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

Selected by Addie Bellinger.

The two roads run just side by side,
One is straight, the other wide;
One is righteousness, the other sin:
Which of these are you travelling in?
The straight road is a narrow way,
With thorns on either side:
And mingled, too, with roses,
As you pass along you glide.
The flowers are pure with a heavenly glow,
Their odor the perfume of love.
The dews that fall on them are blessings
Sent by our Father above.
The thorns, it is true, often pierce you,
But turn not again to the past,
But hasten along and forget not
The crown that awaits you at last;
For it leads to a beautiful city,
A city where there is no night;
Its walls are of jasper, its streets of gold,
And “the glory of God is its light.”

The broad road, too, has many flowers,
But do not walk therein;
For though the way seems beautiful,
Its paths are decked with sin;
Their flowers have a deadly glow,
Their beauty is all vain.
They fill the air with odors
Of sorrow and of pain.

This road has many attractions,
To lure you as you go,
Then rob you of happiness and virtue,
And drag you down to woe;
For it leads to a deep, dark dungeon,
Far down in the region of woe,
Where all who through life have chosen
this road,
Will surely, but surely go.

A touching incident occurred
here last Sunday in a church. Two young men tramps, who were dressed in rags, were brought back to the folds of Christ. How God led them there and their dear old mother together in church at this meeting, and how they fell in each other’s arms, was the most touching thing I ever saw.

About one block below our place of business stands the First Cumberland Presbyterian Church. It is a large and handsome building, far more beautiful on the inside than on the outside. This church, seating about one thousand people, with the gallery, was filled to the utmost last Sunday, Jan. 26, 1895. The audience was composed of all classes of people, both rich and poor, God-fearing and un-Godly people. As in all great revivals, many came only for curiosity’s sake, and others to point the finger of scorn and to scoff. Those who have wandered far away from the fold of God have become his meek followers and now dare to face old friends and testify in unmistakable words of Christ’s wonderful saving power. The Holy Spirit has always in time past and will in the future use such incidents as that which took place here, which almost compel sinners to feel themselves lost, and make them cry aloud to God for mercy. It was the most heart-touching scene I ever saw.

Even now, although it is past, it comes to memory time and again. The tears cannot be kept back. They brush aside every obstacle and fill my eyes. But I am thankful to God that I was there because it has drawn me closer to him. It has strengthened my faith in him most wonderfully that he is able to save to the utmost, and no man, however low he has fallen in sin, no matter how far he has wandered away from God, need despair. How many have shaken their heads and said it’s no use to pray for such men, as they have sinned until their hearts are so hard that God himself is not able to move them. But thanks be to God, such was proven not true by the case of these two tramps. I will tell you now about it.

As I said, the church was full, and these tramps were dressed in rags. One arose to his feet. By his clothes you could readily tell what manner of life he lived. There was deep silence all over the church. We could hear the clock tick. It seemed as though we were all holding our breath. But when we looked into his face we could read that Jesus had possession of the man, and could tell at a glance that a great change had taken place in his heart. He was a handsome young man, about five feet, ten inches high, high forehead, dark hair and dark
Tears were streaming down his cheeks. At first his voice seemed choked and he could hardly speak; but as he kept on his voice grew stronger and stronger. Toward the close he became eloquent. We all could see he was an educated man, and could have listened to him another hour. My eyes seemed not to be my own; even so with the rest. Handkerchiefs were used by the strongest of men as he continued to speak. He said if ever a person had reason to be thankful it was him. He said: “Although you see me clad in rags, I am a most happy man—happier than any millionaire or king upon his throne, because God has come to me and my brother and forgiven our sins. He has made us new men out of us. He has placed us in the road that leads to a useful life and at last to a life everlasting. It seems more as if we had just arisen from an awful dream, than that it should be something real. No greater sinner than me ever lived. My father and mother lived ten miles from Nashville, on the Galaton Pike, on a small farm. Father and mother were the best parents a boy ever had. It was their desire that we two should have a good education, and they worked hard to help us, never seeming to become weary. They sent me to Nashville to Scott University to study law. They often spoke of the joy it would be to them to see me rise up higher and higher in public life. Four years they sent me to school. Money gave out and in order that I might finish my studies they mortgaged their farm and sent me two hundred dollars more. A short time after I entered college I fell in with a lot of companions who walked not in the ways of God, and made light of my father and mother’s religion. At first I would not listen to them; but at last I yielded, and from that time I date it that I started on the downward path. I also became a scoffer at religion. I soon started to drink and gamble. I was found in company where no man should be. I first went about in my sinful ways slyly, but grew more and more bold in sinning. I have seen one of my companions die of delirium tremens, another killed in a drunken fight, and another commit suicide when he realized that his life was a wreck. I was shunned by everybody and ashamed to meet my dear old mother and father and ask forgiveness. I started the life of a tramp again until last Friday. As about seven of we tramps were sitting about the camp fire, another tramp came up to us. We were glad to see him come as he had something to eat, which we all ate heartily. Why it was I know not, but I took a special liking to the newcomer. As we were talking of different things, each boasting of what he had already done, each trying to outdo the other in telling of shameful acts, this newcomer of ours told us how nicely he had fooled his old mother. With an oath he said he never would be a preacher. He said, ‘Wesley Crockett will never be a preacher. That is for people who are soft-minded, and men who are more women than men. But I fooled the old woman.’ ‘But boys,’ he added, ‘she was the best mother that ever lived; I have often wished I could do her a favor now and then.’ And with his dirty, ragged sleeves he would wipe away tear after tear. We were all touched by the word mother. Then one after the other would tell of his good mother; and these hard-hearted men would turn their heads to one side so that they could not see each other’s tears that had gathered in their eyes. This newcomer seemed to be the most tender-hearted; and when I heard him mention his name I began to take a special interest in him. I asked him if that was his name—Wesley Crockett. He said it was. I told him that Crockett was my name. I handed over for a shake, and as we shook hands I thought he was my own brother. I asked him if he had a brother by the name of Daniel. He said he had. ‘He was about five years older than me. But he left home some five or six years ago. My father loved him and sent him to college, and mortgaged his farm to raise money so he could finish his studies. But Daniel, my brother, broke his heart, and it killed him at last. But he told us before he died if we ever saw Daniel to tell him that his father forgave him. Those were the last words he spoke. And,’ he said, lowering his voice, ‘as mean as Brother Daniel was to father I have been to mothers.’ I now realized that this stranger, who was also a tramp, was nobody but my brother. I tried to keep back, but could not. I said, ‘I am Daniel,’ and cried aloud, ‘Brother, brother.’ We then fell on each other’s necks and wept like children. When we got to ourselves again and looked around we were all alone—the rest had left. Brother had studied for the ministry. He said we were like the prodigal son—we had sinned against heaven and against father and mother. He told me the story of the prodigal son. When he finished the story he said, ‘Let us ask God to forgive these great sins of ours, brother.’ Then he told me one Bible verse after another, which we applied to ourselves. We stayed on our knees and prayed to God until God left his glorious light of forgiveness in sin shining deep in these black hearts of ours.”

Here the speaker broke down and wept like a child. The congregation was deeply moved. As he sat
down an old lady dressed in a thin calico dress came in and sat down in the back part of the church.

The younger brother got up next. He was equally as handsome as his brother Daniel. He started to tell us how he had wandered away from God and how he had sinned against heaven and parents. He told us of the grand mother he had and how he sacrificed everything so that he could go to college and study for the ministry.

He continued: “As my brother told you, father mortgaged his farm to raise money in order to let brother finish his education. After he saw how brother was living, and that he had left, not knowing where, it grieved him so that he was soon brought to his grave. But his love for Daniel never ceased. After father died mother payed all she could. The farm was sold by the man who had the mortgage, and we were turned out into the world. But dear old mother never lost her faith in God. She said to me, ‘God leadeth us at times in mysterious ways, but at the end all will be well.’ It was her’s and father’s and my own desire that I should go to college and study for the ministry. I gave myself to Him in my early youth, and now I made another vow to go out and preach the Gospel of the blessed Savior to the lost sinner. We moved to Nashville. One day mother told me to write to the president of the college and tell him how I was situated and what I wanted to study for, and ask him if there was any way that a poor boy could go to college and study. I received an answer that I could earn my education by doing all manner of work about the college, but that I must board somewhere else. When I read the letter to mother she said, ‘The Lord has opened a way already. We will move into yonder log house near the college, and I will take in washing and sewing, and you can take your meals and sleep at home.’ So I went to college. The boys would make all manner of fun of my patched pants. But I could tell them I was proud of those patches, because mother made them. One time a gold medal was to be awarded to the best orator in college. I took part. Mother helped me all she could. When the judges decided who was to get the medal, to my astonishment it was presented to me. But I thought it belonged to mother and not to me; so I walked down the aisle to the last seat, where mother sat, and put it about her neck, saying, ‘Mother, you earned this—you shall have it.’ Yes, I loved my mother and she loved me. But in an hour of great temptation I fell. I had disgraced myself, and did not feel worthy of the high calling for which I was studying, and wondered how I could face the Christian mother. Others who fell with me were making preparations to run away that very evening. I was not myself any longer, and I went with them. We then roamed from one place to another. We took to eating whatever we could find or lay our hands on. My heart grew harder and harder. That tender love for mother was gone and I became a mocker and scoffer at religion. One day a wonderfully strong feeling came over me. Something seemed to drive me away from my companions. I wanted to be alone. I thought of my dear old mother, and something told me that mother was praying for me. So I broke away from the boys, and roamed and tramped about until I met Brother Daniel. He told you what happened then. When we arose from our knees I said, ‘Dan, let’s hunt mother, if she is living. I want to see her.’ We went to the old log house where mother and I had lived. We asked the nearest neighbor if he knew where we could find mother. He told us that from the time I ran away mother never gave her boys up as lost. She had said, ‘As a shepherd I will seek for my boys.’ They tried to persuade her not to go, as she was old and feeble and had no money to travel with. But she said she must go. So she started out on foot and has walked and walked many a weary mile, and slept many nights under the clear heavens where there was no house near by, no kind people to offer her shelter. But she came back now and then and asked if her boys had not come back, or if the neighbors had heard anything of them. She has not given up yet, they tell me. She believes God will bring back her boys.”

The man cried aloud and begged as I never before heard anybody, “Oh, is there anybody here to-day who knows where mother is? Tell her Mrs. Crockett’s own two boys are saved, that her prodigal sons have returned.”

Just then the little woman who had come into church dressed in a thin calico dress, and had taken the last seat as the first brother finished speaking, cried out, “God answers prayers.” The younger brother said out loud, “Dan, its mother.” “Mother, mother,” they both cried. They ran to meet her; then they fell on each other’s neck and wept—the boys dressed in rags, the mother poorly clad but rejoicing because God answers prayers. I never saw such a sight in all my life. Men who you would think could not cry wept like little children. And such feelings! I never saw anything so touching. Many who had come for fun were now down on their knees pleading with God to have mercy on them.

Ou, I wish I could tell it so that you could all understand it as I saw it.

* * *

Dayton, Ohio.
For the Evangelical Visitor.

THE LAYMAN’S DUTY TO THE CLERGY.

This is a subject that we fear is imperfectly understood among us as a people, judging at least from apparent conditions. Possibly the cause for this is from the modesty of our ministry, since the layman’s duty toward the pastor, or preacher, or evangelist, or elder as we may call him is so personal that their reference to it may very easily be wrongly construed, since we are so prone to think evil. But as a layman, it behooves us to take up the subject and turn on the light of the Scriptures, and that so plainly that he who runs may read, and that we all may know our duty in this respect. In so doing we shall endeavor to confine ourselves very closely to the Bible—in fact we disclaim any ability in all our work save such as the Holy Spirit will enable us to draw from the Word of the Lord.

The first Christian ministers were sent out by Jesus himself. Their mission and mode of sending forth we find in some detail in the following: Matt. 10: 5, 10; Mark 6: 7, 11; Luke 9: 1, 5; 10: 1, 12. We cannot go into details, but ask you to note carefully the principle enunciated in the latter part of the tenth verse of Matt. 10. “For the workman is worthy of his meat.” Christ here applies to His workers a fundamental principle of our social fabric, viz., that whosoever labors shall have at least His living. Not one of us would think of demanding a day’s labor in the harvest field or any other manual labor, much less 52 of them, and offer no pay for it, yet we expect our ministers (servants) to not only labor 52 days each year many years, but we further expect them to equip themselves with means of travel to reach their scattered appointments—all without the meat which the founder of the church on earth indicated in the lessons before us as the laborer’s due. Is this the following the Bible standard? Are our clergy as unencumbered as the Word teaches they shall be? Is it safe for them so to be under our system? We leave these questions for your consideration while we look further to learn more of the Bible’s teachings along the same line.

Again taking Christ for our example, let us see what His teaching was when He called His Apostles. In Matt. 4: 18-20 we find him call, and the future apostles leave their nets and follow Him. See also Mark 1: 17-20; 2: 14; 10: 28; Luke 5: 11, 27, 28; 18: 28; Matt. 9: 9, and 18: 27. After careful study do not each one of these passages give us to infer that the apostles on being called left their occupations and served only in the office to which they were called. Do our clergy follow the path indicated by the Master by these texts? Can they? If not, who is to be blamed?

We further note that most of them were fishermen, and after their calling as noted above there are only two instances recorded of any of them fishing again.—Matt. 17: 24. We find Jesus sent Peter with a hook and line (not the net usually used) to fish for tribute money (which of itself indicates that they were entitled to a special exemption), and in John 21 we see the restless Peter not knowing what to do, no master to follow, decide he may as well take up the old calling, and a number of his fellow disciples with him decided to fish. They had lost the art, and nothing came of their labors until in the morning Jesus himself directed the business with miraculous success to teach them that if they would labor under His direction He was as able as before to see that their wants were supplied, and we never again hear of Peter or his associates fishing except for men.

If we were to take up the Old Testament and draw out all the practice and teachings relative to the support of those who ministered of sacred things we could fill the Visitor. We notice that the Levite was given no possession of lands in the distribution of the territory of the promised land that they might minister to and be ministered unto of the things of the Lord’s house. Levi’s having no inheritance of land is a fruitful field for study along this same line, but we may not enter it now.

Leaving the large field just hinted at we come to the apostolic church and desire to look at the teachings and practices of the church that was established by men who had seen the Lord. In 1 Cor. 9: 7-14 we find a train of argument setting forth in terms that cannot be reasonably misunderstood, the duty of the church in this relation. It matters not what the apostle accepted for his individual self, he clearly defines the duty of the Corinthians and of the church, and what he says regarding his own course is to his own glory and not to the glory or credit of the Corinthian Church. Study carefully in this connection 2 Cor. 11: 7-9 and 12: 13. The Church’s obligation to give support to its laborers is not only sustained by the passage quoted, but see also Gal. 6: 6, and in 1 Tim. 5: 17 19 the apostle in addressing a teacher in the church, teaches him that he shall so teach, using the ox muzzling illustration the same as used in addressing the Corinthians. 11 Tim. 2: 6 sets forth the same principle. Jesus said (Acts 20: 35), “it is more blessed to give than to receive.” How can we, the laity, receive this blessedness when we do not give? The ministry give in their service, and shall we leave them all the blessing? May not
The Lord will be sanctified and glorified in them that come nigh to worship him. This is only one of the many instances in the Bible which bring before us the awful fact that the Lord will not hold him guiltless who takes his name in vain. Neither will he lightly pass by those who disregard his commandment. Man naturally is a light-minded, careless, self-willed and rebellious creature, without proper understanding, often jumping at conclusions of his own imagination, doing something that in his estimation is "just as good," and try to believe that the Lord will accept or approve of it—not for a moment taking into consideration the awful risk and danger of coming into the Lord's presence to worship upon plans and schemes which are purely of his own devising.

The Bible does not only teach us that in order to show our love for the Lord and inherit the promise we should keep all of his commandments, but it also clearly teaches us that we should diligently observe and do all things as He has commanded. "For he is a holy God; he is a jealous God."—Josh. 24:19-20. Nadab and Abihu, who had just been ordained to the priesthood and no doubt were a little elated in this newly acquired honor, took upon themselves more honor which belonged to the high priest alone, and "offered strange fire before the Lord," that was not taken from the altar—"which the Lord commanded them not."—Lev. 9:23,24,16,12,13. Obedience would have been much better than sacrifice in their case.

Again, when the Lord by the Prophet Samuel said unto Saul, the anointed king of Israel, "Now go and smite Amaleck, and utterly destroy all that they have, and spare them not"—1 Sam. 15:13—Samuel had a terrible charge to fulfill, and no doubt went forth with the determination to execute his orders. But the Lord gave them an easy victory, and as the battle was nearing the end Agag was made a prisoner, and "Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good," with the intention of making a great feast and a sacrifice unto the Lord. This seemed wise and good in the eyes of men, but not so in the sight of God. For behold saith he, "To obey is better than sacrifice." "Whosoever shall exalt himself shall be abased."—Matt. 23:12.

The Lord did not cause Saul to die immediately for his sin of disobedience, but He withheld his protecting and guiding hand, so that Saul's reign as King of Israel was unsuccessful, his life miserable and his death the most disgraceful of all that is allotted unto man. "The Lord is no respecter of persons." He does not regard rank, or office or station in life. The sons of Aaron were not favored because they held a high and honorable position, to which they were placed by divine appointment. Neither did he have respect unto Saul because he was the anointed king over Israel, and in his exalted position undertook to carry out his own wishes as well as the wishes of the people.—1 Sam. 1:15. God's law is immutable. "He hath not given one law for the rich and another for the poor, one for the father and another for the son." Sin separates the soul from God. "Have I any pleasure at all that the wicked should die? saith the Lord God, and not that he should return from his ways and live?" Yet his word goeth forth in everlasting reverberation. "The soul that sinneth, it shall die."

We are living in perilous times. The world probably never was so favorably impressed with the good influences which are being advanced...
everywhere in the name of Christianity. If the reports are correct that we hear from every land, then it is evident that the time is very near at hand of which our Savior foretold.—Deut. 24:14,32-39. The church and the world have become so closely united in all their works and ways that it is a very delicate question to approach. To accuse the church of worldliness and lost spiritual power is to be despised and rejected. The teaching along the popular line is, that the world is being taken for God. But it is rather indefinitely outlined just where the Christian Church of the present age is located and by what power it is ruled. Has the Lord more respect to the good opinions and inventions of men at this age than at any other? Are the ordinances of God's house not as sacred as they have ever been? Are not men very unwise in trudging with God's ordinances? Will not God hold men responsible for disregarding the commandments which he gave in the person of our Lord and Savior Jesus Christ?—Deut. 18:15; Acts 3:22,23.

The world, lying in sin and unbelief, has through all of her various orders and secret societies, manifestly rejected Jesus Christ, insomuch as they do not associate that worthy name in any of their services.

The name of Jesus has also become very unpopular among many of the Christian professors of the present age, on account of their intimacy with the world and its various secret and benevolent institutions.

"This wisdom descendeth not from above."—James 3:15. Is it not a fatal mistake for brethren and sisters to mingle and take part with the gay and fashionable in their social and religious gatherings? Do we not soon detect a lack of spiritual life in those who too freely associate with the frivolous, in light-minded conversation, interspersed with outbursts of laughter? Is this not the reason why so few are prepared to speak for the Lord or lead in prayer in the prayer-meeting? Instead of that love which they should show for the Lord and his service, there is a guilty conscience which creates fear, because we know that we were out of our line of duty both toward God and our associates, whereby the love of some has grown cold. They will, instead of engaging heartily with the children of God in spiritual worship, introduce some of the plausible inventions of men, and, as Nadab and Abihu, offer strange fire [upon the altar] before the Lord, which he commanded them not.

Though it may be possible for men to observe all of our Lord's commandments in a literal sense without entertaining the true spirit of worship, we do not believe that it is possible for a people to entertain the Spirit of the Lord in their worship without having due respect to his commandments. "He that hath my commandments and keepeth them, he it is that loveth me."—John 14:21-24. "To obey is better than sacrifice"—because obedience is the true and real sacrifice which the Lord requires of everyone of his children, popular Christianity to the contrary nevertheless. "Come unto me."—Matt. 11:28. "Seek ye first the kingdom of God."—Matt. 6:33. "So that they are without excuse."—Rom. 1:20. "That they shall believe a lie."—2 Thess. 2:11.

D. HEISE.

Clarence Center, N. Y.

For the Evangelical Visitor. THOUGHTS ON REVIVAL MEETINGS.

As the season of the year is approaching when we usually hold our protracted meetings, a few thoughts on that line may not be untimely. Time was, and that not very long ago, when protracted meetings were unknown among the Brethren and were looked upon as dangerous methods of pushing Gospel work. The abuses so often connected with such meetings—the unnatural excitement, the extravagant expressions used, and the dashing, rushing character of the services, and last, but not least, the speedy relapse of many of the converts when the meeting was closed, the undue stimulus being gone—these things caused our worthy and thoughtful old Brethren to move cautiously, as they desired to see solid conversions, even if they were few. Quality to them was more than quantity. And in this they were right.

I have made inquiry of old members, and find that few, very few, who united with the church prior to twenty years ago, went back to the world. I do not think I overestimate if I say that in proportion to the membership there are three backsliders in our day to one in theirs. These are very unpleasant figures, but I fear they are too correct.

Added to this is the great number who "come out" (as it is called) and never get any farther. It is better to honestly and manfully seek it than to ignore it.

Allow me in explanation of my position to digress here and tell you that when I first united with the church I was opposed to protracted meetings. This feeling had existed long before. Brought up in the quiet, solemn Episcopalian services, I was prejudiced against anything that savored of Methodism. When our first protracted meetings were held in Markham, I looked on with vague misgivings as to the results. I soon saw that the hand of the Lord was on that line may not be untimely. Time was, and that not very long ago, when protracted meetings were unknown among the Brethren and were looked upon as dangerous methods of pushing Gospel work. The abuses so often connected with such meetings—the unnatural excitement, the extravagant expressions used, and the dashing, rushing character of the services, and last, but not least, the speedy relapse of many of the converts when the meeting was closed, the undue stimulus being gone—these things caused our worthy and thoughtful old Brethren to move cautiously, as they desired to see solid conversions, even if they were few. Quality to them was more than quantity. And in this they were right.

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and agonizing. I accepted the conclusion that protracted meetings are a means of grace, and I have held that view ever since.

Permit me, then, Brethren, not as an opposer, but as a friend of revival meetings, to call attention to a few things that might be done, and a few others that might be very profitably left undone.

I fear the old thorough-going doctrine of repentance is not sufficiently emphasized. The John the Baptist work is just as applicable in preparing the individual heart for the reception of Christ, as spiritually John's preaching was to prepare the Jewish people for Christ manifest in the flesh. The hills must be graded down and the valleys filled in, short, to bring forth fruits worthy of repentance. To make wrongs right, to ask forgiveness of our fellowmen, to be willing to humble ourselves in whatever God's Spirit or Word requires—this is a blessed paving of the way for the Lord, and lays the foundation for a bright and solid experience.

Again, there is often too much precipitation in trying to urge people to come out. Ways and means are often used that do not commend themselves to honest minds. If there is any place where we expect straightforward dealing it should be in God's house; and yet what catch-penny devices are often used to get people up on their feet! My soul revolts at the very idea of taking an advantage of people as intelligent as ourselves on so solemn a matter as eternal salvation. This getting up for this, for that, and the other thing is nothing short of a solemn farce. Without a particle of Scripture to support it, or common sense to recommend it, it is simply a drifting into the channel of popular evangelists, who count every man, woman and child who even raise a hand, as a convert. Oh, my beloved Brethren, this won't hold weight with God. This kind of method produces converts such as an esteemed Methodist minister told me of. He said we have some people that have to be handled over about once a year. It was a sad admission and I know it pained him to make it. The trend of popular revival preaching is to cry, "Only believe," "Come to Jesus," "Accept salvation," and so on. When Paul stood before Felix he did not dose him with spiritual soothing syrup, but "reasoned of righteousness, temperance and judgment to come." He drew such a vivid picture of sin and its fearful results that with the panorama of his past wicked life passing rapidly before him, no wonder Felix trembled. Paul contrasted righteousness with unrighteousness, temperance with intemperance, and told of the fearful retribution awaiting the wicked. This kind of preaching brings men to realize their condition better than all the soft words and smooth speeches of modern theology. Joseph's brethren had to have their guilt thoroughly brought before them before he revealed his love and pity, though his heart yearned with tenderness all the while.

The Philippian jailer had to have the earthquake, the open doors and unloosed fetters to convince him of sin, and cause him to say, "What must I do to be saved?"

Peter had to hold in terrible review before the trembling Jews their treatment of the Messiah before he proclaimed the remedy.

To-day as much as ever it is necessary to show the exceeding sinfulness of sin, and then point the alarmed and repentant sinner to the Atoning Blood.

Once more, is there not undue prominence given to singing in modern revival meetings? When Moody held meetings in Toronto last fall singing took up two-thirds of the time, while Moody's sermon was simply a short address. This is not Apostolic practice. Christ did not say to sing the Gospel to every creature, but to preach it. Paul says we are saved by the foolishness of preaching, and faith cometh by hearing and hearing by the Word of God.

The cry for shorter sermons denotes anything but a wholesome spiritual appetite. It is much like a person wanting to make the bulk of a meal on pie, cake and such, and then eat a little plain food for a finish. Of course the result would be dyspepsia. Well, many of the popular churches are full of spiritual dyspeptics. They have had so many dainty dishes served up that their digestion is impaired. They have no appetite for solid food (Gospel preaching).

To return, however: singing is an important part of worship and productive of much good. Yet it is secondary to preaching and testimony, and should never infringe on their share of the time.

By the time my readers get this far they will think that Bro. Elliott must be a cold, cynical obstructionist. Those who know me best think differently. I have been even count erproductive. If I know my heart I want to avoid extremes. I love my church and I desire not to advance my own opinions, but the prosperity of the church, the glory of God and the salvation of souls, I have no sympathy with a dead religion. I love lively meetings, where the Spirit's power dominates and hearts glow with holy zeal and heavenly love; where sinners pierced by the Sword of the Spirit and lovingly invited by God's servants, rise to confess their need. Oh, may we see many such this winter! May Paul's plant and the Apollo's water and God give a glorious increase, is the wish of your fellow-laborer in the Gospel,

F. ELLIOTT,
Richmond Hill, Ont.
EVANGELICAL VISITOR.

For the expression 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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To those who do not wish to take the Visitor any longer, we would say, when you write us to discontinue the Visitor, please send us also the balance due on your subscription up to the date at which you wish to have it discontinued, and it will receive our prompt attention.

Send money by Post Office Money Order, Registered Letter, or Bank Draft, to Henry Davidson, Abilene, Kansas.

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

Abilene, Kansas, October 1, 1895.

All communications for the Visitor should be sent directly to this office, and all contributions for payment of subscription to the Visitor, all money for the benevolent fund, and all other money sent for the support of the Visitor, should be sent by bank draft on Kansas City, Chicago, New York or Philadelphia, or by post-office money-order or express money-order or registered letter, made payable to Henry Davidson. Personal checks or Canada money is at a discount here, and is attended with expense in collecting or exchange.

Money is very much needed, and we very much desire that those who are indebted would kindly remit without delay...

We wish to say to those who desire to contribute money for missions (and who should not?) that they would greatly oblige us if they would send directly to the treasurers of the different missions instead of sending the money to us. It will save us expense and risk and prevent any misunderstanding that might otherwise arise. We will give the names and addresses of the treasurers of the different mission boards, who have the care of the funds:


A MISSION TRIP.
Our visit to Des Moines, Iowa, and other points near there, which was under contemplation for some time, has finally been made. The mission was wholly on church work, and we think it was attended with good results.

On Friday morning, August the 30th, we took the train here in Abilene and arrived at Des Moines on Saturday morning, where we met Bro. and Sister Isaac Trump, of Polo, Ill. We had also expected to meet Bro. and Sister Noah Zook and Bro. N. E. Zook, of Kansas, who had gone a week earlier to attend a camp-meeting and spend several days at Tabor, Iowa, but owing to having missed the train they expected to come on they did not get to Des Moines until 12 o'clock at night.

The arrangements for religious services were made at the Good Mission house on the corner of Second and Grand Ave., and were very good. Our home during our stay there was at the residence of Dr. Newswander, on Second St., and only a few doors from the Mission church. The home was all that could be desired. Bro. and Sister Newswander did all they could to make us comfortable, for which we trust the Lord will amply reward them. It is very pleasant indeed to find such disinterested friendships and hospitality as was shown to us all during our stay there.

The first appointment for services was on Saturday night, and was attended by a fair congregation of interested and apparently earnest Christian people, and others who it was evident were not satisfied with their present condition. Bro. Trump spoke to them in his usual earnest and interesting way. Sunday afternoon and Sunday evening services were held there. During the week services were held in the afternoon and evening. The preaching was done mainly by Bro. Trump and Bro. Zook, and it was very earnest; in fact, they are both good workers and the people heard them gladly. The services were lively and some good testimonials were heard, both from our own people and those who worship there and elsewhere in the city. We trust good was done for the Master's cause. During the week five came out as seekers, and some, at least, claimed to have experienced a deeper work of grace. May they be properly led.
On Friday at noon we left to attend a harvest meeting near Dallas Center, at the schoolhouse in Bro. D. Hawbaker's district. The attendance was not so large, but the interest was good. In the evening there was a meeting at the same place, and we were glad to see it so well attended. It was here we met Bro. John Knupp, from Dysart, la., who also came to attend the love-feast next day at Bro. Garwick's.

Saturday morning Bro. Trump and Bro. Zook and their company came from Des Moines to attend the love-feast and we all met at Bro. Garwick's where we spent the day in religious services. At noon Bro. C. Good and his son Bro. S. M. Good came from Des Moines to attend the services. During the afternoon services old Bro. C. Good, who is now about 80 years old, and who has been for many years a minister and elder in the Lord's service, having had a remarkable and interesting experience in that work, and has shown for years great interest and faith in the work as believed in and practiced by our people, was formally received into the church. It was indeed a blessed occasion. We trust, too, that it will be followed by others in the near future. Other work of the afternoon was the examination of Bro. Wm. Demy, preparatory to his installment to the ministry. We are glad to state that we found him sound in the faith. May the Lord keep him true, all the more so as he has a good post to lean upon in his colleague, Bro. D. Hawbaker, who is one of the early pioneers of the church in Dallas Co., Iowa.

The love-feast or communion service was held on Saturday evening. Quite a number of members were present and participated. The meeting was fairly well attended by the community, and the interest was very good.

On Sunday morning we enjoyed a pleasant drive across the country of about thirty miles with our young Brother Good to Altoona, to fill an appointment for the dedication of our new church. Though it was a valuable gift from our Brother C. Good, of Des Moines, Iowa. The dedication services were appointed for 3 p.m. and were fairly well attended. The attendance in the evening was large, the house being filled. We were permitted to speak to interesting and attentive congregations. The opening there seems good and if care is taken in its continuation we hope for good results.

An appointment was left for services on the 29th of September to be filled by some of the Iowa brethren.

The meeting at Bro. Garwick's was continued on Sunday by Bro. Trump and other brethren that were there.

Bro. Zook left for Des Moines at 10:56 a.m. to fill appointments for the afternoon and evening at the C. Good Mission church.

On Monday morning we left Altoona for home, which we reached on Tuesday morning, feeling that our mission was attended by the blessing of God and results were good.

May the Lord abundantly bless the work in Iowa!

The meetings were continued for several days in Des Moines by Bro. Zook and Bro. Trump, the result of which we have not heard.

CHURCH NEWS.

VERA, ILL.

According to our request Elder John M. Stump, of Nappanee, Ind., in company with Bro. Jacob Johnson, of Middlebury, Ind., came to our place in southern Illinois, on August 27th, and continued with us nearly a week, holding forth the plain truth as believed by the Brethren.

We have good reasons to believe that much good seed was sown, which we hope will spring up and bring forth fruit to the glory of God.

During these meetings the Word was preached unto us every evening while special prayer-and-praise services were held every afternoon in private houses. The rest of the time was spent in calling and visiting. We truly enjoyed the hearty admonition we received from the Brethren.

The meeting closed on the first of September.

The fire was kindled in the hearts of many of the unsaved, for they never heard the plain Gospel preached as taught by the Brethren. Several seekers asked the prayers of God's people. May they continue to seek him till they find him precious to their souls.

Two were received by baptism, and our humble opinion is that here could good be accomplished if carefully looked after. This is entirely a new field, and the doctrine as believed and taught by the Brethren,
although new, seems to be favorably received by the people, as much as we can learn, and seemingly are very anxious to have our people to come in here to hold meetings.

We are only four in number and are without a minister, the nearest one being about two hundred miles away. Yet we as a little band feel determined to labor on and do what little we can for the Master. I would say that we invite ministers that travel through here to stop at any time to hold meetings here, if it is only a day or two. We would enjoy your fellowship and the Lord would bless you in your labor. Our address and station is Vera, Fayette Co., Ill.

We would earnestly crave an interest in your prayer that we may be a faithful little band in the Master's service. Our prayer is that the Lord may encourage us few that are here to more aggressive work. What we need is some good and active workers. May the Lord send such to our assistance.

I do praise God for the many precious promises he gives us in his Word, which lift us up and help us on our way. It is my blessed experience, with the Psalmist, "Thy word is a lamp unto my feet and light unto my path."

My desire is to work for Jesus and be more faithful in his service, that I may at last meet you all in glory. Let us hope and pray that many poor souls may turn to God before it is too late.

"The Master calls for reapers, And shall he call in vain? Shall sheaves lie here ungathered, And waste upon the plain?"

Yours in Christian love,

JACOB A. MISHLER.

Vera, Ill.

CHICAGO MISSION.

Once more we are favored with good health and the smiles of our heavenly Father, who has so kindly protected us as workers in his vineyard.

We would say that we are much encouraged here in this field of labor, because God has added more workers to help us along in the mighty conflict with the enemy of souls.

On the 15th of September we received five precious souls into the church. We met together at 10 o'clock a.m. at the hall for worship and to read the Scripture to those that had made application for baptism. The 18th chapter of Matt. and the fourth chapter of Ephesians were read and commented upon, after which they were requested to give their experience, which was very satisfactory to all present. Bro. and Sister Miskekelter, Bro. and Sister Doxson and Sister Hall were the five who joined with us. The services were solemn and I think a good impression was made. At 1:30 p.m. we met at the hall to sing and praise God, and to go to the Lake for the baptism. We left the hall at 2 p.m. and marched to the street car, about 40 in number, and thence to Lake Michigan, at the foot of 68th street, where we met for prayer and singing on the beach, and for the baptism. Here those five were baptised in the name of the Father, and of the Son and of the Holy Ghost.—Matt. 28:19.

Those who were baptized were all heads of families, and it made such an effect upon the children that some of them requested baptism also.

I think by the prayer and the efforts put forth here in Chicago much good can be done. I ask the prayers of all the brethren and sisters that God will carry on his work here in Chicago; and don't forget me as a leader in this place that I may keep humble at the foot of the cross.

Bro. and Sister A. L. Myers, of Freeport, Ill., were with us during the meeting, staying with us from the 14th to the 18th. His labors and visit were much appreciated.

We hope that God will give us many souls for our labors here.

Report for the Chicago Mission from August 10 to Sept. 10 is as follows:

Note on Bank, donated as money for expenses, $29.10
Sister Mary A. Dayhoff, Dickinson county, Kansas, 1.00
S. S. collection, sent by Bro. Thomas Lewis, Brethren of Clarence Center, N. Y., 9.00
Bro. John Stauffer, of Kurtzville, Ont., 1.00
A Brother, State College, Pa., 5.00
Saxton Bowers, Mission Secretary, 30.00
Samuel Good, Des Moines, Iowa, 1.52
Balance from last report, 60.50

EXPENSES.

Hall rent, $12.00
House rent, 4.50
House rent, half month, 2.50
Fixing Hall, paper, etc., 1.00
Oil for hall and home, and other necessities, 1.00
Flour, Meat, etc., 4.75
Butter and other provisions, 1.25
Fruit and other necessities, 2.24
Apples, potatoes, etc., 5.50
Bread, meat, etc., 5.00
Car fare, etc., 4.00
Clothing, shoes, and provisions for house, 2.26

Total, $50.00

* We get one month's rent free if we repair it ourselves.

I would say to all the readers of the Visitor, we expect to be living in the hall by the time this report reaches you, and after this my address will be, J. W. HOOVER.

6028 Peoria St., Englewood, Ill.

Have you a boy to spare? The saloon must have boys or it must shut up shop. One family out of every five must contribute a boy in order to keep up the saloon business to its present prosperity. Will you help? Which of your boys shall it be?

"The wages of sin is death," and the sinner will draw full pay.
Oklahoma Mission.

At our last writing our meetings were in progress north of Medford. We closed on the evening of the 12th of September. During the meeting there we had some opposition, but taking all things together we had an encouraging time. God was with us and ten souls have accepted Christ. Christians were encouraged and accused to more earnestness and devotion, and we trust to more steadfastness in the service of the Lord. We do praise and bless God, who has kept us and led him and to lead sinners to him for forgiveness.

Before we left we helped them to start a prayer-meeting, which they will continue to hold. We were, however, reluctant to leave them and they seemed reluctant to be left without the continued encouragement. Beginners, some of them, plead with us that someone should come and labor among them this winter. Oh, I pray the Lord that he may raise up some Holy Ghost Brother and Sister Schrock. They were encouraged by our visit and would have liked it if we could have held meetings there; but we could not for that time. Bro. and Sister Schrock said we should especially remember those isolated members in our prayers, for they have trials that others know nothing of.

From there we started east toward Orlando where we were impressed last autumn, as Bro. Engle and I passed through, that we should stop and hold meetings, but had not time. We came to this place on the 19th and we were offered the M. E. house of worship, where we expect to commence meetings this evening. Bro. Baughman lives nine miles west of here but will attend our meetings. We drove 90 miles since our last meeting and came over some very hilly country which made it necessary that we all do a good deal of walking on account of our load.

Orlando is a small town in northern part of Old Oklahoma, on the Santa Fe R. R. May the Holy Spirit be with us and bless our work at this place.

D. H. BRECHBILL, and workers.

Orlando, Ok., Sept. 20.

For good religious reading take the Visitor.

Corrections.

A writer informs us of quite a number of errors in the death notice of Sister Gish of Lost Nation, Iowa, as given in the Visitor of September 15th. First her maiden name should have been Staman instead of Stoman. Then instead of two sons and four daughters there, it should read two sons and four daughters preceded her to the grave. Then again her age which was 78 years, 9 months and 5 days does not appear in the notice. Then too it should read that the funeral services were conducted by the writer, of Dysart, Iowa, not at Dysart.

Now we do not know how these mistakes occur, yet we want to say that they do NOT always occur at this office, as we think that we have as good a class of compositors as we usually find in publishing houses, and we think too that as great care is taken, if not greater than in other offices of the kind; but we are inclined to think that sometimes those sending us notices are not as careful of how they write as they should be, and we are not so situated that we can remember all about how the notices should be as respects age, number of friends, place and time of death, burial, etc., and if those writing to us would especially re-read and re-write their notices, there would be fewer mistakes than there are. This is meant for writers in general.

Again we make you a very liberal proposition, which is this: to all new subscribers to the Visitor who send in the cash with their subscriptions we will send the Visitor from now on to the end of December, 1896, for one dollar, thus giving you the Visitor for three months free. Now we hope this liberal offer will bring in many new subscribers.

No family in the Brotherhood should be without the Visitor.
The only really small life is that which shuts out God; and there is no life so narrow or so low that its doors may not open to the inflowing grandeur of God's Being. Yet, sometimes, we must wholly break down the walls of our imprisoning self-content, and go forth, unsheltered wanderers, to seek him in the wilderness. And truly seeking him, there or anywhere, we shall find him. —Sel.

God makes crosses of great variety; he makes some of iron and lead, to look as if they must crush; some of straw that seem so light, and yet are no less hard to carry; some he makes of gold and precious stones, that dazzle the eye and excite the envy of spectators, but in reality are as well able to crucify as those which are so much needed.—Sel.

Consistency may be a virtue, again it may not be. Better to be inconsistent, by turning from a wrong course to a right one, than to be consistent in evil doing. Changing one's mind for a better mind is preferable to being of the same wrong mind from the beginning.—Sel.

Culture can only develop the power we have; Christianity reinforces our strength by power from heaven.

"Many mourn for their sins who do not repent of them; they weep for them but continue in them."

If a man injure you, forget it; if he do you a kindness, treasure it up. —Messenger.

CARD-PLAYING.

The eminent Dr. Holland once gave his opinion on the subject of card-playing for young people in the following words:

"I have all my days had a card-playing community open to my observation, and I am yet unable to believe that that which is the universal resort of the starved in soul and intellect, which has never in any way linked to itself tender, elevating or beautiful associations, the tendency of which is to unduly absorb the attention from more weighy matters, can recommend itself to the favor of Christ's disciples. The presence of culture and genius may embellish, but can never dignify it. I have this moment ringing in my ears the dying injunction of my father's early friend, "Keep your son from cards. Over them I have murdered time and lost heaven.'"

A RAILROAD MAN'S PRAYER.

An old railroad man was converted, and, as the story goes, was asked to lead in prayer. This is the way he prayed:

"O Lord, now that I have flagged thee, lift up my feet from the rough road of life and plant them safely on the deck of the train of salvation. Let me use the safety lamp, known as prudence, make all the couplings in the train with the strong links of thy love, and let my hand-lamp be the Bible. And, heavenly Father, keep all switches closed that lead off on the sidings, especially those with a blind end. O Lord, if it be thy pleasure, have every semaphore block along the line show the white light of hope, that I may make the run of life without stopping. And Lord, give us the ten commandments for a schedule; and when I have finished the run on schedule time, pulled into the great dark station of Death, may Thou, the Superintendent of the Universe, say, 'Well done, thou good and faithful servant; come and sign the payroll and receive your check for eternal happiness.'" —Selected.

"JUST AS I AM."

At a mission service, held at a seaside place by an earnest servant of God, this familiar hymn was given out to be sung. Before it was begun the gentleman who was conducting the meeting urged very solemnly that none should join in singing the words without really meaning them.

Thus cautioned, an officer who was sitting in one of the rows cast his eyes down the verses, and thinking over them he came to the determination that he could not stand up and sing, "O Lamb of God, I come!" He had never really meant anything by it when he had sung it before, and decided not to sing a lie again. A moment more and a sudden blessed thought came—"I must come now!"

He did not hesitate because his life had been careless before, or because his life in the future might be one of difficulty and temptation. He just closed with the loving Saviour's free offer of salvation and trusted in him for the rest. He sprang to his feet and sang, meaning it, "O Lamb of God, I come!"

And from that day that officer found the Lord Jesus true to his word, able to save him from his sins, to make him a new creature; the life which before had been careless and godless, was now one of happy and blessed service for the Saviour whom he loved; old things had passed away, all things had become new.

It may be the same with you. If you will but come to an earnest determination that, as Christ is a Saviour of sinners, He must be your Saviour, if you will but speak in truth to Him, and tell Him that you want Him to save you, depend upon it, there is no natural difficulty that can be too great for His saving grace. He will save both from the guilt and power of sin, all who absolutely trust him.—Friendly Greetings.
It was two years ago, at the close of a meeting. The gentleman who was preaching read to us the verse in the 53 chapter of Isaiah which begins, “He was wounded for our transgressions.” He told us how he got saved by taking out the my and putting in the the. He said if any of us would like to be saved by Jesus that night, we should put in the “my,” too.

I went home and opened the Bible at the chapter, and I put in the my. The verse then read like this:

“He was wounded for my transgressions: he was wounded for my iniquities; the chastisement of my peace was upon him; and with his stripes I am healed.”

What a difference it made! I saw that Jesus had done it for me, just for myself, and that I was saved. Before that I only believed in Jesus in a general way—just as everybody else does—that he is the Son of God who died for sinners; but I did not single myself out of the crowd as one of the sinners for whom he died until that night. Now I can say, “Jesus is mine! my Savior and my Lord.”—Sel.

For the EVANGELICAL VISITOR.

TRUE WISDOM.

And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.—Job 28:28.

This grand truth can not be comprehended by those who have not had the love of God shed abroad in their hearts; nevertheless this does not disprove it, as we know from the authority of God’s Word that the carnal mind cannot comprehend spiritual things.—1 Cor. 2:14.

Moses in his farewell address saw of what importance it was for the children of Israel to have this wisdom, as therein lay the power to subdue the nations that they would soon come in contact with, and that as soon they would cease fearing the Lord they would be scattered among all nations. By studying the history of the Jews we find that this has proven itself to be true.

Knowledge, both carnal and spiritual, gives power to its possessor. We all need some carnal knowledge, and the more we have the better we will be enabled to meet the trials of everyday life. What a person wants to guard against is that he does not use it merely for his own personal advancement, but to the honor and glory of God. Here is where true wisdom will manifest itself, as no one is able to do all to the honor and glory of God without the wisdom.

The mind is one of the most wonderful pieces of God’s workmanship, and needs to be cultivated as well as the physical part of our being. It controls all the voluntary actions of our body. A person must in his mind first will to do a thing before he does it. Our bodies are nothing more or less than servants of our mind. It does not matter so much what is done as the spirit which prompts us to do it. We all have duties to perform while here on earth, and it matters not whether we are spiritually or carnally minded: many of them remain practically the same.

True wisdom will manifest itself in the life of whoever is the possessor of it; as it is “first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.”—Jas. 3:17.

The advantage of having this wisdom is that it makes a man happy. It is “better than rubies; and all things that may be desired are not to be compared to it;” and to him that has found it there shall be a reward. It is obtained by obeying the commandments of the Lord and by giving up our will for the will of the Lord. It is given liberally to all that ask.—Jas. 1:15. Yet why is it that so few persons are willing to submit to the will of the Lord and receive this true wisdom that passes all the wisdom of the world? From experience the writer knows that a person’s mind is naturally depraved and that spiritual things are foolishness to him; he looks upon Christians as doing a great deal that does not amount to much, and that the time spent in going to church and prayer-meeting is practically wasted. How wonderful a change is wrought in the lives of these people when they become truly converted! for they then say that that the time is wasted which is not used in serving the Lord and that whatsoever cannot be done to the honor and glory of God should be left undone; or in other words, they present their bodies as a living sacrifice.—Rom. 12:1.

Their lives then become pure as crystal and bright as morning stars. As the mind is the ruling power of our bodies, we can readily see how all-important it is for us to pray that the Lord may help us to cleanse our minds from all impurities (we can not do it ourselves), for if our minds are pure our bodies must be. Herein lies the great advantage of pursuing the same line of study and work that will occupy our minds as well as our bodies, and become interested enough in the work we are doing to give us a desire to study it.

Outside of spiritual thoughts there is nothing more worthy of a man’s attention than the business in which he is engaged. Very petty is indeed the mind that is continually occupied with thoughts concerning his neighbors and their doings.

What we need is more concentration, or the power to fix our thoughts upon one thing for an indefinite time. This power can only be obtained by cultivation. Why is it that so many of us oppose the very means by which this power is obtained? Should we reject a good thing because it
might result in evil? If we were to do this we would have to stop performing all earthly duties immediately. We can readily see what the result would be if we were to do this. The earthly duties are here for us to perform, then why not perform them with our might—not with eye service as men pleasers but as serving the Lord.

A very good way to keep a person's mind from wandering into strange and forbidden paths is to try to commit to memory one verse of the Bible each day. By keeping this up for several years you will see that a person could become very well acquainted with the Bible and help others into a more perfect knowledge of the Holy Book. It may oftentimes take several days for a person to get a verse completely fixed upon his mind. In doing this you may have to refer to the verse several times during the day; and in order that you can do this without inconvenience it is necessary that you copy it on piece of paper, or what is better, in a small notebook that you can conveniently carry in your pocket. There is a two-fold benefit from this: the cultivating of one's mind and the becoming acquainted with God's Word.

True wisdom is a gift from God; but in spiritual as well as temporal things we have our part to perform; we are servants of Christ and it is through us that he makes himself manifest in the flesh. Therefore according as we labor and conform our life to his will he is enabled to gather souls unto him.

Yours in Christ,

ENOS H. HESS.

For the Evangelical Visitor.

AN INVALID'S EXPERIENCE.

Brothers and sisters, friends and all, and especially my nearest associates: this is the second writing for the Visitor. It has been so long that I do not remember the date of my first writing. I am hardly able to write, but by the help of God I will force strength. I have my room and am in it most of the time, especially when I am reading. I am living with my son-in-law. They have two bright little children and I have a single daughter to help to take care of me. There are two windows and a door in my room, facing three different roads.

My right arm is so lame that I have hardly strength to hold the pencil. I am such a poor, helpless mortal, and feel myself so unworthy that I thought through God's grace I would do what I could. It might be a help and strengthening to the rest.

I can't write fit for print but my daughter will copy it off for me.

I must say this, dear readers, we are living among nice people. They are good neighbors and mostly all Catholics. There are quite a good many calls on me by church-members and Christian people, but all are strange faces. If it was not for the readings in the Bible and the Visiut I would not have much influence in religious ways. But I take it all for the best and for my own good. It directs us to search the Scriptures, and the Word of God says to search them diligently. So I experience and read that in the latter days there shall be false prophets, but believe them not.

Some good experienced persons subscribed and sent me the Visitor or else I would not be able to have it. One of my good neighbors where I lived sends me the Invalid Visitor. So, dear editor, don't look for any money from me.

I must tell you a little incident that happened while I was writing. It may bring a smile to the reader. My Testament fell to the floor and I felt too proud to call for help; so I struggled and battled till I had it accomplished. So, dear readers, we must work hard if we want to get to that heavenly place.

I must do my writing on my lap. I can't raise my arms so I have a stick the length of a half yard, one end of which is sharpened to eat fruit with, and the other end is in a gimlet shape, to reach on my head.

So, dear readers, it takes patience. I love to read good experiences of others. It does me good. But I still think you are all better off than I am.

I have a little dish with water in it to dip my pencil in when I write.

I want to say to those that came out on the Lord's side last winter to stick fast to their first promises. We should hold fast to what we received first, and if we don't do this and fall back, we will be compared to those spoken of in the Second Epistle of Peter, the second chapter.

Since my last writing I have endured and experienced much. But thanks be to God that I am what I am, and that it is as well as it is with me, and that I have my good mind. I never had much education and I do not want to say anything that is not becoming or according to Scripture. There were many words I did not know the meaning of, so I had to study the dictionary. The children of the present time get all they need toward education. When I went to school I did not have the books that I needed. My parents wondered if I could not study with other scholars. I soon found out how that went, so I became stubborn and they could not drive me to school.

When I took a step from sin to grace I wanted to be honest and upright in heart. I had so many hardships and trials to contend with that it put me on a balance. The temptation was so great that it made my words few and brought me to say
nothing that would make me feel as
a stumbling block among the broth­
ers and sisters. But I stayed by my
Savior and he directed me to read
1st Cor. 14:19. My faith is strong;
more so than ever. I feel desirous
for others to repent, whom I know
stand in need of repentance, especial­ly
my companion. We all want to
go to a good place where there is no
suffering. Why can’t we go hand
in hand and be of one band. As
the verse reads,—

“We are travelling to that heavenly land,
Lead one another by the hand.”

I got up earlier this morning than
usual for the purpose of writing for
the VISITOR. My arm is so lame
that I can’t read my own writing
any more.

Before I close I will say that my
earnest wish and prayer is to be a
good example before the world and
earnest wish and prayer is to be a

“Whatever makes men content to
wear old, worn-out hats does your
craft an injury?”

“Yes.”

“Well, sir, if you and I were to
come at once and buy of you?”

“That is not a difficult question to
answer,” said the shopman. “They
are too poor to buy hats.”

“What has more influence than
liquor in emptying their pockets,
and not only that, but injuring their
self-respect to such an extent that
they are willing to wear old worn-
out clothes?”

“Nothing,” said the man hastily.

Here is some money for your cause.
I am beaten.” —Christian States­
man.

A good instance of proving the
correctness of temperance in a fair
argument has been put in print as
follows:

A noted temperance lecturer once
visited the shop of a hatter, and
asked him to give something to “the
cause.” The shopman coldly replied
that he had no interest in it, and
then it was that the temperance man
began to instruct him, after the
Socratic method of question and
answer.

“I am sorry to hear that,” he
said, “for it shows me that you are
not acquainted with your own busi­ness.”

“If you are more familiar with
my business than I am,” said the
man, with some spirit, “I shall be
happy to take lessons of you.”

“Well,” said the lecturer, “you
deal in hats and intend to make a
little money on every hat you sell,
don’t you?”

“Yes.”

Whatever sends customers to
your shop, and increases their abili­ty to buy, promotes your interest,
don’t it?”

“Certainly.”

“Whatever makes men content to
wear old, worn-out hats does your
craft an injury?”

“Yes.”

“Well, sir, if you and I were to
walk out along the wharves, and
through the streets and lanes of this
city, we would see scores of men
wearing on their heads old, misera­ble slouched hats which ought years
ago to have been thrown into the
fire. Now, why don’t those men
come at once and buy of you?”

“That is not a difficult question to
answer,” said the shopman. “They
are too poor to buy hats.”

“What has more influence than
liquor in emptying their pockets,
and not only that, but injuring their
self-respect to such an extent that
they are willing to wear old worn-
out clothes?”

“Nothing,” said the man hastily.

“Here is some money for your cause.
I am beaten.” —Christian States­
man.

THE POWER TO SAY “NO.”

Somebody has said that to give a
young man the power to say “No”
is a grander gift than giving him a
thousand pounds. There is a large
family of the Pliables in existence
—folks born without backbone. I
like a youth who can look one in
the face, and if a thing is a lie, say
so, and if it is true, hold to it though
all the world is against him. You
will get such boys as these from
bands of hope, for if they say “No”
in connection with drink, they can
say it in connection with other things.—Sel.

Here is a colored man’s opinion:
“I see a man going home wid a
gallon ob whisky, and a half pound
ob meat, dat’s temp’rance lecture
nuff for me; and I see it ebery day.
I knows dat ebertying in his house
is on de same half pound of com­fort.”

FROM THE RELIGIOUS TELESCOPE.

Belief of God’s truth secures for
the soul the sanctifying presence
and power of God’s Spirit and grace.

Goodness by force is an unknown
commodity in God’s universe. Good­
ess can only be by love, not by
force.

Man’s character is determined by
what he loves and does. Change
of location does not change his char­
acter, but change in what he loves
does.

The greatest barrier to the prog­
ress of moral reform in the world is
not so much the ignorance and schem­
ing of the bad as the indolence and
apathy of the good.

Happiness is impossible unless
the soul is in a correct attitude to­
ward God and man. The true basis
of happiness is correct moral char­
acter rather than head culture.

Nature’s laws admit of no trifling.
They demand complete obedience,
and punish every transgression.
This they do to prevent man from
becoming self-centered and wilful.

The boats that were at the service
of Christ on the Sea of Galilee were
not named. At least their names,
if they had any, are not given. They
simply served him as we should serve
him, not to secure honor or to send
a “sounding name abroad.”
HOW TO BE HAPPY.

- Keep cool.
- Keep pure.
- Keep the peace.
- Keep your senses.
- Keep good company.
- Keep sober by all means.
- Keep liquors from your home.
- Keep every unkind word to yourself.
- Keep a stout heart, despair always weakens.
- Keep a warm and loving heart for your family.
- Keep your hours. Late hours have ruined millions.
- Keep the good resolutions you make. It will make you happy.
- Keep the love of your wife and listen to her advice. She is your best friend.
- Keep on the right side of every person until convinced that the left side is the right one.
- Keep your feet from straying into forbidden paths every day in the year and every hour in the day.
- Keep from scolding and fault-finding; it is easy to get into the habit of scolding—and a scold is a common nuisance.
- Keep your head above water; if you don't you will go under and there are few who will lend you assistance when you are down.—Conway Springs Star.

Man may feel very important at times, but there are many occasions when he is compelled to realize his helplessness. One of these is when the earth all around him is scorching in the long-continued drouth, and human power cannot manufacture a cloud and the hope of a harvest is dying out of men's hearts. It is no wonder that men pray for rain. Let one realize his absolute helplessness and he begins to pray, and this he does whether it be rain or forgiveness of which he sees his need.—Herald and Presbyter.

On a certain occasion our Lord was moved to tell his adversaries very plainly: “Ye seek to kill me, a man that hath told you the truth, which I have heard of God.” He thus laid bare the root of their personal hatred to him. It was the truth he uttered which made them so bitter against him. Paul had the same experience. “Am I therefore become your enemy, because I tell you the truth?” He is, indeed, our best friend who tells us the truth, for truth is the greatest boon on earth; but when men do not love it, they quickly turn on those who proclaim and maintain the truth, even though they speak it in kindness.—Herald and Presbyter.

Humility is a key which unlocks the door to many a favor, both human and divine.

The power of the church is in a well-defined, conscious, personal religious experience on the part of its individual members.—Sel.

The Japanese have organized a missionary society for the purpose of spreading the Gospel in Korea, the officers of which come from all the leading denominations of Christians in Japan.—Sel.

Two tombs have been excavated at Salonica, which strikingly suggest some connection with the Apostle Paul and the days of his preaching the Gospel at Thessalonica. On one of them the inscription “without hope” was found and on the other the words, “Christ is my hope.”—Ex.

To the three in the fiery furnace, to Daniel in the den of lions, to Stephen dying the martyr's death, to the sisters at the grave of Lazarus, to Mary in the Garden; to the disciples walking with sad heart to Emmaus, to all fearful ones on the stormy sea of life, the Lord comes, saying, “Be of good cheer; it is I; be not afraid.” Only let us wait till the first shock is past, and the vision clears, to see him in the midst of the trouble “a very present help,” “not far from any of us.”—N. Y. Observer.