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Henry Davidson
The Heavenly Walk

"And Enoch walked with God, and he was not, for God took him." Genesis 5:24.

The inspired record about Enoch is very brief, but very suggestive. When we take a glance at the words of our text, we have to come to the conclusion that Enoch possessed all the characteristics, which a true child of God must have to qualify him to make this Heavenly Walk.

Enoch, being contemporary with Adam, had no doubt learned from his lips the dark story of the fall of man, and also the bright one of God's grace as seen in the promise. Although sin was raging then in the infancy of the world, yet God was willing to demonstrate His power to the children of men to induce men everywhere to walk in the commands of God blameless, and to show the glorious privilege which we are permitted to enjoy by so doing.

Enoch walked with God. This requires a very high state of spiritual mind. "God is a Spirit, and they that worship him must worship him in spirit and in truth." John 4:24.

If God then is a Spirit, it is very brief, but very suggestive. When we come to God, we must believe that He is a rewarder of all them that diligently seek Him. If we did not believe what God has said, it would be no object for us to come to Him. If we were to take a journey with an individual who was a suspicious character, we would have very little pleasure; we would rather walk with one in whom we had confidence, then we could enjoy his society.

Therefore we must be honest with God, with ourselves, and our fellowmen, so that God and men can have confidence in us; but we are not only to be confidential, we must be of one mind. How can two walk together unless they are agreed? We must submit our own wills to His, willing to follow where He leads, and to suffer for our behavior here.

If we have a vehement longing of soul after God and Christ and after more holiness, so that our hearts seem to be full and ready to break, as the Psalmist says, "My soul breaketh for the longing it hath;" If our whole aim and object is to honor and glorify God, and we are willing to deny ourselves from all the pleasures, fashions, and maxims of this world; if the longing and lamenting in our hearts is to get nearer to our God, to get deeper and deeper into this blessed Stream and to come right to the Fountain Head to drink of the pure river of the water of life, to receive more of that soul-satisfying and life-giving good, this will qualify us to become more like Him. This is truly walking with God and the Lord Jesus. This privilege is not confined alone to patriarchs and prophets, to apostles and martyrs. There are thousands in the world to-day who are walking with God and whom the world has never known, neither do they want to be known. They possess so much of heaven upon earth, that their departure seems more like a translation than dying.

To walk with God requires confidence. When we come to God, we must believe that He is a rewarder of all them that diligently seek Him. If we did not believe what God has said, it would be no object for us to come to Him. If we were to take a journey with an individual who was a suspicious character, we would have very little pleasure; we would rather walk with one in whom we had confidence, then we could enjoy his society.

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that it is possible for the human soul to every conceivable condition of the mind that it is possible for the human soul to exercise, and at present it is largely ac-
cepted as a condition of mind or feelings. This is one reason why the question comes up to so many that make a pro-
fession of religion: "Am I converted? and if I am, how can I know that I am?" Here is Bro. B. He tells about his feel-
ings and how he enjoys himself, and I have prayed and wrestled with God to let me enjoy such a feeling, and yet all seems dark and gloomy before me. Not having that feeling that I would like to have, I have been praying for the feeling of con-
version, but have not received it; so I must come to the conclusion that there is no such a thing as a feeling of conversion or else I am not converted. The word conversion comes from the Latin word, convertere, which means turn around.

The converted person can no longer go as the world goes, talk as the world talks, dress as the world dresses, walk as the world walks, but has a desire to walk with God; so we must turn around from our sinful ways and habits in which we were engaged while living in the world, and become entirely submissive to God's will. He will be all and in all. No more fashioning ourselves according to the for-
dom lusts, but we will, with Bunyan, turn back upon with the greatest delight, will see in conversing with God! Dear reader, do not forget your secret chamber; for there is the place to get your spiritual strength renewed, and there you can pour out your heart before God in a way that you would not in public. Right here I would like to call your attention, dear reader, to the necessity of examining yourself closely to see whether you are qualified to walk with God. Do not look upon prayer as a duty you owe to God, but rather as a privilege. If your whole delight is to converse with God, to talk and talk with such a dear Father who is daily caring for you, and you love the hour spent alone with Him holding sweet communion with Him; if in answer to such de-
votions, you realize that you are growing stronger and stronger day by day, and that you are becoming more willing every hour to deny yourself from all the pleas-
ure of life, and to fully consecrate yourself and all to God and His service, wil-
lingly becoming entirely submissive to His holy and divine will, so that you can al-
ways with pleasure and from the very depths of your heart say, "Not my will, but thine, be done;" then this is truly walking with God. The Lord Jesus be-
comes a bright example to us in this re-
spect. He has spent many an hour, yes spent alone with Him holding sweet communion with Him; and do the wishes of my heart Call forth the words I say?"

I cannot tell of such a great change, as I have decided to fulfill the best of my ability from youth to do right, but I know I made many mis-steps and was often cast down. Since that time the Lord has be-
come precious to my soul, and His love is shed abroad in my heart. A bright vision appeared to me, and I saw the light of His countenance beaming. I have the evidence that I am saved through the blood of the Lamb. "For His blood can wash whiter than snow." Our duty to man-kind, "Love thy neighbor as thyself."

Do good to those that hate you, and despitely use you; return good for evil; be charitable to the poor and needy; and many more duties. But some neglect to be careful in observation. They sin and know it not. We see many good people who appear to be exhausting themselves in their efforts to serve the Lord. They have become so deeply interested in some particular form of benevolent action, that they press forward with the greatest ar-
dor, and neglect to take proper care of their health. Now if we strive to the best of our ability to serve the Lord, and be a true Christian, is it not consistent to obey God's laws of nature?

A reform is called for; and that is in the matter of eating. We should eat to live, and not live to eat. Many articles of food are in constant use which, as is well known, are unfavorable to health. Our Heavenly Father has provided us with a great variety of food which is simple and whole-

TRUE CHRISTIAN DUTY.

I have desired for some time to write something for the Visitor. We have in our Christian work many duties to perform, and in many different ways, more than a great many fully observe. Our first duty we owe to God who is the giver of every good and perfect gift. "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Rom. 16:1. "I love the Lord, because he hath heard my voice and my supplications," Ps. 116:1. I feel thankful for early Christian training and influence. In my childhood I was taught to pray, and, as it were, I said my prayers, but I grew to consider with the poet

"I often say my prayers. But do I ever pray? And do the wishes of my heart Call forth the words I say?"

A. L. Myers.

Freeport, Illinois.

Our inquiry should not be as to the opinion of men concerning us, but as to what God thinks of us. Are our actions such as to secure his approval? This is the thing of greatest importance.—Sel.

"We must all appear before the judg-
ment seat of Christ. To give account."
some. Why then should we accustom ourselves to the use of that which is neither? Many will say, what are all these things made for if not to eat. It is not always the article itself that is so harmful, but how it is prepared. It appears to me that a Christian mother placed in the providence of God at the head of a family, if she be consistent, should not only be abstemious herself, but avoid furnishing for her household such articles of food as she knows to be injurious.

Women should be enlightened on this subject, as it is of great importance to bring about a reform. The command of the Savior is, “Take no thought saying, what shall we eat? or what shall we drink?” Now studying over cookery books and toiling over cakes and pastry, looks very much like a violation of this precept. I know that some plausible excuses may be offered for a compliance with custom in this respect; but whether they would all amount to a good and sufficient reason, is a question for each one to settle. “He that knoweth to do good and doeth it not, unto him it is sin.” If we know how to do right in this respect and do it not, do we not sin? I feel to do my duty as far as I know and understand. “Extremes meet extremes.”

Much more might be said on this important subject, but I do not wish to weary your patience with my first attempt to give few words of encouragement. I am interested in the Visitor, and feel glad to hear from those whom I know. My desire is with the love, grace, and help of God to work out my soul’s salvation. Without His help we can do nothing good. I praise His Holy Name.

“My hope is built on nothing less, Than Jesus’ blood and righteousness; I dare not trust the sweetest frame, But wholly lean on Jesus’ name.”

On Christ the solid rock I stand, All other ground is sinking sand.”

Yours in the bonds of Christian love,

ELLEN M. EVER.

Schock’s Mills, Pa.

For the Evangelical Visitor.

WHEN SHOULD WE BE BAPTIZED?

During the last few weeks my mind has been drawn to this subject. As some people here in our parts were talking to me about the way we baptize and some from other parts have been through here who said we could not have our sins forgiven before baptism (they also say it is not according to Scripture). I claim that our sins were all forgiven before baptism and also think it is according to the word of God. Acts 3:19: “Repent ye therefore, and be converted, that your sins be blotted out, when the times of refreshing shall come from the presence of the Lord.” Now we have to repent and be converted. Well, some will say, how long shall we repent? Why just till we are converted, but let us be careful and not leave off repenting till we become converted. Well, some may say, how can we tell when we are converted? First we will place ourselves in the places and ways that we are in while in nature’s darkness. Psalm 40:2: “David was in the horrible pit and miry clay.” Matt. 11:28: “We are laboring and are heavy laden.” Acts 26:18: “We are in darkness and under the power of Satan.” Col. 2:13: “We are dead in trespasses and sin.” First, will we know when we are brought up out of the horrible pit out of the miry clay and have our feet set upon a rock and have a new song put in our mouth, even praises unto our God? Perhaps from cursing and swearing we are praising God, will we know it? Why yes. After we have been laboring and were heavy laden, will we know when we get rest? The answer would be, Yes. Will we know when we have turned from darkness to light and from the power of Satan unto God, and receive forgiveness of our sins? Yes. Will we know after we have been dead in our sins and the uncircumcision of our hearts, when He has quickened us together with Him, having forgiven us all our trespasses, and has blotted out the handwriting of ordinances that was against us, which was contrary to us, and took them out of the way and nailed them to the cross? Will we know when all this takes place? 1 John 3:14 says, “We know that we have passed from death unto life,” why? Because we are baptized? No, “because we love the brethren.”

The Church of God is represented as a building, and we know naturally when our carpenters go to build a building they lay out and frame every stick ready for its place before they put it into the building. Then they put it together, and perhaps some of the braces would be just long enough to catch. But after it is raised the storm comes and the winds blow and perhaps it will rack the building the least bit and the brace falls out. So it is with those who get into the Church before converted; when the storms of life come they fall and go back to the world from whence they came. Now as baptism is the door into the Church, we should not go in till we become as the stick of timber prepared for the building ready to take our place in the Church. If we have to be baptized for the remission, or pardon, of our sins we have a passage of Scripture. 1 Peter 3:21, which would be contrary one to the other. “Not the putting away of the filth of the flesh, but the answer of a good conscience toward God.” (Mark.) It says, the answer of a good conscience. We know we have not a good conscience toward God till our sins are forgiven. Then be baptized for the answer. Now if we go down into the water with our sins and be baptized in the name of the Father, and of the Son, and of the Holy Ghost, by trine immersion, we will not have our sins forgiven till after we are dipped the third time. That way we have the answer before the good conscience. Perhaps some would say, why could we not have our sins forgiven in baptism? It would not be according to Scripture if it means, be baptized for the remission or pardon of our sins. I call to mind the words of our Savior when He said, “All power is given unto me in heaven and in earth.” Matt. 28:18; “Go ye therefore, and teach all nations, baptizing them in (not into) the name of the Father,” and so on, 19. Luke 7:48; “And he said unto her, thy sins are forgiven.” 50; “And he said to the woman, thy faith hath saved thee; go in peace;” Not saying anything about baptism. Therefore according to Scripture we can receive forgiveness before baptism. If not, how was it with Cornelius and all that heard the word received the Holy Ghost and then were baptized afterwards. We find, (Acts 8:17, 18,) where Saul was converted, nothing about baptism till after he received the Holy Ghost. Now if it is contrary to Scripture to receive forgiveness before baptism, the Savior made some mistakes.

Dear brethren and sisters, let us not be driven about with every wind of doctrine, but let us contend earnestly for the faith which was once delivered to the saints.

JONATHAN LYONS.

Victoria Square, Ontario.
Be ready to give an answer to every man that asketh thee a reason of the hope that is in you.

To be ready to give an intelligent answer on any subject, it is necessary, first, that we be intelligent; second, that we know the subject we shall answer; third, we must study the subject as Paul said to Timothy—2 2:15: "Study to shew thyself approved unto the Lord a workman that needeth not to be ashamed, rightly dividing the word of truth." Here is the great trouble among men. The word of God is studied, but the word of men (in many cases) much more. We believe the New Testament Scriptures hold out the idea very clearly that no one being a Christian can fight with carnal weapons. Emphatically this is true. To give an answer on this subject intelligently, we must first study the subject. The subject is Christ; for no one can be a Christian without being Christ-like. To be Christ-like produces all the characteristics of a holy and pure life.

Jesus, from the cradle to the grave, gave us examples which illustrate definitely the character of a Christian, and declared, "I am the way, the truth and the life." In our unregenerated state, we have, to a great extent, the mind and nature of the lower animals, such as dogs, swine, peafowls, etc. The peafowl represents a spirit of pride, with which we have all been very strongly tainted; the swine uncleanness, the dog a spirit of fighting. Peter speaks of those who have gone back, like this: "But it is happened unto them according to the true proverb: The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." 2 Peter 2:22; and Rev. 22:15: "For without are dogs and sorcerers, and whoremongers," etc.—This term without signifies, without the covenant of promise, or without the fold of Christ. That is the place for all who will live according to animal life, and animal inclinations. The foregoing portrays very clearly the beast-like passions; and man, because of divine endowment, possesses faculties which the lower animals do not, hence enabling to a greater degree to foreshadow good or evil. Christ says to the believers in Him, "Take no thought for to-morrow." Hence, if we take no thought for to-morrow (anxiously), we could or would not provide weapons. Why? Because we live in peace to-day, and that would cause us to want the same in the future?

The subject of carnal weapons has not only been engaging the minds of individuals, but also of nations, and to-day the fact is admitted by the brightest minds on earth that war is demoralizing. If so, could any one engage in a life or act that would help to demoralize the people when the only mission of Christians is love, and a desire to elevate humanity?

Sometimes we are confronted with this argument: Suppose the time should come, as it was once, that all who should differ from the established faith would be called heretics; and unless they would surrender their faith and accept the established faith, all must die a horrible death of martyrdom. Our answer is, that when Nebuchadnezzar tried to make all, rich and poor, bow to his god of gold under penalty of death, the three Hebrew brethren had faith to trust in the God who made the universe, and gave the seas their bounds. They did not apply to carnal weapons to save themselves, but simply trusted in the Lord and were saved. We will now suppose a parallel case. Could not the Lord have strengthened these Hebrews in taking carnal weapons, and consumed the hosts of Nebuchadnezzar? We answer in the affirmative, and more than this, the Lord could have destroyed the whole nation if He would have been so disposed; but in that way the Lord could not, at the same time show the unwavering faith of His faithful ones and His mighty power to save. Again if they would have taken the sword, could they have accomplished anything? We think not.

Jer. 17:5: "Thus saith the Lord, Cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord." Again Matt. 26:51, 52: "And, behold one of them which were with Jesus, stretched out his hand, and drew his sword and struck a servant of the high priest, and smote off his ear. Then Jesus said unto him, Put up thy sword into his place; for all they that take the sword shall perish by the sword." If fighting, killing, destroying and overcoming enemies would have been the spirit that should characterize Christians, Christ could and would have made short work of His enemies, and thus have given His followers the example how they should do. But Jesus well knew what was in man, and how much more man was inclined to trust in man and his own strength than in the Lord. Hence, He said to Peter, Matt. 26:53, 54: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" Reader, think for one moment—twelve legions of angels. Can we conceive the number and power? The term legion, [Lat. legio], is from legere, to gather, to collect. Representing each legion from three to five thousand. If twelve, we have thirty-six thousand at three thousand to each legion, at five, we have sixty thousand; and Jesus said he could pray to his Father and he shall give me more than twelve legions of angels.—What a power! In order to figure out the power of such an army, read Rev. 8, and there we see the power each of the seven angels had. Think of from thirty-six to sixty thousand of such angelic powers. What would have become of the little band with Judas if such an army would have come upon them? Here is the true example.

When we are redeemed from the curse under which we had fallen through sin and transgression, we arise from the spirit of animal life and instinct to that of the Son of God. Again we are confronted with this argument: Suppose the Roman Catholic Church would undertake to force all other Christians into their faith or mode of doing, what would our duty be? 1 Peter 3:13, 14: "And who is he that will harm you if ye be followers of that which is good. But, and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled."

I am safe in saying that we should have more fears of the enemies we (individually) have within than of the Catholic or any other organization. There is no effect without a cause, and we should be strong in the faith once delivered to the saints. The faith delivered to them was of such a nature that, regardless of their surroundings, they obeyed the divine law, they were persecuted, and were told to rejoice. "For," says Christ, "Great is your reward in Heaven." No resistance. Suppose during the Dark Ages the Christians would have resorted to arms, what would
The remnant, or few as they were, would have been destroyed like flies, and in their death they would have made no impression upon others for good; but as they were willing to suffer for Christ's sake, their singing praises to Almighty God, their praying for those who consign them to the flames, and their warm entreaties to their friends to continue steadfast until death, all went to prove that they were in possession of more than human gifts or ideas, and did more to bring about religious liberty than they could have done.

Again in the case of the crucifixion of Christ, how could the Scriptures have been fulfilled, had Christ not been crucified and how could the Scriptures be fulfilled if God's people were a fighting and retaliating people? Rev. 13:10 "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints."

James says "Ye have condemned and killed the Just and he doth not resist you." 5:6. Thus we find that the Lord Jesus Christ set the example and the disciples followed the way, and through their life and example, the Lord wonderfully changed the minds of the people until many of the best people who ever trod on the earth, lost their lives; and finally the cry of religious liberty was heralded far and near until the heathen lands also became willing to throw open their doors for the reception of the Gospel.

Again we are asked, Can we consistently enjoy the blessings and liberties which others have wrought out, by spilling their last drop of blood when we would stand aloof from engagements of the same kind, reasoning these things from human standpoint? It would seem a little misty, but hear what the apostle says about the Hebrew Brethren, Hebrews 10:34. "For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, (Why?) knowing in yourselves that ye have in heaven a better and enduring substance."

The great trouble with the professed people of God is that they have their citizenship too much here in this world, and their claim and attachment to the upper world is not as strong as it should be; and because of this the reasoning is not of Christ, but of the world. The Spirit of Christ has met all the arguments and suppositions above referred to. His life and labors were characterized by love from the beginning unto the end; and if any time or part of His life was offered up to the preparation of means to destroy the life of men, we may well thus engage, but all are free to admit that nothing of that kind was ever heard or known of, and therefore the Apostle Paul gave us the climax of the whole argument in Romans 8:9, where he says, "Now if any man have not the Spirit of Christ, he is none of his." This will settle the question once for all for those who are sincere.

Howard, Pa. T. A. LONG.

For the Evangelical Visitor.

THE CROSS OF CHRIST.

Where is the cross of Christ in this our day? Is it in taking everything along, or is it alone in laying every thing off? There is much power in the cross of Christ. I often feel that I lose the power by not taking up the cross more in my daily conversation. I often lose power in not speaking for Christ when opportunity is granted, just on account of those who reject it. My prayer is, that I may over-come that one sin which I believe is a great one, that we do lose so much love and peace just by disobeying that good Spirit which would have every professor of Christ to confess His name before man, for His word teaches us, that he who is ashamed confess Christ before man; him will I be ashamed to confess before my Father and His holy angels. I often think of this poem:—

"The Cross of Christ I'll cherish, Its crucifixion bear; All hail reproach or sorrow, If Jesus leads me there."

There is also much in the valley of humiliation, to get down at the foot of the cross, to be a separate people, to be known from the world that we are willing to be despised for the sake of Christ.

There is a blessing for every honest heart that desires to do the will of God, for there is no crown promised without the cross of Christ. Christ says, "Take up the cross daily." I often fail, to my sorrow, neglecting those things that would be for the strengthening of my spirit. My prayer is, that I may forsake those things more every day, that are no food for the soul.

Dear brethren and sisters, I thank my Savior that I have been taught true repentance. Not long ago a friend and I had a talk on spiritual things. She said she was at the mourners' bench twice and received no benefit. She joined church, and after awhile she took sick, and then she felt that all was not well. Her faith was too weak. Dearly beloved, whoever reads this, ask yourselves the question, where does this lie, that so many poor souls are so ignorantly led to profess Christ? I pray you bear a little with me, I do believe it lies at the head of too many churches.

The ministers of this our days do not come in through the door of Christ but of the church, and so lead many poor immortal souls astray that are in the hope of heaven. How I often wish I could be more help to those in whom I can see no change of heart, and yet, are professors of Christ; but the enemy of our souls tries to make it appear that they will not receive it, but some receive it gladly. My desire is to be an humble follower of Christ.

I ask an interest in the prayers of all God's people, that I may be faithful until the coming of our Lord and Savior.

MARY LONG.

Baker's Summit, Pa.
The Savior said, "For the kingdom of heaven is like unto a man who traveling into a far country, delivered unto his servants his goods; to one he gave five talents, to another two, and to another one; to every man according to his several ability."

In following the course of the parable, we find that it was not so much the amount of goods entrusted, as the use made of the same, which brought the results, good or evil.

But we read; to his servants. This we generally apply as an individual or personal matter, which certainly is reasonable and allowable. Men and women have talents entrusted unto them. They may not apparently be of the same value, or even scarcely any value; but the Master would have them put into usury.

There are diversities of gifts, but all by the same spirit, said the Apostle; and so we find that men's callings in life, in the world, and in the church, are different. Now to change the parable verbally, yet not materially, we may say: The Lord has delivered unto the churches talents, to be put to usury.

We may apply "talents" not only to gold and silver (of which we also should not be too forgetful), but the church is entrusted with men, the church is entrusted with material to work with. Oh Brethren! how long till "the Master" comes from the far country? What will He ask at His second coming? What can the church answer? The Lord may reasonably ask, where are the goods and the usury? The "commission" was, "Go ye." How about that going? Shall we go when we are specially urged? Shall we go when the message is sent, "Come over and help us"? or shall we go out of impulsion, into the highways and hedges, where no one asks after God, to seek those who are yet afar off? Must we not confess (as a body) that we are too slothful concerning this matter of usury? The Lord will demand His own with usury. How many talents lie dormant in the church, from which we fear the world skins off the usury? And if the Lord will not delay His coming "yet a little while," we fear that He will find some men prematurely buried, carefully wrapped up in a napkin, whom He may yet call forth (being bound hand and foot with grave clothes), as in judgment against a people who knew that their Lord would require His own "with usury."

H. N. ENGLE.

For the Evangelical Visitor.

O UR LITTLE ONES WHO SLEEP.

God holds fast to man, even in death. "Christ both died and rose, and revived, that he might be Lord both of the dead and the living." Throughout death's wildest storm, hope's anchor holds, for it "entereth into that within the vail." Death's prison is God's treasury. He garners His jewels there; and His precious things are mostly hidden in its gloom. Of all the pure, the good, the holy, the blood-washed, the redeemed of earth, how few have escaped. So great is God's treasury of gems and jewels there, that Jesus trusts to no inferior, but takes it on himself to bear "the keys of hell and of death." Rev. 1:18.

In this one fact, we have great comfort. For when the grave opens, and we deposit there the blessed forms we love, it is good to know that its gates shall open again, and that, not at the command of an enemy, but at the bidding of a friend. For He who giveth life, and who giveth little ones to be life's solace, and life's joy has also given a promise to rescue them from the hand of the destroyer, from the shades of death. "Thus saith the Lord; a voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not. Thus saith the Lord; refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." Jer. 31:15.

Not unto Rachel personally was this promise made. She had already slept for centuries in the tomb; but to all the weeping Rachels of the Israel of God, he speaks these blessed words of hope. For:--

In every dwelling death's dark shadow falleth
Silent gloom;
Vainly the longing heart for loved ones calleth
They do not come.
Rachel lamenting o'er her children sleeping,
Doth weep and mourn;
But God hath said, refrain thy voice from weeping,
They shall return.

Beyond night's dark and shadowy scenes of sadness,
Light shall arise;
And loving and beloved shall meet with gladness,
In paradise!

And this thought of a cure for death by a return from the grave,—a remedy that shall be as wide and as perfect as death's desolation has been dark and terrible,—is cheering beyond, all imagination.

"Thy children shall come again from the land of the enemy." There is also a consolation even in the midst of death's shadows, and that is, that death is the end of all the ills of mortal life.

And when we weep over the coffin of some loved one, blighted like a flower in its putting forth, let us not forget that there are many others who say in their secret hearts, "Oh, that my child had died in infancy; oh, that its ill-fated bark, tossed amid whirlpools of sin and tempests of temptation, had long ago found safe anchorage ground in some quiet little grave." For in this world of peril and pollution, of darkness and corruption, how many little feet go wandering in dark and thorny ways: how many are defiled, polluted, lost; and how many, groaning in the bitterness of sinful sorrowful lives, with heavy hearts and tear-dimmed eyes exclaim, "Oh, that I were sleeping in a little grave, beside the loved ones who rest in innocence and peace." Those who die early are spared such anguish as this, and often the grave hides those who might have no other hiding place from sore and life-long ills. Taken away from the evil to come, they rest in hope, beyond the reach of sorrow and of fear. As I think of the distant mound that covers my own blessed lamb, I say, "There is one which is safe. I struggle on amid the tears the storms, the conflicts and the trials of this world; I watch, I fear, I pray for those around me; but for that little one I have no anxiety. For him there are no toils or conflicts, no trials or temptations. All these are escaped. Tears shall no more dim those sunny eyes; pain shall no more mar the beauty of that placid face. The woes and griefs of infancy are past, and the burdens of mature life shall never press his soul; he shall never weep as I have wept, or know the sorrows that distress parental hearts. When the woman of Shunem had watched her only son till he heaved his last sigh upon her bosom, she laid her little child upon a bed, and..."
made haste to find the man of God. And when the servant met her with the question, "Is it well with thee? is it well with thy husband; is it well with the child? she answered, it is well!" Can we say the same, if death comes to our dwellings, and takes away those of our loved ones? And can we say as did Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord"? But there is a great consolation also in this, that we need not part with them without hope. For there is a hope of meeting again, for we need not sorrow as those who have no hope: but as David said, when his child was dead, "Wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me." And as some are thus taken away, let us not forget that perhaps we must leave some behind, and that it is so very necessary that we improve our time, for it may not be long, until we too will be numbered with the dead, and then if we have done what we could, we will meet with a happy end, and can rejoice throughout an endless eternity.—Selected and written by John C. Dick.

Osnaburg, Ohio.

For the Evangelical Visitor.

CHRISTIAN HOPE.

We are all walking toward a common tomb, yet widely different are our longings, aspirations, and hopes. The desire for some good with at least a slight belief that it is obtainable is inherent in man. In its lapsed condition the mind of man anticipates only the limited and delusive hopes that pertain to the things of this world. Job asks, "What is the hope of the hypocrite—though he hath gained—when God taketh away his soul?" Such are "strangers from the covenant of promise having no hope, and without God in the world."

A Christian hope is founded on a practical knowledge of salvation, and the love of God shed abroad in the heart. Christian hope confides in the faithfulness of God, and the promises of His word. God's promises stand with reference to time and eternity. Faith and hope are coexistent. By faith we have the assurance of things hoped for, the unseen things of God. By hope we lay hold of and enjoy the blessed promises of God. Faith helps, and hope sustains us. The object of hope having been seen or realized is no longer hope, it is fruition. We cease to hope for that which we have in possession.

The Christian is comforted in his affliction, temptations, temptations, and trials, in the firm hope of receiving from God, all needful support. Without hope he could not endure as seeing Him who is invisible, nor bear up under the afflictions and difficulties of life. Says the poet:

"When floating on life's troubled sea,
By storms and tempests driven,
Hope, with her radiant finger points
To brighter scenes in heaven."

Hope is a cardinal grace of the gospel, and without it the Christian cannot live. The anticipation that we need not live always in this wilderness of trial and turmoil, and the prospect of future and everlasting glory sustains us in our trials, animates us in our duties, and incites us to perseverance and activity in contending for the hope that is set before us. In his epistle to the Colossians, the Apostle Paul encourages believers to be grounded and settled, and not be moved away from the hope of the Gospel. He well knew that reproaches, persecution, and afflictions awaited the faithful followers of Christ, (since himself was bound with a chain for the hope of Israel,) therefore he urges faithfulness and confidence in Him, "who for the joy that was set before him, endured the cross, despised the shame, and is set down at the right hand of the throne of God." In vindication of their faith and hope in the Gospel, the primitive Christians suffered the bitterest persecutions, even death itself, having hope "in a better resurrection." The Gospel infuses into the mind of the believer a patient waiting for Christ, who shall change our vile body, that it may be fashioned like unto His glorious body."

Therefore in death we need not sorrow for the faithful, "even as others which have no hope." The believer trusts in Christ for full and perfect salvation.

Christ, as our covenanted Mediator, through His divine power and energy, has subdued all things unto Himself. He has not only through His merits delivered us from our degraded morality; but He is also the earnest and pledge, through His resurrection, of the complete restoration of our physical bodies, thereby establishing, in the mind of the true believer, a firm hope in the ultimate triumph of Christ over death and the grave, and the union of a spiritual nature, with a glorified physical, in complete blessedness as before the fall, "Every man that hath this hope in him, purifieth himself even as He is pure."—John C. Dick.

Dysart, Iowa.

When we are most ready to perish, then is God most ready to help us.—Luther.
Published in the interest of the Church of the Brethren in Christ, commonly called the River Brethren, and in Canada "Tunkers," for the exposition of true practical piety among all classes, at one dollar a year, or fifty cents for six months. Specimen copies free.

June 1, 1888.

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

No communication will be inserted without the author's name. Not necessarily for publication, but as a guarantee of good faith.

All communications for this and each subsequent issue of the Visitor should be in not later than the fifteenth of the month.

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

If you do not receive the Visitor in ten days from date of issue write us and we will send you the necessary No.

Send Money by Post Office Money Order, Registered Letter, or Bank Draft, to Henry Davidson, White Pigeon, Michigan.

E. M. Smith, $2.00.
From a Sister, 5.00.
From a Sister, $13.50.

Owing to the meeting of Conference last week, this No. of the Visitor is unavoidably a little late, but we trust our subscribers will pardon the delay, hoping that it may not soon occur again.

Now since a semi-monthly is within the reach of all, let us make a united effort to increase the subscription to the requirement as stated, in as short a time as possible and you shall receive the Visitor twice a month.

We are under many obligations to the different railroad companies for the generous manner in which they treated those attending conference, and especially to the agent of the B. & O. and the C. W. & M. R. R. at Milford Junction, for the uniform courtesy shown to our people. Although our arrangements were not as thorough as we could wish, yet those with whom we had to deal gave us all the satisfaction we could desire.

At a meeting of the Board of Publication held during conference some very important resolutions were passed. From a report received of the financial condition of the Evangelical Visitor, it was ascertained that the paper up to this time had been self-sustaining, and when all subscriptions are fully paid will be able to meet all its obligations with a small margin left which we think is a good showing for the first nine months of its existence, since we have no advertisements to re-sort to, to sustain it.

A resolution was adopted to make a special effort to increase the circulation of the Visitor to two thousand paying subscribers, and so soon as the amount of two thousand dollars is secured either by subscription or by donation, the paper shall be issued semi-monthly. We would then earnestly urge the friends of the Visitor to make a united effort to raise that amount. That will enable you to get twice the reading matter you have now and to receive the paper twice a month for the same money you pay now; that is, you will receive two papers of the same size every month for one dollar a year. We hope to hear good results from the friends of the enterprise during the next two months.

Query 1st.—Dear Brother will you please allow me to ask, through the columns of the Visitor, where you read, "That God cannot look upon sin with the least degree of allowance," or the nearest approach thereto in God's word.

A. Z. Myers.

We do not find the exact quotation in Bible language as quoted above, yet we find other passages that we think would warrant reference to the words. When we attempt to quote Scripture we should always be careful to make the quotation correct, and sometimes at least give reference to the chapter and verse. But when we use it merely as an illustration of the idea we want to convey, we are justifiable in using language that will not do violence to the word of God and may not be quoted strictly as we read it in the Bible; hence the fact we think can be established beyond controversy in the language used by the Prophet Habakkuk, 1st chapter and 14th verse, where we find language very nearly as stated in the query, "Thou art of purer eyes than to behold evil, and cannot look on iniquity." In the language just quoted, it is even stronger than that referred to in the Brother's query and would we think, warrant its use in that light. God cannot justify sin. He is holy, yet He loves the sinner. He manifested His love that He sent His only begotten Son into the world to save sinners.

The Conference of Gravelton, Ind., closed at noon, Friday, May 18th, after a profitable session of less than three days. There were about three hundred members present and much business was done, we think satisfactorily too, considering the short time that we were together. Among the different subjects presented for consideration, the most important was the Mission Work, which received due consideration. In addition to the present arrangement, two traveling missionaries were placed in the field to devote their time, as much as possible, wholly to the work.

No especial field has yet been assigned to them, but among others, Michigan has been mentioned as a very suitable field for work. While we do not desire to be partial, yet, from what we know of the work that is needed and desired in certain localities in this state, we think no better field could be selected; but, probably other localities are equally needy and desirous of receiving the Gospel from the standpoint, as believed and taught by our people.

This arrangement does not in any way interfere with what has previously been authorized and partially at least put in practice; but with this additional force put in active service and our former arrangement more fully applied, as we trust will be, we believe the result will be attended with marked and glorious results.

The Indian Mission was also placed in a position to be brought into practical working order, and we hope by the time next General Conference meets, the work will be so far along in preparation that we can actively engage in duties pertaining to locating and prosecuting active mission work in the territory.

The arrangements for holding the conference at the Brethren's meeting house, near Gravelton was all that could have been desired. First there was near the church a large and comfortable tabernacle erected, with a seating capacity of nearly 500, comfortably arranged with seats from the church and other sources.
The ground in the tabernacle was covered with saw dust which prevented noise and kept the floor dry. Then the church house—with a convenient cook room attached—was converted into a dining-room arranged with large tables and comfortable seats. These, with the abundance of provisions provided to supply the wants of all who attended, made it pleasant and refreshing.

Lodging was arranged mainly with the brethren and neighbors around the church, but there was also convenience for sleeping at the church. The Conference, we think, was a grand success and, considering the amount of work that was done and the satisfactory and harmonious termination of every case, we feel that God’s directing spirit was in our midst to direct to His glory and the general good of the cause. The Conference closed on Friday at noon, followed in the evening by a communion service. It was not our privilege to remain for this service much as we would like to have done, but the crowning blessing of all was reserved for Saturday forenoon’s meeting. We heard those relate who remained until Saturday afternoon that they were often at love-feasts, often at warm and spiritual experience meetings, but this one exceeded all. It was truly a Pentecostal shower. Saints were made to rejoice. Those who had grown cold in the service of the Lord confessed their having drifted, and sinners were made to cry out for mercy. Praise the Lord for such glorious results!

May God strengthen their efforts. If any brother or sister is similarly afflicted, my prayer is that God will grant them patience and grace to hold out faithful to the end. I ask an interest in all your prayers. Your Sister in Christian bonds.

PETER FIKE.

CHURCH NEWS.

We, a small company of brethren and sisters here in Benton Co., Iowa, will hold a Lovefeast on the 16th and 17th of June. The invitation is to all, brethren and sisters. Can’t some make it convenient to be with us at the time stated above? If any will come, come on the Burlington, Cedar Rapids & Northern R. R. to Garrison or on the Milwaukee & St. Paul R. R. to Keystone or Elberon, and inform us. We will meet you at the station.

May God carry on the work to His name’s glory and to the salvation of many souls.

DYWART, IOWA.

PETER FIKE.

DEAR VISITOR IS TO ME.

WHAT THE VISITOR IS TO ME.

As I am an afflicted creature, and have not been able to leave my bed more than an hour at a time, for the last six years being wholly deprived of the privilege of meeting with the children of God at public worship, you will not wonder when I say the Visitor is a great comfort to me. I love to read its pages; it fills my soul with love when I read of those who have a strong desire to press onward and upward towards the mark of the prize of the high calling in Christ Jesus. When I see the names of dear brothers and sisters, whom I have met with in times past, though hundreds of miles separate some of us now in body, yet the love of God in our hearts seems to bind us together. Oh, what a flame of love it kindles within me! What a longing desire to meet with them again. It is sweet to meet while here on earth, but how much sweeter it will be to meet in Heaven where all is love, peace, and joy forever. Now as I said I am deprived of the glorious privilege of attending public worship, still I thank God who keepeth the brethren and sisters in remembrance of me, to meet occasionally at my place of abode to proclaim the glad tidings, speak of His goodness, and sing praises to His holy name. This is refreshing to me, I can here say with the poet:

‘You may value the friendship of youth and of age,
And select for your comrades the noble and sage:
But the friends that most cheer me on life’s rugged road
Are the friends of my Master, the children of God.'

'Tis true in all these years of trials and afflictions, I have met with lonely as well as rejoicing seasons. Lonely very often since my companion has been called to the ministry, being obliged to spend the greater part of the Sabbath days alone, with the exceptions of my young children, and am not able to read a book on account of its weight. I have frequently bid farewell in tears, but during his absence gave myself to prayer, asking God to make me contented with my lot, and say, "Not my will, but thine, O Lord, be done."

In this I have many a time been blessed, and spent my Sabbath happy, rejoicing if he might only be the means in the hands of God, of leading one poor sinner to repentance.

And now while I lie here in my afflicted and almost helpless condition. I can truly say God has been good to me, I believe it is good for me to be afflicted, perhaps it keeps my mind more from the world than it would otherwise be. I feel that I have great reason to thank Him for the many blessings He has bestowed upon me. For instance the blessing of sight, hearing, presence of mind, and also that I am able to write a few lines occasionally to my beloved Christian friends, which gives me pleasure and helps to while away the time. I am happy to see so many taking an interest in our paper. May God strengthen their efforts. If any brother or sister is similarly afflicted, my prayer is that God will grant them patience and grace to hold out faithful to the end. I ask an interest in all your prayers. Your Sister in Christian bonds.

SHEPHERD, OH.

SARAH MCGARTY.

ORIGIN OF THE TUNKERS IN CANADA.

The Brethren of Canada count their origin from the little band who were baptized and organized themselves into a body of Christian worshipers, near the Susquehanna River, Lancaster Co., Pa., in the year 1786 (their manner of organizing is mentioned in the Dec. No. of the Visitor.)

In the year 1752 a very remarkable man by the name of Philip William Otterbein, a highly educated minister of the German Reformed Church, emigrated to this country and settled in Maryland, near Baltimore. He was born at Dillenburg, Germany in 1726. But soon after his arrival in this country, he became convinced of the necessity of a deeper work of grace than he had ever as yet experienced. He accordingly rested not day or night until he found the Lord precious to his soul in the full and free pardon of all his sins. He then commenced preaching the doctrine of regeneration and holiness of life, amidst a great deal of persecution even from many of his connections until he virtually withdrew from his mother church, and commenced laboring for the conversion of souls in connection with two other German divines, Martin Boehm and George Geeting, whom he found were of like precious faith.

In 1784 the above mentioned Martin Boehm came to Donegal township, Lan-
coster Co., Pa., and commenced preaching the same doctrine as a saving faith, which soon resulted in a great revival; and among the revival converts were six men, of whom it might be said, as it was of the Bereans, that they were more noble inasmuch as they searched the Scriptures daily to see whether these things were so. They also frequently met together to interchange their views, as well as for prayer and praise.

The names of the above were, Jacob Engel, Hans Engel, John Stern, Samuel Meigs, and C. Rupp, the other is not known to the writer, but thought by some to have been John Winger, who emigrated to Canada soon after they were organized or about the year 1788 and the founder of the Church now existing here.

The two Engels and C. Rupp were their first ministers, the younger, namely Jacob Engel, soon gave himself up to the great work before him, namely the building up of the Master’s cause and to enlarge the borders of Zion. He traveled much as an evangelist in the surrounding country, and established churches in different states, and also visited Canada about the year 1789.

The above named John Winger came to Canada as a minister, he being ordained by the organized Church above mentioned, and invested with power to build and organize churches in Canada, which he did by bringing with him the same doctrine, faith and practice of his predecessors, and like Paul “delivered it unto them” his successors, by preaching and practicing the same. The rules of faith and many articles written in Pennsylvania are now in the hands of Peter Winger, Stevensville, and bears reference and date “Donegal, September 21st 1799.” This contains seventeen articles or decisions of that little Church, and was sent either by mail or by a special messenger as rules and regulations for the brethren in Canada.

It will be remembered that there were a few Pennsylvanians who had moved to Canada with John Winger, and some even before his arrival; and after the Church was organized, these rules were written and sent. John Winger was the first member in Canada. He started his first home and lived for a while in the township of Pelham, county of Welland, and district of Niagara as it was then called. After living there a few years, there being just then some talk of war, he left that neighborhood and started east intending to cross the line, but was persuaded to remain, that he would have no trouble, and would be exempt from military duty according to his conscience and doctrine which he held.

He did so and took up his first purchase of land at the Black Creek, township of Bertie, of 200 acres, on the 16th of December 1799, on the Niagara frontier, in the county of Welland, where he lived until death, which took place in the year 1827, he being Elder and overseer thirty-nine years. A dim moss-covered stone marks his grave on the bank of the Black Creek. In the early part of his life in Canada, Bro. Winger had very many hardships and discouragements to face, there being at times hostilities between nations, the country being newly settled, the roads and convenience for traveling being against him, his visits on mission work had to be made either on foot or horseback. Yet in all his hardships he succeeded, and was the means of establishing churches in different parts according to the doctrine of the Bible, and with all the difficulties he had to undergo, he received protection and enjoyed liberty to carry out his faith and practice according to the dictates of his conscience. Not believing it right or according to gospel to bear arms or go to war, he was called before the government to give a statement and confession of his faith, which he did to the satisfaction of the rulers; and upon the confession of his faith, he was acknowledged as Elder, and registered as a church by the name “Tunkers,” he being the first and only Elder in Canada by that name. He was at the same time authorized to solemnize marriages, whereas in a time previous, the solemnizing of marriages was wholly confined to the Church of England clergy.

He in his confession said to the rulers, that his conscience did not allow him to bear arms and go to war. Then they granted unto him the benefits of the exempt law which was made in the 48th year of King George the III. 1808, in which Bro. Winger and those of like precious faith were exempt from military duty, under the conditions provided in said act. “That in time of peace each member was to pay 20 shillings yearly, and in time of actual invasion and insurrection the sum of £ 5.” (This clause of paying tribute was afterward amended, so that it is not necessary to pay such sums now though exempt all the same.) Then Bro. Winger said to the rulers, “How is it with our children, we do not take them into the Church as members before they are converted.” The rulers then answered, if they will also comply with the same rules and conditions, that is, to be a peculiar people, practice non-conformity to the world, and have nothing to do with political matters, they shall also be free. This amendment of the act was passed in the 50th year of the reign of George III. 1810, which gives the same privilege to minor children not members of the non-resistant societies, that govern themselves according to said act.

A. Bearss.

For the Evangelical Visitor.

CHRISTIAN DUTIES AND PRIVILEGES.

Dear brethren and sisters, and all who read the Visitor, having some spare moments, I will try to improve them, by writing a few thoughts that present themselves on the subject heading this article. But feeling myself incompetent and unworthy for this work, I will attempt it only in the name of Jesus, knowing that without His help and the guidance of the Holy Spirit our work will be a failure. I will, in the first place, give a little of my experience or conversion.

The Spirit of grace convicted me of sin and a judgment to come, while in my youth, and I felt that I should give my heart to God; but, like a great many others, I put Him off for a more convenient season, thinking that I was too young to make a public profession of religion. I still feared lest I should go too far into sin, and did not want to do anything which seemed very sinful, but had not always power to resist the temptation. At times I would be sorry and in a manner repent, and acknowledge wrongs; but it pleased the Lord to convict me from time to time, until I was almost seventeen years of age, when my feelings were so much aroused on the subject, that I became sin-sick and desired to be made free from the bondage of sin. It was then that I felt weary and heavy laden, and began to seek for a change of heart, a pardon for sin. When I came to God as a sinner, but willing to forsake the things that were sinful to me, He did not cast me off, although I did...
not realize the change or receive the blessing which I had expected to receive when I came to Jesus. I wanted to feel my sins like a mountain upon me, and then receive a very bright evidence of acceptance with God; but I did not attain to such a degree of bliss and ecstasy of joy as many others have experienced, yet I had the consciousness of pardon and could realize the love of God in my heart which caused peace and happiness. I now loved the people of God; all fear of death and the judgment was removed, and I could hold sweet communion with God. My feelings were aroused for those yet in their sins, and I received a missionary spirit which I cherish to-day. Singing the songs of Zion was now my delight, especially that good old hymn:

"O, how happy are they, 
Who their Savior obey; 
And have laid up their treasures above!"

I will not dwell on my Christian experience since my conversion, only in a few words say that grace has brought me on thus far, and I trust that grace will lead me home. It is true I have had many conflicts—fights without and fears within—yet I have also been permitted to realize many mercies and blessings from a kind heavenly Father. I feel as if I had received but one talent and have not realized the change or receive the. It is not hard to confess a friend whom we dearly love. It is the Christian's duty to forgive those who have done him an injury; for Jesus said, "If ye forgive not men their trespasses, neither will your Heavenly Father forgive you." Now we know that we all need forgiveness, and we want God to forgive us our evil deeds. What a blessed privilege, therefore, to forgive one another, that God for Christ's sake will be gracious to us also. May we then cherish more and more the spirit of forgiveness.

The duty of humility is also plainly taught in God's word. Various passages might here be given which were uttered by the Savior himself, and others given by the apostles, which teach humility. I will refer to only one of these found in the epistle of Paul to the Romans, 12:16, which reads thus: "Mind not high things, but condescend to men of low estate." While this is a duty for us to discharge, it also comes to us as a high privilege if we view it in the right light. If the passage would read, mind high things, but do not condescend to men of low estate, then those that are in lowly and humble circumstances would not be recognized. But, blessed be God, for making the way open for all to walk together on this king's high-way.

Those who are favored with a large amount of this world good's, should not think it a shame or reproach to condescend to sympathize with the lowly. Yea, they should think it a great privilege to thus imitate their Master's example. If we are in possession of this humble spirit, we will manifest it in our appearance instead of striving to conform to that which is in high esteem in the world. We will seek to conform our lives to that which belongs to godliness, and that is great gain to us.

There are so many things which present themselves to us on the subject of duties and privileges, that we are not able to speak of them all, but I will call attention to one more as the last, but not the least, namely, the duty which we as a Church owe to the unsaved and those who are in heathen darkness. "And He said unto them, Go ye into all the world and preach the gospel to every creature." Mark 16:15. Those words being spoken by our blessed Master, into whose hands the Father had given all power in heaven and upon earth, come to us with a great deal of authority.

I am glad to notice that the Church is more awakened on this subject, than in years of the past, and I am glad also that the privileges are better. Now may we not only be aroused to a sense of our duty, but may we think it a great privilege to contribute of our means for this noble work, and lay up treasures in heaven. If one soul is of more value than the whole world, we should put forth earnest efforts to

"Rescue the perishing
And care for the dying."

The fields are now white to harvest. O watchman,

"Thrust in your sharpened sickle; And gather in the grain, The night is fast approaching, And soon will come again, "Thy Master calls for reapers, And shall he call in vain? Shall sheaves lie there ungathered, And waste upon the plain?"

A great deal might yet be said on this subject, but if we all take heed to the first two duties referred to in this article, we will no doubt see our relation to the cause of missions. In conclusion, I sincerely crave an interest in your prayers in my behalf, that I may be able to say from the heart, "Thy will, O God, be done." May God bless you with the riches of his grace is my prayer.

MARY A. BOWERS.
Shiremontown, Pa.
PEACE.

As flows the river,
Calm and deep,
In silence toward the sea;
So floweth ever,
And ceaseth never,
The love of God to me.

He kindly keepeth
Those He loveth,
Secure from every fear,
From the eye that weepeth,
For one that sleepeth,
He gently dries the tear.

What peace He bringeth
To my heart,
Deep as the soundless sea;
How sweetly singeth
The soul that clingeth,
My loving Lord, to Thee.

How calm at even
Sinks the sun
Beyond the clouded west;
So tempest-driven
Into the heaven,
I reach the longed-for rest.

Mrs. Elizabeth Dixon.

Springfield, O.

ZEAL TOWARD GOD.

To be zealous toward God is inevitably the duty of every child of God. But it is necessary that the zeal be examined and see if it be according to knowledge. For it is possible that a zeal may be exhibited which is not according to knowledge. For the Apostle Paul in expressing a desire that Israel might be saved said, "I was not disobedient to the heavenly vision." Acts 26:16, 19. And Saul of Tarsus changed his life course and became a missionary for Christ, and now exhibited a zeal which ran parallel with the will of God. When God purposes a work He will bring it about, but sometimes it takes some time to bring the minds of His people into submissiveness to His will and purpose, so as to become instrumental in His hands to accomplish the work He has in view. God purposes that His Gospel should be preached to "all nations," (Matt. 28:19.) and therefore does He put it into the hearts of such who have a true zeal toward God and have the souls of men at heart, to work up the missionary Spirit.

I would not here be understood to say that all who have not this missionary Spirit are not sincere, by no means, but I feel to say, that all are not awake to the responsibility resting upon them concerning the spread of the Gospel. Some may think that this is the minister's work alone. But this is why the cause is not advanced more. It requires the prayerful and sincere co-operation of the whole Church in order to advance the Gospel of Christ successfully. It is said, "Union is strength," and therefore the Apostle's admonition, "endeavor to keep the unity of the Spirit." Eph. 4:3. This means a real Gospel unity, and where there is unity there may we look for success. We should then as followers of our Savior's precepts be active in the Savior's command where He said, "Go ye therefore and teach all nations." But we are so apt, when we look at this command, to think that it is going to send us right out to foreign lands, and because we have not shown grains, the budding and blooming fruit filling the air with sweetest melody are seen in the world, we should not forget or lose sight of the good news of God! Do we not feel to exclaim, "What is man that thou art mindful of him? And the Son of man that thou visitest him?" And should not our hearts be awakened to praise God for His goodness, mercy, and love unto us, that He permits us again to behold this beautiful scenery? The grass, the waving grains, the budding and blooming fruit trees, whose tops are filled with the music of little birds, warbling forth their songs of praise to Him who made them, and filling the air with sweetest melody are ours to enjoy. Have we not the greatest reason to pour forth our most heartfelt thanks, and praises to Him who has made all these things? The earth with all its fullness for our comfort and benefit, every thing around us, with the refreshing showers, declare that God is good; and as this beautiful season of the year has again returned, it has brought us so much nearer to our journey's end. We must all pass away one after another, but we cannot return again like the seasons.

Consider our Savior's sacrifice how He left His heavenly throne, "thought it not robbery to be equal with God, but made Himself of no reputation and took upon Himself the form of a servant." Phil. 2:6, 7. And as long as He was on His mission He ceased not to teach the people the way to Heaven. He did not abide in one place but went about doing good, and we are to have this mind in us which was also in Christ Jesus. We are to be His followers both by precept and example. I say if we take those thoughts into due consideration, we are truly made to feel that a great work is involved upon the Church which should not be passed over so lightly.

I would say in conclusion that nothing short of a true zeal toward God and His cause in the hearts of His people will accomplish much good in the way of evangelizing the world. Therefore let every devoted heart be lifted up in prayer to God for the advancement of His cause.

John Reichard.

For the Evangelical Visitor.

SPRING.

Dear readers, I feel like writing a few lines for the "Visitor" this beautiful morning concerning Spring, the most beautiful season of the year, it appears to me, when God bids nature to come forth in all its splendor. Lovely Spring is here again, with all its loveliness, its beauty and grandeur. Behold the goodness of God! Do we not feel to exclaim, "What is man that thou art mindful of him? And the Son of man that thou visitest him?" And should not our hearts be awakened to praise God for His goodness, mercy, and love unto us, that He permits us again to behold this beautiful scenery? The grass, the waving grains, the budding and blooming fruit trees, whose tops are filled with the music of little birds, warbling forth their songs of praise to Him who made them, and filling the air with sweetest melody are ours to enjoy. Have we not the greatest reason to pour forth our most heartfelt thanks, and praises to Him who has made all these things? The earth with all its fullness for our comfort and benefit, every thing around us, with the refreshing showers, declare that God is good; and as this beautiful season of the year has again returned, it has brought us so much nearer to our journey's end. We must all pass away one after another, but we cannot return again like the seasons.

Dearly beloved, while this is a beautiful world, we should not forget or lose sight of that eternal home, which is beyond this vale of tears and far more beautiful than this world, which is prepared only for those who are willing to love and serve the Lord. O methinks it is worth while striving to gain an entrance into that world of glory, where all is peace, joy, and happiness.

A. Hursh.
AN ADMONITION.

In looking over the brethren's directory, I noticed that in some places there were few members, and I felt that I ought to write some words of encouragement to them. There are some members who do not often get to meeting, and do not enjoy the privileges that we do, and we hope the VISITOR will prove a blessing to them. We would like to hear through its columns, how they are getting along on the narrow way that leads to eternal glory. We are pilgrims on the way to a better world; and O, how happy we will be if we reach the company of the saints and shall not be forever. SATAN with malicious art watches each outbreaking sinner. But now suppose a kind and rich person who saw our perplexity presented a ticket of admission to each of us at our own expense! What then?

"Well, then, we could both go in alike; that is clear."

"Just so; and, therefore, the moral man stands no better chance than the outbreaking sinner. But now suppose a kind and rich person who saw our perplexity presented a ticket of admission to each of us at our own expense! What then?"

"Then what?"

"Why, then I must go in, for I am a better chance of admission."

"Then what?"

"Why, then I must go in, for I am a better chance of admission."

"But suppose you and I wanted to go into a place of amusement where the admission was a dollar; you have half a dollar, and I have nothing. Which would stand the better chance of admission?"

"Neither."

"Just so; and, therefore, the moral man stands no better chance than the outbreaking sinner. But now suppose a kind and rich person who saw our perplexity presented a ticket of admission to each of us at our own expense! What then?"

"Well, we should have a chance to get in."

"None."

"Then what?"

"Why, then I must go in, for I am a better chance of admission."

"But suppose you and I wanted to go into a place of amusement where the admission was a dollar; you have half a dollar, and I have nothing. Which would stand the better chance of admission?"

"Neither."

"Just so; and, therefore, the moral man stands no better chance than the outbreaking sinner. But now suppose a kind and rich person who saw our perplexity presented a ticket of admission to each of us at our own expense! What then?"

"Well, then, we could both go in alike; that is clear."

"Thus, when the Savior saw our perplexity, he came, he died, and thus 'obtained eternal redemption for us,' and now he offers you and me a free ticket. Only take care that your half a dollar does not make you proud enough to refuse the free ticket, and so be refused admittance at last."—Sel.
should be careful about what we say or do, for guile is certainly one of the greatest evils to which we can be addicted. We can be deceitful in different ways. No wonder that the prophet says, "Speak ye every man the truth to his neighbor," and no wonder Paul says that we should "speak the truth in love." Dear brethren and sisters, this we should certainly do; but if we, through the deceitfulness of sin, should get into a fault, we should always be ready to acknowledge our fault; for it is indeed more Christ-like to acknowledge our faults than to deny them, for herein lies the mystery of religion.

When we are willing to humble ourselves, it proves that we have in a great measure, the love of God shed abroad in our souls; but if we are self-willed, and not willing to humble ourselves, it proves that we are destitute of the love of God.

In the third place, Peter says that we should lay aside all hypocrisies. Christ, when here upon earth, pronounced woe upon the hypocrites. A hypocrite is one who professes to be a Christian but in reality is not. Now we can be a hypocrite in more ways than one. One of the most deceitful ways is to appear outwardly kind and friendly, but inwardly we are like ravenous wolves. Dear reader, whoever you are, let us examine ourselves, and if we find anything of the kind within us, let us take the apostle's advice and lay it aside.

In the fourth place, we should lay aside all envies. We know that the superior is always envied by the inferior. Men that hold a high position in the world are envied by those who hold no important position. It should not be so among us. But it also very often occurs, that people who hold a prominent position, envy those who hold no position on account of the gifts that such persons possess; for they are afraid lest those will rise to usefulness, favor and honor, with God and man, and that they themselves be lost in obscurity. This we see plainly set forth in the case of Saul and David. When David behaved himself wisely, when everybody spoke well of him, and when the people sang in dances and said, "Saul has slain his thousands and David ten thousands," it was then that Saul was wroth, and said, "And what can he have more but the kingdom?" and from that time Saul sought to destroy David.

In the fifth place Peter says that we should lay aside all evil speaking. This simply implies that we should speak nothing of one another, but what is true. Sometimes we hear the remark that if we cannot speak well of others, better not speak of them at all. This would indeed be a good rule for us all to observe. But should any one be so unfortunate as to do something which would not be commendable, we might not be able to refrain at all times from speaking of it. But in speaking of this act, we should not speak of it with delight, or as if it gratified us; nor should we speak of that unfortunate person in the way of derision or with the intention of injuring him. If we speak at all, let it be in the way of sympathy for him who has not behaved wisely, and of warning unto us, watching our own conduct lest we also do that which is not proper. Evil speaking also embraces vain and vulgar language; and we are told by the apostle that we have to give an account of every idle word. This being the case, how careful we should watch over our words, lest we should be found wanting at the great day of accounts.

CHARLES BAKER.

Prab, Ill.

IN THE NAME OF THE LORD, COME.

"And ye will not come to me, that ye might have life." John 5:40.

These words were spoken to the Jews as a reproof over eighteen hundred years ago. And history informs us, that the same hostility is higher or more rooted in their hearts, to-day than it was in the time of our Savior.

In this nineteenth century it is very obvious that many people are standing in their own light.—What a pity when people take a stand against the plain commands of God's word. Let us read the thirty ninth verse.

"Search the scriptures, for in them ye think ye have eternal life: and they are they which testify of me." "And ye will not come to me (our Savior) that ye might have life."

With all the reasoning our Savior could bring before the Jews, they would not come to Him. No doubt the Jews thought they were good enough without Christ. That feeling is becoming quite prevalent nowadays, and if they are not Jews, they come very near to them. O, what a mistake and pity it is when people will not come to Christ.
These words we find in the last chapter and the seventeenth verse of the good Book. "And the Spirit, and the bride say, Come; And let him that heareth say, Come: And let him that is athirst come: And whosoever will, let him take the water of life freely."

When God in His wise providence created man, He had full control of His will: and could eat or not of the tree of knowledge of good and evil. Now Adam was a representative of all the people that ever lived, or will live, and when he fell we all fell. I have often heard the remark what a mistake Adam made when he ate of the forbidden fruit. However, I don't think Adam made as big a mistake as some say, or think, he did: Our text says: "And ye will not come to me, that ye might have life."—O, if people only gave ear to what the Spirit says!

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Here we see that we can get back again into Paradise, and be with, and like Jesus, and not like Adam, providing we are not too much like the Jews were, and think that we are good enough without Christ. Him who represented all power, both in heaven and on earth says with authority—"I am the way, the truth, and the life: No man cometh unto the Father, but by me."

Dear reader, whoever or wherever you may be, think not that some one else will do this work for you. If you have not accepted Christ, it is because you don't want Him to rule and reign supremely in your heart. For He says,—I have no pleasure in the death of the sinner,—neither in his life. And, dear reader, let me say it is much easier to be a Christian, than it is to be a sinner, and more than that, it is much more respectable. I never was ashamed of my religion when I took Christ with me; I am sure He always wants to go with me; and if we go anywhere without Christ, we grieve the Holy Spirit, and that we should not do.

Methinks if we would consider what it cost, both in suffering, and in glory as it was between the Father and the Son, we would often be more careful how we grieve the Holy Spirit, which ceases to be our comforter when grieved too much and too long.—Please don't forget.—The words often come to my mind which we find recorded in Luke 13.

"O Jerusalem, Jerusalem, which kill-est the prophets, and stonest them that are sent unto thee: How often would I have gathered thy children together, as a hen doth gather her brood under her wings and ye would not! Behold your house is left unto you desolate; and verily I say unto you, Ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord."

In conclusion I will say, what should hinder us from coming in the name of the Lord.

"Though all thy friends turn foes, And Satan threats and storms, He gently guards, and always knows To keep you safe from harm."


"I AM the way, the truth, and the life."

Without the way, there is no going; without the truth, there is no knowing; without the life, there is no living. I am the way, which thou oughtest to follow; the truth, which thou oughtest to trust; the life, which thou oughtest to hope for. I am the way inviolable, the truth infallible, the life that cannot end. I am the straitest way, the highest truth, the truest life, the blessed life, the life uncreated.—Kempis.

YOUTH'S DEPARTMENT.

WORK FOR THE LORD.

Out of love for my Heavenly Father, and obedience to His will, I will try to write a few lines for the Visitor. I think that we, as the young in the service of God, should be more engaged in this direction. We may feel our weakness and inutility, but let us trust in Him who has promised to be mighty in the weak and endeavor to improve the talent which the Lord has given us (though we may possess but one), that when He returns He may receive His own with usury. May the Lord help us to make use of every means of grace which is given us, that much good may be done in the cause of Christ.

We cannot do too much for the Lord; for when we have done all we can, we are as "unprofitable servants" and have only done that which was our duty to do. The harvest truly is plenteous and the laborers are few. Let us then be more zeal-ous in working for the Master, and do all things to the honor and glory of God, keeping ourselves "unspotted from the world" that when our labors here are ended, we may be worthy of an eternal home in heaven.

How thankful we should be for the many precious promises God has given to all the faithful!

O! let us be more true to God and live nearer to Him each day that we may grow in grace and the knowledge of the truth, "for he hath said, I will never leave thee, nor forsake thee." (Hebrew 13:5.)

If we are only willing to follow the Lord in all His appointed ways, He will lead and guide us into all truth and righteousness, and we shall dwell with Him in the regions of bliss through all the ceaseless ages of eternity.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." (Heb. 2:1.)

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (Jam. 2:10.) Well might we say with the poet:

"How careful then, ought I to live! With what religious fear!

Who such a strict account must give For my behavior here."

The grace of God is sufficient for us. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and grace to help in time of need." (Heb. 4:16.)

EMMA HARTMAN.

North Hampton, O.

THE EXPERIENCE OF A YOUNG SISTER.

I was much pleased to notice in the Visitor a Youth's Department, thus making the paper interesting both to the young and old. The next thought was that I should write my experience; but as I began to reason and thought how many others have better experiences than I, and are better qualified for the same, I almost gave up the idea, but again I thought, if all would reason in that way, we would have no church paper; so I concluded to do the best I can.

When I was about fourteen years of age, I heard the Lord call. It seemed as if something said, go and pray. It seemed
very strange to me that I should pray in
daytime, as I had only been accustomed
to repeat the Lord's prayer in the evening
before retiring, but I had no rest. I stood
for a moment, then fell upon my knees
and poured my heart out before the Lord
and asked Him what I should do, when I
heard a voice whisper softly to me, Go to
thy mother and ask forgiveness where
thou hast done wrong; when I obeyed,
that voice seemed to say, Go also to thy
father. The cross seemed heavy, but I
felt before. I now knew that my sins were
accepted, and I could now express myself
with the Apostle, "Old things have
passed away, and behold all things have
become new." 2 Cor. 5:17.

But I did not always feel so happy.
I found that the way the Lord would lead
was a narrow way; and as I began to read
the Scriptures, I saw that after we be­
come converted, we should also obey in
baptism. This I did not want to hear.
I would close my book and try to think of
something else. Thus I put it off from
time to time, until sickness came over
me; and O, what a dread I had, all be­
because I would not obey! I thought if
only I could die, I would be glad; but
again I would ask myself, Am I prepared?
When baptism would come to my mind,
I felt it a duty to be baptized, so I began
to seek a way of my own. I would look
at this person and that person who were
sprinkled and would think how much
easier that would be than to go down
into the water. But again I would read
the Scriptures and could find nothing of
that kind. The Savior Himself, who came
to set us an example, went down into the
water and was baptized of John in Jor­
dan. Mark 19. Why should I not follow
Him? Still I would not say, I will obey,
until the Lord took special means to
make me willing. One day as I was sit­
ing in my school-room, a storm came up
and the fear that I once had of thunder
and lightning—which the Lord had re­
moved—now came back again. I felt as
if I would be struck, and before I knew
what I was doing I dropped my head
upon the desk and asked what this meant.
The Spirit again reminded me of baptism,
I then promised that if the Lord would
remove this fear, I would obey, and all
honor be to Him for the same. He has
once more restored my health that I can
better prepare to meet Him.

Now I would say to all who read this,
if you feel it a duty, not only in baptism
but in whatever it may be, do not put it
off. Perhaps you may feel that you
should write an article for the VISITOR;
or, if you are not in favor of the paper,
think of the Savior. He did good where­
ever He could; and as long as that is the
motive, can we not lend a helping hand?
Why should not we, the young as well as
the old, have our hearts filled with love,
words, and wisdom from above, that the
Youth's Department might be filled with
words and lines written from the hands
of the young?

Brethren and sisters, pray for me that
I may be a true humble, and upright child
of God.

Come and let us labor,
There is work for all,
Come while the day is dawning,
E'er darkness should fall.

SUDIE J. LONG.

Hamlin, Kan.

DIED, April 23, 1888, in Ness Co.,
Kan., of brain fever, Emma G. Haldeman,
dughter of Jacob Haldeman, aged 17
years and 18 days. Her remains were
brought to Morrill, Brown Co., Kan., and
buried in the graveyard there. Funeral
services by the Brethren from Job 14.
About a year ago this dear young soul
felt her need of a Savior and yielded to
His loving call. She formerly lived in
Brown Co., but came to Jesus in Ness
Co. She seemed very much in earnest in
serving the Lord. In letters written to
her youthful mates, she admonished them
very earnestly to take up their cross to
work for Jesus. She made application
for church membership shortly before her
death, and no doubt would have been re­
ceived soon. Shortly before her death she
said she heard bells ringing and the
angels singing, and we trust she now is in
the kingdom of glory. How much we
may learn from God's little ones.

Hamlin, Kan.

J. H. BYER, JR.