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Henry Davidson
A LITTLE PILGRIM.

[The following article is furnished for publication by Rev. J. Ronie, of Corona, Long Island, with the following explanation: This anecdote, in rhyme, has a history, the half of which I cannot tell. It was picked up by an old man in my district, much worn; he read it, and with God's blessing, it did him real good. He read it to a dying woman, and through it she was saith the Lord of Hosts.]

One summer evening, ere the sun went down, When city men were hastening from the town, To reach their homes—some near at hand, Some far, By snorting train, by omnibus, or car, To be beyond the reach of city din,

The train was full, and he had much to do. "Your face, my little girl," at length he said, while once again the train went on its way,

A chery looking girl, scarce four years old; Although not shy, her manners were not bold; But all alone! one scarce could understand. She held a little bundle in her hand—

A satin scarf, so natty and so neat, A tiny handkerchief, with corners tied, But which did not some bread and butter hide; A satin scarf, so natty and so neat,

A chery looking girl, scarce four years old; Although not shy, her manners were not bold; But all alone! one scarce could understand. She held a little bundle in her hand—

A satin scarf, so natty and so neat,

She looked a moment—shook her little head. "I have no pennies; don't you know," said she, "My fare is paid, and Jesus paid for me?"

He answered instantly, "Oh, yes, my dear." He knew not why—he fumbled at his coat,

"I am a pilgrim," said the little thing; "I'm going to heaven." My mother used to sing.

I want to go and see my mother there. She kissed the child, for she his heart had won.

She looked a moment—shook her little head. "I have no pennies; don't you know," said she, "My fare is paid, and Jesus paid for me?"

"If you will let me, I'll lie here to wait. Oh! let us go before He shuts the gate; He bids all little children come to Him." The poor conductor's eyes felt rather dim,

"She's Gone to heaven," tho'littlo girl replied; She held a little bundle in her hand—

"I am so happy," said the little one. "I'm going to heaven."

"I'm going to heaven." My mother used to sing. A loving welcome—shall we be late?

For little children and for men beside, "I told you Jesus paid it long ago;"

He could have borne the hardest look or frown, But no one laughed—but many sitting by

"She's Gone to heaven," tho'littlo girl replied; She held a little bundle in her hand—

"I told you Jesus paid it long ago;"

"I am so hungry—won't you have a bit?"

And looking out I could not father see, While learned men remain in doubt and fear.

While learned men remain in doubt and fear.

God is unchangeable: "For I am the Lord I change not." Matt, iii, 6. "With whom is no variableness neither shadow of turning." James i, 17. "Jesus Christ the same yesterday and today and forever." Heb. xiii, 9.

So is his word: "Thy testimonies
are very sure.” Psa. xci, 5. “For verily I say unto you, till heaven and earth pass, one jot or one title shall in no wise pass from the law, till all be fulfilled.” Matt. v, 18.

Man’s understanding of the nature of God and His word varies much. As a pendulum swings to and fro, so man’s opinion changes from one extreme to another. What is current belief in one period of time is not current belief in another period. What is current belief in one section of the world, is not the belief in another section. The various conditions of life, such as safety or danger, plenty or want, health or sickness, ease or afflictions, render men open to conviction and receptive of new ideas. The teachings to which they are subject, and the prevailing modes of thought, whether right or wrong, generally give form to their sentiments. This is true of their religious views as well as of the things that pertain to this life.

In every age there are men who are original thinkers. These men are leaders of thought, and impress their ideas upon those who are under their influence, and give direction to the prevailing thought of the age. Thus during the early centuries of the Christian era, the doctrine of baptismal regeneration became prevalent. The thought became so strong in the church, that baptism was not only looked upon as a factor in regeneration, but regeneration itself. Even innocent babes were considered lost, if they died unchristened. This idea has, even at the present, a lingering foothold in some of the churches. The idea of the new birth was lost sight of and the church became extremely formal.

Later during the great revivals, the sentiment of faith, repentance, and the new birth, became so prominent that the ordinances were almost forgotten. In the former period they were overrated, now they were underrated. Thus the pendulum of religious thought swings from one extreme to the other.

In the apostles’ day extreme views began to prevail. Many of the Jewish converts felt themselves under obligations to keep the ceremonial law. They thought circumcision essential to salvation. Acts xv, 1.

The apostle Paul who in his conversion died to all claims to the righteousness of the law, but accounted all things as dross that he might win Christ, and felt strongly impressed to deliver his brethren from their error, laid stress upon faith as the condition of justification instead of the works of the law.

While this caused strong opposition from the “judaizing teachers,” others went into the other extreme and taught that not only the works of the law were non-essential, but that faith saved independent of all works. This error James corrected. There is no antagonism between Paul and James; the one corrected one abuse and the other the opposite one. Paul taught that Abraham’s faith was “accounted to him for righteousness.” Gal. iii, 6. Again he says: “But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe’; Being justified freely by his grace, through the redemption that is in Christ Jesus. To declare, I say, at this time his righteousness: that he might be just, and the justifier of him that believeth in Jesus. Therefore we conclude that a man is justified by faith without the deeds of the law.” Rom. iii, 21, 22, 24, 29, 28.

In these passages Paul teaches clearly that faith in Christ is the only condition of justification, and that it is independent of the deeds of the law—the law being ourschoolmaster to bring us to Christ.

James says relative to Abraham: “Was not Abraham our Father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith Abraham believed God, and it was imputed unto him for his righteousness *** Ye see then how that by works a man is justified, and not by faith only.” James ii, 21-24.

Paul and James talk of two different kinds of works, the former of the works or deeds of the ceremonial law; the latter of the works that emanate from a Christian life or that follows justifying faith and are a sign of it. They, however, speak of the same faith. By the one it is presented as a condition for justification; by the other as a groundwork for a holy life—a root from which shoots up a fruit-bearing stalk. The holy life is the evidence that there is a groundwork upon which it is reared as a superstructure. The fruit-bearing stalk is the evidence that the root exists. The one speaks of faith as an initial process, the other as completed.

James asks the question, “Seest thou how faith wrought with works, and by works was faith made perfect?” It seems to me, he puts the question to the easy going professors who content themselves with a dead faith. Don’t you see that Abraham’s faith manifested itself by obedience and a holy life? Don’t you see how faith wrought with works to attain perfection? Don’t you see how they go hand in hand? They cannot be separated without destroying the efficacy of both. That James did not mean to contradict Paul is clear from the fact that he quotes the same passage—Gen. xv, 6—that Paul does relative to having his faith imputed to him for righteousness. Paul emphasizes faith to show his Jewish brethren that that blessing did not come to Abraham by the deeds of the law. James emphasizes works to show those loose disciples who misunderstood Paul, that if Abraham’s faith had not been productive of obedience and a holy life, it would not have been imputed to him for righteousness. It was just as correct to say that Abraham was justified by works as by faith, in the sense that James used the word works. If
James had said that Abraham was justified by the "deeds of the law," he would not only have contradicted Paul but the whole tenor of the gospel. This James could not do, as he was inspired by the same spirit that Paul was. They were both correct. Paul claimed that Abraham was not justified by the works of the law, but by faith as a condition. The tenor of James' argument was, that without works there was no evidence that Abraham had a living faith.

In the 24th verse of the 2nd chapter of the epistle of James where he says: "Ye see then how that by works a man is justified, and not by faith only"—the distinction between the deeds of the law and works of righteousness is to be born in mind. This distinction, no, doubt, is implied in James' teaching. It is also true that while living faith justifies the believer before God, the works that it invariably produces, justifies the faith before men. (Matt. Henry Com.) It was correct to say that Abraham was justified by works as well as by faith. Courts of Justice judge by the evidence presented, and justify or condemn by it. In the judgment day the dead will be judged according to their works. Rev. xxi, 12, 13.

According to James there is a dead faith and a living faith. The former is without works or alone, the latter is manifested by works and is a saving faith. A genuine faith is demonstrated by works. If it has no works it is dead. This apostle gives us two illustrations that determine the line between a dead and a living faith. The first is saying we give instead of giving. If saying to a destitute brother or sister, "Depart in peace, be ye warmed and filled," satisfies the hungry and warms the body, and gives an approving conscience to the non-giver, then will a dead faith, destitute of works save?

The other illustration is simply a corpse. If the body without spirit or breath, can eat and drink and do the actions of a living body, then may we expect to be saved by faith by itself. Faith alone is an impossibility. Just as much so as mere words, to satisfy the hungry or shelter the naked, or the dead body manifesting the signs of life. It has become the fashion to say, even to the unawakened and impotent, Only believe and you shall be saved. I have heard it said to seekers of religion: "You are converted, if you would only believe it." "You must believe." What a soporific (sleep medicine) this is to an awakened soul! It is to be feared that only too often it has the effect of stifling convictions and causing the awakened sinner to repose on a dead faith. If persons become converted they always know it for themselves. No one need to tell them. Their language is "whereas I was blind now I see." Will not the dead know when they are restored? It is true that the weak need encouragement, but we can only point them to the Lamb of God and comfort them with His word.

Seekers are encouraged to believe when they are in a mental state in which this is impossible. We must occupy ground where God can meet us before He can bless us. It is impossible to exercise that faith that will draw the blessings of God upon us if we are at enmity with our fellows or hold what we dishonestly took from them or live in any way in violation of God's moral law. People have prayed and seemingly cried mightily unto the Lord for days, trying to substitute prayer for confession and faith for honesty. Confession and restoration were first in order, without which no further progress could be made. "Obedience is better than sacrifice." No amount of praying, no amount of tears can take the place of these "works meet for repentance."

The first step in an evangelical repentance is to become honest before God and man. Without this, though we should cry as loud as the priest of Baal, it would give us no peace. If God breaks up the fallow ground of the heart, the tears will become hot, the sorrow godly and the prayers earnest. Without such a mental state it is impossible to exercise saving faith, as much so as a plant to grow floating in the air, without its roots coming in contact with the soil. As well try to fly without wings, see without eyes, hear without ears, or speak without the knowledge of language.

If I should say I believed that I had become suddenly rich or had attained a high official station, when it was well known that I was poor and occupied the position of a menial, men might justly doubt my sanity, for a same man could not entertain such an unfounded belief. However, this would not be as great an error as to affect to believe that we are saved when sin has dominion over us. Not a few seem to think that if they commit the apostle's creed it will bring faith; nevertheless they commit sin with greediness; of spiritual-mindedness they know nothing. You do not hear them pray. They may have committed the Lord's prayer—a form most unsuited to their condition. Their words are not the words of truth and soberness. They may have learned the ten commandments, but their lives do not manifest it.

There is another class who profess, pray and talk eagerly of faith, whose lives—equally with the above class—do not show that they have been with Christ and learned of Him. With them it is "only believe." But neither love nor overcoming the world is the sequence of their faith, it being alone. Even the rites that belong to the house of God—baptism, washing the saints' feet and sometimes even the emblems of our Lord's broken body—fall into insignificance before this lone faith. If the word says, "believe and be baptized," why not do it? To be baptized without believing, would be an attempt at obedience without faith. To believe and not to be baptized would be failing to make the faith perfect by works, through disobedience, and disobedience—
ence is as the sin of witchcraft.” In either case there would be no salvation. If a man believes with all his heart, being born of God, let him straightway be baptized. There is not a syllable of Scripture anywhere for delaying a duty. A saving faith grasps God and his whole word.

There is a class of professors that would slide to heaven on a dead faith coupled with the ordinances that belong to the house of God; another class would make the journey on a dead faith coupled with prayers and songs. But as a balloon filled with material heavier than air will not rise, so this dead faith grasping the earth cannot rise. A faith that does not save from sin, that does not render obedience to God, that does not work by love, that does not overcome the world, that is not made perfect by works, will never open the portals of heaven to any one. A living faith is never alone. It is bounded on one side by a penitent soul and on the other by a gracious Savior. As the disciple goes on from faith to faith, it is bounded on the one side by a redeemed sinner and on the other by the Redeemer. It is bounded on the one side by the wants of man and on the other by the grace of God. It is itself the border line where penitence merges into redemption. It is the connecting link that binds the humble believer to Christ as a Savior, Shepherd, Priest and King, to the Holy Ghost as a Sanctifier and Conforter, and to God as a loving Father.

It is the spiritual telegraph between the sanctuary, closet, any place where man is “in audience with the Deity,” and the throne of God.

“Faith builds a bridge from this world to the next,
O'er death's dark gulf, and all its horrors hides.”

He who is contented with the husks, who is satisfied with the comforts and joys that spring from earthly things, who does not aspire to the joy of forgiveness of sins and the comforting influence of the Holy Ghost, let him boast of “Faith Alone.”

W. O. Baker.

Louisville, Ohio.

For the Evangelical Visitor.

WATCH.

This word is variously used in scripture, sometimes as a guarding against sin; at other times it has reference to forbearance from sleep; and again, as an unfaltering looking and waiting for. It is however to this latter thought that our mind has been drawn.

Allowing that the mighty influence of Christian character and the growth in Christian virtues and Christ-life spring largely from the power gained by unfaltering vigilance against temptation to sin, there nevertheless is a vivifying influence attached to other gleams from the sceptre—watchword—such as can no where be counter-balanced in their power to give a “lively hope” to the saints.

The repeated injunction of our blessed Lord was “Watch!” “Watch, therefore, lest in such an hour as ye think not the Son of man cometh.” Because of the Saviour’s words in Matt. xxiv, 36, the Christian world seems to have lost all sight of the “blessed hope and glorious appearing of our Lord.” Christ would not let his faithful ones grope in darkness concerning that day, therefore the injunction—watch.

But to what purpose shall we watch? Oh, the deceptive cry of Zion’s watchmen is, prepare for death and you are all right. Why need we speak concerning the advent if we are ready for death? Our heart is often pained to feel and hear the glorious gospel of the Son of God so disrobed of its power. The apostles were to proclaim the “glad tidings of the kingdom.” Paul reasoned concerning righteousness, temperance and judgment to come. The epistles abound with citations to the “blessed hope,” to the “salvation which is ready to be revealed in the last times, to the “crown of life which shall be dealt out at that day,” to the “power and majesty of our Lord when he comes as king of all the earth.” The careful Bible student will not question. Nevertheless men who waste their breath in speaking of heaven and the imaginary enjoyment of the saints in the glory world will lift up their hands in holy horror and cry “heresy” when the warning cry is given, watch! Is it a wonder that men who are sunken in the cares of this world and beclouded by the deceitfulness of riches should shun such a proclamation of the speedy coming of God’s judgments upon the earth? The intelligent will answer, nay. But we repeat our question: to what purpose do we watch?

The Saviour in speaking of the destruction of Jerusalem, the coming of the Son of man, and the end of the world, said: “Watch ye therefore and pray always that ye may be accounted worthy to escape all these things and be able to stand before the Son of man.” It is evident that there is an escaping of “the great tribulation” prophesied by Daniel the prophet, spoken of by Christ himself, and also given by Revelation to John on the isle of Patmos. There are distinct signs of the times given which will transpire before Christ returns to the earth personally, and he who watches cannot fail but to see the day approaching. The sailor at sea can by practical exercise of the eye discern objects at a much greater distance than the dweller of earth. So he who avails himself of the blessings promised upon the study of prophecy stands in awe, beholding the reality of predicted events fulfilled.

But another event is to transpire prior to these times of trouble. Paul says that before the revelation of anti-Chist, the “gathering together” will take place. (Read carefully 2 Thess.) The saints will be caught up, the righteous dead—those who are fallen asleep in Christ
—shall be raised. Here will be fulfilled the parable of the virgins: 

"The bride goes forth to meet the bridegroom. Is my lamp trimmed and burning? Ho, the midnight cry, "Behold the bridegroom cometh, go ye out to meet him." "Five were wise and five were foolish."

We find no prophesied event prior to the "rapture" or the "being caught up" which has not been fulfilled. Therefore let us stand, having our loins girted about and our lamps burning, as men who wait for their Lord's returning. How few, very few, in this age of the world are earnestly watching and waiting for Him who shall be revealed in the last times. The prophets have written, but none heed their writings. The patriarchs have spoken, but who will hear? The apostles have given to the churches plain indications of the end of this age, but whom, apparently, does it concern? By the appearance of the fig tree we know that the summer is nigh.

But who bears the trumpet of God? Will this work be left for Gabriel alone? Where are the witnesses against this generation? Who will proclaim the world's sad doom?

N. A. ENGLE.

For the Evangelical Visitor.

SATAN.

By this name, more than by any other, throughout the scriptures, is known the prince of darkness, commonly called the "devil." In the Hebrew tongue his name is Abaddon, in Greek it is Apollyon, Rev. ix, 11. The Jews in the Savior's time were wont to call him "Belzebub." In Rev. xii, 9 he is called "dragon" and "old serpent." In Isaiah xiv, 12, we find the term "Lucifer" which primarily signifies a light-giving or shining one, but is sometimes applied to the same being as the other names given above. In Isa. xxvii, 1, reference is made to Leviathan, that piercing and crooked serpent. Here too, quite likely, the prophet symbolizes satan by the name of Leviathan. John Bunyan in his "Holy War" uses the word "Diabolus" as signifying satan. But this word is not found in our translation of the Bible.

When we read about the war in heaven and all that is said about the Dragon from the 7th verse to the end of the chapter we are apt to think the war took place after the crucifixion of Christ because reference is had to overcoming by "blood of the Lamb." But knowing that the book of Revelation contains much symbolic or highly figurative language, it is reasonable to suppose that the war had taken place before the creation of man.

And then, taking the texts from Peter and Jude which refer to fallen angels and to this the fall of Lucifer from heaven, from all these combined an hypothesis something like the following has been formulated: namely, that satan was at one time an angel in heaven, highly exalted, being the first in power of all created beings and standing next in glory to the Son, the second person in the Trinity, and having under command a great host of lower angels who did him homage. And because of this exalted position the prophet might well call him Lucifer or shining one. Then as the hypothesis further goes he became envious of the Son's glory and began secretly in consultation with his subordinates, to lay plans for the overthrow of the Son for the purpose of arrogating to himself the Son's glory and power. In this wicked scheming he was detected by Him who knows the thoughts and intents of every one. Yea, and by Him was overpowered and cast out of heaven with all his adherents, and that now he retains a great deal, if not all of the power that he ever had, but is exerting that power to its very utmost to thwart all the designs of Jehovah.

Such, in brief, is the generally accepted theory of the origin of satan. Such men as John Bunyan and John Milton accepted this theory and dwell on it at considerable length in their writings.

On such matters as the scriptures give us any light or intimation at all, we have a right to inquire into, though they may not be absolutely
essential to our salvation. That there is such a being as satan we have in the most positive language both in the Old and New Testaments, and not only that he exists but that he has a kingdom of his own. But notwithstanding this, it is a great consolation to the followers of Jesus to know that our king is the stronger and has the power—and will do it—to send an angel from heaven with a great chain to bind satan and cast him into the bottomless pit that he can deceive the nations no more for a thousand years, and then only let him loose for a short time.

This article will likely be followed by another on the deceptions of satan.

C. STONER.

For the Evangelical Visitor.

**FAITH AND HOPE.**

We are in Christ by a living faith. Christ is in us by his Holy Spirit. Our justification is a relative change, our sanctification a real change, our glorification a perfect change; redemption from all the remains both of sin and misery. The soul is the life of the body, faith is the life of the soul, and Christ is the life of faith. There are several kinds of faith besides saving faith, and in saving faith there are several acts beside the justifying or saving acts; but this receiving act, which is our present subject, is that upon which both our righteousness and eternal happiness depend. By this it is that we are justified and saved too.

"As many as received him, to them gave he power to become the sons of God." The love of God which is the impulsive cause of pardon, the Blood of Christ which is the meritorious cause of pardon, and saving faith which is the instrumental cause of pardon by the title of love with which the Lord graceth and honoreth believers, who are sometimes called the household of God. Eph. ii, 19. The friends of God, James ii, 23. The dear children of God, Eph. v, 1. The peculiar people of God, 1 Peter ii, 9. A crown of glory and a royal diadem in the hand of their God, Isa. lxii, 3. The object of his pleasure, Psal. cxlvii, 11. O what terms of endearment does God use towards his people. Does not all this show them to be in special favor with him? The Apostle says, "for by grace are ye saved through faith, and that not of yourselves, it is the gift of God;" therefore let us add to our faith, virtue, and to virtue, knowledge, and to knowledge, temperance, and to temperance, patience, and to patience, godliness, and to godliness, brotherly kindness, and to brotherly kindness, charity, for if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." If it is so delightful to live by faith in the Son of God, then we ought to have a lively hope in all the promises of God. They are ours, if we receive them by faith, and "lay hold on eternal life;" these will lead us in the enjoyment of God; our delight and our hope will be in him, and our thought will be heavenward. O let us have the same mind that was in Christ, to be meek and lowly in heart, to walk humbly in the way of self-denial, and in the comfort of the Holy Ghost. The language of my heart is, glory be to God on high, he who reigneth above the sky, promises if I faithful be, I shall with him in glory reign.

GEORGE EYSTER.

Abilene, Kan.

For the Evangelical Visitor.

**BRINGING HOME THE LOST ONE.**

"How think ye, if a man have an hundred sheep, and one of them be gone astray doth he not leave the ninety and nine, and goeth into the mountain and seeketh that which is gone astray?"

The Saviour would teach us the value of units. We worship bigness. We receive the standards, but we do not reach them; they slip through our fingers. He was wiser; He saved men singly and alone.

A man who used to travel about the country selling books used to say, keep out of a crowd. He could do no business with men at fairs or great public gatherings. An auctioneer may delight in a crowd but almost all important matters of business are transacted privately or in the presence of only two or three. Christ preached the gospel to one lost woman by Jacob's well, but the next day he had the whole city to hear him. The shepherd is counting his sheep; one, two, three, four, five, six, seven, eight, nine, ten, fifteen, twenty, thirty, fifty, sixty, eighty, ninety; one, two, three, four, five, six, seven, eight, nine; there ought to be a hundred. He counts again ninety-eight; he counts again and again and makes ninety-nine. There is a sheep missing. Now the shepherd does not say, "Well, its that old scabby sheep, poor, sickly, coarse-wooled, and always running away; makes more trouble than its neck is worth. Let it go, I can buy a better one." No, nor does he say, "I will be contented with my ninety and nine." Oh no.

"Lord hast thou not here thy ninety and nine, Are they not enough for thee? But the shepherd made answer, 'tis of mine hath wandered away from me; And although the night be dark and deep, I go to the desert to find my sheep."

Away goes the shepherd, crossing the moor, traversing the plain, piercing the thicket, climbing the mountain and searching everywhere for the lost sheep. And if so be that he finds it, and he is very apt to find it, he knows his sheep a little better than they know themselves, and he knows the wilderness better than the flock will ever know it. He knows the route lost sheep take. He has hunted them before and knows just where to find them. He knows the paths through the desert, the streams they cannot cross, the thickets they cannot penetrate, the precipices they cannot scale. He knows where wolves howl, where
serpents hiss and where roaring lions hasten to grasp their prey. Many a lost sheep has the shepherd found torn with thorns, environed with dangers, weary, hungry, desolate and discouraged.

"Out in the desert he heard its cry, Sick and helpless and ready to die."

And if so be he find it, and he usually does, what then? Does he beat and bruise the silly sheep? Does he cut a big whip or cudgel and drive the wanderer home? Nay; "When he hath found it he layeth it on his shoulders rejoicing. And when he cometh home he calleth together his friends and neighbors, saying unto them, rejoice with me for I have found my sheep which was lost. Verily I say unto you, he rejoiceth more over that sheep than over the ninety and nine that went not astray." Even so it is not the will of your Father which is in heaven that one of these little ones should perish. There is a sheep lost; it has been missing from the fold, from the flock, from the fireside. There are ninety and nine in the fold, but who thinks of the lost one.

A man of God halted at the door of a log house in a clearing and said to the woman who answered his call, "Have you seen anything of a lost lamb about here?" "No sir," was the reply. "Are you sure you have seen no lost lamb about here?" She said she had seen none. "Are you certain there is no lost lamb here?" he inquired the third time, in tones so full of meaning that they touched her heart and led her to confess with tears that she was the lost lamb for whom the Good Shepherd even then was seeking. There are many lost lambs. Hearts are lonely because of their absence and homes are desolate since they have gone astray.

Oh mother, have you spoken to the chief Shepherd, the great Shepherd of the sheep about your lost lamb? Is it not time to mention the matter? The night is growing dark, the storm is gathering and few lost sheep ever find their way home unsought. Speak to the good Shepherd about it, and clasping His hand go out with Him into the darkness to seek the sheep that is lost. Lost one, the good Shepherd is seeking you. You are not forgotten. You are not beyond the reach of His knowledge and His love. Oh, wander no farther in the thickets of sin and sorrow. The Shepherd comes to seek his lost one. Turn to him and let your meeting with the Shepherd be today.

"The Saviour comes to seek the lost, His heart with love overflows; Oh worn and crushed and tempest-tossed, Your every grief he knows. He leaves the high estate of heaven For earth's dark desert drear, To save a race of ruined men, He came to sojourn here.

Selected by S. Lebeck.
Ramona, Kan.

A WIFE'S FAITH.

In one of our towns in England, there is a beautiful little chapel and a very touching story is connected with it. It was built by an infidel. He had a praying wife, but he would not listen to her, would not allow her pastor even to take dinner with them, would not look at the bible, would not allow religion even to be talked of in his presence. She made up her mind, seeing she could not influence him by her voice, she would pray to God every day at twelve o'clock for his salvation. She said nothing to him, but every day at that hour she told the Lord about her husband. At the end of twelve months there was no change in him, but she did not give up. Six more months went past. Her faith began to waver, and she said, "must I give him up at last? Perhaps when I am dead He will answer my prayers." When she had got to that point, it seemed just as if God had got her where he wanted her. The man came home to dinner one day. His wife was in the dining room waiting for him, but he did not come in. She waited some time, and finally answered his prayer.—Sel.

If a man is fit to go higher, he will show it by being faithful where he is.

As well might we expect vegetation to spread from the earth without the sunshine or the dew, as the Christian to unfold his graces and advance in his course without patient, persevering, ardent prayer.—Abbott.

When poor Adam had sinned he sought not the fairest fruits to satisfy his hunger, but the broadest leaves to cover his nakedness. It is God's gracious eye placed upon us that makes us religious; and it is our believing eye, fixed on him, that keeps us prosperous. What servant is there who would sleep under the view of his master? Or what soldier would appear a coward in the presence of his prince?—Rev. Wm. Seeker.
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All communications for this and each subsequent issue of the "Visitor" should be not later than the first and fifteenth of each month. If you wish your papers changed from one Post Office to another, always give the Office to which you now receive it, as well as the Office to which you desire it sent. If you do not receive the Visitor in ten days from date of issue, write us and we will send you the necessary No.

The Lord loveth a cheerful giver.

We very reluctantly call the attention of our subscribers who are in arrears to our need of money.

We are glad to say that a large majority are very prompt in paying their subscriptions as they become due, and quite a number of those in arrears have heeded our last call and have paid up, and for this we feel very thankful. But there are still some that are delinquent and we would most earnestly urge them to send us the amount due. Please look at the label on your paper and see whether it is all right; if not, and you are positive that there is an error, write us and explain that we can correct it. But if it is all right and you are in arrears please friends send us the amount due. We must have money and we know of no other way than to obtain it from where it is justly due. It may appear but a small amount to you but it is our only source of income. Please heed this now.

What a beautiful sight it is to see parents and children live together in peace. The parents giving their admonitions in a kind, Christian manner and the children willingly and promptly obeying every wish and command in a loving way; showing that their obedience is prompted by a filial regard for their parents and how much more beautiful it is when parents and children meet around the altar of prayer in the family circle and offer up to God their heartfelt prayers. That family may not be rich in this world's goods but they possess riches the world knows nothing of. They may not be trained in the deceptive arts and abominations of sin or sinful refinement of this world, but they have a refinement that outshines all the pleasure that this world can give. They may be deprived of many (if it is a privation) of the sinful amusements and pastimes of the world, but they have infinitely greater enjoyments in the things that are heavenly, in the prayer meeting, in the study of God's word and in the spiritual consultation that they derive from communion with God. Happy is that family whose God is the Lord?

Mrs. H. Davidson, and daughter Frances started for Kansas, Aug. 28; Frances to her school at McPherson where she has been teaching for nearly two years; and Mrs. Davidson for an extended visit among friends and the church in Harvey, McPherson and Dickinson counties, Kansas. She expects to be gone about six weeks if her health will permit. Her first stop will be with her son at Sedgwick, Harvey county, Kansas.

BENEVOLENT FUND.
M. H., Moline, Mich., $1.00
X. S., " " 1.00
Samuel Baker, 1.00
Charles G. Baker, 5.00
Henry Brubaker, 1.00

The Lord loveth a cheerful giver.

Dayton, O., Aug. 8, 1890.

The District meeting which convened at Maplegrove Church, near Donnelsville, O., July 26th, was one of great interest. While the attendance was not so large as is generally the case, for our district, the union and brotherly love which seemed to prevail is what we are glad to speak of. A good deal of time was spent on the question of Mission work, as to what plan to adopt to help carry on the work, the result of which we believe was good. There is a spirit for Mission work extant in the brotherhood here; some have adopted plans at home to raise money for the work.

Our Elder Brother, L. Lukenback, could not be present on account of sickness. We are glad to note that he is almost well again, and has since our council been able to attend meeting.

A Love Feast will be held at the same place, Maplegrove Church, Donnelsville, O., Oct. 15th and 19th. A cordial invitation is extended to all who can to attend.

A. J. MILLER.

THE DIFFERENCE BETWEEN LAW AND GOSPEL.

For the law was given by Moses but grace and truth by Jesus Christ. John i, 17.

To understand the difference between the law and the gospel requires a good deal of spiritual wisdom and experience. The law is a command which justifies us by doing it. The gospel brings a different motive. It moves us to act by the spirit of love toward our Savior, because we know that he has forgiven us oursins. We say with Paul, that the love of Christ constrains us to follow Christ and to keep his commandments. By the law man could not become perfect because he had not the life-giving power that he gets through faith under the gospel. But I fear many professors in our day think they are under the gospel because they are baptized and yet.
have never experienced the power of the gospel in their hearts.

Hannah W. Smith in speaking of the Law and the Gospel says, "The law says, this do and thou shalt live." The Gospel says live and then thou shalt do." The law says "pay me that thou owest." The gospel says "I frankly forgive thee all." The law make thou "a new heart and a new spirit." The gospel "a new heart I will give thee and a new spirit I will put within thee." The law says, "thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind."

CHRISTIAN WISMER.

LOVE.

"This is my commandment, That ye love one another as I have loved you." John xv, 12.

While reading this chapter and thinking over its contents, we were led to think that we allow ourselves to forget, in a measure too often, that to love one another is a command given by our Saviour, who is the fountain head. For some reason or other, sometimes, almost inconceivably, we are drawn into the stream of self-righteousness to such an extent that we begin to set marks and drive stakes for ourselves and others which the Saviour (or perhaps an inspired man of God) has never commanded. And when one or another goes beyond the boundary line which we have made, how easy sometimes we are offended. Almost without resistance that love which we are commanded to have for one another is destroyed.

My dearly beloved, this ought not so to be. When we examine closely do we not find that while we look fast to one or another passage of the sacred book, we are too forget ful of the Saviour's command "That ye love one another as I have loved you." Let us bear in mind that "he that hath my commandments and keepeth them, he it is that loveth me." "Ye are my friends if ye do whatsoever I have commanded you." "Forbearing one another and forgiving one another." "And above all these things put on charity, which is the bond of perfectness."

THE CHILDREN AND THE CHURCH.

Where are the little ones on the Lord's Day when the congregation have assembled for worship? Why do parents now come to the house of God, leaving their children at home? How is it that the "family pew" seldom now contains all the family—the mother and father being present and possibly the grown-up sons and daughters, but the boys and girls absent? This a sad state of things. Every parent believes that childhood and youth are the periods for the formation of good habits. But how many Christian parents never think of this in reference to their little ones going to the house of God. But there is more than the habit involved. Children are capable of entering into the worship of the sanctuary and of understanding at least portions of the sermon as well as those much older. Let pastors urge this matter more earnestly upon the parents, and upon the children too, as they visit them in their homes.—The Treasury.

SELF-SACRIFICE.

In front of a lofty house in course of erection at Paris was the usual scaffold, loaded with men and materials. The scaffold, being too weak, suddenly broke down, and the men upon it were precipitated to the ground—all except two, a young man and a middle-aged one who hung on to a narrow ledge, which resembled under their weight, and was evidently on the point of giving way. "Pierre," cried the elder of the two, "let go; I am the father of the family." "C'est juste!" said Pierre; and, instantly letting go his hold, he fell, and was killed on the spot. The father of the family was saved.—Smiles.

JESUS ONLY.

A Spanish artist was employed to paint a representation of "The Last Supper." It was his ambition to throw all the sublimity of his art into the figure and countenance of the Master; but he put on the table in the foreground some chased cups, the workmanship of which was exceedingly beautiful, and when his friends came to see the picture on the easel every one was constrained to exclaim, "What lovely cups!" "Ah!" said he, "I have made a mistake; these cups divert the eyes of the spectator from the Master, to whom I wished to direct the attention of the observer." He then took his brush and deliberately painted them off the canvas, for he was determined that "Jesus only" should be the centre of attraction and admiration.

PRAISE.

We have in our churches a great deal of prayer, but I think it would be a good thing if we had a praise meeting occasionally. If we could only praise God for what he has done, it would be a good deal better than asking him continually for something.—Sel.

Life, if we look at it in Christ, is transfigured; death, if we look at it in Christ, is conquered.—Canon Westcott.

GOTWALS.—Died, near Phoenixville, Montgomery county, Pa., Aug. 16, 1890. John Gotwals, aged 82 years, 8 months and 3 days. Was buried in the cemetery at Skippack, Aug. 16, 1890. Bro. Gotwals was the father of four children, two of which, a son and daughter, had gone before. He united with the church about 59 years ago. He was the first member of the church in this district. He led a very exemplary life and it might be said of him that he was one of the old landmarks in maintaining the Bible way. He died in the triumphs of the Redeemer's love. He leaves one son and one daughter and many friends to mourn their loss.—H. A. L.
A VISIT TO WALPOLE, ONT.

Dear editor and the readers of the Visitor, I do enjoy reading church news and am anxious to hear how the brethren are getting along in the different communities, and perhaps others are the same, so I thought it would not be out of place if I would write and let the brethren know that I am just as much concerned about Zion as ever.

The brethren in Walpole requested me to come up there, and have a few meetings, on the 3rd of August, which I consented to do. On the 2nd my wife and I started with our private conveyance to Hagersville, a distance of twenty miles, where we stopped and visited Bro. Bowman who is sick and has been confined to his bed for a long while. His affliction is dropsy. He has no hope of recovering, but is resigned to the will of the Lord. After prayer with him we went to Elder Abraham Winger's. We found him and the family well. Next morning at 10:30 a.m., we met at Zion church for service. The attendance was very large, but the interest was good and we trust beneficial to those who were present.

In the afternoon Bro. C. Winger had made an appointment in the Indian reserve,—he has meetings there every two weeks in the afternoon. After dinner, at Bro. C. Winger's, eight of us, Elder A. Winger and Bro. C. Winger and five sisters and myself in two different conveyances started for the Indian reserve, a distance of five miles. It was a pleasant trip indeed. We passed several log houses and huts as well as their mission house and council room before we arrived at the little church where services were to be held. There was a full house of those dusky people. They were very attentive and listened attentively with interest and occasionally one or more would sanction with amen; others would appear very bashful. After meeting I went through the congregation asking them about their soul's salvation. One of them said, "I was fully converted seven years ago." He was the principal one there. He said, I left tobacco and all and did my brother here whom he pointed out. I encouraged him to prove faithful. His name was Salt. I said, that was good if it did not lose its savor. He said I often think of that.

Those Indians are a very humble people. We all enjoyed the meeting and from there we returned to little Zion church again where we had meeting in the evening with large attendance and good interest was manifested. The brethren seem to be as much determined as ever. We had a good fellowship meeting at the close and all seemed to enjoy it.

On next day, wife and I returned home feeling blessed for the trip.

J. W. Hoover.

South Cayuga, Ont.

EXPERIENCE.

Dear readers of the Visitor, I will try by the help of God to write what has for a long time been resting on my mind, that is to write my experience for the Visitor. I was convicted very young, but did not know what it meant. I often think my heart was very hard for as young as I was. I did not want to hear anything about Jesus. Often when mamma would talk to us children about the Savior, who bled and died for us that we might live, I would go away and not believe it. This was wrong, but I did it.

One time my aunt and I were looking at the Bible and we turned to the family record; there I saw the name deaths at the top of the page but the lines below were empty. This brought to my mind eternity, and I wished I never would have seen that, for it made me feel so sad. I was afraid I would die but I prayed and tried to get this thought away, (something that was for my own good.) This way I went on for some time. As I got older I thought I would like to be a Christian if I only could enjoy myself, but I looked on the children of God as having no enjoyments. In the year 1886 (I think it was) the Brethren had a protracted meeting, and two girls started for the kingdom; then I was also convicted, but was not willing to give up all. One night I prayed to God that he should let me dream how it was in heaven and he heard and answered my prayer. There the people were all praising God. I had often heard it was good, but I did not think so because I could not praise God.

These sisters that I referred to were faithful and were baptized. I was at the water; the scene was an impressive one and long to be remembered. One of the sisters was from another county, but worked for a brother in the neighborhood. I was with her nearly every Wednesday evening and every Sunday and said she had an influence over me and was some means to bring me early to the Lord. After that meeting (1886) I prayed to God that he should spare my life until the next winter, then I would start for the kingdom. This hedged. Oh, what a merciful God. The winter came and the meeting began, but by this time I was not so much convinced, yet I thought of my promise and that still small voice would come to me again and again. Two sisters from a distance came to attend our meetings. One of them was the one I was with so much during the summer. They visited us soon, and soon after they were here there was a prayer meeting at our house Saturday afternoon, because my mother could not attend meetings. Brothers J. W. Hoover from South Cayuga, Ont., and Noah Zook from Abilene, Kan., were the ministers. Bro. Zook prayed for a pentecostal shower. I thought his prayer would not be answered in that especially, but it was, and before the meeting closed, I was so convicted that I thought I could not keep my seat, and my sins were so heavy. The brethren tried to encourage me, but I did not want to give up sin and serve the Lord.
Then there was an invitation given, but I was determined not to yield to me and asked me if they should pray for me. I said, yes, my heart was so hard I could hardly shed a tear. I went on praying to the Lord to help me see my condition. 

I often felt the good Spirit in my heart. My mother taught me to pray when I was quite young, and I often felt satisfied and at peace. But as I grew older I became more hardened in sin until I was about eighteen years old, I left off praying the Lord's prayer. I thought it was not worth while any more, so that is the way I stood till this last winter, I am twenty-three years of age. My brother took sick last fall; he had the typhoid fever, and he made a start to serve the Lord on his bed of affliction, and he prayed for his three sisters, six weeks, and I think his prayers were heard. I felt the usual experience; I thought it was not worth while any more, so that is the way I stood till this last winter, I am twenty-three years of age. 

As I have been prompted for some time to write for the Visitor, I will put thy talent to usury. As was with myself, that your talent seems to be too small for you to ever write, but let us not be discouraged, for I truly appreciate the reading of the Visitor, and believe that we all do, let the article belong or not, and when the name is signed it makes the article more interesting. With this I would crave an interest in the prayers of all God's children, in my behalf, that I may ever be ready to put my talent to usury. Your unworthy sister, 

Anna Mary Meyer.

Shippensburg, Pa.

As I am sitting all alone this afternoon, no one near me but my blessed Lord and Master, I felt I should write for the Visitor. I never have it good unless I obey the Lord in what he asks of me. O how rejoiced I do feel that we have such a dear Savior as we have, that when we are all alone, we can have sweet communion with him. I feel so very thankful that we can come to the Lord in secret prayer, and at all times.

I will tell you a little of my experience. When I was quite young I often felt the good Spirit in my heart. My mother taught me to pray when I was quite young, and when I grew older I learned the Lord's prayer and that I will never forget. I would often repeat it when I would go to bed, and it would seem to make me feel good. But as I grew older I became more hardened in sin until I was about eighteen years old, I left off praying the Lord's prayer. I thought it was not worth while any more, so that is the way I stood till this last winter, I am twenty-three years of age. My brother took sick last fall; he had the typhoid fever, and he made a start to serve the Lord on his bed of affliction, and he prayed for his three sisters, six weeks, and I think his prayers were heard. I felt the
Lord striving at my heart too, but I was not willing and the Lord took ways and means to draw me. The Lord brought me down upon a bed of affliction too and there I saw if I was to die, in the condition I was in, I would be lost. I told my mother, father and brother to pray for me, and I prayed with them the best I could, and I promised the Lord that if I got well again I was going to love and serve him, it may go in the world as it would. My two sisters promised me they would go along with me. I was so glad. I continued on praying for two weeks. I felt I should lay my pride all aside and I should humble myself, but the enemy seemed to be very busy. He would try to tell me that I would have no pleasure any more; that my associates would not look at me any more, but I found it quite different. Of course there were some that despised me, but I have had it better since I started out to serve the Lord than I had in all my sins, and I felt I should be baptized. My brother, two sisters and I were all baptized the last of May. O how I felt rejoiced that I could go into the rolling stream as my Savior did. I have had such good seasons since I started out to serve the Lord than I had in all my sins, and I felt I should be baptized. My brother, two sisters and I were all baptized the last of May. O how I felt rejoiced that I could go into the rolling stream as my Savior did. I have had such good seasons since I started out to serve the Lord, and then again I do not have such good seasons. I think I do not live as close to the Lord as I should, but I want to try by the grace and help of God to work out my salvation, that when I come to die that I may be prepared to meet the loved ones that have gone before me.

I feel so much for those who are out of the ark of safety. O that they may turn and seek salvation while it is called today; for today is ours. We don’t know how soon we must leave this world, and if we would have to leave this world unprepared. O how hard it would be to be lost. I think it is a grand thing to have the Savior for our friend. I would say, do not wait so long.

When I was out in sin I was very proud. I said sometimes that I would not dress the way I have. But I always liked to see the plain people. Its the Lord’s doings that I am the way I am. I often think of that beautiful hymn where the poet says:

Oh how happy are they who their Saviour obey,
And have laid up their treasure above;
Tongue can never express the sweet comfort and peace,
Of a soul in its earliest love.
This I have written with the help and grace of God for the Vis- sion.
Remember your weak sister in Christ.

Anna Myers.

Greenvillage, Pa.

For the Evangelical Visitor.

For us all to consider.

By the grace of God I will attempt to write a few stray thoughts. My heart yearns for those who are unconcerned about their souls salvation. Oh, friends, do not wander away so far, (young or old) Often we don’t get the chance to be old, must go while young. The day is fast approaching when we all must go prepared or not. Friends, let us not live so careless, and let us not look and wait on others. They can’t help us. I waited on some of my dear associates, but they would not go with me. Had I been obedient to my convictions, and not waited on others so long, I would be serving my master ten years. As I was not obedient, I am at this work only three years. I often have to think of the precious time I wasted in follies. With pleasure I can say this evening, I never wished myself back in the world. My daily prayer is for those who are yet in the world and living in sin. I know some think we need not dress so plain, one gold ring will not hurt and little of this and that will not hurt; but what is it for, only to hang on with the world a little, merely to gratify the heart. We must give up all. Oh when I see some Christian friends come into the house of worship all trimmed in fancy ornaments, it can’t be otherwise than pride there, and it is Satan that makes believe they can take everything with them. He tries to make it nice and pleasant in this world, but friends let us think of the home he has for those that love his ways. Oh let us not be fooled by him, but let us come to Christ. What has he done for us? He was nailed to the cross for our sake. How easy he has made it for us if we are only willing to confess him! I often come short in doing my duty. I am not so willing and ready to speak for him as I should. But at the same time it is my desire to continue to the end, and to be more of a shining light when I am with my worldly friends.

I must testify that I often say things that are very unbecoming to me. Friends do not follow my example; try and do better. Oh let us not be ashamed to do something for Christ or he will be ashamed of us. Let us come down to the feet of Jesus. He was so humble that he washed his disciple’s feet and gave it for an example. Now we must not think ourselves above Christ and think we can’t do it. Now days some Christian people that once believed it, and commanded it have laid it to one side. Why is it? Has Satan made them to believe it is not required? But it is all in God’s book. Everything will pass away, but His words will not pass away; and we are not to do half, we must do all. I fear some of us Christian friends are too much with the world. We cannot serve two masters at the same time. Not all that say Lord, Lord, shall enter the kingdom of heaven. Oh how terrible it would be if we would be lost and at the same time expected to enter the kingdom of God; let each of us examine himself. Are we fit for that kingdom? Do we deserve such a beautiful home if we live so careless in this home? Sometimes we are taken in this world, and we are not ready, if not, we will be cast in outer darkness for ever and ever. Tormented with flames. Friends each one think of it, and then think of yourselves. Let us read to be edified and meditate over what we read. If ye know these things hap-
The love of money is the root of all evil, which some covet after they have erred from the faith and pierced themselves through with many sorrows. But thou, O man of God, flee those things and honor the Lord with thy substance and with the first fruits of thine increase: so shall thy barns be filled with plenty and thy presses shall burst out with new wine, for with the same measure that ye mete withal, it shall be measured to you again.

Upon the occasion we have been able to gather seventeen dollars and better, and trust the flow will not stop. Yea, we trust it will not stop forever, but hope we will be able to say over there, now therefore our God we thank thee and praise thy glorious name. “But who am I and what is my people that we should be able to offer so willingly after this sort, for all things come of thee and of thine own have we given thee.” 1 Chron. xxix, 14.

The brethren here have thought or concluded that of all moneys paid for mission purposes, one-fourth should be devoted for general mission work and the rest for home mission work, which I believe will work for the one and the selfsame thing, even to the enlarging of the borders of Zion and to the satisfying of the soul and to the growing in grace and in the knowledge of our Lord and Saviour Jesus Christ, so that we will be more able to sing:

He that is down need fear no fall,
He that is low no pride,
He that is humble ever shall
Have God to be his guide.
I am content with what I have,
Little be it, or much:
And Lord, contentment will I crave
Because thou savest such.

Fullness to such a burden is
That go on pilgrimage;
Here, little, and hereafter bliss,
Is best from age to age.

Hope, Kansas.

A. N. MELLINGER.

For the Evangelical Visitor.

LET BROTHERLY LOVE CONTINUE.

Dear reader, I will try by the grace of God to write a few lines for the Visyon; for it seems when I read in the Visyon I hear a voice saying unto me, write for the Visyon, and I answered, what shall I write? Then again I heard a voice saying, let brotherly love continue, I do not feel capable of writing this, but pray God to guide my pen that I write nothing but what God requires of me, that I may be led by the Holy Spirit. We can read of many spirits being in the world but we shall try them if they are of God. If we have the true love shed abroad in our hearts, then we are easy to be entreated, and it is no cross for us to say, my brother or my sister, let it be wherever it may. But I must acknowledge that I do not always have the love in full possession, though it is my heart’s desire to love and serve Him and put on the whole armor of God that I may be able to stand against the wiles of the devil. Eph. vi, 11. Then my brethren let brotherly love continue, because there is danger that this perfect love may wax cold. Then let us go hand in hand, be more and more knit together in this brotherly love.

We read in Matt. xxiv, 12, “And because iniquity shall abound the love of many shall wax cold, but he that endureth unto the end the same shall be saved.” This is my desire, to hold out to the end, though it is through great weakness, but God’s grace is sufficient to carry us through. But at times we are so overwhelmed with the cares and turmoils of this life that they are pressing us sore, but trusting God the way seems clear. It pleased the Lord in his infinite mercy to cast my lot in such a position that is very trying sometimes though I do not want to murmur. “For these are they which came out of great tribulation and have washed their robes and cleansed them white in the blood of the Lamb.” Rev. vii, 14.

Now I have written in great meekness and giving God the honor. My brothers and sisters, let us continue
in this brotherly love and die daily to all imperfections in self and honor. “Be kindly affectionate one to another with brotherly love, in honor preferring one another.” Rom. xii, 10.

If this deserves publication, if not I will also be content. Pray for your unworthy sister.

Through tribulations deep,
The way to glory is;
This stormy course I keep,
On these tempestuous seas;
By waves and winds I’m tossed and driven,
Freighted with grace and bound to heaven.

The Bible is my chart,
By it the seas I know;
I cannot with it part,
It needs and suits my show;
It is a chart and compass too,
Whose needle points forever true.

My vessel would be lost
In spite of all my care;
But that the Holy Ghost
Himself proceeds to steer;
And I through all my voyage will
Depend upon my steersman’s skill.

MARY A. BARNHART.
Troy, Ohio.

OBITUARY.

Aug. 10, 1890. Today the body of our dear old brother, John Gotwals, was laid to rest in the old Brethren’s graveyard in Skippack, near his old home and neighborhood. Dear brothers and sisters, he has now left us never to return again.

We shall no more see his face on this side of the grave. His work is done. He kept the faith. He will write no more letters to us. He will never stand up before God and man, with tearful eyes, and warn us to flee from the wrath to come. Our aged brother had much trouble through life’s journey, but stood manfully through all and trusted in his Savior until he heard the joyful news: child your Father calleth, come home, then faded away from earth. He was in feeble health all winter, but had rallied enough in the spring to leave home and get in the cars, and come over to Bishop Rosenberger’s funeral and visited a few of the brethren. He was brought to our house on Friday evening, but said he did not feel well, he would start for home in the morning. I shall never forget the singing that evening. Two young ladies sang with him till past ten o’clock. Next morning we did not think it safe to let him go home by himself, and when I thought of the many trips that he made to Bucks county through storm and rain, heat and cold, I felt it my duty to go with him, as he had to change cars twice before he got home.

The journey was very tiresome for him, and when I looked on his feeble steps I feared he would never reach home. On his way home he said, I think if I reach home safe, I shall stay there the rest of my days. When I bid him that last farewell, I told him I was so glad to find his hope was anchored in Christ, the solid rock. His face lit up with a smile and said, I am trusting in the Savior and not in my good works or what I have done. His love, faith and hope went far above his weakness and short coming. I did not see him any more after that. Nearly all the brothers and sisters went to see him. The last few weeks he urged them on in the good old way. To one brother he said, the battle is almost over. I will soon meet my Savior. Hallelujah!

Our departed brother lived with his son and was well cared for and much beloved by his grandson. We know he sent many a silent prayer heavenward for the welfare of their souls and hope some good seed fell into the young hearts that they also may some day start out to win the prize and meet their grandfather in the skies.

We believe the promises of our Lord, so we know the son and his wife will be rewarded for their cares, and hope they will make their callings and elections sure and not miss heaven, where we all believe is the father’s resting place. I wrote this out of love to the departed brother, and the brethren and sisters. Now let us all strive together and hold out faithful unto the end and meet those gone before us.

FROM A SISTER.
in the divine life will at once be checked. Let him lay aside faith and the effect will be the same. "For therein is the righteousness of God revealed from faith to faith, as it is written, the just shall live by faith.” Rom. i, 17. He may, indeed, go round and round, like a mill-horse, in a circle of dry performances, but he will never reach the Christian's home. In vain will his friends who have gone before him expect his arrival; he will never see the King in his beauty. The current of sin will bear him outward and downward, and land him eventually in the gulf of the lost. “But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.” Rom. iv, 5.

Some there are who have “faith” yet who are destitute of “good works.” The devils believe, but they neither love nor obey—devils they continue. Daists again, men who believe in the being and unity of God but reject the Bible as an inspired book, have faith. But are their works perfect (good) before God? Will their faith save them? All antinomians are of this class.

Some, on the other hand, strive to abound in works, who yet are destitute of faith. Cain, who brought his offering and slew his brother Abel, was of this class. The Pharisees who cried out, “Crucify him! Crucify him!” were also of this class. The professors of good works in our own day, who have no true faith in Christ, are of this number; for all offerings whatsoever, that are not perfumed with the odor of Christ's sacrifice, they are an abomination to the Lord. Was not Abraham our father justified by works when he had offered Isaac his son upon the altar. James ii, 21. In Abraham we see faith and works admirably combined. "He believed God and it was counted to him for righteousness.” “And he was justified by works when he had offered Isaac his son upon the altar.” “Thus faith wrought with his works and by works was faith made perfect.” In fine, where there is a scriptural faith, that faith which is the evidence or conviction of unseen realities, there will be works corresponding thereto, as surely as there is life while the spirit is in the body.

On the other hand, where there is no true faith there can be no works acceptable to God, any more than there can be life when the soul has left the body. “For as the body without the spirit is dead, so faith without works is dead also.”

Selected by Eli M. Hoke.

West Milton, O.

THE MOTHER'S PRAYER.

I was called to lead a little prayer meeting in a small country school house. Almost as soon as the meeting opened there seemed to pervade that quiet, effective, depth of feeling which is sometimes felt, and which comes with the presence of the Holy Spirit. One after another had given their testimony for Christ, when an aged saint, with silvery white hair, arose and told how good God had been to her all these years; and then, with tears streaming down her cheeks, she told of an unconverted son for whom she had been praying night and morning. She had asked her heavy father to bring him to Christ, but she seemed to get no answer; he still remained her wayward boy. At last one night she had a dream; it seemed as though she was in a large chapel, and many people were there. Suddenly there seemed to be a commotion, and the angel of the Lord appeared. It seemed as though he had come to seal those whom the Lord had chosen—the saved ones. As he went about he placed his hands on the heads of the chosen ones to seal them as servants of the King. She thought he came to where she sat, and approached her wayward boy; but he seemed to hesitate. "Oh," said the aged mother, in trembling tones "I never shall forget my feelings as he looked at my boy. With a sad expression he seemed to be turning away. I pressed forward in my boy's behalf to look into the angel's face with beseeching look, and beg him not to pass my boy. At last he seemed to say, for your sake and in answer to your earnest prayers, I will not pass him by. Friends, said the mother, a few days after this I received a letter from my son, and in that letter he wrote, Mother, I have given my heart to the Savior. On reading these words I went away to my little closet where I had so often pleaded for my boy. I knelt down, my heart was full, I was speechless, but the Lord knew how thankful. Oh friends, God has been so good to me. There was hardly a dry eye in the room as the aged mother related her story and gave thanks to God, and my prayer is that this tale may go forth to other mothers who are praying, and that they may take heart and still keep trusting. Jesus answering, saith unto them, "Have faith in God.” Mark xi, 22.—Sel.

Marriage is a divine ordinance and yet the numerous divorces show that it is not regarded as such. They marry and are divorced and marry again. It is no more for some people to marry than to take dinner. The numerous earthquakes show that we are living in the last days. There were only fifty-eight earthquakes before Christ appeared and only four of these proved disastrous. During the nine hundred years after Christ, there were one hundred and ninety two earthquakes, fifteen of which were disastrous, when cities were destroyed. During the next six hundred years there were three hundred and thirty two earthquakes, forty four of which were disastrous. During the last fifty years there were three thousand two hundred and four earthquakes. We have four hundred burning mountains and two thousand volcanoes, and the world is as rotten as the people.—Sel.

Give what you have. To some one it may be better than you dare to think.—Longfellow.
From a Little Boy Seven Years Old.

I feel to write a few lines for the Visitor as I felt about two mouths ago—since writing the above we learned that a twelve-year-old son of Bro. and Sis. W. H. Caskey and wife. Deceased was born in Ashland co., Ohio, and was a grandson of the late Bro. Jeremiah Shaeffer. Services by the Brethren from Matt. xxiv, 40. Interment in the Belle Springs cemetery. The suddenness and peculiar circumstances of the death make it especially sad to the parents, and has proven a serious warning to many we trust.

J. H. E.

...Henri Wadsworth Longfellow...

Why the End of the World is Near.

Rev. Musselman, of the Mennonite Brethren in Christ, preached a sermon in Faith Chapel in Reading, on Sunday evening, in which he referred to the earth-quakes and impending wars and gave it as his opinion that there are plenty of signs to show that the time is very near when the Savior will come in all his glory and the dead shall rise and the living Saints on the earth together with those who died in the Lord, shall meet the Savior in the air. Those who are living shall be changed in the twinkling of an eye. Some people believe that there will be a millennium before the coming of the Lord, but he could show by Scripture that the Lord would come first. He said that the people are getting worse and worse, and it was about time for the Lord to come. The devil is sending out more missionaries than the church. Only five millions of dollars are collected for missions, while nine hundred millions are spent for whiskey, and six hundred millions for tobacco. At the same time only five hundred and fifty millions are paid for bread and three hundred and three millions for meat. Transferred.

Children.

Come to me, O ye children! For I hear you at your play, And the questions that perplexed me Have vanished quite away. Ye open the eastern windows, That look towards the sun, Where thoughts are singing swallows And the brooks of morning run. In your hearts are the birds and the sunshine, In your thoughts the brooklets flow, But in mine is the wind of autumn And the first full of the snow. Ah! what would the world be to us If the children were no more? We should dread the desert behind us Worse than the dark before. What the leaves are to the forest, With light and air for food, Ere their sweet and tender juices Have been hardened into wood,— That to the world are children: Through them it feels the glow Of a brighter and sunnier climate Than reaches the trunks below. Come to me, O ye children! And whisper in my ear What the birds and the winds are saying In your sunny atmosphere, For what are all our contrivings, And the wisdom of our books, When compared with your caresses, And the gladness of your looks? Ye are better than all the bulwarks That were ever sung or said, For ye are living poems, And all the rest are dead.

HENRY WADSWORTH LONGFELLOW.