the attitude of the heavenly Father toward those who are lost in sin.

"The Gospel of Jesus Christ," is essentially God's message of love to humanity. Love makes sacrifices. Parental love makes sacrifices, and endures hardship and privation for the objects of its love. The patriot's love for his country prompts him to sacrifice his life for it; and we regard them heroes who in one way or another make sacrifices for the good of humanity. The love of God to man. Jesus said: "For God so loved the world." Paul says, "While we were yet sinners." So that truly to us that while we are yet sinners and he commends or proves his love does not go out to particular persons as a special privilege on account of goodness or merit, but it goes out naturally and fully to all mankind. Seeing what ruin sin has brought upon us; what degradation, misery, and destruction follow in its course. His great heart of love goes out in pity, and yearns to restore and heal the wounds of sin; and to accomplish this he made a sacrifice, a great sacrifice—he GAVE HIS ONLY BEGOTTEN SON—He had no other—His well beloved Son. On him he lavished all the wealth of his love. Yet he gave—GAVE HIM—to come and live among sinful men, and so come in contact with sin and its workings. He was indeed a "man of sorrows and acquainted with grief." He gave him "to endure the bitterness of being despised and rejected"—gave him to the ignominy and reproach of the Cross of Calvary, where he expiated the sins of mankind and "tasted death for all men."

Oh, that we might appreciate more this Gospel of God's love to man. Oh, that the many who are yet living in sin would look up to a reconciled heavenly Father, whose love for them gave them such a gift, that, looking, they might believe on him, and turning away from their sins have everlasting life which is in the Son, for he that hath the Son hath life.

We plead with all to behold what manner of love the Father has bestowed upon us, and may every heart be stirred as never before. May saints seek to love him more, and bring unto him a more earnest, warm-hearted service, making a fuller consecration, bearing a glad testimony to the truth and power of this Gospel of love, and may this message of love find way to many hearts yet under the power of sin. May the power of Christ's salvation be applied to the cleansing and purifying of such hearts, and he alone rule and reign there.

O 'twas love, 'twas wondrous love, The love of God to me, It brought my Savior from above To die on Calvary.

"When I was a little boy," said a good man, "my mother used to bid me kneel beside her, and place her hand upon my head while she prayed. Ere I was old enough to learn her worth she died, and I was left too much to my own guidance. Like others, I was inclined to evil passions, but often felt checked, and, as it were, drawn back by a soft hand upon my head. Would have yielded that same hand was upon my head and I was saved. Every good action is in some way well repaid.—Garfield.
EVANGELICAL VISITOR.


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Edited by
H. DAVIDSON, Abilene, Kans.,

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Entered as second-class matter at the Post-office at Abilene, Kansas.

Abilene, Kansas, September 15, 1895.

BENEVOLENT FUND.

Wm. Kern, Hamlin, Kans. $1 00
Harrisburg, Pa., 1 00
John Myers, jr., Upton, Pa., 4 00

LETTER FROM THE EDITOR.

CONCLUDED.

We spent two days at the Yoder house in Wooster, where we met a son and his wife, who had come some distance to meet us. During this time we visited the cemetery where rests the remains of departed friends, and may well be called "The City of the Dead." But these sacred spots around which cluster so many recollections of the past will once be the resting place of all that is mortal of our own bodies. May we be ready when the change comes.

We also visited the Ohio state experimental station farm near Wooster, which was only recently located there and which is looked upon as of great benefit to the industries of Wayne county. Here, too, is the Presbyterian university, which was established twenty-five years ago. This, with the high school of Wooster and other educational interests of Wooster and Wayne county, make it one of the best counties in the state for that purpose.

On Friday morning, the 9th, we went to a nephew's, where we visited the family until nearly evening, when he and his wife and daughter went with us to the station at Smithville where we took the train for Sippo, in Stark county, arriving at Bro. Mohler's in the evening, where we were kindly entertained by the family. Saturday forenoon was devoted to visiting, and among others we visited at Bro. John Groff's, whom we found quite unwell. We trust, however, that he has been restored to health before this. In the afternoon services were held at the Sippo church, also in the evening, as well as Sabbath morning and evening. Most of the time the attendance was good. We were sorry to find such an unsettled condition in the church there. We hope, however, that wise counsels will prevail and that the church will be restored to its normal condition and the element of discord will be removed.

May God grant it!

During our stay there we visited nearly all the families we were formerly acquainted with, and enjoyed the visit very much. At Sippo, as at Paradise, we met quite a number of brethren and sisters from farther east, in Stark county as well as those from Wayne county.

Monday morning we returned to Smithville, where we were met at the station by our old friend, Bro. Lutz, and conveyed to his residence in the village, where we were kindly entertained by the family and partook of a social meal with them. After dinner Bro. and Sister Schrock met us there and with them we made several calls that afternoon. In the evening Bro. Shrock took us to the Amish church where there was an appointment for preaching for us. The attendance was fair, and for the first time we had the pleasure of preaching to that people in their own house of worship. After preaching we were kindly entertained by Bishop Yoder and his hospitable wife. On Tuesday morning Bro. Schrock met us again and with him we devoted most of the day to visiting in the vicinity of the Amish church. In the evening we filled an appointment at Paradise church on the subject of missions. After services we stopped with Elder Cyrus Hoover, who is the elder in charge of that district for the German Baptist church. Here we found Sister Hoover sick with a lingering disease that has confined her a long time to the house; but her patience and resignation to the will of God is a sure indication that she is waiting for the coming of the Lord Jesus. May she be strong in the Lord.

On Wednesday morning Brother Hoover took us to make a call or two, and finally left us at the residence of Dr. Buchanan, near Smithville. Here we met the doctor and his amiable wife, and we were hospitably entertained by them and enjoyed several hours in social conversation. We found them enjoying life. The Doctor has given up
the practice of medicine and is giving his whole attention to manufacturing and introducing the celebrated Buchanan wire fence, of which he is the patentee.

Late in the afternoon we had the pleasure of a visit with Prof. J. B. Eberly, who for many years conducted the Smithville academy, and who is yet actively engaged in educational work at Sharon, Ohio. The hours we last spent there with the professor and his kind daughter were indeed a pleasant part of the day's visit. Again did we live over the past of our acquaintance and from his fertile mind and large store of information we learned much of the past history and present occupation of the many students taught by him and under his supervision. But the doors of the old academy at Smithville are closed. There stands the stately building, showing marks of decay. There are the once beautiful and yet majestic evergreens planted by the hands of the professor and his esteemed wife, who has long since passed to the shore beyond, leaving a monument of what skill and taste can do to beautify the earth and make it spring forth and blossom as the rose,—man may die but his works live. What a lesson we may learn from observation!

From there we went to spend the night with young Bro. and Sister Bookwalter, who have but lately moved into the house with Sister Brenner. On Thursday morning we were kindly taken to Wooster by Brother B. Brenner, with whom we had a friendly talk on the past and present of our lives, and we trust our mutual confidence made us better acquainted with each other and gave us much to consider. We trust that it may result in much good.

Our stay in Wooster was only preparatory for a final leaving for other fields of labor and for home. We will not, however, forget to state that Thursday night we were invited to spend at the country residence of Mr. and Mrs. Willaman, near Wooster, with whom we enjoyed another opportunity of testing the hospitality of old and tried friends.

Friday was spent in duties preparatory to our final leaving and in meeting many of those we were formerly acquainted with. One thing we regretted was that we did not have the pleasure of meeting the editor of the Wayne County Herald. We called at his office only to find him out engaged in duties pertaining to his chosen profession. Rev. Keefer is one of the strong advocates of prohibition, and his paper gives no uncertain sound in dealing with that great evil, the rum traffic.

In the evening we took the train on the B. & O. Ry. for Garrett, Ind., arriving at that place at 2:35 in the morning, and were met by a son and conveyed to his residence, where we enjoyed a refreshing visit.

In the afternoon and evening, as well as Sunday morning and evening, we filled appointments for preaching. We visited among friends until Tuesday afternoon, when we boarded the cars at Corrunna for Elkhart, Ind., where we had the pleasure of a friendly call with the editors and publishers of the Young People's Paper and the Herald of Truth. These papers are wielding a good influence in molding the lives and instructing the youth in the useful things of life as well as implanting right truths in the more mature minds. Financially, the printing establishment is a success.

On Wednesday evening we left Elkhart for home, where we arrived over the Santa Fe on Friday morning, Aug. 23, after an absence of a little over three weeks.

In closing, permit us to say we enjoyed our visit and we trust it was not without profit to us. May it also have been profitable to the many friends and acquaintances we met. We are indebted to the Santa Fe, the B. & O., the L. S. and M. S. R.'s for special favors; but especially do we desire to say a kind word for the Santa Fe. We think that its equipments and the courtesy of its officers and employees make it one of the best, if not the very best railways for travel west of Chicago. We recommend it to the traveling public.

CORRECTIONS.

In the Visitor of August 15th, page 250, 3rd column, in the news from Markham, Ont., the name Alice Saunders should read Alice Samons.

In Bro. Hoover's report of the expenses of the Chicago Mission in the Visitor of Sept. 1st, the sum, $73.31, paid out for carpets and furniture, was included in the $17.68 which was Sister Bert's expenses, hence should not have been placed separate in the list. That would make the total expenses amount to $130.23.

CHURCH NEWS.

HARVEST MEETING.

On the 31st of August and the 1st of September, we held a harvest meeting at the Shannon church to honor and to praise the Giver of all the blessings we receive from His bountiful hand.

The attendance was not so large but every one recognized the blessing of God upon them and seemed to enjoy the meetings, and willingly contributed of those blessings to carry forward the great mission cause. Even the children were willing to help along with the offerings for the Lord—so much so that we were agreeably surprised for the small congregation. The amount offered was $13.45 with still others that were not prepared.

We hope that all over the Broth-
erhood there will be an interest awakened to the mission work and the Lord will bless them.

**CHICAGO MISSION.**

Report for the Chicago Mission for August is as follows:—

<table>
<thead>
<tr>
<th>EXPENSES</th>
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<tr>
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**DONATIONS.**

- Mrs. N. A. Shirk, Chadwick, Ill. $1.00
- Gormley, Ont., S. S., by Alice Heise, 1.00

**Total** $5.00

We wish to state to the readers that in case donations are sent us and you receive no notice that it has been received we should be notified. Sometimes through wrong address or other error it is not received.

**SARAH BERT.**

5924 Peoria St., Englewood, Ill.

**MISSION WORK IN OKLAHOMA.**

At my last writing we had just moved seven miles north of the last place of our labor and eleven miles north of Medford. Our aim was to travel south, but when we were getting ready to move a Christian man, a stranger to us, came into our tent and pleaded earnestly that we come to his neighborhood and help organize a union Sunday-school and hold several meetings there. After taking the matter to the Lord in prayer we concluded that we would go, and when we came here we found things in a condition that was not encouraging. The wolf had got in among the few Christians that are here and was trying to scatter them. After learning the condition of things it became a question whether we should stay. Some professing Christians of prominence told us that the best we could do would be to leave at once, while the majority wanted us to stay and have some meetings. Although we remained reluctantly, yet in the fear of the Lord we remained and are confident now that the Lord has called us here and is blessing the work here with his presence, in that he has led seven precious souls to seek his love and to come out boldly on the Lord's side. Some have found peace. Others are earnestly wrestling for the victory over sin. The Christian people are renewing their covenant and confessing their backslidings. Some say they have grown cold in God's service and want to become more earnest in the work. The man who encouraged us to come here made quite a stir in our meeting when he confessed that he belonged to a lodge and had felt for some time very much condemned for it, and promised God that he would come out from among them. We all said praise the Lord. Paul says, "Wherefore come out from among them, and be ye separate."

We are praying that the Lord will continue his work at this place and bless it to the conversion of many more.

Our meetings have been held here for about two weeks, but we are trusting in the Lord as to our future course, and as he directs so we trust we will be able to do.

We have no house to hold our meetings in but are using the tent. We are feeling the responsibility of our position, but feel encouraged and are looking to God for help.

Yours in Him,
D. H. BRECHELL, and workers.
Medford, Ok.

**THE SITUATION IN CHINA.**

Sometimes there comes to the Christian in illness, or trouble, or danger, a sickening sense of disappointment. It seems as if his Lord had failed him. He gropes blindly in the dark, and finds nothing. Only terrifying visions fill his mind. But patience! Shortly the darkness lifts, and he sees that even what aforesaid was the Lord's coming. When Christ walked on the sea, the disciples "were troubled, saying, it is an apparition; and they cried out for fear." There is one story continued through the ages.

**OUR YOUNG FOLKS.**

For the Evangelical Visitor.

**A LETTER TO THE CHILDREN.**

Dear Children:—

Well children, I have told you...
some things that the children go through that is not so pleasant. Now I will tell you the bright side. Vacation is here. The schools are closed. The boys spend a great deal of time in playing with kites. They do not have nice green yards to play in as you have. But rich men of the city have made beautiful parks in different parts of the city for them to play in, with many things to amuse themselves with. I cannot tell you how many parks there are, but there are a great many. We do not spend much time in trying to amuse ourselves in that way. But we did spend one day in a park, on the shores of Lake Michigan. There are 600 acres of land in it and it is covered with green grass; and has many beautiful flowers in it which children love to look at so much; animals of all kinds in cages; a great many swings for the children to swing in, and there are ponds with boats on them. One of the ponds had little ships on it manned by little boys. They looked very nice floating on the water. There was also a large building with hammocks hanging all through it for sick babies, who are taken there so they can get the pure air from the lakes. Part of the house is built on the water. There was quite a number of babies there the day we went. This is free to all, to the poor as well as the rich—they can all enjoy it the same. Don’t you think the rich men are very kind in having such a beautiful place for the children? They need such places to go to get fresh air.

We have nice little boys and girls attending our Sunday-school, temperance meeting and sewing-school. Some attend three different Sunday-schools in one Sunday. They love to study God’s Word. Some of the little girls are learning to sew very nicely.

I want to tell you about a little girl. Her name is Annie, and she is seven years old. She has been sick for four years and during all that time she has not been able to walk. Her disease is spinal trouble. She seems to love to talk about Jesus and have his Word read. Sometimes she would like to get well; then other times she does not seem to care. I often feel sorry for her that she cannot run and play like other children. She enjoys seeing others play; and she has many friends that try to make it pleasant for her.

Dear children, “Remember now thy Creator in the days of thy youth, while the evil days come not nor the year draweth nigh when thou shalt say, I have no pleasure in them.”

From one who loves you,
L. A. D.

Chicago Mission.

MARY BRUCE’S VERSE.

“Be kindly affectioned one to another with brotherly love; in honor preferring one another.”

Mary Bruce read these words over several times before she started for school. Her thoughts were not entirely on them, but she said them over so often that they became fixed in her memory.

When she reached the school-house she found a group of girls standing on the steps, deep in conversation.

“What is the excitement, girls?” called Mary as she joined them.

“We are holding an indignation meeting,” replied one of the girls, a bright-looking miss of sixteen.

“You know that forlorn little cottage down by the old mill. A family moved in there last week, and the girl has come to school to-day, a shabby-looking fright. Still, of course we would not say anything, only Miss Smith has put her in our row, in the next seat to me, and I don’t like it.”

“We have not had any one there for so long, but just ourselves,” said another, “it does seem too bad to have some one we can’t have for a friend.”

The talk was here interrupted by the school bell, and the girls slowly took their places, with many a side glance of displeasure at their new companion.

Mary Bruce looked at her too, and thought the newcomer seemed as little pleased as the other girls. She was not a prepossessing looking girl, and looked very unhappy in her new surroundings.

When the classes were called the stranger showed herself well able to keep up with her classmates, and in the interest of the lesson her air of defiance was softened a little. But when recess came, she alone of all the scholars remained in her seat poring over her books.

Somehow the thought of her unhappy face and lonely position haunted Mary, and she did not enjoy her recess. Her morning’s verse came back to her—“with brotherly love,” she whispered to herself, “I suppose that means sisterly love, too.”

But Mary could not find the courage to brave her mates’ laugh, and speak any word of welcome to the deserted girl, and the school-hours over, Anna Canton, for that was the girl’s name, hurried away, without having had one word of welcome or kindness from her schoolmates. The sullen, proud look faded from her face as she found herself alone, and big, hot tears came to her eyes.

“They will none of them speak to me,” she whispered bitterly, “just because we live in a poor little cottage and I am shabbily dressed.”

She dried her tears as she came in sight of her little home, and tried to regain a look of cheerfulness. As she entered the low door of the cottage a weak voice greeted her:
Well, my dear, how did you like the school?"

Anna bent over the chair in which her invalid mother lay, trying to think of some reply which would not tell her how she had been received, but her heart was too full to hide her pain, and throwing herself at her mother's feet she poured out the whole story of her hurt and wounded feelings.

"I just hate them, mother," she cried, "they are all as cruel and unkind as they can be."

Her mother was silent awhile, then said quietly:

"Anna, did Jesus hate His enemies? Surely no one was treated as badly as He was, and when He had come to bring such a blessing to everyone, to do so much for them! If we will be like Him, my dearest, we must not hate even those who injure us."

"But, mother," cried poor Anna, "I can't help hating those girls. If I had done anything mean to them it would have been so different. But just because I am poor"—and a burst of tears finished the sentence.

"It is hard, my child," murmured her mother, "and we cannot help having hard feelings to those who hurt us, unless we look right to Jesus. Oh, Anna darling, think how He suffered for us, and how cruelly He was treated! And we are still thanking Him, and neglecting Him, if we will not try to forgive as He has told us we must do."

Anna wiped away her tears, with a long sigh. "I suppose I can try to forgive them, mother, but I can't think they are very good or kind."

"No dear, we are not required to do that," answered her mother, "but perhaps if you can forgive them they will become more kind. And anyway, you will have done your part."

Mary Bruce was ill at ease that afternoon. Her verse of the morning, and the remembrance of Anna's face, disturbed her. As she was getting ready for bed the sight of her little text-book was a reproach to her. She opened it, half angry at the stings of conscience, and her eyes fell on these words, "Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me."

"And I did not do it, dear Lord," murmured Mary, as she fell on her knees. "I have denied Thee to day."

But with the sorrow came a strong resolution, which brought peace, and Mary fell asleep. She was early at school the next day, and when Anna entered, with no glance around, looking for welcome, Mary went up to her holding out her hand, with a pleasant smile.

"We are such near neighbors at school we ought to be good friends, Anna."

The look of astonishment on Anna's face rather disconcerted Mary, but she went on bravely.

"I know you think I might have spoken to you yesterday, and I am sorry I didn't."

"Oh, never mind that," interrupted Anna, taking Mary's hand eagerly. "I don't care now about that, and I am glad you will be friends with me."

The friendship became ere long a great pleasure to both girls, and long after that day Mary told Anna of her verse, which prompted her kind words.

"I had been trying not to hate you all," Anna replied, "and after you spoke to me so kindly I did not feel unkindly even to the other girls. So, Mary dear, I think you helped me to be a little more like Jesus."—Christian at Work.

A MOTHER'S PRAYER ANSWERED.

Trained religiously, I had reached a young man's years before making a public profession of religion. Occasionally, prior to my conversion, thoughts of the ministry flashed across my mind, but it was only a flash. After my conversion I was earnest for the welfare of others, and wanted to promote the interests of the church and of humanity. The conviction grew upon me that I must preach; yet I tried to put it away because I feared that I would never succeed. I saw the greatness of the work and the reproachful poverty then connected with the itinerant ministry. There were two special difficulties in the way. First, I had no gift of speech. My voice was poor and in school I had always shunned declamation. I firmly believed I could never make a speaker, and so chose the profession of medicine, which I studied three years in a professional school.

I think I should have resolutely rejected the idea of the ministry, except that it seemed inseparably connected with my salvation. I fasted, I prayed for divine direction, but I found no rest until reading in the Bible I found a passage which seemed especially written for me.

"Trust in the Lord with all thy heart; lean not to thine own understanding; in all thy ways acknowledge him and he shall direct thy paths."

One Sabbath I felt a strong impression that I ought to speak to the people at night in prayer-meeting, as we had no preaching. I said to myself: "How shall I? for my friends will say I am foolish, as they know I cannot speak with interest." Especially I dreaded an old uncle who had been a father to me and superintended my education. While I was discussing the situation with myself in the afternoon, my uncle came into the room and after a moment's hesitation, said:

"Don't you think you could speak to the people to-night?" I was surprised and startled. I asked him if
he thought I ought. He said: "Yes, I think you can do good."

That night, for some strange reason, the house was crowded and I made my first religious address to a public congregation. It was not written. It was not very well premeditated. It was simply an out-gushing of a sincere and honest heart.

My mother was a widow. I was her eldest son, the only child remaining at home. I feared it would break her heart to leave her, and feared it would be impossible to do so.

One day, after great embarrassment, I was induced to speak to my mother on the subject of my mental struggles and tell her what I thought God required of me. I shall never forget how she turned to me with a smile and said:

"My son, I have been looking for this hour ever since you were born!"

She told me how she and my dying father, who left me an infant, consecrated me to God and prayed that, if it were his will, I might become a minister, and yet that mother had never dropped a word of information in my ear that she desired me to be a preacher. She believed so fully in the divine call that she would not bias my mind with even a suggestion of it in prayer.

That conversation settled my mind. Oh, what a blessing is a sainted mother! Today I can feel her hands on my head, and I can hear the intonation of her voice in prayer. —Sel.

For the Evangelical Visitor.

**PRAISE THE LORD.**

Now by the help of our heavenly Father, I will try to write a few words to the readers of the Visitor. I can truly say, "Praise the Lord, O my soul," for his goodness and long forbearance to me, a poor, weak mortal. For where would I be had not the Lord been my helper?

But thanks be to God who giveth us the victory over Satan, for I do not want to serve him. 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 to me. I cannot praise him enough for what he has done for me and is still doing. Had the Lord dealt with me according to my just deserts he would have cut me off before this. But now he has forgiven my sins and given joy and peace to my soul.

Dear brethren and sisters, how carefully we should live in this world, for we have only a short time to live here, only once to pass through this world. Let us consider well our relationship to God and our duty to him. I think it is so necessary to 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.

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

"Why will you not, O Christians, Your wicked self deny? Why will you run such hazard Yourself to gratify?"

"Yes, why will you not forsake all and cleave close to your blessed Jesus?"

But thanks be to God, I find a few who sincerely try to follow Jesus, and may they joyfully follow Jesus, forsake pride and lay aside their vanities for the sake of pure religion. —John B. Zimmerman.

Gilbertsville, Iowa.

For the Evangelical Visitor.

**THE CHURCH OF THE LIVING GOD.**

I feel to write once more something for the readers of the Visitor if the editor will not cast it into the waste basket.
cause they were fully satisfied that the children desired to obey. How much more confidently can we go to our heavenly Father for what we need; for he knoweth all about us, “and will not withhold any good thing from them that walketh uprightly.”

Oh, how many are the precious promises contained in His sacred Word! Yet we sometimes murmur at the trials and afflictions, which are but for a season. How often we forget what he has done for us and is doing daily. Way, the Savior said to the Father: “Those whom thou hast given me I have kept, and none of them is lost but the son of perdition.”

Then let me say, Christian friends, while we sometimes say “to err is human,” let us then if we do err, turn again unto the Lord, confess our shortcoming and seek the Lord’s help to overcome, always remembering that God is too wise to err and too good to deal unjustly and to be unkind. When we look into the perfect law of liberty that James speaks of, and are not forgetful hearers but are continually in that law, we have the promise to be blessed in the deed. It is here we see the wisdom of God and the loving kindness of our dear Savior who tells us, “and will not withhold any good thing from them that walketh uprightly.”

Paul says: “Blessed be the God and Father of our Lord Jesus, which according to his abundant mercy hath begotten us again to a lively hope, the resurrection of Jesus Christ from the dead.” We are not so fully on the Bible line as we should be and as the Word teaches us, in reference to the doctrine of present salvation. We live too much in the teaching of the law, and have not enough of grace. The Scripture teaches that by the works of the law shall no flesh be justified. “Through Christ we are justified and by grace are we saved; not of works lest any man should boast.” Paul says to the Galatians (Gal. 2:19,20): “For I through the law am dead to the law that I might live unto God. I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved us and gave himself for us.” O Christian friends, whoever you are, that may read this, wake up, for ye are yet too dead and your life is not hid enough with Christ in God. For when Christ who is our life shall appear, then shall we also appear with him in glory.

Paul writing to the church at Colossa tells them to mortify, not to gratify, the old man. We pray that the Lord may awaken us to more readiness to give, for the Lord loveth a cheerful giver. Obedience to the requirements and commands of our Lord have great promise, while we fear that one of the reasons for our lack of great enjoyment is that we do not give freely enough, nor do we give cheerfully enough, to the cause of our Lord. Let us not hold the purse strings too tight for you know the Bible says the love of money is the root of all evil.

Dear brethren and sisters, let us get our hearts right before God and let us not forget to give freely to the support of the Gospel.

Notice what the hymn says:
I had rather be the least of them
Who are the Lord’s alone,
Than wear the royal diadem,
And sit upon a throne.

JOHN H. MYERS.
Mechanicsburg, Pa.

We find all through God’s Word that God’s people are to be a separate people and exhorted to abstain from fleshly lusts which war against the soul. No doubt the apostle saw that the Corinthians were much out of order, and therefore exhorted them to not be unequally yoked together with unbelievers.

We see so much of this to-day. We see that the people of God are taking the Word of God in one hand and the world in the other.

“Well,” some will say, “We are in the world and we must get along with it as well as we can.” But we read in 2 Cor. 6:17, “Wherefore come out from the world and be ye separate, saith the Lord.” The poet puts the matter in such plain words that I will insert them here for our consideration with the above text.

If we the Savior would obey
We must forsake the world,
And choose the straight and narrow way
He shows us in his Word.

We all like sheep have gone astray, we have all taken our own course. We were once all together, yoked up with unbelievers, but after we were converted and our sins forgiven we should be no more yoked together with unbelievers.

But we should take the yoke of Christ upon us, for his yoke is easy and his burden is light.

Another way we get yoked with unbelievers is by marriage. We
often see the fruits of such marriages and they do not result in good. Christians should marry Christians and thus obey the apostle’s admonition: “Be not unequally yoked together with unbelievers.” If a Christian woman marries an ungodly man there is great danger that she will be led astray and they will not get along as well as if both were Christians.

Dear brethren and sisters, let us keep ourselves unspotted from the world. But we often get too near the line. We often look too much like the world, and act and talk like the world, and perhaps deal too much like the world. Let us keep away from the line of separation so that we can keep near to Christ and he will own and bless us.

My desire is still to grow in grace and in the knowledge of Christ our Savior.

Your brother in the faith,

SAMUEL LIEBECK.

For the Evangelical Visitor.

WATCHFULNESS.

How shall we escape if we neglect to heed God’s command. But oh, how glorious it will be to wholly obey the Lord’s. His ways are ways of pleasantness and all his paths are peace.

When I search my heart the question arises, Have I pure religion? James 1:27 says: “Pure religion before God and the Father is this: to visit the fatherless and widows in their afflictions and to keep himself unspotted from the world.” Oh, how easy we can be spotted with the world! For instance, just in foolish talking and jesting, “which are not convenient.”—Ephesians 5:4. Then again, how easily can we be spotted with the foolishness of this world—the lust of the eyes, the lust of the flesh and the pride of life. How often we find, people look to one another and say they want to be followers of the Lord Jesus Christ, and think they can do many things that do not look right to others. Then the question comes, Why can’t I? But how glorious the thought to me that we are not to be led by man.

What a glorious feast for the soul to feed on—God and his Word. Oh, that God might help us to stay down at the feet of Jesus. There is where we learn the sweetest lessons.

A few days ago a sister and I were inquiring for a place for one of our sisters to work. At one place the lady soon said to us: “Is she of the same faith that you are? I have heard of these girls that they are very good. I guess you are all good.” This made a deep impression on my mind, showing how careful we ought to live that we might not have a form of godliness and deny the power thereof. The poet says:

How careful then we ought to live
With what religious fear,
Who such a strict account must give
For my behavior here.

Harrisburg, Pa.

R. LAUBER.

A PRAYER.

To-day I found some withered leaves,
Once fragrant, fresh and fair.
I held them tenderly and smiled
At what was pictured there,—
Smiled happily and looked away
Behind the by-gone years,
And saw the waves upon the sand,
And heard the boatmen’s cheers.
And saw the blue sky overhead
With white-sailed clouds bedight,
And wore them on my breast again
And said again, “Good-night.”
“Good-night,” and then I folded them
With precious things away.
To me they are not withered leaves
But sweet-solved words to-day.
“Good-night,” and with my treasure safe,
My trust with God I keep,
And read his Word and pray, before
I lay me down to sleep.

Dear Christ, forgive the wayward feet,
And stay the falling hands,
And guide to pastures fresh and sweet,
Thy little straying bands.

Still in the wine we drink thy blood,
And eat the broken bread;
With bowed and reverent head.
Still may we hold thy gift of peace,
And, sweet as morning light,
Dear Christ, forgive the wayward feet,
And stay the falling hands,
And guide to pastures fresh and sweet,
Thy little straying bands.

Still in the wine we drink thy blood,
And eat the broken bread;
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Dear Christ, forgive the wayward feet,
And stay the falling hands,
And guide to pastures fresh and sweet,
Thy little straying bands.

O. U. D. E.

Eshelman.—Died, at his home in Clarion Center, N. Y., on the 28th of August, 1895, Bro. Jacob, consort of the late Catharine Eshelman; aged 77 years and 2 months, of valvular disease of the heart. His health had not been good for some time, but he kept up good cheer even during his companion’s long illness, being with her much of his time and administering to her wants and comforts, which gave him ample time to consider his past life and also to look forward.

—Selected.
into the future. While thus meditating he saw clearly that he had failed in this, that he did not make religion his chief concern and devote his time to the service of the Lord, in which his soul has been instrumental in doing more good than he did, in the cause of Christ and his religion. He said that he at one time was on a fair way. The Lord was very near unto him. He had such a love shed abroad in his heart that he could love everybody. He also felt that he should go and speak unto the people and tell them of this love. "But," said he, "I did not do it and it all left me again. I do not know why it was so, but it seemed I could not tell anyone my feelings." Oh, how that enemy of our soul does help us to bar the only door through which we can escape from him and his slavish service. In the last few months of his life he seemed much engaged in the work of his salvation, and also desired to follow his Savior in the ordinance of baptism. So, in accordance with his request, he was received as a member of Christ's visible body and baptized on Sunday afternoon, the 28th of August. Though in failing health we did not think that he was so near his journey's end, which was just eight days after his baptism and two months after the death of his companion—whom, we trust, he was enabled again to join, to associate with forever in a fairer clime than this. The bereaved family has the sympathy of the entire community in this their sad bereavement and affliction. Funeral services were held on the 28th of August, in the U. B. church at Clarence Center, conducted by Bro. George Detwiler, of Sherkston, Ont., and H. P. Hunt, of East Clarence, N. Y., from Psa. 90:12 and Matt. 11:26 and 1 Th. 4:13.

GISH.—Died, at Lost Nation, Clinton county, Iowa, Aug. 18, 1895, Sister Catharine, wife of David Gish. She was born in Lancaster county, Pa., Nov. 13, 1816. She was a mother in Israel, beloved of all who knew her. We do miss her; the vacant chair brings sorrow to our hearts. But we hope to meet her again where parting shall be no more. Let us all be ready, for in such a day as we think not the Lord may come and call us to the judgment seat of Christ, where we will be rewarded for the deeds done, whether good or bad. J. B. KNAPP.

LOVE-FEASTS.

September 21, Walpole, Ont.
September 21, St. Clair county, Mich. Green
town, P. O.
September 28, Black Creek, Ont.
October 5, Markham, Ont.
October 12, Nottawa, Ont.
October 12, Clarence Center, New York.
October 26 and 27, at Woodbury, Bedford county, Pa. All are invited.

SUNSHINE AND ROSES

Remind us of balmy June and June stands for out-of-door recreation and its attendant health. When sick, seek sunshine and roses. They are nowhere so plentiful as in California where it is always June and the season of flowers.

In getting there quick time and comfortable equipment are desirable. The Santa Fe route furnishes all accommodations to be desired for a transcontinental journey. For time tables and descriptive literature, address G. T. Nicholson, G. P. A., Monadnock Bldg., Chicago.

IT IS NOT PARADISE, BUT—

If you have some cash to spare and are willing to work, financial independence cannot be more surely secured than by buying a few acres of irrigated land in Salt River valley.

The valley is in Southern Arizona and is noted for its semi-tropical fruits and superior climate. Horticulturists say that greater profits can be realized here from oranges and grapes than in Florida and California. Physicians assert that the warm, dry, bracing climate excels in healing qualities Italy's balmy airs. The great blizzard of 1895 did not blight the tenderest leaf in this protected spot.