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A SONG OF THE BURDEN BEARER.

"I'll drop my burden at his feet, and bear a song away."

Over the narrow footpath,
That led from my lowly door,
I went with a thought of the Master,
As oft I had walked before.
My heart was heavily laden,
And with tears my eyes were dim,
But I knew I should lose the burden
Could I get a glimpse of him.

Over the trodden pathway,
To the fields all shorn and bare,
I went with a step that faltered,
And a face that told of care.
I had lost the light of the morning,
And the sky before me blurred,
But I knew I should lose the burden
That Jed from my lowly door.

While yet my courage wavered,
And the sky before me blazed,
I heard a voice behind me
Saying a tender word;
And I turned to see the brightness
Of Heaven upon the road,
And with tears my eyes were dim,
To breathe to his will, Amen.

Among the number of the saints
whose names, to the world, are well nigh lost in oblivion—who have not counted their life dear unto themselves, and of whom the world was not worthy—Antipas was one, yet we believe not the least in the scrutiny of Jehovah.

Undoubtedly to the world his biography is of little import indeed; but of the saints, we ask is there a more solemnizing history, or, a more weighty testimony given concerning an individual so briefly stated as that which we find sacredly recorded in Rev. ii. 13?

He whose walk was in the midst of the seven golden candlesticks, said: "And to the church which is in Pergamos, write; These things saith He which hath the sharp sword with two edges; I know thy works, and where thou dwellest, even where Satan's seat is, and thou holdest fast my name and hast not denied my faith, even in those days wherein Antipas was my faithful martyr (witness—Ger.) who was slain among you, where Satan dwelleth." It is only of recent date that the discovery has been made—through archeological research in the ruins of Babylon—concerning the organization of a secret society at the time, and moving contemporarily with the fulfillment in course of the Great image of Daniel's visions, whose aim was to destroy the name of God from among men. This society, we are informed, had its seat at Pergamos after moving westward with the course of Empire, and reached Rome about the seventh century A.D., and will undoubtedly culminate in the revelation of Antichrist—personal. If the above be allowable—which the prophecies of Daniel and the book of Revelations give us sufficient evidence to accept, let us for a moment allow our minds to be exercised as to the importance and just weight of the testimony of the faithful martyr. The testimony of Antipas was given where Antipas dwelt.

The elect are disposed to be witnesses of Him whose voice once shook Patmos's wild and lonely shore. Witnesses have been needed all along the course of ages, to testify not where other men dwelt; but, within the circle of their own radiation. Witnesses are needed today—in these times of trouble—bold witnesses to testify against the unholy influences and the satanic-culmination of all that savors of the image of the beast: namely, sworn secrecy.

The intoxicating beverage which the Church of Rome has dealt out and by which all nations of the earth are become drunken, has opened wide the portals for the reception of all that savors of skepticism and the denial of the meditation.

By a deliberate review of the above, we might ask: Is the spirit of Antipas, by way of zealous testimony, yet found among us? A poet truly had no contracted view of this saint when he said:

"Go search the dusty archives of the ages,
And while earth's vast biographies you scan;
Ask, why with all its poets, scribes, and sages,
She knows so little of so great a man.

Earth answers: He whose voice of trumpet shrillness,
Once shook Patmos's wild and lonely shore.
Told in an exile's ear, mid Sabbath stillness
The martyr's story, and I ask no more.

Enough! he held aloft heaven's blood bought charter,
"Mong those who deemed the faith of Christ a crime.
Those thrilling, tender words, 'My faithful
Martyr
Tell of a life that death has made sublime.
Blazon it not on monument colossal;
Rocks with their chiseled records shall decay:
God wrote it by the hand of his Apostle.
To live when heaven and earth have passed
away."

H. N. ENGLE.

For the Evangelistic Visitor.

"THE DEVIL'S COMMONS."

And what do you mean by such an outlandish caption as that? may be the exclamation of nearly every reader on first seeing it. Well, have a little patience, and you shall be enlightened.
The word Common as a noun is defined thus by Webster: "An uninclosed tract of public ground." In other words, it is a piece of ground not fenced, usually near a town or city, and is unoccupied and seemingly free to all alike for any use that does not materially damage it. It is often used in the plural, commons.
It may be asked—Does the devil own any such commons? To this we reply, that he did at one time claim all the kingdoms of the world and the glory of them; and that it was his privilege to give them to whomsoever he would. Luke iv: 6.

Inasmuch though the devil cannot be relied on for telling the truth, we must take his assertions with a great deal of misgiving or doubt. Spiritually, he may be the owner of the "kingdoms of the world and the glory of them" and it is in this sense that we want to use the word Commons as it stands in our Caption; and before we get through the reader may see there is more truth than poetry in the homely phrase.

We set out then, in stating, that the Lord has a special care for all his children, and they that are not God's children must be the children of some other father, and who is he? It is not necessary to name him.
It has always been God's way, at least since the days of Moses, to have his people banded together in companies for their mutual protection. Over these several companies, officers were appointed whose duty it was to judge between man and man, when any difficulties arose.
So now in our day, all Gods children belong to one General Church; irrespective of local or denominational considerations. But that they must be banded together in smaller companies, either locally or in a denominational way, hardly any true christian will deny. And further that these local churches according to Apostolic customs must have their officers, who have the oversight of matters in their proper sphere, is equally imperative and clear. And again, that when any difficulties arise, the offending or accused members shall have a proper hearing, and it is their bounden duty to abide by the decisions of its members in council, or appeal to the next General Council.

Now then figuratively speaking the church is a kind of field. Its rules are the fence that encloses it. Outside of this fence is a good deal of land not fenced. It is a common, and on this ground people who may feel so disposed can build temporary huts, and to some extent enjoying themselves by living on what grows inside the fence. But it is the enemy's ground they occupy. It is the devil's commons.

John Bunyan once got on this common. Fell asleep and was there caught by Giant Despair and nearly whipped to death, but fortunately after much suffering he made his escape to the Lord's appointed ground.
The application of the foregoing is this. There is a class of people who claim to be converted to God and it can hardly be doubted: for there is evidently a change in their manner of living. They have given up their evil habits. They attend to private and family prayer, and some times go to hear preaching. They have a good deal to say about serving God, and about a straight forward upright honest life: but for some trivial excuse they delay taking up the cross in all the Savior's appointed ways. They hesitate about being baptized. They prefer outside independence. They do not want to be dominated over by a set of men whom they consider hardly their equals in wisdom and righteousness. They prefer the commons, the devil's commons; and he wants them to stay there.

There is likewise another class of professed christians, who were at one time members in the church, and in good standing for quite a while; but afterward committed some serious offences for which the church took them to task and laid down to them certain conditions of reconciliation with which they refused to comply. On their refusal to comply the church was obliged to disown them as members.

Now some people of this latter class profess to hold fast to their religion. They would by no means have it understood that they are backslidden. O No! They keep up their family prayer. They also go to hear preaching once in a while; but let year after year pass without any effort at reconciliation with the church of their choice. Neither will they join a church of another denomination. All this they do, or rather don't do, on the plea that they were not fairly dealt with by being ousted. Thus they will stand seemingly from choice, where no church expenses are to pay; where no missionary money is asked: where no poor are to be helped: where no church duties are incumbent: and where they can do pretty much as they please without fear of being reproved by any brother or sister, neither by any church. They are thus standing on the Devils commons idling away their time, in the hope that when the time of grace is spent they will receive the same wages for passing their time outside the fence as those will who labored faithfully in the vineyard of the Lord.
The Devil's commons is dangerous ground, because every true christian has certain duties to per-
form, and such duties too, that he cannot possibly attend to so long as he occupies these commons.

Our Savior say: He that loveth me keepeth my commandments; and the Devil's commons is a wretched place to select for keeping his commandments.

The exhortation. Flee away from these commons. Escape for thy life; Stay not in all the plain. Escape to the mountains lest thou be consumed. Gen. xix: 17.

For the Evangelical Visitor.

SELF-RENEUATION.

I trust the Lord will direct my thoughts while writing upon this important subject which is so much neglected by many. It is very true that Christ cannot fully dwell and reign in our hearts until we have fully renounced every thing but Christ. And for this we have Christ for our example. When we follow up his life from childhood to his death, we find many beautiful thoughts therein for our edification. In fulfilling his mission he always denied himself of ease and comfort. Many times I believe he went forth fatigued and hungry laboring for the souls of men. Many I believe were the sighs he drew as he looked upon their ignorance and sinfulness knowing that he was to die for their sins. Then again for many days and nights he wandered in the wilderness, hungry, tired and tempted. He was touched with the feeling of our infirmities. He made himself of no reputation and took upon him the form of a servant. Phil. ii, 7. And was in all points tempted like as we are yet without sin. Heb. iv, 15. Thus suffering many things during his life. And of all came last the agony in the garden where his sufferings were so great that his sweat was as great drops of blood, praying the father if it were possible to remove the cup. Wrestling as it were to renounce self and give his life a ransom for many. But praise the Lord he overcome and angels came and ministered unto him. This is self-renunciation.

The question often arises in my mind what am I suffering or of what am I renouncing myself? Nothing at all, it seems to me compared to what Christ suffered for me. And not one murmur was heard from his lips. What a beautiful example for us. Sometimes I meet persons especially in the city, who tell me that my profession is very humiliating and a person that followed it could not go out into society. But since Christ is my burden-bearer, I can only pray for such persons that he would enlighten and forgive them for they know not what they do, when they mock my holy zeal. And wherever it may be, I will go without the camp bearing his reproach and if I can do nothing more for Christ, I will try to carry some good influence into some dark places of the earth. We cannot fully understand to what extent wickedness prevails and how darkened the people are in places like this. How then

- Can we whose souls are lighted
- By wisdom from on high,
- Can we to men benighted
- The lamp of light deny?

How can we be at ease in our comfortable homes and see that our own souls are saved only? Dear fellow-laborers let us renounce ourselves, leave ease and comfort and go out into those dark places and seek those erring ones for whom Christ died. If we thus follow Christ's example, we shall receive an hundred fold and inherit everlasting life. My heart is often filled with praise and gratitude to God, that he is leading some laborers out into the mission field. Those dear laborers have much room in my prayers and sympathy. And we that cannot go out into the mission, it is our work to pray for those that are out. And as we hear that souls are being saved through their labors, we can send out cheer after cheer and thus encourage them, and pray the Lord to still send others out until all those hard places will be lit up with the gospel. The Lord has need of each one of us in this mission. If we cannot be gathering in the sheaves, we can perhaps lend a helping hand to those who are gathering. I desire to be anything or nothing for the sake of Christ. Only to be a broken vessel made meet for the Master's use. I realize that I am not my own, I have been bought with a price and it becomes me to serve him faithfully who has purchased me. But I find it impossible to be true to my Master, and please myself. Self is a dangerous foe to grace and will drag the soul to destruction. Self must be renounced to such an extent that we can crown him Lord of all in our hearts. May the Lord help us to loose sight of self and have an eye single to his glory. In living alone to his glory we find many grand attractions and pleasures in his service so that we almost forget that we are living in a tabernacle of clay. And thus by leaving self behind we can live in an atmosphere which is far above the vain world. Praise the Lord for such a salvation.

Anna M. Dick.

1227 Main St., Buffalo, N. Y.

For the Evangelical Visitor.

SLIPPING.

Blessed is the man that hath not slipped with his mouth. Ecle. xiv, 1.

We probably have a pretty good idea of the meaning of slip, as we, no doubt, all who are able to walk, have sometime in our life had a slip and I would say were fortunate if we did not thereby receive a fall. I also am of the opinion that there are very few falls but are occasioned by a slip. The slip generally does not prove to be harmful, if we can recover ourselves before we fall. The little child slips and falls a great many times without the slightest injury. But as size and weight increase, so does also the possibility of injury. As our knowledge increases, our care should also increase that we guide our feet and place them safely upon sure footing. A severe fall is the best promoter of carefutness.
There are a great many ways in which we may slip and fall and thereby sustain bodily injury and oftentimes occasion the loss of life, which brings in its train much sadness and sorrowing. The lot has fallen into some family circle or relationship, the nearer the friend the nearer the wound. We are sometimes made to feel as if there was more concern about the body than for the soul. Even professing Christians do often manifest their weaknesses and show by their overmuch sorrowing that they have slipped a little in faith. Their feet for the moment, have slipped from the rock, they feel their affliction so keenly that they are ready to claim for themselves more than their share of trouble. David while passing through an ordeal of affliction says, “But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish when I saw the prosperity of the wicked.” I believe this will make it apparent to us that if we have our feet placed firmly upon the Rock of Ages that we will not be so apt to slip. There is a possibility and also great danger of slipping by either of the five senses of man, the eye and the ear probably the most susceptible. Through these avenues Satan approached the “famous town of Mansoul” so vividly described by Bunyan in his Holy War and caused its downfall. “They sat down before enmity” through which Satan assailed the heart of our first mother and won it with the wily plea, “Yea hath God said” etc. “And when the woman saw that the tree was good for food and that it was pleasant to the eyes, she took of the fruit thereof and did eat.” The first slip was through the ear. “Yea hath God said.” Gen. iii. 1. The next was with the mouth, “Neither shalt ye touch it.” Gen. iii. 2. The Lord God had not said so. Gen. ii 16, 17. The next was with the eye. “It was pleasant.” The feeling was also prevailed upon, “To be desired to make one wise.” Thus man slipped out of innocency and fell from that high and holy position wherein God our Heavenly Father had placed them for His own good pleasure. By this slip sin with all its dire effects and consequences was brought into the world and the advantage that Satan gained in that conflict by the assistance of his noble ally “Lord incredulity” has never yet been wholly regained. Though Prince Immanuel did Himself step into the breach to “save His people from their sins.” Poor fallen man has lost his resistive power for proof of which we may but view the long list of those who have fallen an easy prey to their passions, through that monster unbelief. “Resist the devil and he will flee from you,” is a power to the soul. But we must be very careful how we resist lest while we guard one gate another may be thrown wide open. Old Job is a remarkable example of patience and piety, still this monstrous tempter takes him in the crisis and he slips with his mouth and “curseth the day of his birth,” yet sacredly guiding his tongue that he does not pronounce a curse upon his soul. For after his trials are over and God has abundantly blessed him, he could say “I have heard of thee by the hearing of the ear; but now mine eye seeth thee.”

In the Catholic Bible the quotation at the head of this article reads, “Blessed is the man that hath not slipped by a wound out of his mouth” which brings the subject before us in a plainer sense if need be. There probably have very few persons lived in this world of sin that could answer in the negative. We read of an Enoch who “walked with God” and of an Elijah who “went up by a whirlwind into Heaven.” Besides we do not know if there were any other but the immaculate son of God who could say “which of you convinceth me of sin.” As the light of the glorious Gospel of the Son of God dawned upon the world and men were enlightened and led by the Holy Spirit. The possibility of walking “in the light as He is in the light,” was made apparent unto all who have the knowledge of the Gospel. The true principle of which was to be “temperate in all things,” to govern the body; to “bring it into subjection,” a position that we are so slow to attain. How few of those professing godliness can say, “I am temperate in all things.” By which we do not simply infer eating and drinking but to all the affairs of our Christian life. Our Saviour said “Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.” We believe there are many who sin by violating the laws of nature in eating and drinking not so much in the article as in the quantity partaken of and thereby bring upon themselves untold miseries. Yet we believe they number greater comparatively who speak unbecoming and defiling language and thereby commit a greater sin especially if it is spoken with injurious intent. “The tongue is an unruly evil full of deadly poison.” It is the elevator that brings up from an evil heart, that fountain of corruption. All manner of evil things, pride and haughtiness are promoters of an evil eye, if the eye is evil, the whole body is full of darkness and whatsoever emanates from that body must necessarily be of the same nature. This accounts for all the tittle-tattle that goes the rounds as the news of the day, of what is seen and heard. How sad we are made to feel that even the humble professors of the religion of Jesus Christ fall into this base habit and often instead of improving their time and talents in a godly conversation it is spent in reviewing their neighbors or worse still in exposing and magnifying the faults of their Brethren and Sisters. “Behold how great a matter a little fire kindleth—so is the tongue among our members, that it defileth the whole body.” “My brethren these things ought not so to be.” If the results of this evil
tongue were confined alone to the individual from whom these corruptions came, the harm would not appear so great. But the Apostles term, “the whole body,” extends a vast deal further, it embodies the community, yea the whole church. The church becomes defiled because of an evil eye in some of its members who have been watching over others instead of watching over themselves and keeping their own tongue, as it were, with a strong bridle. James iii, 2. Blessed is the man that hath not slipped with his mouth. Even the well bridled tongue, that is presided over by the single eye and its consequent light needs careful watching lest it emits something impure and if so, we rejoice to know that we have an Advocate. A remedy that is efficacious for every slip of our depraved nature. Even for those who have already fallen, there is hope if they will but believe and return to the Shepherd and Bishop of their souls upon the free and easy conditions of the Gospel. But there is a possibility of the heart under the direct influence of Satan, becoming so hardened and desperately wicked that it may emit the unpardonable light needs careful watching lest it emits something impure and if so, we rejoice to know that we have an Advocate. A remedy that is efficacious for every slip of our depraved nature. Even for those who have already fallen, there is hope if they will but believe and return to the Shepherd and Bishop of their souls upon the free and easy conditions of the Gospel. But there is a possibility of the heart under the direct influence of Satan, becoming so hardened and desperately wicked that it may emit the unpardonable

received an answer to the question, “Whither go I?” As we look around us we see insects which live for a few weeks and then cease to move and their bodies crumble back to earth, and the same result happens to birds and beasts, though they live longer than the insects, yet it is only a matter of a little more time when they too shall return to the dust. The same is true of plant life, from the little blade of grass to the towering monarch of the forest, though he may have been growing in the days of David and Solomon and now standing with the accumulation of all these centuries, yet one and the same end awaits him and all others of his kind; he is destined sooner or later, to fall to the earth from which he raised his lofty head. Then, when we look at man, we see that to him too, there awaits one end, be he the most humble peasant or the most powerful king on the throne, the most poverty-stricken being living in the meanest hovel or the proudest millionaire dwelling in his glistening white marble palace, yet we find that on each and all is written with an unerring pen the word—decay.

This part of the question is easily answered by daily observation, as we follow our friends and neighbors to the grave and are thereby informed that that too will be our resting place by and by. But there is another part of this question to answer, which may be expressed in these words: “Does death end all?” The oldest man now living is no more able to answer this question by observation than the merest youth, for the oldest man has never seen anything that had a body, and that body crumble to dust, come to life again, and therefore to the best of his earthly knowledge, death does end all. Therefore at this point it is necessary for us to look away from earth and its decaying forms and see if we can not find a more “enduring substance.”

As a general rule, all forms of life resist the encroachment of death, thus manifesting a love for life or continuation of their present consciousness, and with man this does not end here, but as he looks at himself and then at the waiting grave, there comes to him that longing and anxious desire to live forever in perpetual youth; and the thought, can not my Creator, who has been so good to me and supplied all my earthly needs, also supply the anxious longing and desire of this inner something? Man is able to manufacture machinery of many descriptions and then communicate to them that power and motion which makes them act and produce results, which seem to be intelligent, and this he does for his own benefit and honor. This being so, will not God much more minister that knowledge and power to his creation which will honor and glorify himself? Having satisfied the needs of my earthly nature He will surely satisfy my inner longings?

But how and where shall I find out his will concerning me? In answer to this we say, there is a book called the Bible, which claims on its pages to be the revealed will of God to man, and that what is written therein has been written by holy men, who wrote and spake as they were moved by the Spirit of God (Holy Spirit), and in our farther consideration of this subject, what we believe will be substantiated by the word of revelation.

For the Evangelical Visitor.

THE BURDEN AND YOKE.

For my yoke is easy and my burden is light. Math. ix, 30.

By the help of God I will try and write a few lines for the Visitor and tell the readers of this valuable paper how easy the yoke of Christ was to me. When I was a young man with my mother at home, I had a very bad habit of swearing and such language did not suit my mother. It grieved her very much, and she would often tell me how bad it sounded and she would often try to have me to quit for one month,
and she would offer me five dollars, sometimes ten dollars, if I would quit for just one month. I would say all right but the first thing I knew I would be swearing as bad as ever and kept on until after I got married and settled down for life with the one that I made choice of. We only lived together twenty two months and I took down very sick and I thought that I must go the way that all travellers go and my neighbors thought that I could not live. On Tuesday night my companion took down sick and only lived until Saturday afternoon when she died and I was left alone. She was prepared to die and I was not. If I had died in my sickness I would have been lost forever. But the Lord spared my life and I then saw my awful condition and I went to the Lord and began to ask him to have mercy on me and pardon my sins and he did so.

Friendly reader I will say to you that when I made a full surrender to Christ, it was not hard to quit my swearing. The yoke of Christ was easy to me and his burden is light. In my father’s house are many mansions and I would not exchange the hope that I have for my father’s mansion for all these earthly mansions. When I first made a start for glory, I joined the Christian church and was baptized by single action and lived in that church about 3 years and seeing that they did not live up to the commands, I then joined the old Order Dunkards and lived with them for about five years, when they brought in a charge against me and wanted me to acknowledge that I had done wrong for inviting the River Brethren here to hold meeting. That I could not do—to acknowledge that I did wrong for inviting the brethren here to hold a meeting. O brethren and sisters, I am so glad the exchange is made. I am happy to have the privilege of uniting with a church that believes in an experimental religion and to allow their members to confess to the world that Christ has power on earth to forgive sins. Whosoever shall confess me before men he will I confess also before my father which is in heaven. Matthew.

Reader let us be ever ready to stand up before the world and speak for our dear Saviour and tell the people what the Lord has done for us, and what he can do for poor sinners. Reader look for one moment what the Lord underwent for you that you might have a right to the tree of life. By an eye of faith, I can see Christ hanging up on the cross and suffering death for my sins that I might live in his kingdom. Friendly reader just hear what the Lord has promised his children: “Blessed are they that mourn for they shall be comforted. Blessed are the meek for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness for they shall be filled. Blessed are the merciful for they shall obtain mercy. Blessed are the pure in heart for they shall see God. Blessed are they which are persecuted for righteousness sake for theirs is the kingdom of heaven. Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake.” Reader let us rejoice and be exceeding glad for great is our reward. And this is not all. The Lord has promised to be with us in death and we shall eat at his bountiful table and shall fear no evil. Brethren and sisters let us not be ashamed of such a friend as Jesus is. As for me and my house I want to give Christ all praise and will ask the brethren and sisters to hold me up at a throne of grace and that I may be useful in the hands of my blessed Lord and Master. Pray for my family that we will soon walk heart and hand together.

A change to keep I have,  
A God to glorify,  
A never-dying soul to save  
And fit it for the skies;  
O may it all my powers engage  
To do my Master’s will.

C. M. Peterson.

Spencerville, Ohio.
most religious blindness. A great frolic and dance just before and one immediately after the Lentan festival, is an annual occurrence among a certain sect in the community in which I live. Were these same people required or encouraged or even permitted to do their own thinking, rather than to have it done for them by one himself the victim of a superior arrogant despot, the ridiculousness of such inconsistency would at once become apparent to them. May God hasten the day when the many millions shall be relieved of the ecclesiastical tyranny of Rome!

Apropos the great race discussion that is now agitating the country, it has been said that as the Israelites spent four hundred years in their Egyptian bondage to prepare them for their great work as God's special nation, so probably the negro was brought to America to learn of the Christ and the divine life, only to be returned again to Central and Southern Africa with his glad news of salvation for his benighted brethren.

Marcus Marx.

GOD GLORIFIED IN HIS SAINTS.

The chief end of man is to glorify his Maker; to consecrate himself to God for time and eternity. God hath chosen us in Christ from the foundation of the world, that we may bring forth fruit unto eternal life. We are redeemed with the precious blood of Christ, and when he took us out of a horrible pit and the miry clay and washed us from our sins in his own blood, he made us kings and priests unto God. As priests we are to offer our bodies a living sacrifice to God. Rom. xii, 1; and as kings we are to resist the devil and the world with all its folly and vanity and be determined to know nothing save Jesus and him crucified. All true believers are in Christ and are under the influence of the Holy Spirit, so that we know of a time when we passed from death unto life. We are risen with Christ to walk in newness of life, seeking the things that are above, where Christ sitteth at the right hand of God making intercession for us. As Christ was to be personally absent for a season it was needful for him to give us another comforter, which is the Holy Ghost, Jno. xiv, 16, to teach us all things whatsoever he had commanded to be done. The love of God therefore is shed abroad in our hearts by the Holy Spirit, so that we are able to say we love Jesus above all things in this world.

The spirit of God will lead us in the way of all truth, and the truth will make us free from the bondage of sin; therefore, says the apostle, being made free from sin ye become the servants of righteousness and have your fruit unto holiness and the end everlasting life. Rom. vi. 18-22. The spirit of God will reveal unto us as he is in the gospel, and will seal all true believers unto the day of redemption. That day will daw when the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance of them that know not God and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power. Then the angels shall sound the trumpet and the dead in Christ shall rise first. Yes, the graves shall be opened and they shall come forth to shine as the sun in the firmament. He will come with all his holy angels and the saints will meet him in the air, the whole earth will be filled with the glory of God, the marriage supper of the Lamb will be celebrated in the royal city, the New Jerusalem, the kingdom will be given to the saints of the most high, and they will reign with Christ forever and ever, amen.

Geo. Eyster.

Ahliene, Kan.

Fear God and where you go, men shall think they walk in hallowed cathedral.—Emerson.

A TIME TO DIE.

It is appointed unto men once to die, but after this the judgment. Heb. ix, 27.

Dear readers of the Visitor, as this verse has been in my mind so much lately I thought if God will give me grace I would try and write a little on the same, we all know we must die, and we know not how soon, and dear reader it does not stop with this, because our text says it's appointed unto men to die, and after this the judgment, and we know of a surety that what God says will surely come to pass. Let us then be in earnest about this necessary work, the salvation of our souls, for we know our time is but short here, at the longest, compared to eternity, and where are we going to spend it, will it be in eternal happiness, or in everlastings punishment, both is before us; and we can choose either one.

But when we think of the difference in the two places, should it not stir us up to a sense of our duty, and try to prepare ourselves for this great change?

I can say for one that I want to try to live a life that may be pleasing to my heavenly Master. Though when I look over my life I can see so many mistakes that I often have to wonder if I am right or wrong, and when this comes to my mind there is something leads my mind back to the time when I found peace to my soul, and this gives me strength to go on again, and I can say it is my desire to go on in this good way, so that when my journey is ended here, I may be prepared to hear the welcome news come unto me ye blessed of my Father, etc. Pray for me that I may not grow weary in this work.

J. S. Lehman.

Men of the world grab occasions, while christian people let the most valuable occasions drift by unimproved is a good meaning of the words in Luke xvi, 8. The children of this world are wiser in their generation than the children of light.—Talmage.
EVANGELICAL VISITOR. Mar. 15, 1890.


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H. DAVIDSON, White Pigeon, Michigan,
To whom all communications and letters of business are to be addressed.

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"God is Love," and He is doing all in his power to make men happy in this life, and to fit them for happiness in the next life.

We learn from a recent letter received that our Elder Bro. B. B. Shelly of Lancaster co., Pa. is in very critical health and fears are entertained of his recovery. May the Lord sustain him in his afflictions.

We are informed that the good work is still going on in the vicinity of Garrett, Ind., the prayer meetings are kept up and the houses of those who have heretofore been closed are now open for prayer meeting. Oh may many hearts be converted to God and be lead in the path of duty.

We learn that brother John Graybill, of Hope, Kansas, has met with a serious fall which has made him quite helpless; but we trust his earnest faith in God has given him the needed comfort in his severe afflications, and that soon he may be restored again to his usual health.

Through the forgetfulness of the printer, the word "near" was printed for "risen," in the article on "Actions on Baptism," in the last issue, last column on the first page; ten lines from the top; also other typographical errors were left remain.

What is there that can be obtained by mortal man that can be compared to peace with God? The earth may be searched from end to end and its stores of wealth, honor or pleasures be possessed, yet they will not bring peace with God. They will not purchase salvation to the soul. The only source from whence this is obtained is through the atoning blood of Christ which is offered without money and without price upon the terms of the Gospel. Sinner will you accept it now?

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CHURCH NEWS.

A VISIT EAST.

Myself and wife left home Dec. 19, 1889, for Penn., visiting in Lan., York., Cum., Daupin, Leb., and Center Counties of which I do not intend to write at length, now, however interesting and encouraging it was to us. Yet for the satisfaction of some of the members who desire to know how we met some of the people we intend to visit, I will give a few particulars. Having been at Rappo and Donegal district Council where we saw and heard some of the simplicity which used to exist with our fathers. At the Donegal a letter was read from Martin Rebmam, Lan., City, and a donation made for him, and as we had intended to visit him the gift was given to us to deliver. On Feb. 15, We come to Lan. City, met sister Warfel. She conducted us to the place. We arrived there near 10 o'clock a. m. found them sick; his daughter the hardest of them hardly able to be about. Father in bed had a stroke of palsy the day before, he was on his way to a store, fell and was found unconscious and could not talk for two hours. His grand daughter was down with Typhoid fever. After we were there awhile Father Rebmam got up and asked for a drink. His daughter soon had breakfast ready; namely a cup of brown coffee and a piece of bread about two inches square. We then had a prayer meeting. Sister Warfel, and sister Shock were present with us. Father Rebmam seemed to be much revived. He said "I knew some one was coming having laid my case before the Lord." Also said he had contemplated for a number of years to visit the brethren in Donegal wishing to be baptized of them; but it seemed health and circumstances did not permit and now he wished to be resigned to the will of God. He was very thankful for the gift the members sent him, believing it will be recompensed in the resurrection of the just. Let us heed the admonition of the Apostle to visit the widows, fatherless and poor in their affliction and to keep us unspotted from the world. We left Lan. Co. the 21st for Center Co. We visited old Bro. Long's family, they are enjoying good health. T. A. Long and others arrived home the 26th just in time to assist in nursing the children sick with the measles. Nathan and Martha were very sick. The two boys were well soon. We as a family have reason to be very thankful for good health not having so much sickness at one time in some thirty years. I may at some future time write more of our visit to stir up the pure minds not to neglect the important duty to visit the sick, invalids, and others. Greetings to the many members and friends we met on our visit.

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Abilene, Kans., Feb. 28.

Obey God rather than man is a motto that many have adopted and action along that line will be applauded in heaven.
GLORIOUS MEETING NEAR GARRETT IND.

According to previous arrangements a series of meetings was held, by the brethren in the Christian Union Church two miles northwest of Garrett, De Kalb Co., Ind., beginning Jan. 24th, 1890:

Bro. H. Davidson came and remained over the first Sabbath.

Bro. Jacob Wenger of Clark Co., Ohio having agreed to carry on the meeting. On Monday 26th, he came accompanied with brother Byers. They came filled with the Spirit and under the guidance of God the work seemed to prosper.

During the first few meetings there was none manifested a willingness to come to Christ, but God's people were greatly revived and we felt that it was good to wait upon the Lord. All christian people felt free to tell of their desires and the dealings of Lord with them.

On Saturday evening Feb. 1 we had a meeting which shall long be remembered.

Truly it was a Pentecostal shower, Saints were made to rejoice, and sinners to call for mercy. The Lord had chosen his subject which was “Prepare to meet thy God.”

The tongues of the brethren seemed to be as the pen of a ready writer.

God certainly spoke through his servants. Four were convinced of the necessity of preparing to meet their God. How our hearts were made to rejoice to see souls coming to Christ.

It is such meetings that lifts us above this world to that which is grander and more glorious, and gives us a foretaste of that which we can enjoy in the great hereafter if we are faithful.

It is food for the soul, and gives us a desire to keep near the cross.

The next week several others decided for God and all were made happy in the forgiveness of their sins.

At the request of the brethren, Bro. H. Davidson was sent for to come and aid in the work. He arrived here on Thursday afternoon just as the christian people were gathering at Bro. John Breckbill’s for prayer meeting.

The meetings continued until Sabbath evening Feb. 9th. The brethren feeling that they had discharged their duty returned to their homes. We have reasons to believe that the good work begun will continue until many more are gathered into the fold of Christ.

We felt sorry to see the brethren leave. Their stay here was profitable for us. And we truly feel to be more zealous in the good work.

They visited many families in the neighborhood and made many friends.

May God continue to bless their efforts for good, and may they in the end receive the crown of righteousness which is promised to the faithful.

For the Evangelical Visitor.

SUNDAY SCHOOLS.

As I had given the Sunday School question some thought lately, I thought I would write a letter about it. I think no church should try to get along without a well organized Sunday School.

Of course a great many good meaning brethren cannot agree with me and I am sorry it is so. I would ask the question, what looks more pleasing to the Christian’s eye than to see seventy or eighty young souls attending Sunday School on a Sunday morning, and to have them stay to hear the word of God preached before they go home? I think it is a great deal better than to see them spending the Sunday morning in idle amusements; besides, I believe it fixes a habit in them to want to go to church, and if that habit is established, a very important point in our work is gained. I would like to appeal to every brother and sister in our brotherhood on this question. Let us not trifle with this important matter as it is more than a matter of dollars and cents. It is the welfare of our children’s souls which is at stake. It is of vast importance. I believe if properly conducted it ought to be the stepping stone into the church. I also believe the Sunday School should be conducted in as simple a manner as is consistent for the encouragement and welfare of our children. I also believe that good lesson leaves are almost indispensible as helps in the school. Of course in any community where they cannot agree with me about the use of lesson leaves I would not insist on the use of them.

My experience in Sunday School work gives me reason to express myself as I do in favor of the lesson leaves.

I also believe that since we are having a paper of our own published we ought to get up our own lesson papers. I would also suggest that a part of the reading matter be somewhat doctrinal, telling why we believe and practice what we do. In that way the truth could be given to all who received our lesson leaves.

I know that it would take considerable work, but I feel certain that if the brotherhood would take right hold of the matter as they would their own business affairs it could not fail.

I have thought that at our annual conference there could be a committee of brethren appointed to look after Sunday School matters.

I have sometimes thought each district might send a regular delegate to conference and form a kind of convention of Brethren. The reason why I suggest a convention is because some of our brethren and sisters at this place attended the union conventions that were held here. Still I think the business could be conducted much cheaper than by sending delegates by appointing a few of the brethren who feel interested in Sunday School work to confer on the matter during conference. I would like very much to hear from the brethren on this important matter through the Visitor.

THOMAS LEWIS.
Clarence Centre, N. Y.
RELIGIOUS LIFE AND EXPERIENCE.

PRAY FOR THE ERRING.

Has thy brother gone astray,
Have dark clouds obscured his way,
Causing him to stumble? Pray.
Pray with purest fervency,
Pray, in tenderest pity, pray.
Has thy sister gone astray?
Suffer not thy heart to say
Hard, reproachful things; but pray.
Pray with meekest charity,
Thou mightst wander far and wide.
Has thy brother gone astray?
Hast thou been so sorely tried,
That alone can shield from harm.
Pray with purest fervency,
Hard, reproachful things, but pray.
May deliver him from harm.

PRAY FOR THE ERRING.

Come and hear all of ye that fear
God and I will declare what he hath done for my soul. Ps. lxvi, 16.
I have of late been somewhat impressed to write for the Vis­tor; as I love to read it, I have a great love for the Brethren and to help to spread that faith, that was once delivered unto me. It was in the year 1869, when war broke out between Germany and France, as I had to serve my time as a soldier in the army. God made a way for me to escape and emigrate to this country, where I arrived safe amongst my friends, whom I can call brothers and sisters now. When I was 14 years old I became a member of the German Reformed church (by the will of man), but of a change of heart, I had no knowledge. I partook of bread and wine, and obeyed the rule of that church till I came to this Country, but all that time lived in sin and worldly pleasures, and not providing for my soul I took for granted the words of Solomon. Rejoice, O young man in thy youth let thy heart cheer the in the days of thy youth, and in the ways of thy heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment. This was my case in the year 1872. When God called me to Repentance under a certain sermon preached in our neighborhood, by some old brother now at rest with God. I must believe that God spoke through him to me, as I

CHRISTIAN TESTIMONY.

see my unworthiness and inability to write something that will be beneficial to the public. Yet I will try by the help of God to tell what the Lord has done for me. I lived in my sins up to my forty-sixth year — shame to me as I had pious praying parents and sisters who often admonished me in regard to my soul salvation. But I gave little heed to it until about eight years ago the brethren held a series of meetings at the Montgom­

shown me very clearly that I should make right with my fellow men, and I always felt good and happy when I obeyed. I have now been about eight years in the service of my Lord and Master and I can say I am not tired of the way; but it is a considerable warfare, yet I find that if we prove faithful the Lord will help us if we only put our trust in him. I know that I often come short of my duty. I ask an interest in the prayers of all that know the worth of prayer, that I may prove faithful to the end. From your weak unworthy brother.

J. M. MYERS.

Upton, Pa.

MY EXPERIENCE.

DEAR BROTHER DAVIDSON: I would like to write something for the Vis­tor as I love to read it, I have a great love for the Brethren and to help to spread that faith, that was once delivered unto me. It was in the year 1869, when war broke out between Germany and France, as I had to serve my time as a soldier in the army. God made a way for me to escape and emigrate to this country, where I arrived safe amongst my friends, whom I can call brothers and sisters now. When I was 14 years old I became a member of the German Reformed church (by the will of man), but of a change of heart, I had no knowledge. I partook of bread and wine, and obeyed the rule of that church till I came to this Country, but all that time lived in sin and worldly pleasures, and not providing for my soul I took for granted the words of Solomon. Rejoice, O young man in thy youth let thy heart cheer the in the days of thy youth, and in the ways of thy heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment. This was my case in the year 1872. When God called me to Repentance under a certain sermon preached in our neighborhood, by some old brother now at rest with God. I must believe that God spoke through him to me, as I

Mar. 15, 1890.
I will try by the grace of God to give the readers of the Visser some experience of my experience in the Christian life. When I was quite young I wanted to be a Christian. I often prayed. O, when I think how earnestly I prayed to Jesus, and how often I went during the day in secret and prayed, I did not have many temptations, for I did not get out into the world much. When I was about fifteen years old I united with the church and was baptized and what a blessing I did receive. But after that I got into company more and I cared more for worldly things and I lived so cold and indifferent, and when I was in meeting where there was an opportunity to speak then I did not do as the good Spirit told me, I did not get along very well; but I do praise the Lord that he kept me from giving up altogether, and I can say, too, that I had no thought of doing it, yet I did not make much progress in the work.

The Lord brought me to see that he had more for me to do. With the care of a small family I felt the duty of living very near the Lord so that I might raise my children as I should. About two years ago the Lord so clearly pointed out my duty and how we can trust in him for everything when we give everything up for his sake and when we come right down to the feet of Jesus there we can receive what we ask for, and that is my earnest desire to be willing to do just as he wants me. When I come in this way I am so wonderfully blessed that I must praise the Lord aloud, and O how it leads to Jesus to be his and fully his. Oh, the Saviour is so precious to my soul. But in my joy I find the enemy of my soul does still try to draw me away from my God, but I will trust in my Saviour.

I have felt that I should write of my experience for the readers of the Visser before now, but I still thought I could not. I had commenced once, but I heard a brother speak against it and it discouraged me so much that I stopped. One day I was meditating on the goodness of God and how he brought me to see that I should do something for his sake and when I thought I would I would almost tremble, but by the grace and help of God I have undertaken it and have written.

But I often think why are we so backward when we are to do anything for the Lord? It should not be so, for Christ is ready to help us if we put our trust in him, and Oh, how much he does for us. He gives us life and health and strength of body and mind. It is indeed won-
derful how the Lord has given me health. I can say he has healed me both soul and body. Oh how I have felt for those who have asked the prayers of the people of God for them in their affliction, and it does me so much good to see the faith expressed in God's power to heal them, but do we pray earnestly enough for them?

Oh I think there is so much in prayer; it is such a blessed thing that we can go to the Lord and pray. How our souls are filled with love and peace and how I do long for more of the love of God in my soul; and I would say to all, pray for me that I may be a shining light to those who are around me. I feel my own weakness and do not always do my duty as I should, but by the grace and help of God I want to be more Christlike. Before I stop writing I would say a few words to those who are out of Christ, I do hope you will turn before it is too late. We know not how soon we must leave this world; let us be ready.

Now I have done as I felt I should and if this goes into the waste basket I am satisfied.

From a weak sister.
Chambersburg, Pa.

E. CARBAUGH.

For the Evangelical Visitor.

QUENCH NOT THE SPIRIT.

As I have had a good many thoughts in times past concerning these few words, I thought I would obey the teachings of the Spirit. We have been getting the Visitor over two years and almost every Visitor that came there was a still voice would say I should write; but feeling myself so unworthy and unqualified for the task, and thinking my words would not be interesting I put it off until now. But all this would not set me free; it would so forcibly come to me by times that I began to think I was quenching the spirit, and then I made a promise I will write, but alone by the help from above. I do think we can quench the spirit in a good many ways; I am not able to mention all.

I love to read the Visitor and can pass the time pleasantly when reading it, yet the Bible excels all other reading. What glorious promises are given to those who do the will of God.

I often wish that I could be more faithful at all times so that I could take part of the promises given for those who love God; as we read, "if ye love me keep my commandments." What words of consolation we find in the word of God. Our sufferings in this present time are not worthy to be compared with the glory that shall be revealed in us. I gave my heart to the Lord when young, praise the Lord for that. He gave me a will to do his will, as we can read that he worketh in us both to will and to do. No telling where I would be this day had I not come to the Lord early and found him precious. It is my desire to live close to him as the ways of the Lord are ways of pleasantness and all his paths are peace. My missteps have been many in times past, but we have an Advocate with the Father, if we draw nigh unto him he will draw nigh to us, if we are willing not to quench the spirit. Pray for a weak one.

MARY E. SHEETS.
Detroit, Kansas.

For the Evangelical Visitor.

MY EXPERIENCE.

I am a friend of the Visitor, or I would not undertake to do as I now do. I have quite frequently felt impressed to write and help along with this work, but so many things seemed to be in the way: I had not time, was one, and another was, when I would look at the little nite that I thought I would have to give, it looked so small that I was not willing to give it, but I have through the providence of God become perfectly willing to come just as I am, resting assured that the Lord will be satisfied if I can only be humble and sincere and give all to His honor and glory.

I thought I would give at least some of my religious experience. However, years ago my experiences, or I think I should say my conversion seemed so insignificant and so small comparatively, that I would not have thought that much could be written about it, but I praise the Lord my faith has been tried of late years, and my conversion came into question, whether indeed I was born of God, and I earnest inquiry of my heart was, especially at a certain time, am I truly the Lord's, am I indeed on the way to heaven? I labored and prayed on awhile in this condition, and Jesus came to my relief and the dark clouds disappeared. My conversion since that time is very precious to me. I was made to exclaim, it is the work of the Lord, and it is marvelous in our eyes.

I will now return to the subject. I was in my 15th year when I gave my heart to the Lord; it was during a great revival that broke out that fall. There were two young girls of considerable influence got into extreme trouble on account of signs and wonders in the heavens at that time; meetings were started, a spiritual fire began to burn, and many were converted and found Jesus precious to their souls, and a glorious time we did have together that winter. I was none of the first ones to come; I was standing back and looking on awhile. I did not go to meetings much at first; I was afraid I might be overcome in those warm meetings, and I think I was not willing yet to have Jesus rule over me. At that time there was a certain sister staying with us who was a great encouragement to me; her maiden name was Lydia Doh-ner; I am quite sure that many readers of the Visitor remember her, but she has years ago gone to her long home, and we believe she is safe. When my parents and Lydia would still come home from meetings I was always anxious to hear who came out on the Lord's side that evening. I was very glad to hear that others were making the wise choice, even if I as yet was...
not on the way. It happened, however, that on a certain evening I went along with the rest, and that evening I shall never forget, because it was then and there that I started for the kingdom, and besides that there was a glorious outpouring of God's spirit, sinners were crying for mercy, and a certain one who is a sister in the church now was in deep distress, and her cries I think I shall never forget. She said repeatedly and with sorrow, "Oh, I feel as though I had built my house upon the sand." That evening, through the encouragement Lydia gave me and the warm invitations that were going out, I finally arose and said that I wanted to go along to heaven too, and asked the prayers of God's people. I always prayed, as far back as I can remember. I was taught to pray, but it was from that special time that I began to pray in earnest. I began to feel more sensibly that all was not well and that I wanted Jesus for my friend. Since I was yet young I was to some extent ignorant as to how this work would be brought about, but thank the Lord I do believe that the Lord led me to a covering for the head. I was also to cover my head, as we are commanded in 1 Cor. xi, which was quite a denial for me to come out in that way, but I obeyed also. I had such a strong desire to be the Lord's that I felt by this time that nothing would be too much for me to do for Jesus since He had done so much for me. I felt that my burden of sin was gone, there was no condemnation, I felt so happy. Tongue cannot express the joy and peace I felt; my heart was filled with the love of God, I could say with John, "we know that we have passed from death unto life, because we love the brethren." 1 Jno. iii, 14. O, how I loved sinners and how rejoiced I felt when prodigals returned home. I delighted so much to meet with the people of God and join in praising Him for what He had done for me. I can say I had a glorious heaven upon earth, and at this time I still feel with the poet: "I'll praise my Maker while I've breath, I hope to praise Him after death." It is now about nineteen years since I found Jesus, and He is (I think I dare say) more precious to me today than He ever was; since I see, when I look back, how lovingly and wonderfully He has led me all the way, and besides that I have so often thought how good and kind the Lord has ever been to us in every way. His spiritual blessings are innumerable, and I always think that even temporally we have been so abundantly blessed far beyond our deservings.

My article is much longer than I intended, I fear entirely too long, and if this goes to the waste basket I will think that it belongs there. But ere I close I would after all like to say a little concerning some of my late experience, since it has pleased the Lord to afflict me, and at times quite severely, so much so that I thought my life would be very short upon earth, and it made me think very seriously about the life beyond. Many serious questions came up before me, and O how unworthy I felt when I thought of standing before God and being strictly judged; but again how very glad and thankful I felt that His love was so great to me, and I felt and do still feel that if I am faithful, through his amazing love and mercy I can be saved at last. As I have said, my time may be short, but I am in the hands of the Lord and am resigned to His will. I enjoy a sweet peace, and I can draw from heaven that sweet repose that none but he who feels it knows. My heart seems to be so filled with love, I wish all well.

And now in conclusion I wish to say to all the readers of the Visitor, God bless you; and we who claim to be the Lord's let us be in earnest and labor manfully in the noble cause, for the time is very short and so very precious too; and to the dear souls who are still out of Christ, I would say, why not come to Jesus who is so lovingly and tenderly wooing sinners to repentance. How He loves us all and he would save us even now. "Today if you will hear his voice, now is the time to make your choice."

A. E. BRECHBILL.

Abilene, Kansas.

The end of learning is to know God, and out of that knowledge to love and imitate.—Milton.
A CALL TO THE UNCONVERTED.

SELECTED FOR THE VISITOR.

This gospel do I therefore now preach, and proclaim unto thee, O reader, with the sincerest desire that, though divine grace, it may this day be "salvation to thy soul, Luke xix, 9." Know therefore, and consider it, whosoever thou art, that as surely as these words are now before thine eyes, so sure it is that the incarnate Son of God "was made a spectacle to the world, and to angels, and to men, 1 Cor. iv, 9" his back torn with scourges, his head with thorns his limbs stretched out as on a rack, and nailed to the accursed tree; and in this miserable condition he was hung up by his hands and his feet, as an object of public infamy and contempt. Thus did he die, in the midst of all the taunts and insults of his cruel enemies who thirsted for his blood; and which was the saddest circumstance of all in the midst of these agonies with which he closed the most innocent, perfect and useful life that ever was spent upon earth, he had not the support of the divine presence which sinful men have often experienced, when they have been suffering for the testimony of their conscience. They have often burst out into transports of joy and songs of praise while their executioners have been glutting their hellish malice, and more than savage barbarity, by making their torments artificially grievous; but the crucified Jesus cried out, in the distress of his spotless and holy soul, "My God, my God, why hast thou forsaken me, Mat. xxvii, 46." Look upon our dear Redeemer! Look up to this mournful dreadful, yet, in one view, delightful spectacle, and then ask thine own heart, do ye believe that Jesus suffered and died thus! and why did he suffer and die: let me answer in God's own words, he was wounded for our transgressions, he was bruised for our iniquities, and the chastisements of our peace was upon him that by his stripes we might be healed; it pleased the Lord to bruise him, and to put him to grief, when he made his soul an offering for sin! "For the Lord" laid on him the iniquity of us all, Isa liii, 5, 6, 10. So that I may address you in the words of the Apostle. "Be it known unto you therefore, that through this man is preached unto you the forgiveness of sin Act. xiii, 38. As it was his command, just after he arose from the dead, that "reparation and remission of sins should be preached in his name unto all nations, beginning at Jerusalem," Luke xxiv. 47. The very place where his blood had so lately been shed in so cruel a manner. I do therefore testify unto you, in the words of another inspired writer, that "Christ was made sin." That is a sin offering, "for us, though he knew no sin," that we might be made righteous of God in him. 2 Cor. v, 21. That is, that through the righteousness he has fulfilled, and the atonement he has made we might be accepted by God as righteous, and be not only pardoned, but received into his favor. "To you is the word of this salvation sent," Acts xiii, 26 and to you, O reader, are the blessings even now offered by God; sincerely offered; so that after all I have said under the former heads; it is not your having broken the law of God that shall prove your ruin if you do not also reject his gospel. It is not all those legions of sins to destroy you, if unbelief do not lead them on, and final impenitence do not bring up the rear? I know that guilt is a timorous thing. I will therefore speak in the words of God himself; nor can any be more comfortable; "He that believeth on the Son hath everlasting life," John iii, 36, and he shall never come into condemnation. John v. 24. There is therefore now no condemnation, "No kind or degree of it, to them to any one of them, who are in Christ Jesus, who walk not after the flesh but after the Spirit. Rom. viii, 1.

Praise the Lord for his goodness.
YOUTHS' DEPARTMENT.

For the Evangelical Visitor.

A YOUNG BROTHER.

By the help and grace of God I will try and write a few lines for the Visitor. A year ago last winter I was converted and I gave my heart to the Lord, the Lord forgave my sins. When I was converted I was at the family altar. Oh how happy I was the Lord was with me, when I was convicted Satan was there, I was not willing, Satan told me not to serve the Lord but the convictions were so heavy on my heart I had to give up. I never want to turn back into the world, the Lord is so precious to my soul.

He is standing at the door of the sinner's heart knocking but they will not come. Oh if the sinner would only know how good it is to serve the Lord they would not tarry a moment but would come and serve the Lord. I am eleven years of age. JESSIE STUMP.

Wilmot, Ind.

That is right my young brother, be faithful to the Lord, he will give you a crown. Write again. Ed.

My son, be this thy simple plan;
Serve God and love thy fellowman,
Forget not, in temptation's hour;
That sin lends sorrow double power.
For the Evangelical Visitor.

A YOUNG BROTHER.

Among the glories of the King
who is "greater than Solomon" is this, "He shall deliver the needy when he crieth, and poor also, and him that hath no helper."

Mankind are in constant need of help. The strongest and the weakest are alike dependent. Some one must help them or they perish. From the helplessness of infancy to the helplessness of old age, there are times of adversity, misfortune, sickness, weakness and distress which loudly call for help; and the condition of many may be aptly described as having "no helper."

This is the state of multitudes. Lazarus with his sores lies at the gate, while the rich man wraps himself in purple and fine linen, and feasts sumptuously every day. The oppressed and wronged lies stripped and wounded by the wayside, while Priest and Levite pass by on the other side. Men are too busy with their cares, their labors, and their ambitions, to lend an ear to the cry of helplessness and distress. But it may be their duty to love the Lord; but the great King, when he shall come to reign, will take notice of such cases, and will pronounce the word, "depart," in the ears of those who have neglected the helpless and poor.

It is true that most men are ignorant of the suffering and sorrow that fills the world. They do not know the need which exists around them. But it may be their duty to know and understand the condition of their fellow men. When Job, that upright oriental prince defended himself against the slanders and aspirations of those, who forgetting the malice of Satan, attributed all present afflictions to the judgment of God, he said:

"When the ear heard me, then it blessed me; and when the eye saw me it gave witness to me; Because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing with joy. I put on righteousness and it clothed me; my judgment was as a robe and a diadem. I was eyes to the blind and feet was I to the lame. I was a father to the poor, and the cause which I knew not I searched out." Job, xxix. 15, 16.

If we be like Job, perfect and upright in the sight of God, we must imitate the conduct of his ancient servant. We must search out the cause that is unknown to us, we visit the sons of sorrow and the daughters of affliction, for "pure religion and undefiled before God and the father" is something more than the singing of Psalms, and the hearing of sermons, and bequeathing legacies, and writing one's name on subscription papers: it is, "to visit the fatherless and the widows in their affliction," and to live a life unsnapted from the world.

The great commandment of all, requires us to love the Lord; but the second, which is like unto it, is, "Thou shalt love thy neighbor as thyself." "Love worketh no ill to his neighbor," love does more than this, it worketh good to rich and poor, young and old, small and great. Let us be workers together with God, through his love shed abroad in our hearts by the Holy Ghost.—Selected.

Experience is the mother of science because it supplies the particular facts on which science is based.

Every hour is to be an hour of duty; every look and smile, every reproof and care, an effusion of christian love.—Bushnell.

Perfect love never rules with a rod of iron; but it never compromises the truth to escape the false accusation of doing so.

We do not need a throne to reign, for if we have power over the hearts and lives of men we can rule them.—J. M. Gibson.
Miss Salome Rotz, whose death is rec­
corded in our obituary columns, was a young lady of rare intelligence and modest
character. She was a member of the church, York co., Out. Aged 62 years, 3
months, 20 days. Bro. John Doner of Markham, Ont. In the
mourn her loss. Funeral and inter­
ment on March 1, at the old homestead.

DIED.—Near Chambersburg, Pa., on
February 26, 1890, in Rapho
Towanship, Lancaster co., Pa., Bro. Samuel
Shelley, in the seventy-ninth year of his
life. Leaves a wife and ten children,
four sons and two daughters, all married,
and a large number of friends to mourn their
loss. Funeral and inter­
ment on March 1, at the old homestead.

DIED.—Near Georgetown, Miami co.,
O., Feb. 4, 1890, Bro. Henry Shelly, aged
67 years, 7 months and two days. Bro.
Shelly leaves a wife and ten children and a
large number of friends to mourn their
loss. Services were held at the Highland
church, interment in the Highland coun­
tery. Services conducted by brethren
Abraham Engle and the writer to a large
concourse of people. JOHN. E. HEISEY.

DIED.—At her residence in Clyde tow­
ship, Whiteside co., Ill., on Tuesday, Nov.
26, 1889, Sister Anna Garwick (Zook) aged
46 years. She was the mother of seven
children, five boys and two girls, one son
living in infancy. Her character as a chris­
tian is indisputable. A few minutes be­
fore her death she talked about the dying
love of Jesus, then she said, "that shows
how Jesus Christ stands at the door of every human heart and
knocks. To those who open their hearts and receive Him, He gives
all the high internal joys that belong to a present spiritual life. But
to those who will not receive Him, receive only those lower external
pleasures that belong to a present
spiritual death.

True pleasure and true greatness are
to be found only in the cross of
Christ; such pleasure and greatness
never fail but increase as ages are
numbered.