7-1-1890


Henry Davidson
EARTH WEARY.

I once desired a robe and star-gemmed crown
To wear in blissful mansions of the blest,
But only now, to lay my burden down,
Where I can hear the murmur of the stream
Which glides in silvery ripples from the throne.
And listen to the music, like a dream
That fills all Heaven with melodious tone.

My feet are weary with the toils of earth,
Yet I have scarcely passed the morn of life;
The joys we know are such transient
to friends forsake us for a trilling toy,
All vernal blooms and summer verdure sears.
In autumn frosts and winter's stern alloy,
Bright prospects fade like shadows of a cloud,
Desire by non-reality is chilled,
Hope vanishes, by doubts and fears that crowd
The care-worn heart, with sad temptations filled.
Death clasps our loved ones in his strong embrace,
And lays our cherished treasures in the tomb;
Thus all earth-joys with sorrow interlace
And fade, as fragile flowers shed their bloom.

O, world of vanities! O, world of gloom!
I turn away from all thy trifling toys,
And seek a fairer clime, where fadeless bloom,
Clothes hill and dale in everlasting joys.

O Father, I am weary! let me lay
My burdened spirit at thy blessed feet;
And lay my soul in angel choirs
To Thy eternal name, in angel choirs.
Selected by EMMA E. WAGNER.

For the Evangelical Visitor.

HONESTY THE BEST POLICY.

I feel that I would again like to write a few words for the Visitor;
As I like to read what others write.
I am so glad that the brethren and sisters do write, so I feel it a duty as well as a privilege and feel as though I was telling it to my brethren and sisters as in an experience meeting.
I have at times, in reading the experience, especially of the young members, like the one from the young brother a few months past, but my mind was led back to my boy days, as I was young when I first experienced peace with God, and I am so glad that I gave my heart to the Lord when I did. I see now old men of my age yet indulging in sin and transgression, while they might—if they had turned to the Lord early—have avoided so many sins they have committed and sufferings they have endured and probably do yet endure, on account of their evil ways. I can say I have enjoyed much of the love of God and do yet. I love to meet with the brethren and sisters in our experience meetings and wherever we meet to worship God.

How glad I would be if I could be the means in the hands of God, to persuade the young to forsake sin and choose that good part with the Lord. But I will try not to make my article too long. I would say to all be honest in all you say or do, so that sin will not rule over you.

I will tell you something of my life that gave me a great deal of trouble. When I was young and at home with father, I was the cow-boy, and it was my duty to drive the cattle to and from the pasture. My father had put up a new post to hook the gate to. We had one cow that would always stay back and this still provoked me. I would have done almost anything to have taught or induced her to keep up with the others. One time I was very much provoked at her, and when the cow came up I closed the gate and it caught her and split the post clean down. Now the trouble began. In a few days father saw it, and as there were four of us boys, he commenced at the oldest and asked each of us who did it. I denied it, and so he asked us three times always commencing at the oldest. I denied it every time. In a few years I was led to see the importance of leading a different life. I commenced to pray and this lie I had told my father came to my mind. I had of course committed other sins, but this one sin especially made me feel so miserable. I felt as if I was the chief of sinners, and it took me so long before I could become willing to confess to my father what I had done. At last I gathered courage to go to my father and tell him as the prodigal had done. After I told him, I said, father chastise me for it severely for I deserve it; but father said, my dear son you are chastened enough for it; follow the Saviour. Oh what joy it gave me! My father had forgiven me, my Savior had accepted me and my sins were pardoned. It was this confession that brought peace to my soul. It was worth more to me than all the enjoyment the world could give through a lifetime of sin.

I thought now the work was done, but I soon found other work to do. I went to school at that time and my appearance before others as a
follower of the Lord, brought to
my mind that I should wear my
hair different to what I had done,
and when the duty was pointed out
I said Oh I can't do that. Then my
promise came: did you not promise
to obey in all things? Here my
obedience was brought to a task,
and I have found that in those
small things is where we are tested
to see if we are willing to obey, and
they do mean a great deal. I became
willing. I would say, be careful in
all you say or do, and obey the
Lord faithfully, and he will lead you
into all truths.

I did not fully understand why I
was required to appear so different
and to obey in what some would
say won't make no difference. I
afterward learned that I was very
much addicted to some of the sports
of the school. When I had denied
myself in my appearance, the
thought would come to me when I
would be tempted to join in their
sports, "It don't become you who
profess to be an humble follower of
Christ, to join in the sports and
plays of the school yard."

I will close; I would have much
more to say yet, but will only add
that I fear sometimes we are not so
much separate from the world; we
are losing some of our plain
appearance and in this I fear there is
great danger. I for one want to be in
earnest and want to walk in the
narrow way, the way of self-denial.
May the Lord help us all to be faith
ful.

Pray for me that I may be a light
to those that are around me, and
that I may be faithful to the end;
and may we all hold fast to the
promises so that we may not be
found wanting. J. D. Musser.


For the Evangelical Visitor.

LOOSE HIM AND LET HIM GO.

No doubt all who are Bible
readers will recognize the title of this
subject to be a part of that Scrip
ture belonging to the death and
resurrection of Lazarus. But we
will first consider the nature of it.
Lazarus was a dear friend of our
Lord's, and perhaps the only sup
port of his two sisters, Mary and
Martha. But disease finds its way
into this happy little family, and
fastens itself with a firm grip upon
Lazarus. All the possible means are
used to restore him to health, but he
becomes weaker and weaker. Finally
the sisters think that the Lord
who had just before opened the
eyes of the blind, surely could heal
their brother. So they sent a mes
sage to the Lord, telling him that he
whom thou lovest is sick. But
Jesus abode still two days in the
place where he was, and during the
Lord's delay, Lazarus dies. Then
Jesus told his disciples that Lazarus
was dead, but, nevertheless, they
would go unto him. And when they
came to Bethany they found Mary
and Martha heart-broken, and they
told the Lord if he had been there
their brother had not died.

While Jesus was looking upon the
heart-broken little company which
had now gathered about the grave,
and saw their grief, he groaned in
his spirit and was troubled and
wept. He told them to take away
the stone which lay upon the grave.
But Martha saith, "Lord by this
time he stinketh, for he hath been
dead four days already." But when
they had taken away the stone, Je
sus cried with a voice that wakes
the dead, "Lazaru's come forth, and
he that was dead came forth bound
and with grave clothes. And his face
was bound about with a napkin. Jesus saith unto them, 'Loose him and let him go.'" John xi. 44.

How often do we see a happy lit
tle family consisting of father,
mother and one or more little chil
dren! They apparently live very
happily together until the disease
of sin finds its way into these pure
little hearts. At first it may be
only an act of disobedience, which
causes a condemned and sad coun
tenance, and casts a gloom over
the family. But the child seems to
become bolder, and even lusts after
greater evils. The Christian par
ents are much concerned about it.
They admonish the child and pray
for it, trusting the Lord will save
it. But sin takes a fast hold up
on the heart. The lusts for evil be
come stronger and the child be
come weaker to resist them. Fina
ly it becomes dead in trespasses and
in sin, and a stone of unbelief seems
to lie at the door of the heart which
makes it believe that it has been
dead in sin so long that there is
no more hope for them. But
dear sinner, I must say dear sinner
because there are some who are very
dear to me, who I fear greatly are
suffering from this dreadful disease,
do you not think that the Lord who
was able to raise Lazarus, who had
been dead four days, is able to for
give you your sins? Surely the
Lord is very gracious, and he will
abundantly pardon. Though your
sins be as scarlet they shall be as
white as snow; though they be red
like crimson, they shall be as wool.
Can you reject such offers of pardon?

Now consider how wonderfully the
Lord loves you—while you are yet
dead in sin. He was not nailed to
the cross for nothing. His side was
not pierced for nothing. It was all
for you that you might look and
live. He has not gone to heaven
for nothing. He has gone to prepare
a place for you, and to have a
crown ready for you when your
short life is done. Truly the love of
God is too wonderful for us. But I
trust the Lord will in his own time
and way, quicken and bring to life
those that are dead in sin.

Now a few words to those of us
who are made alive. It seems the
Lord never does for us what we are
able to do ourselves. He tells them
to take away the stone. Perhaps we
have placed a stone in some poor
sinner's way or in some weak broth
er's way, which has caused unbelief
or mistrust. Let us take it away.
And are we entirely free from
guard clothes? They are wonder
ful things. They bind us down so
that we cannot do anything for the
Lord. They are what brings the
icy horrors of dead formality into
I will try, by the help of God, to write some of my past experience for the Vis-irion, as I have felt it my duty for some time. I was converted when about thirteen years of age. I did not receive a great blessing as some do but I can say I know a time when all things became new. About a year after my conversion my mother died, and O how I missed her words of encouragement! But I worked on in my weakness and had many good seasons. When I became older, I began to wander away, in caring more for the things of this world. The good Spirit would often tell me I was doing wrong, but I did not heed it. I thought as I was young I did not need to be so strict.

When the Conference was held here in Illinois, the Spirit showed me one day so plainly that I was out of the way. A certain sister saw I had trouble, and will no doubt remember when she reads this. She wanted me to tell her what was wrong, but I did not. How sorry I have often been, for I know she could have helped me, and I believe if I would have then confessed my wrongs, I would not have gone so far. I prayed the Lord to forgive me, but I would not confess, and the way looked so narrow. By trusting in my own strength I fell into sin, and Satan would tell me I was no Christian any way, that I should not dress plain, I would be more thought of. How sorry I must feel as I look over my past life and see the examples I set for others, where I should have been a light to lead them to a better way. In the fall I went to town to work and one night went to a prayer-meeting, held by the Evangelicals. While there, I was made to weep in thinking of the good meetings we used to have, and I felt that I was being left behind. I then promised the Lord I would do better. In a short time they started a protracted meeting, and I thought I would try and renew my covenant, I thought at first I would not tell any one that I had once been converted. I worked on in rather a cold way for quite a while. I wanted the Lord to bless me first then I would again become obedient. At last I tried to believe that God was satisfied with me. One night the minister requested those who had received blessings during the meeting to rise up. The Good Spirit told me I should not get up, that I was not honest. The evil one was there also telling me if I would not what would the people think. There again I obeyed Satan. I hardly know what I spoke, but as soon as I had taken my seat, something said, you will have to confess this. O how condemned I felt! At the close of the meeting, I joined their church. I soon saw that in doing so I had closed my way, but no one was to blame but myself. Soon after this I went with my sister to Kansas, and there got more among the Brethren. One day the visiting brethren came to my brother's where I was staying. I was always so glad to see them, but it made me feel so bad to think I was one of their number no more, and to think of the sorrow I caused my dear friends by dressing the way I did.

I thought after I would get home I would feel better. Just before I started, I received a letter from an old brother in Dickinson co., and some of his words I could not forget, drawing my mind back to my dear mother. Still I was not willing to obey. That winter I was taken sick and the thought came to me, if I would be called to meet my God where, would be my portion? I promised if the Lord would spare me, I would give up all. I prayed for a long time, and there was something for me to do. First I had to lay off my pride and it was easy to do, for I had no desire for it any more. Next I went to the minister and told him how I felt, and that I could not go with them any
more. That was quite a cross, but how much better I felt, I had many other things to make right, and I always felt better after doing so. I hope the young will take warning from me and keep close to the Saviour. The world may have enjoyment, but it is just for a moment, and what it is compared with being at peace with God? I have many trials and temptations, but it is my determination as God gives me grace, to travel on in the narrow way.

The Visitor has been a great help to me. If the Editor thinks this worthy of a place in its columns, I pray that it may be to the honor and glory of God. I will say yet, if any of the brethren or sisters have anything against me, I wish them to make it known.

Pray for your unworthy sister, 
Annie M. Stoner.
Forreston, Ill.

TRINITY.

Every sheaf of the sun's rays has three properties, light, heat and color. Just how these properties are united and the name of the power which holds them thus, I cannot say, but of its truthfulness there is no question.

Any one of these properties is indispensible. Had we light without heat we would fare just as well as having heat without light. And what a monotonous and dreary looking earth this would be without color. If we shut ourselves into a real dark room, the brightest color looks black and the room also becomes cool. Some one might here ask: What is cold? In response I would say, it is simply the absence of heat; its entities I have not yet learned.

Just so true and indispensible is the trinity in our Godhead: Father, Son and Holy Spirit. What would we do if we had no one to draw us? And what would we do had we no one to plead for us? And how would we prosper had we no one to lead us after we have been pardoned?

We need all the constituents of the trinity to wade through this vale of sorrow and be fitted for glory.

J. R. Zook.

KEPT BECAUSE OF "MUCH PROFIT."

BY M. M. ESHelman.

When Paul was at Philippi a "female slave" who had "a spirit of divination" followed him, continuing to cry aloud for several days, "These men are the bondsmen of the Most High God, who are come to announce unto you the way of salvation." This was a truth; and doubtless Paul had no objection to the declaration of this woman, but the fact that she was in the employ of wicked men was enough to call forth a rebuke from him.

Christ forbade the demoniacs to preach for him and Paul being of the spirit of his Master, also would have none of that kind to help him. It seems that the followers of Christ may learn a lesson from this—not to consort with nor employ men who have the spirit of divination and demoniacism.

This Philippien demoniac was kept by certain money-making men because she was a source of profit to them. The ignorant could come to learn about their future state—seek something by an evil power. Paul pitied the woman and drove out the evil spirit, and then her masters were full of rage because the hope of their gains was gone. She now had her "right mind."

Seeing their source of revenue cut off by Paul they immediately proceeded to have revenge. They took him and Silias before the praetors, made a plea that the whole colony was thrown into disorder by Paul's cause. Partly true and partly false. True that their gain was gone, hence they were confused; not true that the peace of true worship was overthrown.

So with a Christian now. By a righteous act the work of the devil may be checked and his instruments greatly distrusted, while on the other hand, the way of righteousness is in no manner injured.

But the judges were with the money-makers in an evil way. They commanded the lictors to stop the preachers, scourge them and then thrust them into prison. The heavy blows were laid on, and with chains the true men of God were bound in prison. If a minister now were thrust into prison for faithfulness how many professing believers would defend him? Would not many likely say, "there must be some fire where there is so much smoke?" Poor humanity!!!

For the Evangelical Visitor.

PRAYER.

I feel impressed to write a few lines in regard to prayer meetings. We say prayer meetings sometimes when there are so few that pray, perhaps only the minister and perhaps one or two others—now, I believe there is strength in prayer. What amount of good can be accomplished by sincere and earnest prayers. We believe that whateoever we pray for we shall receive if we pray in faith.

It is then through faith that our prayers are answered, but the condition of the heart must be right. James says "the effectual, fervent prayer of the righteous man avail-eth much." Again we read that Elias prayed earnestly that it might not rain and it rained not for the space of three years and six months; and he prayed again and the heavens gave rain. Again we read that Peter and John went up to the temple together at the hour of prayer, and we also read where many were gathered together praying at the time of Peter's deliverance from prison. No doubt they were praying earnestly that God would deliver him.

Now this shows not only the power of prayer, but that they came together to pray, and we believe that all God's people took part in prayer. Much more might be said on prayer, but perhaps this will suffice.
I would only add, when you pray, do not forget your ministers. They have many trials and temptations, and they need your prayers. Especially do I feel it since I have been called to the ministry. I feel the responsibility of my position, and need grace, need God's help. Brethren and sisters pray for me that I may fully be given up to the work.

Peter Steckley.

Bethesda, Ont.

For the Evangelical Visitor.

PEACE AND UNION.

Duty prompts me to write for our welcome Visitor. I was not quite willing to come with what little I had. The poet came to my mind: "Just as I am and waiting not." I thought I would obey and do the best I can. I am somewhat at a loss what subject to write on. I have been taking it to the Lord in prayer; peace and union in the church and with all mankind came to my mind. I think in order to do this it requires watching and praying. There is nothing that mars my peace more than when I see and am permitted to hear that there is discord between members of the church. The scripture says, if possible live peaceable with all men. Although it seems impossible with some, just stop and think for one moment, how do we expect to meet in the glory world if we are not of one mind here. There is nothing in heaven but what is pure and holy. I don't give this to discourage any person, merely warning. I have enlisted in the cause for almost eleven years and think I have made very little progress, nevertheless I have no desire to give up the work. When I set out for glory I left the world behind, determined to work till the Master calls me home. I have my trouble and conflicts to pass through, with the rest of you, but oh how consoling it is when we can see our dear Saviour at the throne of grace before we retire, and can have the assurance that all is well. I am very thankful that the Lord called me in my youth. Hope I will never get weary or faint by the way. I desire to read more of his Word and learn to live consistent with the will of God in all I undertake to do that I may live happy the remainder of my days that when Christ says, "it is enough, come up higher," that I may strike glad hands with those that have gone before. Many are the hearts that are pained and grieved by the parting of their loved ones. If it were not for the hope of meeting them again what could console us? I often think of my aged grandmother who departed this life some time ago, and of the many loving admonitions she gave us, and how ready she was to depart from this world and go home to her Father. I hope she is there reaping the reward of her deeds done here.

May God's blessing rest upon the Visitor and the church is my prayer.

Emma Caswell.

Kinsey, Ohio.

MEMORY GEMS.

BY J. R. ZOOK.

The pleasures of this world are like the birds of Paradise: they come to us and appear very beautiful, but soon spread their wings and fly away forever.

The little spring, which trickles down the mountain side and terminates in a mighty river, is like the wind which, at first, is very weak but by proper culture it develops and becomes powerful in argument.

Death in a certain sense to the Christian, is an introduction to heaven.

We should be very careful to be right, before we become firm.

Of all things that die hard, religious superstitions die hardest.

If space has an end, how does it look then?

As the attractive laws bind the universe in a single unit so God's laws for his people holds them in oneness.

Had a fish lungs then it could break in the air. Had the horse gills then he could breath in the water. Here we see that we must have a breathing organization fitted for the element to be breathed. Just so necessary and radical the change in the sinner's heart to live in righteousness.

Morrison, Ill.

SAYING THE LORD'S PRAYER.

Saying the Lord's prayer is one thing, praying it, quite another. Recently I heard two sermons, one German, the other English. Each preacher very properly closed his prayer with the Lord's prayer. The manner was rather faulty. The German preacher, when he reached the Lord's prayer, changed his tone of voice and increased his speed so much that I could not keep pace with him. The English preacher repeated it so rapidly that he lost the thread. He said it very much as a timid school boy "says his piece," namely, to get through as quick as possible. This is objectionable inasmuch as it sounds irreverent, there is no expression of feeling, no desire accompanying the petitions as they are uttered.

It is no unusual thing to hear the voice change and the utterance become more rapid when the Lord's prayer is reached in closing. If there is any change of voice it ought to become more solemn and deliberate. But this is not the change we generally hear; but the opposite. It is rattled off, seemingly, without thought or feeling. This is wrong. It is not praying.

When this solemn prayer is uttered we ought to enter into the feelings that the words suggest. When we address God as a Father we ought to do so reverently, feeling our dependence upon him as children. With the utterance of every
petition we ought to feel our wants and a desire for their supply, coupled with a belief in the ability and willingness of our heavenly Father to grant what is asked, otherwise our prayer is not of faith.

Let us remember these things when we use the Lord’s prayer. Let us watch ourselves. May God help us to pray aright.

TEMPTATION.

It is Satan’s grand ruse for entrapping us. He comes and whispers suggestions of evil to us,—doubts, blasphemies, envying and pride,—and then turns round and says, “Oh, how wicked you must be to think such things! It is very plain that you are not trusting the Lord; for if you were it would have been impossible for these things to have entered your heart.” His reasoning sounds so very plausible that the soul often accepts it as true, and at once comes under condemnation and is filled with discouragement; then it is easy for Satan to lead it on into actual sin. One of the most fatal things in the life of faith is discouragement. One of the most helpful is cheerfulness. A very wise man once said that in overcoming temptation with cheerfulness, we must expect to conquer. That is why the Lord said so often to Joshua, “Be strong and of good courage.” “Be not afraid, neither be thou dismayed.” “Only be thou strong and very courageous.” And it is also the reason He says to us, “Let not your heart be troubled, neither let it be afraid.”

An old writer says, “all discouragement is from the devil.” I wish every Christian would just take this as a pocket-piece and never forget it. The Bible says, “Blessed is the man that endureth temptation;” and we are exhorted to “count it all joy when we fall into divers temptations.” Temptation, therefore, cannot be sin; and the truth is, it is no more a sin to hear these whispers and suggestions of Satan in our souls than it is for us to hear the swearing or wicked talk of bad men as we pass along the street. The sin only comes in either case by our stopping and joining in with them.

A dear lady once came to me under great darkness, simply from not understanding this. She had been living very happily in this life of faith for sometime, and had been so free from temptation as almost to begin to think she would never be tempted any more. But suddenly a very peculiar form of temptation had assailed her, which had horrific ed her. She found that the moment she began to pray dreadful thoughts of all kinds would rush into her mind. She had lived a very sheltered, innocent life, and these thoughts seemed so awful to her that she felt she must be one of the most wicked sinners to be capable of having them. She began by thinking she could not possibly have entered the rest of faith, and ended by concluding that she had never even been born again. Her soul was in an agony of distress. I told her that these dreadful thoughts were altogether the suggestions of Satan, who came to her the moment she knelled in prayer, and poured them into her mind, and that she herself was not to blame for them at all; that she could not help them any more than she could help hearing if a wicked man should pour out his blasphemies in her presence. And I urged her to treat them as from Satan; not to blame herself or be discouraged, but to turn at once to Jesus and commit them to Him, and I assured her she would find a speedy victory if she would pay no attention to them; but would turn and look to the Lord.

She grasped the truth, and the next time these thoughts came she said to Satan “I have found you out now. It is you who are suggesting these dreadful thoughts to me and I hate them, and will have nothing to do with them. The Lord is my helper;” and the enemy fled and the soul was perfectly delivered.

We also make another great mistake about temptations in thinking that all time spent in combating them is lost. Hours pass and we seem to have made no progress, because we have been so beset with temptation. But we have been serving God far more truly during these hours, than in freedom from temptation. Nothing so cultivates the grace of patience as the endurance of temptation and nothing so drives the soul to an utter dependence upon the Lord Jesus as its continuance. And finally nothing brings more praise and honor and glory to our dearest Lord Himself than the trial of our faith which comes through manifold temptations. We are told that it is more precious than gold, though it be tried with fire and that we, who patiently endure the trial shall receive for our reward “the crown of life which the Lord hath promised to them that love Him.” Therefore, brethren and sisters, let us through faith look to the Lord for help in times of temptations and trials; He is able to carry us through unto victory and to Him alone be all the praise, honor and glory. Amen.

Selected by Christian Wismer.

MY EXPERIENCE.

I love to read good experiences, so I will try to give at least part of mine. I may say with Paul that I was raised amongst the strictest sect of religion. Baptized before the eighth day and was taken in church when 13 years of age and as I had a God-fearing mother she learned me many prayers and I had a step-father. I was kept strict but I had to leave home when young, I was left altogether to my self-respect, but was led in many bad and idle habits, without a check of conscience, until I was about 18 years old when we went to take Sacrament, a fear and trembling came over me. I still wondered what it was. I knew something was wrong. I then emigrated to the United States, I settled in Lancaster co., Pa. as a poor boy.
but I was willing to work. I hired to a farmer and as I used to pray and go to Church, I could see nor hear anything about it. I asked the hiredman and maid whether there are any Christians in this country. They told me different Churches but they didn't belong to my Church so I said these people are all lost, but in 1853 and '54 there was a special converting power sent from God and the people made good use of it. Many meetings were held and many, young and old, came out, confessing their sins and were converted. I lived then with a kind brother, so I went along to meeting and seeing and hearing, I was brought to feelings, and by reading the New Testament I saw that I also was among the lost, I saw that I was no Christian, and again fear overtook me so much that I was afraid to lay down to sleep. Before I could lay down I had first to kneel and pray to God, the best I could. My learned prayers I could not use; I had to pray according to my feelings. I felt frequently to express my feelings in the meetings but I could not. But one night I felt a great change, fear and condemnation had left me and felt like a child. I then felt I should tell my kind master in the morning what the Lord had done for me but I did not obey, but went to my kind mother and told her that I can't go with the Church any more because we don't live according to the word of God and I want to go with the Dunks. Then mother said if I would do so I should not come into her house any more and I should not say that I was her child any more, and if I would do as I have promised the preacher when I was taken in Church I would get to heaven too, so I obeyed mother, but soon I experienced as the word of God says, if we are not with him, we are against him and as I had no power to resist the temptation I was soon found in the same old way, again fear overtook me. As I was a poor boy and had to make my own living among strangers, I could see no way for me and I promised God if he would spare my life till I would have my own home, then I would serve him. It pleased Almighty to spare my life three more years and the first time I and my wife set down to the table to eat, the Spirit said now is the time you promised to serve me and I should pray at the table. I thought I would but I could not at that time, but some time after my kind master gave me a visit as I had moved to Parry Co., and I told him of my trouble and all the comfort he gave me he said I must obey. There was then evening meeting at a brother's not far from us, and I became willing to tell the brethren and neighbors that I want to serve God, and from then on I received some strength and then I was again brought under heavy convictions, so much so that I was almost given over to despair. Satan wanted me to take my life but in that moment I asked God once more to have mercy on me a poor sinner and God heard my cry and he blest me so powerful that tongue can't express. There was nothing but love within and about me and then and there I made a covenant with God to serve and obey him as long as I live. The Spirit then told me now I may be baptized. I could hardly wait till the brethren came. I told them if they are willing to take me along, I am willing to do as the word and Spirit of God says and I was baptized and I truly received another great blessing and as I was a proud young man my high silk hat and my fashionable summer suit did not suit me any more. I will close for this time and if the Editor will accept this I will continue my experience farther in the Visitor. JOHN STEINBERGER.

Sherman Dell, Pa.

If thou wouldst be informed what God hath written concerning thee in heaven, look into thine own bosom, and see what graces He hath there wrought in thee.—Fuller.

CHRIST IS THE CENTRE OF CHRISTIANITY.

No Christianity without Christ. No faith unites with Christ. No Christianity without faith in Christ. Obedience to Christ is "the living principle of Christianity." No Christian life without obedience to the living Christ.—Evangelical.

The Bible is like a two-ply carpet. On both sides the figure is the same, but the colors are different. If one attempts to unravel and separate these figures, no carpet will be left. So, also, the two Testaments are so interwoven that they cannot be separated. We cannot understand either without the other.—W. W. Clark.

SINNERS, OBEY THE GOSPEL WORD!

Haste to the supper of thy Lord!
Be wise to know thy gracious day,
All things are ready, come away!

Ready the Father is to own
And kiss his late-returning son;

Ready your loving Saviour stands,
And spreads for you his bleeding hand.

Ready the Spirit of his love
Just now the stony to remove,
To apply, and witness with the blood,
And wash and seal the sons of God.

Ready for you the angels wait,
To apply, and witness with the blood,
And wash and seal the sons of God.

And all the silent heaven of love.

The tears that tell your sins forgiven,
The melting of a broken heart,
The seeing eye, the feeling sense,
The favor and the peace of God;
A pardon written with his blood,
The plenitude of gospel grace.

The guiltless shame, the sweet distress
The wonder, "Why such love to me?"
The o'erwholming power of saving grace.

The marks that veils the seraph's face;
The sight that veils the seraph's face;
The godly grief, the pleasing smart,
The guiltless shame, the sweet distress
The genuine, meek humility,
The seeing eye, the feeling sense,
The guilty joys of penitence.

"The dead's alive! the lost is found!"
Come then, ye sinners, to your Lord,
In Christ to paradise restored,
His proffered benefits embrace,
The multitude of gospel grace.

A pardon written with his blood,
The favor and the peace of God;
The seeing eye, the feeling sense,
The guilty joys of penitence.

All heaven is ready to resound,
The Father, Son, and Holy Ghost
Tuning their harps, they long to praise
To triumph in your blest estate;
All things are ready, come away!

"The dead's alive! the lost is found!"
Come then, ye sinners, to your Lord,
In Christ to paradise restored,
His proffered benefits embrace,
The multitude of gospel grace.

The tears that tell your sins forgiven,
The melting of a broken heart,
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The tears that veil the seraph's face;
The sight that veils the seraph's face;
The speechless awe that dares not move,
And all the silent heaven of love.

Selected.
EVANGELICAL VISITOR.
Published in the interest of the Church of the Brethren in Christ commonly called in the United States "River Brethren" and in Canada "Tunkers" for the exposition of true practical piety and moral culture.

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

The Supreme Court of the United States has made a very important and far-reaching decision in the original package question, as concerns Prohibition. Although nothing new as regards general merchandise, yet so far as the temperance question or the prohibition of the sale of intoxicants in Prohibition States is concerned it is certainly considered new and far-reaching, and many think disastrous to the cause of temperance; but while it may retard the work of prohibition to some extent and may give desperate, dishonest, and reckless men, an opportunity to show how little regard they have for the rights of other men and for the lives of women and children and may give an opportunity for the lawless and drunkard to revel a little longer in their sinful habits and their degra-

dation, yet it only shows how far people who can and who are so regardless of their own morals and the rights of the fellowmen will go, when they have the opportunity.

And it does also show the necessity of prompt and decisive action on the question. It takes something of this kind to bring the people as well as the rulers to see the importance of something that ought to be done. And we see by the action of Congress that our law makers see what should be done.

What the friends of temperance should now be engaged in is to show that the matter has gone far enough that the moral people are not willing to submit to a continuation of this outrage and that every fair means will be used to defeat the saloon, and break down the license system so far as the sale of intoxicants as a beverage is concerned.

We are so situated that we can see the effect of licensing saloons, whether high license or low license are granted, we pity the youth of the land. What the result will be unless the evil of intemperance is overcome, can readily be surmised; but we predict that the crisis is here, and men can and we believe many do see the hand writing on the wall.

We would then say to the church, to the Christian people of the land, your duty, our duty, the duty of every man and woman, who professes Christ is not to cease to explore a throne of grace for swift and effectual means to banish this nefarious traffic in intoxicating liquors from the land. We believe the time is here, the hour of judgment is at hand and speedily will God hear the importunities of his people if their prayers are earnest; perhaps our prayers in the past have not been so effectual, because not earnest enough; perhaps there has been too much of the partisan element in our effort; perhaps we have prayed too much that this blight on our land should be wiped out by our means, in our way and have not leaned enough on the strong arm of God.

If then, such has been the case let us drop every difference of opinion or way of effecting it, and let us come boldly to a throne of grace in humble submission to the will of God for direction. Let us implore Him to do away with this evil as He sees fit, that the work may be done to his glory and for the good of mankind. May God speed the day.

DISSATISFACTION.

Sometimes from causes we cannot always control, some of the articles we receive are not published as soon as our correspondents would like to have them; and with some of them it is a cause to withhold all other communications until they are published or the matter is explained to their satisfaction.

Now we think this is wrong, and we trust with a little forethought it should not and would not be so.

We have room for every good and well written article we receive; and the better the article, and the more varied the subject, so that it is within the gospel scope, the more readily it will find place in the columns of the Visbron. We sometimes publish articles that are not good; and we sometimes publish articles that are really not what, we think, they should be, and not what we think the readers are capable of writing. Sometimes they are accompanied with a few words of apology, stating that we should excuse their mistakes as they wrote in a hurry. Now we think this is all wrong. No doubt there is always much to do and time seems very precious with us, yet to write for a religious journal something that ought not to appear and then excuse ourselves that they were in a hurry and expect the editor to correct their copy, is not what we ought to expect, nor is it what we have a right to expect. We would say then to experienced writers, as well as to those less experienced, review and correct your articles before you mail them, and give us your purest thoughts, clothes in the most refined language you are capable of using; and when an article does not appear in the Visbron as
of a few sore heads or disappointed aspirants for office in the churches, if the motive of these aspirants is not pure, if they are aiming, as some claim, simply to cause discord among brethren and would rather see their church rent asunder than not to succeed, then we think the sooner their object is made apparent the better it will be for Zion's people. Our Saviour says that offenses will come but woe unto him by whom the offense cometh, while, then, these offenses have come and have produced fruit, is it not made use of by the enemies of the cross of Christ to lower the standard of the Christian religion and to prevent, if possible, many from turning to God who otherwise would be numbered with the children of God? Let us have peace.

LOVE FEAST.

The love feast held at the Brethren meeting house in Union township, Elkhart Co., Ind., June 7th and 8th, was largely attended by the people of the community. The membership there is not so large as in some localities of the brotherhood, yet there was quite a good attendance and good interest was manifested throughout the meeting. On Sunday morning they met at 8 o'clock for experience or testimony meeting, which continued until 9 o'clock, when their Sabbath School was held for about an hour, Bro. Frank Smith, superintendent. We were much pleased with the exercises and interest. We think it is doing a good work. At 10 a.m., public preaching commenced. We thought the time we were permitted to spend with the brethren and sisters of Indiana, was profitable to us.

If the enemy does not get a permanent foothold among them, we predict, in the near future, a revival at that place, that the angels in heaven will rejoice over. May God's protecting hand be over them, and may a spirit of watchfulness and prayer pervade and fill every heart.

CORRECTION.

Our attention has been called to an error in the published minutes of our last Conference with regard to the name of our Secretary and Treasurer elect, of the mission board in place of Bro. Abraham Stoner resigned. The present Secretary and Treasurer is Saxton Bowers, and his Post Office address is Canton, Stark Co., Ohio. Those addressing him will please make a note of this and often write him and do not forget to enclose a liberal donation for the mission fund.

Benevolent fund:
Emma E. Cassel .50
A brother, Canton, O. 1.00
D. B., Abilene, Kan. 1.00

Whether is it easier to say thy sins be forgiven thee or to say, rise up and walk. Luke v, 23.

Query: Will some one of the brethren or sisters please and explain through the Visiter, what the Saviour means to teach by the above expression, and whether it is all one to say arise up from our beds of affliction as for him to say our sins are forgiven? Is it right or is it pleasing for his children first to resort to all the earthly physicians and every other means and then as a last remedy come to a Kind Saviour for help?

Would it not be more acceptable to the Lord to do as a sister did in this vicinity—to burn her books in which she still trusted for restorative power, or a sister—McTaggart said, "to leave away the earthly remedy and have faith in God." Our faith must be proved by our works. I am seeking the truth which is in Christ Jesus my Saviour.

Abilene, Kan.

No one is exalted without suffering.—Rothe.

As certainly as your Master's love is in you His work will be upon you.

—Bushnell.
CORRESPONDENCE.

On May 31st, the Brethren of Wayne county, O., held their love feast at Bro. Samuel Longenecker’s, near Smithville. About 40 brethren, sisters and others from Stark county, Ohio, met with them, among whom were Elder Joseph Hershey and Bro. W. O. Baker, Elder B. F. Hoover and others from Richland county, Ohio, were all present. We had a glorious and profitable meeting, one long to be remembered on account of the presence of the Lord.

A BROTHER.

On June 7th, the Brethren of Stark county, Ohio, held their love feast at the Valley Chapel church, near Canton; quite a number of brethren, sisters and others from Richland and Wayne counties met with them. The following ministers being among the number: Elder B. F. Hoover, E. Shrock and Samuel Longenecker. Three young brethren and one sister were received into the church by baptism. Others are, we believe, counting the cost, and we trust will decide for Christ. The meetings were interesting, and many confessed that it was good to be there. Quite a number of young brethren and sisters took part in the exercises which was quite encouraging. May the work of the Lord continue to prosper.

A FRIEND.

FROM MARKHAM, ONT.

According to appointment our love feast was held June 7th. True to the name it was indeed a feast of love to the child of God. One was received by baptism. Others are digging for the Rock, and still others are, we believe, counting the cost, and we trust will decide for Christ. So the work goes on, slowly but surely. The ministerial help from abroad were Elder Jesse Engle from Kan., Elder Abram Winger, Walpool, and William Klippert from Nottawa. We trust their kind admonition fell upon good ground, and will bring forth an abundant harvest. To God be all the praise.

H. R. Hase.

For the Evangelical Visitor.

ABILENE, KAN.

I have often felt it my duty to write a few lines for the Visiter, and while life is so very uncertain I thought now is the time or it may never occur; for one after another goes to a long eternity from whence none ever returns to mend his ways. Now is the accepted time, the day of grace. I feel to say a word of encouragement to the children of God. O, let us all try and redeem the time of grace; for I think I can plainly see that we are in the eve of time the beginning of sorrow. We may look where we please, it is murder, bloodshed, floods, cyclones, railroad accidents, fires, etc., etc., and the world doth not regard it. People become so used to it; it is a daily occurrence; and I see that love is growing cold even among Christians. “Be ye also ready.” I feel to say, I will with the help of God try and work out my own soul’s salvation while it is day, for the night cometh when no man can work. May God bless all my dear brothers and sisters in Christ, and bind them together with the divine cords of Christian love and fellowship is my prayer.

A. S. Gisu.

SELECTIONS.

THE FATAL RESOLUTION.

Lydia Sturtevant was the daughter of pious parents in one of the New England States. She possessed a cultivated mind, buoyancy of spirits, and beauty of person—the ornament of her circle, the admiration of all who knew her. During the summer of 1824, she had deep religious impressions, and felt that it was unsafe to neglect religion any longer. She deliberated, she prayed, and finally made up her mind to the resolution that she would repent and accept the offer of salvation before the close of that day. But the day had its cares and pleasures, its company and business, and the night found her as thoughtless, almost as she had been for months. The next morning she had renewed convictions, saw her guilt more clearly, and in great agony of soul resolved again “to begin religion before the close of that day.” With this resolution her anxiety somewhat abated, and though she thought often during the day, of the vow she had made, night came again and nothing decisive had been done. The next morning her impressions were again renewed, and she again renewed her resolution; it was dissipated again; and thus she went on resolving and breaking her resolves till she relapsed into her former unconcern. She was not absolutely indifferent; she still expected and resolved to become a Christian, but her resolution looked forward to a more distant period, and she returned to the world with the same interest as before. Some three or four months after this, she was taken sick. It was her last sickness—she was sick only five days, though none thought she would die till eight hours before she died. About daybreak on the morning of that day, she was informed that her disease would probably prove fatal. The intelligence was awfully surprising. The fatal resolution, as she called it, which she had formed about the same hour of the day, a few months before, was brought, by the opening twilight, afresh to her mind; and her soul was filled with horror at her situation. She saw herself on the brink of eternity—a hardened sinner—her Saviour slighted—the Spirit grieved and gone!

What could she do? The blood was beginning to stagnate, the lungs to fail! Feeble and faint, she raised her haggard eyes and summoned every energy to pray. Oh, what agony did that prayer express! She called, she begged for mercy, till she sunk into a swoon. As consciousness returned she began to pray again; then again fainted. On reviving she called on her friends to pray for her; and accordingly all knelt while one engaged in prayer.

As they rose, Phelps, the minister
...gan stroking his lower leg, up and down, as if to state his cause concisely—you see, I found the little house easily enough, and knocked at the outer door, which stood ajar, but nobody heard me, so I slipped into the hall and saw through the crack of another door, just as easy a sitting room as ever was.

“There on a bed, with her silver head way up high on the pillows was an old lady who looked for all the world just like my mother did the last time I ever saw her on earth. Well, I was right on the point of knocking, when she said as clearly as could be: ‘Come, father, begin, I’m all ready’—and down on his knees by her side went an old white-haired man, still older than his wife, I should judge; and I couldn’t have knocked then for the life of me. Well, he begun; first he reminded God they were still His submissive children, mother and he, and no matter what he saw fit to bring upon them they shouldn’t rebel at His will! Of course, it was going to be terrible hard for them to go out homeless in their old age, especially with poor mother so sick and helpless, but still they’d seen sadder things than ever that would be. He reminded God in the next place how different all might have been if only one of their boys had been spared them; then his voice kind of broke, and a thin, white hand stole from under the coverlet and moved softly over his snowy hair; then he went on to repeat that nothing could be so sharp as the parting with those three sons—unless mother and he should be separated. But at last he fell to comforting himself with the fact that the dear Lord knew it was no fault of his own that mother and he were threatened with the loss of the dear little home, which meant beggary and the almshouse, a place they prayed to be delivered from entering, if it could be consistent with God’s will; and he fell to quote a multitude of promises concerning the safety of those who put their trust in the Lord; yes, I should say he begged hard; in fact it was the most thrilling plea to which I ever listened; and at last he prayed for God’s blessing on those who were about to demand justice”—the lawyer stroked his lower limb in silence for a moment or two, then continued more slowly than ever:

“And I—believe—I’d rather go to the poor-house myself, tonight, than to stain my heart and hands with the blood of such a prosecution as that.” “Little afraid to defeat the old man’s prayer, eh?” quered the client.

“Bless your soul, man, you couldn’t defeat it!” roared the lawyer.

“It doesn’t admit of defeat! I tell you he left it all subject to the will of God; but he left no doubt as to his wishes in the matter; claimed that we were told to make known our desires unto God; but of all the pleading I ever heard, that beat all. You see I was taught that kind of thing myself in my childhood, and why I was sent to hear that prayer I’m sure I don’t know, but I had the case over.”

“I wish,” said the client, twisting uneasily, “you hadn’t told me about the old fellow’s prayer.”

“Why so?”

“Well, I greatly want the money the place would bring, but was taught the Bible all straight when I was a youngster, and I’d hate to run counter to such a harangue as that you tell about. I wish you hadn’t heard a word of it; and another time I wouldn’t listen to petitions not intended for your ears.”

The lawyer smiled.

“My dear fellow,” he said, “you’re wrong again; it was intended for my ears, and yours, too, and God Almighty intended it. My old mother used to sing about God’s moving in a mysterious way, I remember.”

“Well, my mother used to sing it too,” said the claimant, as he twisted his claim papers in his fingers. “You can call in, in the morning, if you like, and tell mother and him the claim has been met.”

“In a mysterious way,” added the lawyer, smiling.—Anon.

Praise the Lord for his goodness.
And besides this, giving all diligence, add to your faith, virtue; and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, etc.

The apostle in addressing the church in the language before us is speaking exclusively to the believers in Christ; and it is only such that can comprehend what the apostle wished to bring before their minds. Consequently we want to be careful that we do not make a mistake, but do as the apostle Paul says, "examine yourselves whether ye be in the faith."

Now faith is the substance of things hoped for, the evidence of things not seen. The apostle tells us to give all diligence and add to our faith, virtue. Faith then being the primary object, for without faith it is impossible to please God, but faith is not what many fancy it to be, who talk a great deal about faith; but without regard to its connection with sanctification of life or good deeds accompanying faith, they fall into error and say we are not justified by faith alone but by good works also. Thus men deceive themselves because when they hear the gospel they are at once ready to make to themselves a faith in their own strength. But as this is merely a human imagination by which the heart itself is not reached, it produces no good fruit and no sanctification follows such a faith.

True faith is a divine work in us which changes us and regenerates us so that we are born of God. It mortifies the old man and makes us different men in heart and mind accompanied as that faith is by the Holy Spirit. Such a faith is living, active, efficient, powerful, so that it is quite impossible that it should not incessantly be doing good. It is continually up and doing and he that is not such is a faithless man. He gropes about in the dark for faith and good works and knows nothing of either, but merely multiplies words about faith and work without true knowledge. Faith is a living confidence in the grace of God, so firm that a man may choose to die rather than doubt. Such confidence in and experience of divine grace makes us happy, frank and cheerful towards God and all creatures. This is wrought by the Holy Ghost through faith. Hence such a man is willing to press forward without any compulsion, to do good to every one, to serve all men and to suffer all things for the love and glory of that God who hath shown towards Him such grace. Thus it is as impossible and absurd to separate works from faith as it is to separate heat and light from fire.

Reader, beware then of your preconceived notions about faith.

We have now been trying to describe to you the character of true and living faith. Unto such a faith we are to add virtue, strength or moral goodness as the rendering of the word is. This is one of the characteristics that a newly converted person must attain to, and nothing short of virtue will enable us to go forth into the world and to let our light shine before men and to discharge our duties in such a way that it may redound to the honor and glory of God. All these characteristics are only presented to us through divine grace as the apostle says, "that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Let us remember what the apostle says, "that, after having escaped the corruption and have received that living faith, then and then only, are we instructed to add these graces to our faith."

Next comes knowledge or a clear perception. This of course is very essential to our Christian life. Without it, it is very difficult to understand what the will of the Lord is concerning us, and without this knowledge we have but very little real enjoyment in this Christian life. We are continually tossed to and fro by every wind of doctrine, professing to have knowledge but walking contrary to the rules laid down in the Word to be our guide. Men and women everywhere are groping their way in the dark just for want of knowledge.

To knowledge we are to add temperance. Here I almost have to falter and cry out, my God, guide my thoughts and pen so that they may be to thy name's honor and glory! I look around me and I see intemperance on every side. I look before me and what should I see? A way that is clear and bright, and all along the line bright and shining lights, men that are unfurling the banner and crying with earnestness and zeal, Holiness unto the Lord! Need I ask the question, is the condition of things so? Echo answers all along the line—intemperance, intemperance—men and women indulging in things to excess. Wisdom just whispers to me, in what way? In singing and praying? in preaching and exhorting? in visiting the sick and afflicted? No! But in gratifying their carnal appetite. The lust of the eye, the lust of the flesh and the pride of life. I raise my eyes to that omnipresent God and ask, do these things exist in the church? And the answer comes, No. But in the hearts of some of those that profess to be the followers of that Jesus who has said, follow me, and no where can we find that he indulged in any superfluity or had in his habit anything that was of an offensive nature. Whatever he did and whatever he was engaged in, shewed to the world a clean, pure and holy life. God himself has said through Isaiah, lxi, 11: "Touch no unclean thing; go ye out of the midst of her; be ye clean that bear the vessels of the Lord. Yet some are so saturated with tobacco and tobacco smoke that it is almost disgusting to approach them.

Let us do as the 2nd verse of this chapter says, let us shake ourselves from the dust and arise and sit down and loose ourselves from the bonds that are about us, for under it we are captives. The apostle also says that of whatsoever a man is overcome, his servant he is. We
are only traveling this way once and when we look back, can we say with the poet,

When I can read my title clear, or is it stained or spotted? But let us not get the words of our text mixed. It is useless for us to abstain or to become temperate if we have not knowledge. This must be first a thorough knowledge of what God wants us to be, and what He wants us to do, and what He wants us not to do, and what God is. Then unto such a knowledge, let us add temperance.

Let us not lose sight of that faith which we have spoken of, for without that all these other works will be as sounding brass.

My article is getting too lengthy. I entertain fears that I will weary the patience of the reader.

Were all the realm of nature mine, That were a present far too small, Love so amazing, so divine.

Demands my soul, my life, my all.

A. L. MYEISS.

Freeport, Ill.

THE INELEGANCE OF HURRY.

Haste which the occasion demands is never undignified. A fireman running to a fire is a rather inspired sight. We would despise him if he walked. It is rushing in the ordinary affairs of life, which demand deliberation, steadiness, control, which destroys dignity, and so destroys good manners. The man in a hurry, we feel at once is so because he is not master of the situation. He would not be compelled to gorge his breakfast, to walk so fast that he looks like an animated wagon-wheel, or to slight his work if he had his affairs in control. The effect of leisure on conversation is magical. Not driven to conclusions, the subject may be looked at on all sides. The fancy may play with it, the reason weigh it, the memory enrich it, the judgment pronounce upon it. The mind is never so true, so subtle, so discriminating as when working spontaneously and leisurely. When is must pounce down on its ideas, and bear away only what it can catch in the instant, it then must in all more delicate meanings, larger generalizations, and keener comparisons.—Sel.

THE SECRET OF HAPPINESS.

"Happiness comes most to people who seek it least and think least about it. It is not an object to be sought; it is a state to be induced. It must follow and not lead. It must overtake you, and not you overtake it," writes John Burroughs in the Chautauquan for June. In the course of his sound philosophizing he says, "A contented mind is the first condition of happiness. But what is the first condition of a contented mind? You will be disappointed when I tell you what this all-important thing is, it is so common, so near at hand, and so many people have so much of it and yet are not happy. They have too much of it, or else the kind that is not best suited to them. What is the best thing for a stream? It is to keep moving if it stops, it stagnates. So the best thing for a man is what keeps the currents going—the physical, moral, and intellectual currents. Hence the secret of happiness is—something to do; some congenial work. Take away the occupation of all men and what a wretched world it would be.

Half of it would commit suicide in less than ten days."—Sel.

WHAT MONEY CANNOT DO.

A young Indian chief once remarked at a religious meeting that there is a very shy gentleman, of shy and modest character, sleeping a great deal of his time, when he ought to be about doing good, and that gentleman's name is Mr. Gold. Great and wonderous things this Mr. Gold can accomplish—holy and blessed things when working in the name of the Lord. But the poet has wisely warned us not to let the horse run away with the horseman. Dollars are not almighty; therefore let us not bow down to them and worship them, nor reverence our fellow-creatures simply because they have put money in their purse. Little Paul Dombey asked a question we sometimes seem in danger of forgetting—"Papa, what is money, after all? What can it do?" There are grand and glorious ends that money cannot attain; there are flowers of rest and joy that no golden guineas could buy, and that may belong to the poorest without money and without price. We heard once of a would-be minister who paid some laborers to attend a service he proposed conducting; but when the good man's eyes were closed in prayer, his congregation filed quietly out. Money has no power whatever to confer the grace of God upon human hearts, or to obtain the presence of the Holy Spirit amid any congregation; nor can money bribe the solemn presence of death, or smooth the dying-bed, or comfort the traveler through the shadow-valley. When we are entering his presence who calls up to give an account of our stewardship, stocks, and shares, and dividends, even if secretly idolized of old, are judged more truly then. May the richest, as well as the poorest among us, be able at that hour to say simply, with one whom God was calling from earth's passing show, "I am ready, I am wrapped round in Christ."—Quiver.

THE ANTI-INFIDEL LIBRARY. This is a serial issue of live, vigorous pamphlets, issued by H. L. Hastings, 47 Cornhill, Boston, Mass., dealing with modern infidelity in a most readable and trenchant style. The numbers contain from 52 to 100 pages, bound in strong manilla covers, as durable as cloth, costing 5, 10, 15, 20 and 25 cents each. The whole library is sent to any address for $2.50, and will furnish sufficient equipment with which to not only meet the ordinary assaults of skeptics, but also to carry the war into Africa, and give infidels something to think of which they never thought about before. These publications have the heartiest commendations of leading ministers and laymen of all denominations throughout the English-speaking world.

Your neighbor needs the Visitor.
YOUTHS' DEPARTMENT.

NOT KNOWING.
Heb. xi. 8.

I know not what will befall me; God hangs a mist o'er my eyes, And o'er each step of my onward path He makes new scenes arise; And every joy he sends me Comes with sweet and glad surprise.

I see not a step before me That my lips can only tremble The Lord may sweeten the water For perhaps the dreaded future But the past is still in God's keeping, So I go on, not knowing— It may be He is keeping, Or, if Marah must be Marah, I know not what will befall me; 206

VISITOR.

I would rather walk with him by faith Than walk alone in the light; Than go alone in the light; With the whispered words, "He knows." And now the rich blessings I receive from Him are grand indeed; and the closer I live to Him, the happier I am. There is one thing I want to say about the Vistor, it is indeed a welcome visitor in my home. I can not read it too often. It is food for my soul. Beloved, remember your weak sister at a throne of grace.

SUSAN McANS.

OSBORN, O.

A CHILD'S PRAYER ANSWERED.

I remember a child who lived with her parents in a small village. One day the news came that her father had joined the army (it was at the beginning of the war) and a few days after the landlord came to demand the rent. The mother told him she hadn't got it, and that her husband had gone into the army.
He stormed and said they must leave the house; he wasn't going to have people who couldn't pay the rent. After he was gone, the mother threw herself into the armchair and began to weep bitterly. Her little girl whom she had taught to pray in faith, (but it was more difficult to practice than to teach) came up to her and said, "what makes you cry, mamma? I will pray to God to give us a little house and won't He do it? What could the mother say? So the little child went into the next room and began to pray. "Oh God, you have come and taken away father, and mamma has got no money, and the landlord will turn us out because we can't pay, and we will have to sit on the doorstep, and mamma will catch cold. Give us a little home." Then she waited, as if for an answer, and then added, "won't you, please, God?" She came out of that room quite happy, expecting a house to be given them. The mother felt reproved. I can tell you, however, she has never paid any rent since, for God heard the prayer of that little one, and touched the heart of the cruel landlord. God give us the helplessness of infancy to the other side. Men are too busy with their cares, their labors, 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 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.

Printers have a rule that every compositor must follow the copy in printing any paper or book. A short time since a lad in a printing office received from his master a list of Scripture questions and answers to be set up and printed. In the progress of the work the lad turned aside and asked the foreman if he should "follow copy"—that is, set them up as they are in the Bible. That lad got the Bible, and made it "the copy"—his guide and pattern. "Follow copy," wherever you find it according to the Bible, but do not stir a step when you find it differs. Through all your life make the Bible your one copy. Look to your words, your actions, your doctrines, and your practices; see that all are according to the Bible, and you will be right. Take nothing for your rule, either in religious or in daily life, but what is like that great unerring and divinely written copy.

FOLLOW COPY.

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 fares sumptuously every day. The oppressed and wronged lie 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 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.

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

PETERMAN.—Bro. George Peterman of Perry county, Pa., died on June 4th, aged 66 years, and 6 months. He belonged to the church some 12 or 15 years. Bro. Peterman was always an honest and upright member, always contending for the faith once delivered to the saints. He had a paralytic stroke about two years ago from which he became somewhat disabled, but could be about until three days before he died. He was given up to the will of the Lord and said he was waiting for the call of the Master. Funeral services were held at the house by the writer. Buried near Newport, Pa. JOHN LINZINGER. Good Hope, June 11, 1890.

HILLER.—At his residence in Fair Haven township, Carroll co., Ill., May 8, 1890, after an illness of eight weeks, Michael Hiller departed this life, aged 68 years, 5 months, and 12 days. He said he was ready to go. His funeral services were held in the Franklin meeting house and buried in the Franklin cemetery. He was of the Lutheran persuasion. He had been a member of the church for four years earlier than he was 14 years old, and united with the church of which she was a very worthy member. She was married to Bro. S. about 5 years ago and leaves a husband and 3 children to survive her, the youngest only one month old. The departed sister was of a very mild and innocent disposition, and earnest in her devotions to God. Her health failed from an attack of the LaGrippé this past winter, from which her lungs were affected which brought on her premature death. She bore her afflictions without a murmur and before she expired she wanted to see her babe once more. She told her husband to take good care of it and then bade him and all present goodbye. She was sensible to the very last, even after death had blinded her vision she said, “I cannot see you any more but I know you.” and folding her hands she passed away without a struggle. “Oh, let me die the death of the righteous and let my end be like His.” Her funeral took place on the 5th. Services held in the Brethren meeting house near by and buried in the cemetery connected.

BAKER.—Died, in Wadsworth township, Medina co., O., June 11, 1890, Jacob H. Baker. He was born in Skippack Tp., Montgomery co., Pa., on Jan. 26, 1794. In his single days he went from his native place to Northampton co., Pa., where he was married to Ann Overholt, daughter of Rev. Wm. Overholt, on Sept. 14, 1820. This union was blessed with three children, George Baker of Easton, Wayne co., O., Susannah Baker of Wadsworth tp., Medina co., O., and W. O. Baker, of Louisville, Stark co., O., who are still living. The mother of the family died nearly 26 years ago. In 1836 he moved with the family to Wadsworth Tp., Medina co., O., where he resided nearly 4 years. While yet young, he with his consent became a member of the Mennonite church, and both remained such during their lives. Their remains now rest side by side in the Mennonite cemetery of Wadsworth Tp., Medina co., awaiting the resurrection morn. His life was prolonged to 86 years 4 months and 14 days. On the 13th he was followed by a large concourse of friends and neighbors to his last resting place. The services were conducted by Rev. Henry Blery in German, and Jacob Tyson in English (Mennonite minister) from John r., 26, 29.

ANOTHER PIONEER GONE.

Our aged friend and brother, Jacob H. Baker, who's death we record in this number of the Visitor, has gone to the war of all flesh, though permitted to remain with us many years, yet his end has come at last, and so it will be with us all. It was our privilege often while we lived in Ohio to enjoy the hospitality of his home and to partake of the bounty of his table. Though not a wealthy man so far as the world's goods are concerned, yet there was always plenty, and the lesson of hospitality so proverbial among his people was thoroughly learned and nobly practiced by him. Ed.

IMPORTANT ANNOUNCEMENT.

Following in the line of the large English publishers who have opened Agencies to the United States comes the announcement that the Religious Tract Society of London are about to establish a Depository in this country. Mr. Fleming H. Revell, (New York and Chicago), has been appointed sole Agent for the Society, and will supply both the wholesale and retail trade from both points. The publications of the Religious Tract Society are by no means confined to "Tracts." On the other hand they are among the largest publishers in Great Britain of fine Illustrated Gift Books, Works of Travel, Science, Healthy Fiction and popular Juveniles, as well as most valuable Theological and Devotional Volumes.

Owing to the somewhat conservative policy of this Society in the past their valuable issues have not been known in this country except to a very limited extent, but in literary worth and attractive style of production, they are second to none.

The Second Million. It is not often that a publication passes the millionth milestone in its circulation, but H. L. Hastings' Lecture on the Inspiration of the Bible, delivered before the Annual Convention of the Y. M. C. A. Association of Massachusetts in 1881 before 1880 had reached a circulation of about 1,500,000 copies, and is still marching on more rapidly than ever, Mr. John K. Hastings having in the autumn of 1889 issued a single edition of more than 300,000 copies in London for circulation throughout the British Empire.

Persons who are interested in securing a lecture on the Bible which circulates by the million, among skeptics and Christians, and which has been commended by eminent men on both sides of the Atlantic, should send a few shillings to H. L. Hastings, 47 Cornhill, Boston, for copies of this and the various other five-cent pamphlets included in the Anti-Infallible Library.

Sin contracts our views of things and narrows the circle in which our feelings move. But grace expands, liberalizes and vitalizes our views, emotions, and purposes.—S. J. Wilson, D. D.