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Henry Davidson

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A WEARY HEART AT REST.

BY M. A. GALL.

Rest my soul! In Christ reposing,
Thou hast now thy haven found;
In His ear thy wants disclosing
To His side forever bound.

Once, alas! my heart in sadness
Wondered o'er the dreary wild;
But the Savior came with gladness
To reclaim His wandering child.

Light from Heaven, brightly shining,
Showed my Savior and my sin;
Then my heart, in grief repining,
Felt its burden sore within.

Came the words, so sweet and tender,
"Twas for thee I bled and died:
I am waiting, drawing nearer;
Then I cried: "O Lamb of Calv'ry!

When I looked, I saw before me
Jesus hanging on the tree:
Thou hast with Thy blood redeemed me.
This poor weary soul of mine!

For the Evangelical Visitor.

THE LORD'S BUILDING.

"Ye are God's husbandry; ye are God's building," and further, that he "as a wise master builder, has laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon."

The writer is well aware that he is about commenting on one of Paul's allegories that has been variously interpreted; but as far as he has yet learned, nothing has been put forth satisfactory in all its details. And should I fail of its true meaning and intent, it may be an inducement for some one else to give a clearer and better explanation.

In the 6th verse he says, "I have planted, Apollos watered;" and in the 10th verse he says, "I have laid the foundation and another buildeth thereon." Now I take these two expressions as meaning the same thing. That is, he (Paul) first preached Christ at Corinth, and Apollos afterward preached at the same place, confirming what Paul had said, and likely adding something more in detail. In this way Apollos watered the plants that Paul had set; or, according to the other figure, Apollos built something on the foundation that Paul had laid.

In so far, this view of the allegory seems to be well substantiated, and confirmed by what the same apostle says in Romans 15:20, which bears on the same point. Here he says, "Ye are the temple of God." Here husbandry, building and temple, are each given in the singular number, thus proving conclusively, that each of these names represents the church in a body.

In the 9th verse he says, "We are laborers together with God." This means himself and Apollos, in contra-distinction to the church, thus proving still more clearly that by the terms husbandry, building and temple, he sets forth the church in a body, and not each member individually.

We now come to the material, of which he names different kinds, and in the order of their value.

When an architect is engaged to put up a building, the foundation of which is already laid, his first move is to look the ground over for suitable material. He may see wood, hay, and stubble in abundance, but little labor such stuff can be put in shape and the walls raised. But if he is a wise man, as he ought to be, and knows that his work must be fire-proof, he will avoid all kinds of combustible matter.

Gold, silver, and precious stones, in their natural condition, require much labor to bring them into good shape for use in a building. The cost is great, but the careful builder will have them at any price, when he knows his reward will depend on their use.

To make the application, we will assume that a minister is called to a new field of labor for the upbuilding of Zion. He looks about him for material—for members. He finds many who speak favorably of the cause. They extend their hospitality. They come to hear him
preach. They will join the church. They will contribute of their means for its support; and some will even offer their small children for baptism—yea, they will do many things to "christianize the neighborhood. All this they will do cheerfully, provided they are not asked to change their habits of living, to make wrongs right, and become new creatures. These represent the wood, hay, and stubble class.

But when the new birth, together with holiness, and a separation from the world and its follies are pressed upon them, they will flinch. They will do the same when denied a lucrative business that is inconsistent with the Christian life—or when obliged to suffer reproach or persecution by reason of their profession. These things—yea, these tests—we understand are what Paul designates as a trial by fire.

As to the correctness of this view of the matter, let us call the apostle Peter to witness. In his first Epistle 4th chapter, 12th verse, he says, "Beloved, think it not strange concerning the fiery trial which is to try you," The reader will notice that from the 12th verse, to the end of said chapter, Peter discourses on trials, reproaches and sufferings—all this in connection with, and in direct reference to what in the 12th verse he designates as "The fiery trial." He will have us to understand that when we are reproached, maligned, persecuted and ill treated for Christ's sake, it constitutes a fiery trial; and in doing so, he corroborates Paul's testimony as set forth in the allegory of the building.

The wood, hay, and stubble class cannot endure this test; they fall away the same as those named by Jesus in the parable of the sower where the seed fell in stony places and among thorns. Or, in Paul's language, they are burned, and the builder suffers loss; although he himself shall be saved, yet so as by fire.

Then right here comes the question, What has this fire to do with the builder's salvation whose work is burned? The answer is found in the fact that he, too, is exposed to the same trials, reproaches, and persecutions as the backsliding class are, only that he proves firm and steadfast, which they do not.

We will next inquire into the matter as to how a builder can suffer loss, when he is saved? On this point we are constrained to believe that the reward spoken of does not only mean to be admitted into heaven. Nay: Evidently those who labor earnestly and successfully in the cause of Christ, here, shall receive transcendent glory in the eternal world. For scriptural proof read Daniel 12:3, "They that turn many to righteousness, shall shine as the stars for ever and ever."

But what is meant by "The day" as though some special day was appointed for this "fiery trial" to take place? According to this exegesis of the parable, it can not mean the day of final judgment; hence, we are obliged to find some other day for it prior to the day of judgment. By reading the prophets of the Old Testament, we find of many things predicted to take place "at that day" when no particular day of twenty-four hours is meant; and only a period of time in the future is obviously the meaning. Now the little words that and the are almost equally specific: If then the prophets could consistently speak of things to take place on "That day," when a much longer period of time was under consideration, we may well allow Paul the liberty of using the same contraction, in setting forth a time of trials, temptations, and persecutions by the simple form of "The day."

One more paragraph, and we close. How does the careful builder go about procuring the proper material? Gold, silver, and precious stones are wanted. These in their natural state are mostly found beneath the surface. The miner brings them up, and they are subjected to great heat and pressure to bring it out in its crude state, and expose it to the scorching rays of the "Sun of righteousness" (Mal. 4:2); that it may melt in the furnace of penitence, and that the dross of iniquity may separate from that which is pure and holy.

In like manner God's builder goes forth with the Bible as his digging implement. He delves down deep into the sinner's heart. He there finds a germ of holiness implanted by the Creator. He brings it out in its crude state, and exposes it to the scourging rays of the "Sun of righteousness" and the fire of iniquity may separate from that which is pure and holy.

Any material, short of undergoing the process here indicated, will be found lacking in firmness, and ill-suited for the building of God, and will burn out, when exposed to the fiery trial."

Polo, Illinois.

C. Stoner.
from the eternity future into the eternity past.

As the husbandman sows his seed in the proper season, and cultivates it, patiently waiting for the harvest, or the horticulturist, who plants his first trees and vines, waiting patiently from year to year, and with intense interest watches their growth, pruning and caring for them, being animated all this time with the hope of receiving the reward of his labors—apples, pears, plums, grapes, etc. So the soul patiently rests and waits upon God. Having these admonitions "Let patience have her perfect work." "In your patience possess ye your souls."

O soul, thou hast great reason to silently and patiently wait upon thy God!

3d. The soul must be trustful. We have seen the soul become silent before God, to patiently hear his voice, and now, to be trustfully submissive to his commands.

It has patiently waited for the time of the fulfillment of those promised benefits, and has received them, and now trustingly lays it in the haven of rest—the promises of the Almighty—knowing that He has fulfilled all His promises in the past, knowing He cannot lie, knowing that it would not benefit them if He did, knowing all this, how sweetly can the patient, waiting soul cast itself trustingly to the proper season, and cultivate it, patiently waiting for the harvest, or the horticulturist, who plants his first trees and vines, waiting patiently from year to year, and with intense interest watches their growth, pruning and caring for them, being animated all this time with the hope of receiving the reward of his labors—apples, pears, plums, grapes, etc. So the soul patiently rests and waits upon God. Having these admonitions "Let patience have her perfect work." "In your patience possess ye your souls."

O soul, thou hast great reason to silently and patiently wait upon thy God!

2d. In waiting, the soul must exercise patience.

The soul of man is not infinite; therefore dependent and subject to the division of eternity, called by man, time, and to the soul time is divided into three divisions, past, present, and future, of these divisions time present only, concerns the patient soul. It realizes that time past has been lived through, and will not return, and future time is here only as it comes moment by moment, and thus drops through the hour-glass of eternity, from the eternity future into the eternity past.

In the text we have, First, the soul's attitude toward God. Second, The reasons for this attitude. Truly my soul waiteth upon God. In order to prove this state-ment true, the soul must assume a proper attitude before the feet of its Maker; and to come to that refreshing soul-comforting place, we find there are three things essential.

I. The marginal reading says, My soul is silent before God.

David's soul had ceased its clamoring for selfish aggrandizement, and had settled into that pleasant, "silent", soul-refreshing attitude of waiting upon its God.

No doubt his soul had learned, or realized by past experience, that all its labors, commotions, and efforts were of no avail, but that its efforts were like the raging of the sea, which only results in casting up dirt and mire, and as the waves continued to lash the shore, become darker and more filthy.

So the soul that is not waiting upon God, but by its own efforts tries to cleanse itself, becomes more and more polluted and entangled in the meshes of sin; like the fish caught in the trammel net, every plunge, every struggle, and effort to escape only serves to draw the binding force more securely about its body, and more perfectly secures it for the enemy its captor.

Therefore, the soul must be "silent" when waiting upon its God, for only when it is silent is it in a proper attitude to hear distinctly what God the Lord shall say to it.

Imagine, if you please, a man in battle (while the racket of musketry, the clash of the swords and bayonets, reenforced by the thundering boom of the cannon) listening to hear the sweet notes of the aeolian harp, the din and commotion of battle far exceed the sound of the harp, and it becomes inaudible to the human ear.

So with the soul that has not withdrawn from the commotion and din of worldly strife, and silently sat at the throne of its God; it is unable to hear that sweetest of music wafted to her on the breezes of heaven. "On earth peace, good will unto men."

Come, disturbed, anxious, longing, troubled soul, and wait upon thy God.

Cantou, Ohio.

J. E. MISHLER.
II. The reasons for this attitude.

1st. On account of His Omnipresence.

God is not confined by doors and bars, neither is He lost in the continents of this globe; but in every thing that comes to our eyes, we behold the everywhere present God.

Therefore wherever the soul is, it may with the full assurance of his presence wait upon God.

Then whether lost in the desert, cast into the inner prison, hands and feet fastened in the stocks, on sea or land, mountain or dale, God's omnipresence is manifest to the looking, longing, waiting soul.

2d. Because of His omniscience, men have compassed the globe, fathomed the ocean, have made calculations upon their weight. They have measured the distances to the sun, moon, and stars. They have pointed out the planets, and marked the fixed stars; dug into the earth and tried to find out the order of its formation and to compute its age.

They have tried to understand the law of gravitation, and master the mysteries of electricity.

They have tried to account for the variable current of wind.

But above all this, there is One who knows all. He who was, before the morning stars sang together, or the sons of God shouted for joy, was the Omniscient all-knowing, and everywhere present I am.

3d. For He is Omnipotent. Gather your strong men, bring your powerful horses, concentrate your mighty engines, and let them compete with the Almighty and see how futile the effort; for behind and above all this, the soul sees the creative mind, who has created the human mind, hence infinitely superior and omnipotently more powerful than the mind of the whole world, for when the idea of erecting a tower that would reach from earth to heaven was conceived by mankind, about a century after the deluge, God looked down upon their work and said, "Behold the people is one, and they have all one language; and this they began to do, and nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language that they may not understand one another's speech."

Thus does God manifest to the soul His power to frustrate man's intentions, and bring to naught his imaginations.

Soul, wait thou continually upon God, for He is thy munition of rocks, thy sure abiding place, thy eternal haven of rest.

4th. From him cometh my salvation.

The soul that looks beyond the region of time, and inquires of its condition hereafter, unassisted by divine revelation, all is an impenetrable mystery of darkness, doubt, and despair.

Buddha sought for light and a place of rest for his troubled soul, and after years of meditation, he taught some of the grandest moral maxims the world has known. But his salvation consists in being swallowed up in the great first cause of all things, and not knowing whether he will have a conscious existence after this life.

Brahma finds his salvation in transmigration, from insect to animal until, finally, he is swallowed up by Brahma, and thus finds his ideal rest—eternal sleep.

Infidels reject the word of inspiration and launch out upon the sea of human reason, generally to land upon the shoals of despair or to be cast upon the rocks of eternal remorse, uttering in their exit from time to eternity such sentences as these, "Now for a leap into the dark." "Eternity, eternity, O eternity, where shall I spend it?" "And must I die? O! the terrible thought of dying!" These are some of the ideas and words of those who have not waited upon God in his appointed way; and have passed the Jordan of death without the soft and soothing rays of light beaming forth from divine revelation, the day star of hope, the Son of the eternal, the word of the Omnipotent, Jesus Christ the Son of God, the Savior of the world.

Well, may the soul sing:

"Jesus, the name high over all,
In hell or earth or sky;
Angels and men before it fall,
And devils fear and fly.

Jesus, the name of sinners dear,
The name to sinners given;
It scatters all their guilty fear;
It turns their hell to heaven.

Jesus, the prisoner's fetters breaks,
And bruises Satan's head;
Power into the strengthless soul he speaks,
And life into the dead."

"Truly my soul waiteth upon God;
From Him cometh my salvation."

All things work together for good to them that love God, to them who are called according to His purpose.—Rom. 8:28.
"With such an one no not to eat." (1 Cor. 5:11) So if we dare not eat with a disorderly brother, much less are we allowed to eat with another disorderly one that is not a brother, by having an open communion or table; so that any one who wish could partake with us, it would not be the Lord's table, for transgressors would make it the table of devils (1 Cor. 10:21); for it is the Lord's people that make it the Lord's table. But an objector says, Don't you have transgressors among you? possibly there may be a Judas and not known to the others, if so it would not harm the good, but would go home with those that partake unworthily, they would "eat and drink damnation" not having that spirit of discernment to judge between the Lord's body and the worldly minded body.

Paul would say that on such occasions the children of light should separate themselves from the children of darkness, or "put away from among yourselves that wicked person." (1 Cor. 5:12). It is an admitted fact, by practicing open communion, there would be wicked or careless persons, not walking in the light of the gospel, that would approach the Lord's table thoughtlessly, and by eating with them we would be "partakers of their evil deeds (2 John 11), for we would admit them into our houses (of worship) and by partaking with them "bid them God speed," "for he who bids them God speed is partakers of their evil deeds." (2 John 11).

In carrying out the preamble as recorded in Matt. 18 chapter, we are taught in John's gospel, 13 chapter, to stoop to each, other and also hold still. If such characters as Paul mentions in 1 Cor. 5:11, would present themselves for communion and would be known as such, we would be in duty bound to withdraw ourselves from such, or stoop before them and show them their sins. Undoubtedly they would not hold still, for the simple reason known to them, and claim they were not a brother in the same faith or church, neither would we have any authority to try to set them right any more than we would have a right to go into another's household and family to correct them and set their children in order.

But carrying out the signification by the example of feet-washing, does so nicely show our submission to one another, and everything is wiped away and dried off, and all things of the past are laid aside and forgotten. Paul in speaking in 2 Thessalonians, 3 chapter, reminds them of such that he heard were busybodies, and walked disorderly among them, and exhorted them by the Lord Jesus Christ that with quietness they worked and eat their own bread. Then he tells them if any obey not our word by this epistle "note that man and have no company with him that he may be ashamed, yet count him not as an enemy but admonish him as a brother."

As the communion is to represent the broken body and shed blood of the Savior, can any one denomination justly condemn another of a different faith, relative to the commandments of Christ, for not holding open communion with them, when they do not profess to believe and practice what they do? According to scripture I think not; for "every man must stand or fall to his own master."

Some persons insist that all denominations have a right to commune together because no person is privileged to judge of another's spiritual standing between himself and his Master, as pertains to the heart. The Savior's criterion given us for judging is that "every tree is known by its own fruit." Thus when we see persons not accepting and practicing all those visible and outward commandments which the Captain of our Salvation taught and performed, as well as to have ample proof that their daily walks and conversation are in opposition to the described rule of godliness as Christ gave us, then we are made to see that they are not being"judged by the outward commandments," by which to judge them. This is a command and is called "Righteous judgment," "for if ye continue in my word then are ye my disciples indeed." (John 8:31). A christian is one thing and a professing christian is another. The former has a new nature and the latter has a new name. God speaks through the scriptures to the effect that conversion means a new life—new desires, new principles with a real heart-love for spiritual matters. Through the prophecies, we are indebted for catching spiritual glimpses of the Son of righteousness when He is rising with healing in his wings. All this is the work of regeneration in the heart. —A. BEARDS.

Ridgeway, Out.

—Heaven is never dead but when man's heart is dumb.—Quarles.
Then again when Moses came down from Mt. Sinai, where he had received the two tables of the testimony, he viewed a very discouraging scene in the camp of Israel. The people had broken their solemn vow, to worship the true God, and had gone back into idolatry; but here we find Moses very resolute in his actions, Ex. 32:15—29. And, during the wanderings in the wilderness whenever the murmurings of the people were too great for Moses and Aaron to bear, they always humbled themselves before the Lord where they found strength and encouragement.

If we call to remembrance the life of Joshua, we see that he was a very courageous man. This is shown very clearly in his obedience to the commands of God concerning the destruction of Jericho, Joshua 6:2-5. No doubt, during the time they were marching around the city, the inhabitants made great sport of their actions; but Joshua was determined to obey the command given him regardless of discouragements. Perhaps, he had greater reasons for being courageous than other ancient men, for when he was made leader of the children of Israel, God repeated to him the encouragement, "Be strong and of a good courage" several times; yet, when the people turned their backs to their enemies (Josh. 7:4), his courage was gone, but God soon gave him a plan to get out of trouble. Thus, we could refer to many lives recorded in the scriptures, that are grand examples for courage, but this will suffice for the present.

Let us see if we are following these examples as we should. Some one has said that "He, who has the best and most unimpeachable right and claim to courage, is the man who, to shield and protect others, accepts open insults and submits un murmur ingly to open censure, criticism, and indignity." But how many such persons do we find in the world today? I think they are very few even among the professed followers of Christ, yet, I believe there are persons to-day that would endure great persecutions, rather than give up their faith in God. David, the Psalmist, says, "Be of good courage and he shall strengthen thine heart." Ps. 27:14. Thus, we see that by having courage we get strength from God, and this is what every Christian must have in order to endure persecutions, or to bear even the small trials of life. Many a convicted sinner is staying away from Christ simply because he has not enough courage to make the attempt to get salvation, but this is just the work of the enemy of the soul, and he is busily working at the Christian along this line. As long as he has a Christian discouraged, he has very little trouble to hold him, and while he is in that condition, he is of no use whatever in the Christian work. I think this is the state of mind, to which Bunyan in his "Pilgrim's Progress" refers where he speaks of the "Slough of Despond;" and if every person who is in that condition would just use the strength they have, as "Christian" did, they would soon get out, but if they remain there long, Satan will be sure to get them back entirely under his control. I think that every back-slider will say that this is the truth.

When we consider what great courage Christian men in ancient times possessed, then look at the many promises left on record for us, we must say surely the Christian of to-day has no reason to become discouraged. But as faith underlies courage so unbelief causes discouragement—we first allow doubts to arise in our hearts; then, we become discouraged. Here, we should take the example of Moses in going to God, the only sure refuge in time of trouble, and he will surely give us relief.

I think it would be very profitable for us to refer frequently to the encouragement given to Joshua, "Have I not commanded thee? Be strong and of good courage; be not afraid, neither be thou discouraged; for the Lord thy God is with thee whithersoever thou goest." Josh. 7:9.

LEVI HERR.

For the Evangelical Visitor.

ARE WE DOING WHAT WE CAN?

I will try and write a few lines this beautiful Sabbath morning, while at home caring for my afflicted father, and not able to attend preaching. It is by God's providence that we can give our thoughts through the Visitor, and we are anxious­ly waiting to receive it soon semi-monthly.

I noticed in one of the back numbers of the Visitor, that there are about one thousand subscribers (this was some months ago, we are now printing fifteen-hundred copies,—Ed.), and if each subscriber would obtain one more we would then get the Visitor semi-monthly. I felt like doing my duty in making an effort. I have since obtained seven subscribers and I hope to get more. I think every family should take it. Many happy moments have I had since the Visitor has found its way into our home in the far east, and the many spiritual testimonies encourages me very much. It is a real feast to my soul. Praise the Lord, I say the Lord is still my Shepherd, and is leading me from day to day into green pastures and beside still waters. I am daily permitted to partake of the blessings which God gives His believing children.

The thought often comes to me; am I doing what I can for my blessed Redeemer? My thoughts are often led back to what He suffered for me on the cross. Oh! how sad, to think our dear Savior suffered such a terrible death for me, and for you, dear reader, and yet how little the worldly minded care or think of what Jesus has done to save a perishing world. We who are truly God's children, should show how real our love is, for our blessed Savior. We ought to show more zeal; ought to make more effort; we should not only be willing to say, Lord, what wilt thou have me to do? but I will obey thee in all thy commands.

May our lives be fully consecrated to the service of God. We should be willing to sacrifice our all on the altar. Go to the garden of Gethsemane, and to Calvary, and learn a lesson of suffering and resignation and obedience. Dear brethren and sisters, there is work for us all to do.

Bro. Zook and Bro. Long and others, who are out in the mission field, can't do all; there are many poor, starving souls yet out of Christ. Are we stretching out a helping hand to save them or are we sitting still watching them go down to destruction. Will we not make an effort to lead them to Christ? The time is passing away and we will soon be required to give an account of our work here. Will we then hear the welcome words, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord."

Jesus is my trusted friend,
For grace I do on Him depend.
He never disappointed me,
The Christian's end I hope to see.

SARAH H. DOHNER.

Orrstown, Pa.
When we read the Bible we find Israel's great sin was unbelief. And through unbelief they could not enter into the land of rest which was promised unto them. Unbelief caused Israel to cry out, "Were there no graves in Egypt?" and to say, "Hast thou taken us away to die in the wilderness?" It was unbelief that caused them to murmur, and lust after the flesh of the wilder-ness. It was unbelief that caused them to murmur, and lust after the flesh of the wilderness. It was unbelief that caused them to murmur, and lust after the flesh of the wilderness.

The apostle says, Take heed, brethren. That was spoken in the gospel dispensation for an admonition to the church and the followers of the meek and lowly Lamb.

The past is a good criterion to go by in many respects, as to what shall be in the future. Jesus himself says, As it was in the days of Noah, so shall it be also in the coming of the Son of man. We are to take heed of the evil heart of unbelief. The first sin that our fore parents committed was unbelief; they did not believe God. They believed and obeyed the enemy of souls in consequence of which they died a two-fold death; a natural, and a spiritual death. "Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him." Heb. 10:28. And to whom were they made? They were His peculiar people. They were led out of Egypt with a high hand, by the mighty power of God. They had their faces Canaan-ward. They could sing the song of deliverance from their Egyptian bondage. They were the natural branches but they were broken off; and why? Because of unbelief. The apostle says, Rom. 11:20,21: "Well, because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear."

For if God spared not the natural branches, take heed lest he also spare not thee." And now dear brethren seeing all these things—and they were written for our admonition—let us earnestly contend for the faith once delivered unto the saints. When Noah went with his family into the ark, all the faith that was then in the world went in with him, and all mankind, as well as beast—was destroyed, and that without remedy. Likewise in the days of Lot when the angels prevailed on him to go out and warn the people of the near destruction of the cities; but they did not believe the message, and as soon as Lot and his daughters had gone out of those wicked cities God's judgments came down upon them; and they were all destroyed.

But now to come home to us. We have the same God to obey that they had; and unless we obey the gospel as it is given unto us, we shall all likewise perish. There are very few persons who want to perish or be lost for ever, yet they do not take heed to the warning voice of God, leaving and forgetting the commandments of God and setting up in stead their own traditions.

In looking over the household of faith in this our day, can we not say with the Prophet Jer. 6:16: "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." Thus, we see that the way is an old way.

Christ says, "I am the way," and that way was promised to our fore-parents. The seed of the woman shall bruise the serpent's head. Thus, we see it is a very old way indeed. Jesus says, "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." Now, why is it that so few find the way; and why are there so many that are not willing to walk in the way after they have found it? The first are not willing to repent of their sins; they do not prepare the way of the Lord. They do not bring forth fruits meet for repentance; and thus they never get into the way.

Now the other class get into the way by repentance on a Bible line, but are not willing to walk in the way of self denial. Jesus says, Now take my yoke upon you and learn of me. Now right here is where they make the fatal mistake, Instead of learning of Christ, the great teacher, they learn and teach each other, the blind leading the blind till they both fall into the ditch. Brethren and sisters, let us keep humble and walk in the good old way. When Israel mingled with other nations their children lost their native language, the language of Canaan, and spake half in the speech of Ashdod, and could not speak in the Jew's language, but according to the language of each people. Heb. 13:24.

There should be a wide space between the church and the world. We are not to be compared to this world, for the apostle says, Let your conversation be in heaven, of a heavenly nature. When we are born of God we become the children of God. We are then serving a king of another country, and we should learn to speak the language of that country. When we become new creatures in Christ old things pass away, and we receive a new song in our mouth, even praise to God. We are not to remove the old land-marks our fathers have set. We must not set up way-marks of our own. King Saul tried it and failed, and so will we fail if we do not take heed to the things that we have heard:

"Rise, O my Soul, pursue the path
By ancient worthies trod,
Aspiring, view those holy men,
Who lived and walked with God."

JACOB B. WINGERT.
Northampton, O.

CONSECRATION.

The lessons of the past as well as those of the present, plainly teach us that what the church needs more, is consecration. We need more of the power of the gospel, more of the Holy Spirit, more of a daily setting apart of our lives for the work of the Master. It is not so much what we say, or what we write, as what the spirit is that dictates our speech. The important question is not how shall I make my language acceptable to the refined scholar, but how shall I reach the hearts of all? And while it is right and proper that we should cultivate a proper expression, yet it is far more necessary that our hearers, or those by whom we are surrounded, should feel and see for themselves that we are terribly in earnest, that it is no half way work with us, but, that we believe that momentous things hang on every moment, and in every utterance of ours let us be in earnest, let us daily, as we approach a throne of grace, dedicate ourselves and our all anew to God.
Evangelical Visitor.

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Edited by H. Davidson, White Pigeon, Mich., to whom all communications are to be addressed.

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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.

If you desire to know when your subscription expires, look on the printed tag, on which your name and address is, and that will state to what date payment is made. For instance, April 6th means, that the subscription has been paid up to that date. If you find any error in the date please notify us and we will make the correction.

To those who do not wish to take the Visitor longer we would say, when you write to discontinue the Visitor, please send us also the balance of 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, White Pigeon, Michigan.

Benevolent Fund.

Sister Catharine Herr .......... $2.00
Alice Fry ............. 1.00
John Groff ............ 1.00

In the February No., of the Visitor, we suggested the propriety of making a more united effort to raise the means and the number of subscribers necessary to make the Visitor semi-monthly; we have not had so much of a response to that call as we could wish to have and not so much as we expected but other matters may have engrossed the minds of the friends of the enterprise that they probably could not get round to it in so short a time. But a Bro. who is especially very much interested in the project writes us, and suggested the propriety of stating a time when it will be commenced to be published semi-monthly if sufficient encouragement is received by that time. We would say, then, that if we get the desired amount promised by the first of April, we will then publish the Visitor semi-monthly. We now make this appeal to every friend of the Visitor to send us your name with the amount you propose to give. It is not necessary to send the money, until a sufficient amount is assured, but when we are satisfied that there will be sufficient means promised we will notify you through the Visitor and issue it semi-monthly. If not enough until that time, then the first of May, and continue until we have the desired amount. We will publish the progress of the work from time to time. Now for a united and continued effort by every friend of the enterprise. Send in your names, with the amount.

The Religious Telescope, the organ of the United Brethren Church, has been greatly improved, and makes a very good appearance. That church should, and no doubt does, highly value such an able advocate of the tenets of their faith.

The Gospel Messenger, the organ of the German Baptist church, has been greatly enlarged and improved with the New Year. It is ably edited, and should we believe does receive a very liberal support from the church.

Book Notice.—A book is being published in Springfield, Massachusetts, entitled "That Unknown Country." Judging from the account given and from the prominence of the authors whose names are given as contributors, we believe it will be a book of unusual interest, and of great value to the reading world. It is the opinion of over fifty of the most eminent living writers of the present time, each contributing a chapter, of what living men believe concerning punishment after death; all together with the recorded views of men of former times on man's final destiny; making it the standard for all time concerning this momentous question, and is in the broadest sense a book for all. It will be sold only by subscription. Those who desire to secure territory should apply early to the publishers for terms, etc. It is published by C. A. Nichols & Co., 203 Main Street, Springfield, Mass.

Notice.—Owing to sickness, the article on Baptism by Bro. W. O. Baker will not be ready for this issue of the Visitor, but will be continued in the April No., if health will permit.

From a letter received from Bro. Jesse Engle, we learn, owing to the press of other duties, it will be impossible to have the article on the "Lord's Supper" ready in time for this No., of the Visitor; but will be concluded in the April No.

Wanted.—Any information concerning one Cyrus N. Demaree. Description as follows: Five feet eleven inches in height, weight 160 pounds, blue eyes, dark brown hair, smooth face, aged 26 years. Last heard from June 28th. For Colby, Thomas County, Kansas. Information will be thankfully received by his Father. Address D. P. Demaree, Michigan Valley, Osage County, Kansas.

Farm for Sale.—I desire to sell my farm of 145 acres. It is a beautiful home, good building, near to R. R., level land, easy to cultivate, and in a healthy country. It is necessary that I should sell the farm, or give the publication of the Evangelical Visitor into other hands. For particulars address the undersigned.


We learn that the joint resolution, proposing an amendment to the constitution of Pennsylvania, prohibiting the manufacture and sale of intoxicating liquors, has passed the legislature of that state; and has been signed by the Governor. The date set for the election is June 18.

We had the pleasure of a short visit from G. G. Lehmer, of McPherson, Kan., one of the traveling agents in the interest of McPherson College. He reports good progress for that new institution of learning.

Request for Prayer.—We received a very touching appeal from an invalid sister, which we publish below, trusting it will not be forgotten.—Ed.

Brethren and sisters and all believing Christians and readers of the Visitor, will you pray at the twilight hour for an invalid orphan that the Lord may provide for her a home with kind and helping friends, and pray the Lord to give light and wisdom to both the afflicted and assistant that each may know and see, their duty.
Notice.—For all those wishing to attend conference May 15th, at Richmond Hill, Canada. Arrangements will be made with the Central Traffic Association for rates of full fare going, and one-third returning. And for those living beyond the boundary line of the Association, arrangements will be made and notice given in the April number of the Evangelical Visitor.

A. J. Miller.

Minister Wanted.—A minister of the Gospel is wanted in the new mission field, in Shiawassee county, Michigan. It will require one well versed in Bible truths, well established in the faith, and one who is not afraid to maintain the doctrine of the church; full of the Holy Ghost and of power, and one that uses the English language. Any one desiring to locate in a timber country, with fair improvements where homes can be bought reasonably cheap, will please communicate with us.

We would call the attention of our brethren, and especially of those who live in large congregations, to the call for a minister, we think it is necessary that the church should see that a qualified minister should be placed there in that field of labor, the work is large, the field is promising, and above all the Lord is in the work, and Jesus says, Pray ye the Lord of the harvest that he send forth laborers into His vineyard. Brethren, give this matter your immediate and prayerful attention.

A Letter received from a brother in Eastern Pa., who contributed freely to the Zook building fund, suggested the propriety of extending the time to the first of April for those to report, who desire to contribute to that fund. We trust by that time, or if possible by the 20th of March, all who are willing to contribute will inform us of the amount, giving name and Post Office address in full. We would suggest that in each community of the brethren, some brother or sister would interest themselves in the matter, and personally solicit money for the object. The project is a worthy one, and should call forth from every friend, who can, a ready response.

It is not necessary to send the money to this office, but only the amount they propose to give. When the matter is fully arranged, due notice will be given in the columns of the Visitor, as to who the proper persons are to which the money is to be paid. We would like if the question would be settled, during the month, whether the names of the donors are to be published with the amount. Please, as you send in the donations, let us know which you prefer, and we will be governed accordingly.

The Time for holding district councils, and the election of delegates to general council, is here. Perhaps, many districts have held their councils, and elected their delegates, but those who have not, should remember that it is important that they should be represented in conference. That is the time and place where every question of a general nature or of doctrine, should be represented and, if possible, be adjusted. We are not aware of any special subject or question that will be presented to conference, this year; but it is our duty to, always, be prepared as we have no particular rule how matters should be presented. We sometimes think, that it would be well to adopt some mode of procedure, by which we could learn in advance whether any question that would make a radical change in the manner of work to be done by the general Brotherhood would be presented to conference. It would give time for thought;—and, would, we think, be conducive of more harmony. We would say then again, elect your delegates and get your work ready—for directions see church Government pages 46—49. We would also call the attention of the church to the note published in the January No. by Bro. A. J. Miller of Dayton, Ohio. He is the agent appointed by conference to make arrangements with R. R. Co’s., for reduced rates to conference. We trust that all will promptly furnish him the needed information.

Sister Barbara Myers, from Green castle, Pa., writes, quoting the Language of the Psalmist, saying “It is good for me that I have been afflicted, that I might learn thy statutes.” It is with great difficulty that I write on account of bodily affliction. It is now upwards of twenty years, since I became greatly alarmed on account of my sins; and accepted the offer of salvation. I would say to the unconverted youth, give heed to your first calling of God, you will thereby be kept from many snares, to mind religion young.” Brethren and sisters, remember me at a throne of grace.

Crosses.—Sister Wagg, from Dowington, Mich., writes: Should we not be willing to take up our cross and bear it cheerfully, instead of dragging it? We have our daily crosses to bear, and any unwillingness on our part only increases the burden. The Lord is ever ready to help us if we ask Him. Our crosses are of different kinds, some are in disappointments in the things of this life, others are in the multiplied cares that are met with by the Christian; mine is in bodily affliction depriving me for the last two years from attending religious services with my brethren and sisters. When I see others get ready sabbath after sabbath to attend religious service, and I must remain at home, it sometimes costs tears; but the Lord has sustained me under these crosses, and enabled me to bear up and trust in Him. The Christian wishes to be resigned to his condition, for he knows that his heavenly Father rules and that He careth for us.

We wish we had in every district or locality of the brotherhood some Bro. or Sister, who would send us full reports of the work of the church in their vicinity, it would greatly help us to publish the facts in a satisfactory manner. Some times, we get part of the work there, but in such an unsatisfactory way, that we are at a loss whether we should publish them or not, but if we had the reports full and complete, we think it would be of great benefit. We are well aware that some brethren fear there will be too much published in the nature of boasting, but we think not. To tell facts, profitable facts of revival work, is not boasting, if told to the glory of God. But it has the tendency, as it should have, of interesting us more in other and distant fields of labor, and it has a tendency too, to concentrate our thoughts on the importance of co-operate work in the spread of the Gospel. It breaks down sectional feelings, and unites us as one body to lend all our energies to the work, at home and abroad. Nothing unites God’s people so much as to have the fullness of God’s love in the soul, the heart goes out after the unconverted, the purse-strings become loose, and we are more ready to lend a helping hand to every Christian work. Brethren, will you give this your earnest attention?
We have good reports from the different fields of labor of the revival work in progress, and we are pleased to note the activity that is manifested.

From Stayner, Ontario, Bro. Doner writes that a revival work of great promise commenced in their prayer-meetings, that several young persons took a stand for Christ and asked an interest in the prayers of the church. The brethren propose to continue the work in a series of meetings.

From North Dickinson Co., Kan., We learn that there are very interesting meetings in progress; and that quite a number have made a start for the kingdom.

From Carlisle, Mich.—We had very cheering news from Bros. Zook and Long in their mission field, but we expect to receive their report that will speak for itself.

From Markham, Ont.—Bro. Heise writes, Feb. 13th, that they commenced a series of meetings Jan. 28, and it was still continued with good interest and large congregations. Several have made a start for the kingdom. Bro. J. W. Hoover is with them assisting in the work.

Bro. J. H. Meyers from Shepherdstown, writes, that he was called over to Lykens Valley in Dauphin Co., Pa., and had five appointments for preaching in the Brethren's meeting-house, the brethren and sisters in Christ. I love to leave the cares of the world behind, and go to the house of prayer, and to meet where we can sing and pray together. When we know that we have one who will hear all our prayers and grant our requests. I must close hoping to meet all the readers of the Visitor in heaven.

From Wayne Co., Ohio, we learn that the Brethren have had a continued meeting there for two weeks at the Paradise meeting-house which resulted, under the blessing of God, in the conversion of two young persons, one the adopted daughter of Bro. and Sister Samuel Benner, no doubt it was a source of great joy to them; the other, the only son of Bro. and Sister Winger. The father was permitted, in all his sufferings, to learn the joyful news before he died: that his son had returned to the Lord, what a joy to parents; and now, what a comfort to the mother. When she had to give up her life companion, she was permitted to lean upon and unite with the son and family around the altar of prayer. May the Lord comfort them in their affliction with the comforting presence of the Holy Spirit.

Whatever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.—Exod. 9:10.

CORRESPONDENCE.

FRIEND DAVIDSON:—In attempting an article for the Evangelical Visitor, my thoughts have been directed to what seems to be some of the difficulties attending the editing of a literary or religious paper; and I can sympathize with you in your trials.

It happens sometimes, that writers have a higher opinion of their literary productions than others have, and then again their motives may be better than their productions, even if they are of a religious character, and when they are not accepted or not used immediately, are not fully satisfied, but fortunately, there is always room to learn. Just here the editor's duties come in. He must correct misspelling, reconstruct sentences, and shape them grammatically, or his paper would soon fall into disrepute. Some writers would hardly believe that if their articles were printed as written they would scarcely own them. Hence, I trust the readers of the Visitor will not censure the editor when some things appear therein with which they differ, and others do not appear which they expect. And now a few items upon which the editor may differ with me, which may consign my jottings to the waste basket, since he is the judge of what shall appear in the Visitor. The liquor and tobacco questions have been, and still are, agitated within and without the church, and are steadily approaching a crisis, which must be met in some way. They are both moral questions, but are steadily attracting and calling for legislation by our state and national government, and while it may be out of place in the columns of the Visitor to discuss the political or legal duties pertaining to the suppression of these great evils, yet I am glad to note; and I think they should be subjects that all Christian people should earnestly labor for their suppression.

But as the traffic in intoxicating liquors is the greater evil, and that the saloons are the primary and graduating schools of drunkards, is evident from reliable statistics, and turn out graduated faster than the churches convert sinners to Christianity. Earnest and sincere workers, against this infamous traffic, have scattered documentary evidence of its evil broadcast over the land, and the minister of the gospel, who is not informed on this matter, must
reaches the threshold of his family as the saloons now do to many, the advice of a devout heathen will apply when he was praying to Jove to get his team out of the mud, when a friend came by said, "Lay thy shoulder against the wheel, then call upon Jove."

If all Israel stood around Moses to hold up his hands, they would not have prevailed against the Amalekites. See Exodus 17:10—12. We believe in the scriptural doctrine that the prayer of the righteous availeth much, but at the same time, the Lord will not do for us what he has given us power to do.

Now let us hope and pray that the time shall not be far distant, when you may lift your voice through the Visitor in trumpet tones against this giant evil, without giving offense to one single reader, but with their warmest approval.

Marietta, Pa.

H. M. ENGLE.

"How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!"

Dear brethren and sisters, although blessed with the privilege of attending divine service every two weeks, yet I enjoy the monthly round of the Visitor. It seems meat and drink to me to read the testimonies, and the desires on the part of the brethren and sisters to go on in this God fearing way. I also feel a desire to write a few lines, hoping it may prove interesting to the readers of the Visitor—especially those who have not heard from South Pelham, and of the revival here last Spring. It pleased God to send His servants, Bro. J. W. Hoover, of South Cayuga, and George Detweiler of Sherks-ton, Ontario, to preach the gospel of peace to this dying people. When they came, it was in the spirit and with a full purpose of heart to do the Master's will. They were not easily discouraged, and through their preaching under the blessing of God, we were arrested in our wild career, brought to a sense of our condition, and made to feel and taste of the goodness and saving power of our dear Savior. Yes, this was glad tidings to a people, who wandered afar off into sin, but now have been brought nigh unto Him, and into His marvelous and glorious light; and to take up the cross and follow the Lord in His ordinances and commands.

I thank God that He has aroused me from my sinful slumber that I might arise and walk in newness of life. I hope by the grace of God to walk worthy of the calling wherewith I have been called, and that my influence may go out for good and may be a means of encouraging others to seek a Savior's love. I also feel very grateful to those dear Brethren, who by the grace of God have brought about my conversion, and not only mine but through their preaching the others of this neighborhood. Nine of us were baptized and received into the Brethren church, and there are more to follow as God may direct. May they soon take their place in the vineyard of the Lord.

I pray God that those dear Brethren may live long, that He may ever guide and protect them, that His spirit may rest upon them and their families, that they may at all times enjoy the blessings that God has in store for His laborers, and that they may be instruments in bringing many more to know the Lord and to feel that there is great enjoyments in the true Christian life.

Brethren and Sisters, may we ever prove faithful and realize more and more the goodness and love of God and of our blessed Redeemer, who suffered for us upon the cross and in the garden, that we through Him might enter into the fold.

"How beauteous are their feet, Who stand on Zion's hill, Who bring Salvation on their tongues And words of peace reveal."

B. J. PATTISON.

Pelham, Ontario.

—Trust in Christ, brings peace amid outward sorrow and conflicts. When the pilot comes on board, the captain does not leave the bridge, but stands by the pilot's side. His responsibility is past, but his duties are not over. And when Christ comes into my heart my effort, my judgment, are not made unnecessary, or put on one side. Let Him take the command, and stand beside Him, and carry out His orders, and you will find rest to your souls.—Dr. Alexander MacLaren.
This was a complete revelation. This symbolic number is often thus used. The Lord’s Prayer, that complete model of all prayers contains seven petitions. The seven churches of Asia Minor span the time from the apostles to the end of time, in seven complete and distinct periods. Christ is represented as a Lamb, having seven horns and seven eyes; a symbol for omnipotency and omniscience (Rev. 5:6). The seven spirits of God i. e.; the full measure of the Spirit, (Rev. 1:4). So, we have seven golden candlesticks, seven stars, seven lamps, seven angels, seven thunders, seven plagues, seven heads, seven trumpets, etc., etc.,—all representing a complete number.

Now, Dear Brother, we have given our opinion; we want your opinion. It would have been just to demand your opinion first as you have one.*

For the Evangelical Visitor.

FROM A YOUNG SISTER.

The Lord convicted me of my sins very young, He often spake to me that I should come unto Him; but I was not willing. My parents or none of the family were members, and I felt ashamed to make the first start. Oh! how foolish I was, to be ashamed to own my Savior, who suffered and died for me, that I through Him might be saved. But I thank the good Lord that he did not let me go. This good spirit still troubled me, and in my sixteenth year I broke the bonds of sin and Satan, and gave my heart to the Lord. I feel weak, and often I do not live so close to the Lord as I should; but it is my wish and desire to press onward in the good work. I have realized that it is the only way we have to gain that heavenly home that is prepared for God’s children. I do not feel ashamed of my plain dress, or the covering for the head, for we know that the Scripture says that God “resisteth the proud.” We are to become humble and childlike, if we wish to enter in through the strait gate, into the City. I ask an interest in the prayers of the brethren and sisters, that I may watch and pray, that when the Lord shall call me from this world that I may be prepared to meet Him in peace. ELLA CLOPPER.

Welsh Run, Pa.

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For the Evangelical Visitor.

A LETTER.

Written by Bro. Charles G. Baker to his Mother and Friends, after his conversion which took place, Monday, January 28.

DEAR MOTHER AND FRIENDS,—Once more, not hearing from you, I thought it my duty to write you another letter, to let you know how we are getting along. We are usually well with the exception of colds. Chance was about sick last night but is feeling better this morning. O, dear friends, I wish you all could be out here to attend the meetings with us, I know it would do you all good, that is if you would let your thoughts run on the subject. I, with many others, have received a change of heart. Thank the Lord for it; that he is so good and merciful, that he would call me again when I have wandered out into sin and went contrary to his teachings. O; mother, I was not truly converted when I made a start before. I thought that if my name was on the church book that was enough, but that will never save any one. No, no, it means something to be a Christian, and by God’s assisting grace I mean to serve Him the remainder of my days. Dear friends, that is no more than we ought to do for He suffered and died so we could live. O; such love, such wonderful love as our Savior showed for us poor sinful creatures!

We expect to have prayer-meeting at our house to-day; we had one before. Those prayer-meetings I used to think there was no enjoyment at such places, but now I can see different. I have received more real comfort in the last two weeks than in all my past life. I have heard people say that there was a reality in religion. I can now say I know there is. O! could I know that you all had that same peace of mind that I have. O! may we all be prepared to go when our time shall come and enter into that haven of rest which is prepared for the faithful, these are solemn thoughts, kind friends, and may we all be prepared to meet our God in peace, so we may not be an unbroken family in heaven as we are here.

From your unworthy friend,

CHARLES C. BAKER.

Carland, Mich., Feb. 6, 1880.

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For the Evangelical Visitor.

MISSION REPORT.

Our present report dates back to January 12, at which time there had been a few persons, who had made a start in divine life. And we can say to the praise of God from that time on the interest kept on growing until quite a number have become interested in their salvation. The Lord, truly, has done a wonderful work here among his people. We have had some powerful Holy Ghost meetings, and among the most prominent were the afternoon prayer meetings, in which the Lord manifested his power both in convicting and converting sinners. The declaring of the whole counsel of God among this people, has had a good effect, and it has brought salvation into more than one house; and has caused neighbors to become reconciled to each other, so making peace. Praise the Lord for a gospel that removes envy, hatred, and malice, and instead restores peace, love, joy, good will to all; and a gospel that not only converts the soul, but also the senses such as sight, hearing, taste, etc. Quite a number have been converted from the use of that vile weed—tobacco; and others from the folly of following the foolish and vain things of the world, such as the disfiguring of their bodies and faces.

We have not softened the truth nor smoothed our tongues to suit the carnal mind, but have openly protested against the many evils of the day in which many of the so-called Christians engage; calling them innocent amusements, many of which we believe are nothing less than whitewashed iniquity. While a few became offended, the major part of the people accepted the truth, and many are applying it to themselves. And we believe with proper care and judicious training, or teaching, there can be a brotherhood established here on purely gospel principles. Our desire is to lay no other foundation than that which has been laid by Christ and the apostles.

We are satisfied, if we would want to adopt the plan of many of the so-called modern Evangelists, we could have ten converts to one. But what would it all amount to if not on pure gospel principles, for not every one that saith, Lord, Lord, shall inherit the kingdom, but they that do the will of our heavenly Father. We are very much encouraged by many
of the new converts here, and others, who earnestly pray to the Lord for us, that we may be the means in God's hands of doing much good. We have no other object in view, but the glory of God, the salvation of precious souls, and the general building up of the cause of our blessed Lord and Master.

We more than rejoice to chronicle the fact, on Thursday evening the 14th, we were favored with sister help, from the State of Ohio, in the persons of Sisters Alice Crouse, Ella Dohner, and Lyda Moist. We especially feel under obligations to Bro. A. J. Miller, of Dayton, Ohio, for the above help, the effects of which is already visible, and we bespeak many blessings upon this people through their instrumentalities. We are much pleased to see the willingness of these sisters to work for the Lord, and are free to admit that they have already done more work in way of encouraging the sisters, who have come out on the Lord's side to go on and forward in the ways of self-denial, than we possibly could have done. We are of the opinion that no effective work can be done in such places without sister help, for the Lord does wonderfully use these humble sisters to reach the hearts of both men and women. We have contemplated stopping these meetings several times, but when we are about ready to close then new interest springs up. People do not want the meetings to close. At this writing, there are upwards of thirty that have been converted and renewed, or rather have experienced a deeper work of grace in their hearts. The effect of these meetings is felt quite a ways and calls are coming in from different parts for preaching, and we aim to fill all such requests as far as lieth in us. We regard this as a large field of labor, having an abundant harvest. O! that there would be more earnest laborers through these parts to carry the word of life to the homes of the unsaved. And while we labor in this field, being far away from homes and loved ones, we hope to have the earnest, continued prayers of the brotherhood, that much good may be done in the name of Christ. Our prolonged stay in these parts, to some, may seem more than called for, but the work was of such a nature that we could but make haste slowly, and we hope the labors rendered will ultimately result in more than can be accounted for. The people of these parts are very kind and hospitable, and have been extremely anxious for our well-being, so much so that vigilance in way of self-denial is required on our part, and in order that we be in health and our souls prosper we have adopted the two meal system. With many good wishes to all the readers of the Visitor, we are fraternally,

Zook & Long, Evangelists.

FOREIGN MISSIONS.

Do you say you do not believe in foreign missions? Then there are certain things which you cannot believe: you cannot believe that God so loved the world that he sent his Son to save it, or that it is his wish that none should perish; but that all should come to repentance. You deny God's universal love; you cannot believe that the gospel is the power of God unto salvation to every one that believeth. You deny its efficiency, you cannot believe that he was the Son of God, or has any claim to your obedience, who said, "Go ye into all the world and preach the Gospel to every creature," you deny His authority, for it is clear as noon-day, that if you believe these things, then you must believe in foreign missions. Unless you find in the Gospel something which makes it worthy of being preached to all men, you have not found in it that which makes it of any worth to you; you have missed its meaning; you do not know its power. The root of unbelief in foreign missions is want of faith in the Gospel.

The following figures give the actual and relative numbers of mankind classified according to their religion.

Protestants, 116 millions; Greek Church, 84 millions; Roman Catholics, 190 millions; Jews, 8 millions; Heathen, 856 millions.

—Good men have tried the Bible in youth and in old age, in sickness and in health, in business and at home, in life and in death. Lawyers have tried it, statesmen have tried it, society has tried it—in its charities, its education, and its laws. But it is not worn out, it is not affected; it is ever young and never old; it is the Lord's Book; we need no others. The longer it is tried the more satisfactorily it is proved, the Word of the Lord, which abideth forever.—Dr. Hall.

THE GRACE OF GOD.

"The grace of God that bringeth salvation hath appeared to all men." Titus 2:11.

Thank God for that word grace in the plainest commonest sense among men. It gives us kindness and undeserved favors. We are not only redeemed by grace, but we are born by grace; and we shall be raised from the dead by grace. It is grace that has started me upward, and grace has brought me thus far; and if I live right, grace will take me home to God. This free grace from a loving father is not only what I receive for nothing, but what I get for the asking in prayer.

Thank God, he has promised to be with me to the end. We cannot estimate the worth of this grace of God by what it costs us, but by what it brings. Dear brethren, we are not redeemed with corruptible things—by silver and gold, but by the precious blood of the Son of God. I feel that God loves me, and because he loved me, he died for me. My prayer is for more grace to overcome all temptations that beset my pathway.

I thank the Lord that grace has permitted me to stand among the people of God, where I can hear the sound Gospel sermons, it is as meat and drink to my soul. Now, that grace that "bringeth salvation to all men," will save one just as readily as another. My heart feels for the unsaved There are yet many out of the ark of safety: they live as though they had no soul to save, and no hell to shun. May we as brethren and sisters pray earnestly in behalf of these perishing souls, may our walk be in the light, our confessions be honest before God, for then, we will not fail, for an "effectual fervent prayer avail­eth much".

If the sinner would only come in an honest way, confess before God his sins, and pray for pardon, God would forgive. Are your sins forgiven? Happy can you be in the consciousness of peace with God. If not, Oh may God pity you! for your future prospects are terrible to contemplate. May you accept divine grace, for that brings salvation.

"Twas grace that quickened me when dead,
And grace my soul to Jesus led;
Grace brought me pardon for my sin,
And grace subdues my soul within."

FRANCIS HORST.

THE MARTYRS OF VAL LOUISE.

On the western slope of the Cotham Alps, within the limits of the old French Province of Dauphiny, is the picturesque defile known as Val Louise.

It descends from Mount Pelvoux, whose snow-capped summit attains an altitude of 13,468 feet above the sea, to the basin of the River Durance.

It is a bold and rugged ravine, abounding in fine scenery, but with little to attract those whose souls are not in sympathy with the sternest beauties of nature.

A few settlements exist in the valley, the principal of which is a village called La ville de val Louise. The inhabitants are poor, simple in their mode of life, and are little interested in any but their own affairs.

Within this mountain valley the faith of the Vaudois Christians found a welcome very soon after its introduction into Piedmont. The simple but powerful truths of Christianity appealed to these rude mountaineers with a force which can hardly be imagined by those of us who live at the present day.

The religion of the Prince of Peace became their rule of life, and while the kingdoms of the world were warring and struggling without, within the Val Louise there was peace and love. There was little need for the strong arm of the law here, for the mountain Christians yielded an implicit obedience to those in authority over them. To honor and obey their prince was as much a religious duty with them as to fear God.

Lawlessness and crime were unknown among them. Beyond their mountains no rights were respected but those of the great nobles, who were strong enough to maintain them, and no one could feel sure that he would not be stripped of his possessions by another more powerful than himself.

Within the Val Louise each man was honest, and no one dreamed of despoiling his neighbor of his goods. If one lacked any of the necessities of life, the others were ready to share their scanty store with him. Love and charity were the rule of all. Beyond the mountaineers woman was but little better than a slave, in spite of the broadest chivalry of Europe. She was held to be scarcely anything but a creature formed for the purpose of ministering to the gratification of men's lust, and female virtue was a myth. In the Val Louise the purity of the maiden and wife was the basis of the simple social life of the mountaineers.

There was not a woman but would have proved a Lucretia in the hour of trial, not a man who would not have died in defense of purity which all held so dear.

So the little church of the Val Louise existed, simple and pure, a light in the midst of the darkness which overshadowed the world. Its pastors kept it true to the faith of Christ; and Rome, which had begun to put forth the audacious claims had too much to do to carry on her war upon the great of the earth to give heed to this little nook of the Alps.

The meetings of the church were held from time to time in the open air, or in one of the huts of the village. The worship was simple, and was similar to that of the Vaudois of Piedmont. It went on without molestation until the thirteenth century, when Rome, having consolidated her power, resolved to silence every voice which did not join in her praise.

Between 1238 and 1243 the agents of the Pope crossed the Alps and appeared in the Val Louise. They came, they said for the purpose of converting the mountaineers to the faith of Christ but their demand was, "Acknowledge the supremacy of the Pope; receive the mass." The mountaineers heard the demand with amazement. The bishop of Rome they declared was a local prelate, and had no authority over them, and as for the mass and the other doctrines taught by the priests, they were idolatrous and repugnant to the word of God. In vain the priests argued and pleaded. The Vaudois Christians met them at all points with the uncompromising statement, "We reject these things because they are condemned by the Bible." Argument being in vain, the priests called in the power of the State. The bishop of Embrun, in whose diocese the valley lay, was made chief persecutor. The Vaudois were seized, imprisoned, tortured, burned, but they kept their faith pure to the last, and died calling on the name of the Master in whose cause they suffered. Soon after this persecution, one of the Vaudois brethren of the valley of Lucerna in Piedmont, Chabert by name, purchased from the Dauphin John the 2nd, a good house in the principal village of the valley, and presented it to the people of that place to be used by them as a church. They held peaceable possession of it until the year 1348.

One bright morning in the year last mentioned, there might have been seen winding along the rugged road which borders the foaming Durance, a band of armed men approaching from the direction of Embrun, and descending into the peaceful valley. The sight, so unusual and so startling, alarmed the inhabitants; the news spread rapidly, and soon a crowd had collected in the principal village to await the arrival of the troops, who came straight on into the place. They halted in front of the church. They were accompanied by a number of priests, and the leader of the party informed the village folk that they had come by the order of the Archbishop of Embrun to destroy the Vaudois church of the Val Louise, which church he said was a shame and disgrace to the land. The villagers besought him to spare their church, assuring him that they were honest and harmless people, and had wronged no one. The officer had no discretion. His orders were positive. The church was fired, and in a little while nothing remained of it but a heap of smouldering ashes. The priests then informed the people that the Archbishop forbade the rebuilding of the church on pain of excommunication.

This wicked deed was not accomplished without remonstrance on the part of the Vaudois. These remonstrances, however, availed nothing. They were the cause of further affliction to the mountaineers. Twelve of those who had been most prominent in their efforts to save the church were seized by order of the priests, and conveyed to Embrun to be tried by the Archbishop for heresy.

Arrived at that place they were thrown into prison and allowed to lie there for some days. They were then brought before the Archbishop, who questioned them concerning their faith. This they stated plainly and without equivocation. They were then asked if they would acknowledge the supremacy of the Pope, and accept the Roman Catholic doctrines of the Mass, the Sacrament, the worship of the Virgin and the Saints, and confession.
They refused to accept either or any of these doctrines.

The religion they professed had been transmitted to them unimpaired through a succession of faithful ministers from the days of the Apostles. They desired to live and die in it. As for the doctrines offered for their acceptance, they were errors, and they could not admit them without doing violence to their consciences and sinning against God, whose written word, the Holy Bible, gave no warrant for them.

In consequence of this refusal they were subjected to cruel tortures. But they remained firm, praying to God in their agony to keep them faithful unto death. Unable to make apostates of these Christians, the Archbishop condemned them to death as heretics.

The square in front of the Cathedral of Embrun was appointed for their execution. A large pile of wood and reeds was erected in the centre of the square, and on the appointed day a vast concourse of people assembled to witness the martyrdom. The martyrs were led from their places of confinement, passing about their necks. Then from out the dark Cathedral tower came floating the deep tones of the bell which tolled their death, that having passed unscathed through the fire of persecution, it might reach the hamlets of Val Louise, there to be known. The square in front of the Cathedral of Embrun was appointed for their execution. A large pile of wood and reeds was erected in the centre of the square, and on the appointed day a vast concourse of people assembled to witness the martyrdom. The martyrs were led from their places of confinement, passing about their necks. Then from out the dark Cathedral tower came floating the deep tones of the bell which tolled their death, that having passed unscathed through the fire of persecution, it might reach the hamlets of Val Louise, there to be known.

The executioners advanced, one by one the victims were seized and strangled. Their lifeless bodies were then thrown on the burning pile, and in a little while the twelve faithful witnesses for Christ were but a heap of ashes, which the monks scattered to the four winds of heaven. When the news of the martyrdom reached the hamlets of Val Louise, there was sore weeping and sorrow among those to whom the martyrs were bound by the ties of love and kindred: but the mourners did not sorrow as those without hope; in the depth of their grief they thanked God that their loved ones had not betrayed His cause, and prayed that their example might be a lesson and a warning to the church to be faithful unto death, that having passed unscathed through the fire of persecution, it might receive, with these beloved martyrs, the crown of life, which God has promised to those who suffer for his sake. — *Cross and Crown.*

*For the Evangelical Visitor.*

**TIMES CHANGE.**

Since reading No. 5 of the *Evangelical Visitor* I have been thinking of the many changes times make in the world generally, and especially in the churches, ours included. How many things that were once held to be rank, worldly idolatry, to have, to use, or to wear, may now be found as matters of course, all through the brotherhood, while some things that were then tolerated, and, by some, even justified, are now condemned, as wrong and sinful. Then again, some things that were once a heavy cross to bear have had the cross removed by the changes of fashion. The same changes, however, while taking the weight off one shoulder have simply placed it on the other. Some thirty-six years ago, when our brethren went to town they were objects of ridicule, because, they wore beards. The custom then was to shave clean and wear the hair of the head a moderate length, but behold how changed. Now the hair of the face is cultivated like some rare exotic, to all lengths, and shapes, while the head is run over with something like a lawn mower in such close proximity to the roots as to make all prospect of a future crop appear hopeless, while those who adhere to the old way are laughed at, and invited to read 1 Cor. 11:14, just as if the inspired writer had taken for his standard the custom of the present day.

Then again the plain covering of our sisters with a few slight changes was at one time (so old people tell us) a general custom in almost all country places, with young as well as old. Now it is about the greatest cross our sisters have to bear, so despised has it become in the eyes of the world.

On the other hand, popular opinion has changed for the better by recognizing as evils some things that were once held as indispensable as the necessaries of life. (I refer to whisky and tobacco.) Our older people tell us, that when they were young whisky was furnished *ad libitum* in the harvest field, at the threshing, raisings, logging bees, and so forth, without exciting unfavorable comments from others. But all this is changed. Go to the scenes of labor before alluded to. The whisky at least has disappeared, the men come and go to and from their labor sober. What has caused this revolution among not only professors but among non-professors? Most assuredly it has been brought about by the sad experience of thousands of heart-broken mothers, children, wives and sisters, and by the influence of the church generally. How many a mother has seen her darling boy go to eternal destruction over the blue-flamed breakers of intoxicating drink, and heart-broken she has prayed God to destroy the infernal traffic. The poor wife who has sat night after night, waiting in mortal fear and terror, the return, from the grog-shop, of him who once was a kind husband, and loving father, but who in the snares of the monster drink, comes home more like a ferocious beast, abusing his wife and children, and perhaps turning them out into the cold and darkness, and himself ultimately go down to a drunkard's grave, leaving the wife destitute and heart-broken, to battle with a cold world, and support her worse than orphaned children alone.

Yes, God is hearing the groans, and the bitter cries of the widows and orphans, against this soul-destroying traffic, and, its days are numbered. Agencies are at work which will ultimately succeed if proper care is used and rash and precipitate action is avoided. God will hear the prayers of the Christian people. God will not always let the cries of the orphan and the widows go unanswered. So with tobacco, it must go. It is another of those evils that are undermining the morals and the health of our youth, but brethren let
us use wisdom, let us use care, in the means we make use of to accomplish the object we so much desire, let us meet those who have been caught in its snares, in a Christian manner; let us pray for them, lest we defeat the very object we have in view. Let us remember the words of inspiration, "Let not him who girdeth on his harness boast as him who putteth it off." We should avoid the error of making a hobby of any one thing, and by taking all the guns to fire from the one fort leave the others unprotected and at the mercy of the enemy. "But let us clear ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord."

"Brookville, Ohio."

F. ELLIOTT.

I WILL.

I oft times wonder why so many people—professors especially—say, I will, and not put it to practice, but stand in a kind of lethargy. If we say, I will, and put forth the effort, and try to do as we say, then we may accomplish the thing that we desire. Christ said to the man with the lame hand, "Stretch forth thy hand." He had a will to be healed; he had a will to do as he was commanded; he had faith in the great Physician, the healer of all ailments. Therefore I will come in. He made the effort and succeeded; His hand was healed and he went forth rejoicing. So it was with Simon the fisherman. Christ said, "Launch out in the deep and let down your nets." Simon said, "Master; we have toiled all the night and have taken nothing. Nevertheless at thy word I will let down the net." Methinks I see the men straining every nerve trying to raise that mighty draught of fish. We see there are some men putting forth their will-power; they said: I will, They made the effort and succeeded. So it is with every man, woman, or child. If we say, I will, and make the effort, we also will succeed, if the object in view is within reach and in accordance with God's will.

Look at the case of the prodigal son. After he had wasted his portion he saw his condition, he resolved to go back home. I will arise and go to my father, for there is plenty to spare. He had faith in his father, he knew his father would own him. He also made the effort and succeeded. Now as the New Year is here, no doubt many of us have made new resolutions. I for one have made one. I will endeavor to live a more devoted life; I will endeavor to live nearer my Master. Brethren and sisters, let us all try and live a more religious life, for I know that we cannot do too much for the Lord, for He has shown us the light and truth. He has been gracious to us; I bless His name for the privilege we have to praise His holy name, and I can say I am not tired of the way. Well I must close for this time, and if this does not drop into the waste basket I will come again.

ALBERT M. HEISEY.

MEMORY GEMS.

BY J. R. Z.

That which is life to a Christian is death to a sinner. In illustration: The Summer breeze, rain, and sunshine, which is vitality to living vegetation, increases and hastens the decay of that which is dead. Be not like the evening star: buried in darkness; but like the morning star: buried in the exceeding brightness of that light, which is the great centre of all light.

It is very hard for us to bear what sometimes is laid upon us when our best motives are misconstrued, yet if we can accept for ourselves the language of the Apostle where he says, "For what glory is it if when ye sin and are buffeted for it ye shall take it patiently, but if when ye do well and suffer for it ye take it patiently, this is acceptable to God." Our trials are under these circumstances alleviated by the assurance that what we do is accepted with God if they are misconstrued by men.

OBITUARIES.

Died at my residence, Feb. 7th, 1889, David Cocklin, aged 73 years, 6 months and 15 days. The deceased, although not a church member, was a moral and good citizen, kind and beloved by all who knew him. Shortly before he died, he was awakened to a sense of his unsaved condition. He sought and found peace with God, and he desired to follow the Savior in Baptism. His wife died about 17 years ago. He leaves twelve children and many friends to mourn their loss. Services by Joseph Bucher and the writer from 2 Corinthians, 5 chap, 14,15 verses.

JOHN H. MYERS.

Shepherdstown, Pa.

Died.—Feb. 3, 1889, of Typhoid fever, at her mother's home, Markham, Ont., Sister Martha Lung, maiden name Martha Williams, aged 22 years, 3 months, and 4 days. Deceased yielded to the pleadings of a loving Savior when quite young, and united with the Brethren church of which she has been a consistent member up to her death. Deceased was united in matrimony, March 12th, 1888, to John Lung of Stayner, who is now left with one child to mourn their loss. Funeral services by J. W. Hoover and S. Baker from Heb. 11:10.

H. R. HEISE.

Died.—Near Paradise, Wayne county, Ohio, Jan. 27th, 1889, Daniel Winger, aged 71 years, 2 months and 14 days, after a sickness and severe suffering of about four weeks. The funeral was held in the Paradise meeting-house on Jan. 29th, attended by a large congregation. Preaching by David Hostetler and the writer from Rev. 14:13 and 6:17. The remains were interred in the Paradise Cemetery.

Bro. Winger was born in Lancaster county, Pa., Nov. 14th, 1817, came with his parents, Henry and Maria Winger, to Wayne county, O., in May 1838. He was married to Anna Comp, Jan. 19th 1851. They had three children, one is dead. Amanda died April 7th, 1872, aged 17 years, 2 months, and 12 days; two are living, one a daughter Susan M. married to C. V. Plough, and a son, Franklin D. Winger married to Emma C. Richards, All religious and all reside in Wayne Co.

Bro. Winger united with the church about two years ago, of which his wife had been a member for many years. He was a consistent and faithful christian, a kind and affectionate husband and father, and a good and peaceable neighbor. He bore his sufferings with christian fortitude and resignation, often praying if it was the will of the Lord, He should let him pass over. He leaves a wife, two children and many friends to mourn their loss.

ELIAS SCHROCK.

By request, we add the following lines:

"Father, thou art gone to rest
Thine is an earthly tomb,
But Jesus summoned thee away:
Thy Savior called thee home.
Father, thou art gone to rest,
Thy toils and cares are o'er;
And sorrow, pain, and suffering
Shall ne'er distress thee more."