LONGING FOR HEAVEN.

I'm weary, so weary, of dwelling
Where teardrops forever are telling
Their story of sorrow and woe;
And I long, oh, I long, for the gladness
Of that land where sickness and sadness
Never can enter, I know.
Here hope, the brightest and fairest,
Like blossoms, the sweetest and rarest,
Fade from my vision away:
There bliss in its fulness is given,
And the pleasure and splendors of heaven
Never know aught of decay.
Here the love I've so tenderly cherished
Like lilies and roses have perished,
And been laid away from my sight;
There, amid the white arrayed bands of
The weary and worn forever shall rest,
For the tempter can never come in.
O earth! however sad is thy story,
Thy gloom is gilded with glory—
What joy to stand there victorious,
Jesus once entered the tomb;
Thy story is washed in blood, O earth!
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Jesus once entered the tomb;
Thy story is washed in blood, O earth!

For the Evangelical Visitor.

PECULIARITY.

Only seven times do we find the word “peculiar” in the Bible. Five times in the Old Testament and twice in the New; and in every instance but one it is applied to God’s people. The exception is found in Ex. xvi, 8. Seeing then that it is a word rarely used and when used, is applied, it seems to warrant an investigation as to its real intent and signification.

In turning to the German we find it rendered eigenthum, which is synonymous with possession or ownership, but evidently it implies more than simply what one owns or possesses. Yea, it implies a distinctive characteristic from others of the same species. To illustrate this, we will suppose a man to own two servants so near alike in appearance when clothed alike that a stranger could not distinguish between them. One of them is an ordinary fellow. He works pretty well, and behaves about as well as servants generally do, but often when wanted he is absent and not within calling distance. In short, he is only a common servant—nothing more. The other is a special favorite. He always consults his master’s desires and tries to please him in all respects. He is always at hand and ready when wanted and even does many necessary things of his own accord without being told. Anything intrusted to his care is just as safe as if it were under the master’s immediate oversight. In short, he is his master’s best man. He is a highly prized servant. He is a peculiar necessity. Thus we can see the difference between mere ownership and peculiarity.

In Ex. xvi, 5, we have this language: “Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine.” In Deut. xiv, 2 and xxvi, 18, also Ps. cxxxv, 4, it reads nearly the same. Turning to Titus ii, 14 and 1 Peter ii, 9, we find similar language applied to God’s people under the gospel dispensation. Let it be remarked right here that in one sense all the people on this earth belong to God. They are his by creation, they are his by preservation and they are his by redemption; but by reason of disobedience and rebellion they are not all his by adoption. Clearly then, those not yet adopted form no part of the peculiar class.

By reference to the history of some men given in the Bible we will be able to see still more clearly what constitutes this Scriptural peculiarity. Enoch, the seventh from Adam, it is said, walked with God three hundred years, and he was not, for God took him. Three hundred years a long time truly. Can we believe that Enoch committed any sins in all that time, closely walking with God? Hardly. He must have been a man peculiar above all the rest of the patriarchs of the antediluvian world. The words in the latter half of the 14th, all of the 15th, and 16th verses in Jude are given as a prophecy by this eminently pious man of so great antiquity.

Jacob had twelve sons. Can any one of that number be singled out as peculiar above the rest? O yes, says one. There was Joseph. He was not only his father’s favorite, but also God’s chosen one, through whom wonderful things were brought about. He was peculiar in more than one respect but notably so, because he would not sin against God under the most tempting circumstances where a Reuben or a Judah or likely any one of the other nine would have utterly failed.

Then there was Samuel, who from his childhood up was devotedly peculiar to God. He judged Israel many years, and in his old age could call upon all the people to witness against him before the Lord if they had any charge against him either of fraud or of oppression or of bribery. But nothing was found. Good old Samuel was a strict.
ly honest and impartial judge.

Among all the ancient prophets, if we except Moses, Elijah stands prominent as a man of God. Of his lineage or descent by birth we are not informed, but his miraculous departure out of this world is known to all Bible readers, and during his stay here, all his recorded acts were notably singular. He was a man of peculiar endowment.

Let us also briefly consider the character of Daniel. Do we find anything specially commendable in him? O, yes, and much of it. But we will only say that he was peculiar from the fact that he could not be intimidated to omit his prayers, even at the peril of being eaten up by a den full of hungry lions.

Then, too, we have the example of the Hebrew children. Shadrach, Meshach and Abednego. How bravely they made reply declaring that their God was able to deliver them from the burning fiery furnace if he would, but if not it was their fixed determination to suffer death sooner than violate his commandments. Such strict adherence to the worship of the true God. Yea, such peculiarity was the means of calling forth miraculous power for the saving of these heroically pious men. But we need not confine ourselves to the Old Testament to find men and women of peculiarity, for in the New Testament we have heard the name of John the Baptist and of Simon and of Anna the prophetess and of John the Revelator and of Paul and others, all of whom were peculiar in their attachment to God and zealous in furthering his cause. But we cannot now dwell on their individual merits.

But now to come down to our present time and take a view of the matter as it stands in these United States—in this country of boasted enlightenment and religious liberty. The Lord undoubtedly still has a people—a peculiar people. But who are they, and where are they to be found? If worshiping in costly church edifices and high salaried doctors of divinity so-called, were any true sign of their whereabouts, it would be no difficult matter to locate them, nor to find out who they are. Further, if the names on the church book and the numbers that present themselves at the communion tables, and with gloved fingers reach out for the emblems, were a sure indication of peculiarity then that commendable class is numerically large.

Again, if only one-tenth of all that stand up in meeting to testify to the goodness of God would do their duty as well as they know it there would be a marked increase in the number of peculiar people. But it takes an earnest man to restore what he has stolen or fraudulently taken and confess to it. It takes an earnest man to leave a popular church and unite with one of far less pretensions. It takes an earnest man to go into the water and be baptized when his reputed friends tell him a few drops on the head is all sufficient. It takes an earnest man to stoop down and wash his brother's feet, when he is told that doing it spiritually is all that is necessary. It takes an earnest man to discard mustaches worn over a smooth shaven chin, because the Word says, "Be not conformed to this world." It takes an earnest man to throw away his tobacco, saying "Good by" to it forever. It takes an earnest man to withdraw from the lodge room or any secret society with which he may be connected. It takes an earnest man to give up a lucrative business when he finds it inconsistent with holiness. It takes an honest man to name all his takable property when called on by the assessor. It takes an earnest man to help the needy when he is obliged to economize to keep the wolf from his own door. It takes an honest man to return the money when he finds the bank clerk has by mistake overpaid him. It takes an earnest man that will sincerely offer up the prayer of David as recorded in the cxxxix Psalm, two last verses. In short, it takes a peculiar man to tally squarely with all the above named tests.

And what has been said of men applies in many respects equally to women; but for their especial instruction the following tests are submitted. It takes an earnest woman to put away her ornamental jewelry, her feathers and her finery. And to adorn herself with modest apparel and to adopt the saintly covering, commended by Paul, and advised by the church. It takes an earnest woman to ask a blessing at meals and to lead in family worship when her praying husband is absent. It takes an earnest woman that will at all times make an effort to turn the conversation of her company into a religious channel. It takes an earnest woman that will instruct her children in the fear of God and teach them short prayers. It takes an earnest woman that will exert her best efforts to restrain her children from worldly conformity and vanity in dress. It takes all of these things and many more to make men and women peculiar in the sight of God.

But what of the many thousands that are seemingly in earnest, serving the true God, but fall so far short of the requirements of the gospel as to strike the careful Biblestudent with wonder and amazement? Shall they all be lost? It is not for us to judge as to the final destiny of these any farther than Christ himself has done in his ever memorable sermon on the Mount. See Matt. vili, 21, 22 and 23. But it is to be feared, that in many, who spend time and money and even hazard their lives for the spread of the gospel, that other saying of our Lord's will be brought into fulfillment. Namely: Woe unto you scribes and Pharisees, hypocrites; for ye compass sea and land to make one proselyte and when he is made ye make him two-fold more the child of hell than yourselves. O for a people that have the boldness, the courage. Yea the Spirit from on high, to stand out and be peculiar both in the sight of God and man.

C. Stoner.
THE SPIRIT’S EPISTLE.

The Holy Spirit has thus provided that we should have the great doctrines of the true gospel, not only historically stated by the evangelists, but we should be personally familiar with such in the various emergencies of daily life.

In reading an epistle, we ought to consider the occasion of it, the circumstances of those to whom it was addressed, the general scope and design of it, as well as the intention of particular arguments presented. But we are to bear in mind, it is not alone the written epistles we are to read. God has given man the supreme authority and the knowledge and influence to subdue all other animal creation, yet he himself has been lifted out of the horrible pit by the agency of the Holy Spirit, and raised to a higher sphere (John iii, 17) and is placed in a position to know good and evil, and to attain to that state of purity by the cleansing power of God, so we can read and know the lives of others as well as to believing epistles ourselves. 2 Cor. iii, 2.

The apostle Paul wrote to the church at Corinth, putting them in mind of the relationship that existed between them and Christ as the image of God, that had been declared and made manifest by the Spirit of the living God. For as much as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart. 2 Cor. iii, 3. Here we have Paul’s opinion of the “epistle of Christ,” that which is written by the spirit in the fleshly tables of the heart. Here we have a glimpse of the handwriting of God accompanied by the influence that is wrought by the same in the heart of man, which raises him to that high position, “a little lower than the angels” crowned with glory; not as the glory of the ladder Moses which was done away, (2 Cor. iii, 7,) but that which excelleth and remaineth for the heart’s reception, that it may be filled with the fulness of God. “For if that which is done away (the law of Moses) was glorious, much more that which remaineth is glorious.” 2 Cor. iii, 11.

There must of necessity be a place for that which is so glorious to remain in. And the tabernacle, the spirit’s dwelling place should be sanctified and dedicated to the service of the great Jehovah. This tabernacle, or body, is called a vessel or a case for the spirit or soul to be put and kept in, “That every one of you should know how to possess his vessel in sanctification and honor.” 1 Thess. iv, 4. The apostle herein exhorts the people to abstain from fornication, which in another place he says, “is a sin against the body.” And again he saith, “This is the will of God, your sanctification, that you should abstain from fornication, (that the body be not defiled) that every one of you should know how to possess his vessel in sanctification and honor.” His vessel, his earthen vessel as he calls it, as saith the apostle, “For we have this treasure in earthly vessels.” Then the body is called a vessel, yea, every man’s body is his vessel. But what has God prepared this vessel for, and what has he put into it? At present he has put into it that curious thing—the soul.

Again, the body is called a tabernacle for the soul, “Knowing shortly I must put off this my tabernacle, that is, my body by death.” 2 Peter i, 14. Again, “For we know that if our earthly house of this tabernacle were dissolved we have a building of God,” etc. 2 Cor. v, 1. As both the apostles in these sentences do personate their souls; and do speak as if the soul was the all of a man, they plainly tell us that the body is but the house, vessel and tabernacle for the soul. The tabernacle of old was a place erected for worship, but the worshippers were far more excellent than the place; so our body is a tabernacle for the soul to worship God in, but must needs be accounted much inferior to the soul, for as much as the worshippers are always of more honor than the place they worship in, as he that dwelleth in the tabernacle hath more honor than the tabernacle. Under these circumstances we should “present our bodies as living sacrifices holy and acceptable unto God, which is our reasonable service,” so we may be known and read of all men as Christians.

RIDGECWAY, ONT.

I AM SO GLAD.

BY ANTHONY STONER.

As we pass down through this vale of tears, trials, troubles and disappointments, and things look dark, yet we find many things for which we have abundant reason to be glad.

This morning I am so glad that Jesus loves even me. I know I have not merited his goodness, love and mercy, and yet it has been extended unto a poor sinner like me, and now I rejoice in his salvation knowing there is no other one unto whom to look for life and immortality.

Then I am made glad again, when I look out over the brotherhood and see how the young are uniting with the brethren. When I was 17 or 18 years old, the majority were middle aged who united with this lowly band of Nazarites, but thanks be to our God, now we see them at all ages in fellowship with the brethren, those who have just lately stepped over the line into accountableness, up to the grayhead-ed who are on the verge of the grave.

Then I am made glad in this also, that the brotherhood is taking more interest in gathering the children into the fold. Twenty-five years ago when I united with the brotherhood, Sabbath schools were at a great discount and the idea of gathering in the little ones and giving them instruction in the way of
life, was looked upon as being premature and almost seemed as though the idea was that people had to run to the utmost extent of sin before it was deemed proper to put forth efforts to save them, but now we see at a great many places where the brethren gather the children together on the Sabbath and give them instruction from the book of life and thus bring them up in the nurture and admonition of the Lord.

Then again we are made glad when we see the interest there is manifested now in the spread of the glad tidings of salvation and the Savior’s words “Go teach all nations” is being made a personal matter and we find that brethren instead of hoarding all their gain, are reaching down into their pockets and handing out money and saying to those who have the gift of prophecy, “I can not preach but here is something that I can do, I can pay the expenses of those who are willing to leave the comforts of the world, ‘Lamb of God that taketh away the sin of the world.’”

We also feel to rejoice that God is raising up those among us who have the spirit of “go” in them and are willing to leave the comforls of home and go out and labor day and night for the salvation of their fellowmen and point them to the “Lamb of God that taketh away the sins of the world.”

We also are made glad when we see the improvement that is made among the brethren as touching the temperance question. There is an awakening on that line that was not mentioned when I first united with the brotherhood. While some may act indiscreetly, yet we thank God that some action is being taken to hinder the traffic in the intoxicating cup.

Again we are glad that the brethren are awakening to the true light on the tobacco subject in these latter days. Thirty years ago I think the majority of the brethren used tobacco, (preachers and all) but today I believe that the majority are non-users and on every hand we find they are bidding adieu to the filthy habit. “Bless the Lord, O! my soul and all that is within me bless his holy name.”

We bless him for what our eyes have seen and our ears have heard, and our hearts have been made glad to see this forward movement in the way of life. And now, dear brethren and sisters let us take the admonition of the Apostle Paul, “Go on unto perfection,” “cleansing ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of God.” “Laying aside every weight and thesis which doth so easily beset us and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross despising the shame and is set down at the right hand of the throne of God.”

Greentown, Ohio.

SAFELY HOME.

Dear brother Davidson, I will, by your kind permission, inform the many dear brethren and friends with whom we met during our protracted visit in Kansas and the west, that we arrived safely at our home on the evening of the 16th inst, and found ours all enjoying the blessings of health, for which we feel to praise the Lord, for His kindness and mercy bestowed upon us and ours during our long absence.

I would now say to the many brethren who requested of us to write a few lines for the Visitor of our journey and visit among the brethren generally, that our trip to the west was much enjoyed and will be long remembered, at least by us. We formed many new acquaintances and had many enjoyable seasons as we passed along from house to house, and as opportunities presented themselves frequently gathered around the family altar and enjoyed seasons of fellowship and prayer. We have not forgotten brother and sister Burkholder who laid by their work and took us to Bro. John Lehmann, near Zion, who through a sad accident lost his eye sight, and is now in a lonely condition. But praise the Lord he has the love of Jesus in his heart. After dinner a number gathered and joined in fellowship and prayer. Brethren and sisters remember our lonely Bro. at a throne of grace.

We prolonged our stay in Brown Co., until after Christmas. On Christmas day, after services, we gave the parting hand to many loved ones, and on the following day, Dec. 26th, we left Kansas and started on our journey homeward. Our next point was Dupage Co., III., where we remained about one week. Visited nine families, all relatives. Then to Chicago, visited Bro. and sister Brubaker, where we were most kindly entertained. From thence to White Pigeon, Mich., where we had a pleasant interview and visit with Eld. H. Davidson and part of his kind family who were at home during the holiday season. From White Pigeon to Buffalo and Clarence Centre, N. Y., where we arrived Jan. 6th. We remained here about nine days visiting among our relatives. Also visited relatives at Suspension Bridge, N. Y. We left Suspension Bridge on the 16th, A. M., and arrived at our home on the same day. The Lord be praised for His goodness for his mercy endureth forever. We feel truly thankful to God and the many kind brethren and sisters and friends who so kindly entertained us and assisted to our wants during our stay among them, and sincerely pray that the good Lord may abundantly reward and bless them all for their love and kindness, and eventually save us all for his name’s sake.

C. Heise and Wife.

Victoria Square, Ont.

Patience and wisdom will wear out all which is not of God.—Fox.

The best sign that a man believes anything is not his repetition of its formulas but his impregnation with the spirit.—Brooks.
But when he saw the wind boisterous he was afraid and beginning to sink he cried saying, Lord save me. Matt. xiv, 30.

I have already found myself asking the Lord to do something like the apostle Peter did. When he knew that it was Jesus coming on the water, he said, Lord if it be thou, bid me come unto thee on the water. And the Lord said, come. And at his call he started down out of the ship unto the water. When Peter saw the wind was boisterous, his faith failed and he began to sink. He cried saying, Lord save me. And immediately Jesus stretched forth his hand and caught him and said unto him, O thou of little faith wherefore didst thou doubt. Matt. xiv, 31. For instance when having sweet communion with the Lord in prayer, we may ask him if there should be anything in our possession not pleasing in his sight that he should reveal the same unto us and when revealed as the Lord said to Peter, come.

We may start to destroy the article and forget that the spirit and the flesh are at enmity with each other which makes the way boisterous. The enemy comes and tries to make us doubtful whether it really is the good spirit that revealed this simple and harmless article not pleasing in the sight of God. But when we look up and in faith see Jesus, we again realize that it is Jesus who said, come. And we find ourselves sinking. We cry, saying, Lord save us. And when we trust his grace and his arm which is suf­ficiently strong to save, then the Lord has promised to lend a helping hand at every time of need. So in all that we undertake to do for the Lord let us not forget that the enemy, the adversary of our soul, is boisterous, but have faith in the power of God, that he is able to hold us up and carry us through all the trials and troubles of this world.

There is in every part of nature a pleasure in bestowing good upon others. Birds and domestic fowls delight to give to their young; the beasts of the field tenderly nurture one another; the conies of the rocks find feed for their young; with what delight the husbandman feeds his flock; it is a pleasure to the good man to hear the lowing of his cattle and the neighing of his horses, not that he has pleasure in their hunger but that he has a heart that joys to be depended upon and is pleased to feed the hungry. See how tenderly the good man responds to the call of the old horse which neighs for a drink, with a delight the husbandman feeds his cattle; it is a pleasure to the good man to hear the lowing of his cattle and the neighing of his horses, not that he has pleasure in their hunger but that he has a heart that joys to be depended upon and is pleased to feed the hungry. See how tenderly the good man responds to the call of the old horse which neighs for a drink, with a

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Rainy Sundays are a test to professors of religion. How a rainy Sunday thins a congregation; or a rainy week-day evening, a prayer-meeting. It is not always the decrepid or aged that stay at home, for these frequently brave the storm. A from house to house visit would reveal that often, the young and hale stay at home.

I once attended a very large church in an eastern city on a special occasion. I could scarcely get standing room in the aisle, near the door, and a number could not obtain room at all. A few weeks later I attended the same church, also on a special occasion, on a rainy Sunday afternoon. The audience was thinly scattered through the pews of the church, and there was only one. The pastor apologized for the meagreness of the audience, ascribing it to the inclement of the weather. It was a steady rain nothing more. This forenoon it was rainy, it scarcely amounted to more than a drizzle, not cold, the roads good, but the congregation at church, numbered eight souls, all but one old, and just before the close a quite young person came in to swell the audience to nine. Just a few days ago a series of meetings closed here. It was to be supposed that a little rain would not quench the holy fire kindled in the church during these meetings. This fire, like the daily sacrifice, should be burning constantly. But there were evidently a number of rain-scarred ones. A series of questions present themselves on a rainy Sunday morning that rarely present themselves at any other time,—except on a rainy prayer meeting evening. Will it do for me to get wet? Might I not take cold? My clothing might get soiled. The excuse that it is to inclement for horses to stand out, could not obtain to-day for there was an empty shed gaping wide open to be filled. It sheltered only two horses. I believe that “the righteous man is merciful to his beast.” But this mercy was provided, Sunday rain and Sunday snow are particularly repugnant. They strike many a heart with terror that is able to brave them without stint on week-days, unless they come on prayer meeting evening. Often these self-same persons who do not go to church on Sunday morning because of the rain, plunge out vigorously on Monday morning; though the rain has not abated or it has become even more wet. Go to a blacksmith shop or a shoe shop or to any business place on a rainy morning and you will most likely find a number of persons there on business, that were not to church on the last rainy Sunday because of the rain, or missed the last prayer meeting for the same cause. Making due allowance for heavy rains, for the aged, the feeble, and those of ill-health, is not a rainy Sunday a test of religious zeal? Does it not give away many a fair weather hero, who is in the rank when the sun shines? Who has been injured by going to church through rain? Have we not our gum coats, gossamers and umbrellas? And our covered buggies will keep us dry for a whole day. Is there any excuse? Let us be honest. If we go to town or on any errand in like weather, ought we not also go to church? Yes we ought to go to church when other business would not induce us to go out. Nearly all well persons could go if there should be a steady rain. We sometimes reason thus: it is wet to-day and nobody will come. If all reason so and act upon it, surely there will be no church. The preacher may hold secret commun­ion with his God in the public church, no one being there to participate in his devotions.

This was written three weeks ago. To-day was another rainy Sunday; a steady all day rain. At a church where in fair weather the congregation is seldom small, eighteen persons, of these sixteen were adults, gathered for worship. Many rain-scarred ones again. Are we a light to our children and our neighbors when they see what effect rain has on our church going and not proportionately on our worldly business? Judge ye!

Contributor.

The Apostle Paul made that precious announcement to the church which were at Corinth: “to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord” said he, to those saints, ye are bought with a price, therefore glorify God in your body and in your spirit which are God’s—yes to all in every place and in every age, the same announcement is applicable to them that call upon God and trust singly and simply unto the atoning sacrifice of Christ Jesus for their salvation; such are bought with a price, are not their own: hence their reasonable service is to glorify God in body and in spirit, and that according to the requirements of His revealed will, whereas the apostle used the phrase “bought with a price.” I consider it of the most moment for us to consider of how that glorious transaction was accomplished; we know when any thing is bought that there are parties dealing with each other, and there must have been satisfactory renumeration given in the exchange, leaving all parties implied, satisfied. And now comes up the all-important idea, as to whom the parties interested in man’s, redemption were, and to whom a complete satisfaction had to be given, before man could have been saved.—I do hereby, humbly hold and maintain that the parties were the attributes of Jehovah, which were trampled upon by man’s transgression, so that God’s justice must be vindicated, and get full satisfaction before joining with love and mercy in the salvation of man and so justice has
had full satisfaction in the atoning sacrifice of our Lord and Saviour, Jesus Christ, yés, in Christ Jesus. “Mercy and truth are met together, righteousness and peace have kissed each other.” (Psalms lxxxv, 10.) Another scripture saith, as if the justice of God proclaims—Deliver him from going down to the pit; I have found a ransom (Job xxxiii, 24.) “We are not redeemed, or bought with corruptible things, as silver and gold but with the precious blood of Christ as of a lamb without blemish and without spot. And blood of Christ as of a lamb with­ out blemish and without spot. And God is just, and the justifier of him (any one) which believeth in Jesus.

Experimental feelings may and do vary much in different persons, in their striving against sin; but in the acception of Christ as our all­sufficient atonement, all must and shall come to the self-same experience; that is, to know that we are freely justified by God and that without any merit of our own.

Paul declares plainly to the Romans the unimpeachable position of those dear ones who love God, when he said, “Who shall lay anything to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.” We see thus, when we lose all hope in ourselves as to our sal­vation and have fled for refuge in the taking hold on God’s promises then God will justify us, and though we deserve to be condemned and punished—see! Christ suffered and died in our stead, and is now at the right hand of God interceding in our behalf, Beloved in the Lord; “Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race set before us, looking unto Jesus, the author and finisher of our faith.” He will sustain and up­hold us in all our difficulties and trials, casting all our cares upon him for he careth for us. “Let us be steadfast and immovable, always abounding in the work of the Lord.” Whatsoever our difficulties may be, let us remember that the same affliction (or similar) are accomplished in our brethren that are in the world.

For the Evangelical Visitor.

CONTENTMENT.

“But godliness with contentment is great gain.”

Godliness is true devotion to our blessed Master. Paul in writing to Timothy sums the matter up in a few words. But godliness is profitable unto all things, having the promise of the life which now is and of that which is to come. Tim. iv, 8. Contentment is a disposition of mind in which our desires are confin­ed to what we enjoy without murmuring at our lot in this life or wishing for more. Neither murmur­ ye as some of them also murmured and were destroyed. 1 Cor. x, 10. Wherefore doth a living man com­plain, a man for the punishment of his own sins. Lam. iii, 38.

Contentment does not give room for idleness nor should we be uncon­cerned about our welfare. Weshould endeavor to improve our circum­stances without using unnecessary care or unlawful efforts to better our­selves, always trying to make the best of our condition. If some of us are deprived of having homes and a kind mother, we have the same pre­cious promises of the life which is to come as the wealthiest of our friends and associates.

Contentment comes from the heart and is the fruits of humility. Be content with such things as ye have, for he has said, I will never leave thee nor forsake thee. Heb. xiii, 5. Only by pride cometh content­ention, but with the well advised is wisdom. Prov. xiii, 10.

We truly have many precious promises in God’s Holy Word. All we have to do is to live them out in this life, then we have the promise of the life which is to come. Our profession will only stand against us in the coming day, if we have not complied with these requirements. Some of them are so simple and contrary to our nature that we shun them. Some of them are to be ob­served every day of our lives. Therefore, whatsoever ye would that men should do unto you do ye even so unto them, for this is the law and the prophets. To live up to this command we have need to watch and pray. Blessed are those serv­ants whom the Lord, when he com­eth, shall find watching. Luke xii, 37. We are to watch against the allurements of the world, the deceit­fulness of our hearts so that we can say, my soul waiteth for the Lord, more than they that wait for the morning. Ps. cxxx.

Prayer does not consist in the sound of the voice or of proper spoken words, but simply the offering up of our desire to God. When thou prayest enter into thy closet and pray to thy Father in secret, and he will reward the openly. Matt. vi, 6. We should engage in secret prayer that he will help us watch against satan. I would yet wish to say to the unconverted, his yoke is easy and his burden is light; turn and repent or the night cometh wherein no man can work.

LYDIA A. HOOVER.
Middle Spring, Pa.

A DIVIDED SUNDAY.

Give to the world one-half of the Sunday, and you will find that religion has no strong hold of the other. Pass the morning at church, and the evening according to your taste, in the cricket-field or at the opera, and you will soon find that thoughts of the evening’s hazards and bets intrude themselves on the sermon, and that recollections of the popular melodies interfere with the psalms. Religion is thus treated like King Lear, to whom his un­grateful daughters first denied one­half of his stipulated attendance, and then made it a question whether they should grant him any share of what remained.—Sir Walter Scott.
CALLED TO PUBLISH.


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White Pigeon, Michigan, Feb. 1, 1891.

For the Evangelical Visitor.

FOR PEACE AND UNITY.

Prove all things and hold fast to that which is good. 1 Thess. v, 21.

There was some reason that caused the Apostle to use these words to the brethren. When the Apostles went out to preach the gospel and engage in mission work, and when churches were established and the borders of Christ's kingdom were enlarged the efforts put forth by them brought fruit and many united with the church.

But observation will teach us that while in the fundamental principles of Christianity God's people are alike and will be found faithful in the service of the Lord. But in the manner of carrying on that work there may be, and of necessity is a difference. Some men are endowed with more discernment and the position in which they are placed gives them a better opportunity of knowing the wants of the community they live in and visit, and their minds are drawn out toward the future. Others again look at the past and probably the present, and are sorry for the condition of things as they see it from their standpoint, and they seem to be afraid that the church will move too fast, or enter into something that will injure the church. But they forget that the Lord watches over His people, for He says, "The eyes of the Lord are over the righteous and His ears are open unto their cries." They should consider from this that God makes use of means to bring about the best results. The Apostles say, "endeavoring to keep the unity of the Spirit in the bond of peace." Eph. iv, 3.

Here the Apostle would admonish the brethren of the necessity of an effort to keep the unity of the Spirit. Otherwise there would soon be a difference of opinion arise, but by weighing every matter well and frequently seeking the help of God in prayer so that we may retain this unity of Spirit, we would grow in grace and we would often ask ourselves whether we are in the right.

The first council was at, filled a common room in a dwelling house and lasted one day. The last one I was at filled a large meeting house, and lasted three days. When the church was small there was not much need of a council, but now, all see the necessity of meeting together to confer with each other as to the best way to carry on the work and to learn the wants of the different places where the work is in progress, or to take measures to move effectually as a Christian body, do the bidding of Him who has said "the harvest truly is plentiful but the laborers are few." But there was a time when we could not all see the necessity of the work as we do now. So it is with protracted or continued meeting. The Jews were to continue their meetings for one and two weeks. Why should we even four or five weeks? Where is there a better place to gather the children together than at the house of worship, and to teach them the word of God? These are some of my observations.

The time is drawing near that the Visitor will be established or discontinued. I was at first opposed to a church paper. Then I took the otherside. There are two sides in any thing we may undertake and I looked to the abuse of our privileges. It is not said if any thing useful is abused that we should put away that which is useful, but correct the abuse.

When the brethren commenced to publish and send out the Visitor I wanted to know what they were writing about. I soon found that it was a comfort to many and especially to those living away from church privileges. I thought then I would support it, and the more it was circulated the more benefit was derived from it and especially from such that do not live where they have church privileges. I am fully convinced that we need a church paper to scatter the doctrine of the Bible, as believed in, and taught by the church abroad. I would say let us take the matter to the Lord in prayer. I know if we try we can make use of all gospel means to spread the truth and yet keep the integrity of the Spirit. But some may say we have the word of God, read that. Yes, the Apostles wrote letters that were to be read to the churches and in that way we got to know more fully the will of God and the plan of salvation. Now it is the duty of the church to teach that word, to proclaim the glad tidings of salvation to a fallen creation and this should be done in every way, consistent with God's will, whether by preaching, or praying, or in experience, or in the silent message of the pen, or in our church paper. In our prayer meeting, or preaching or the ordinary means of grace, we can only reach those who meet with us or whom we get in conversation with; but by our church paper we can reach the family living far from any of our regular services.
and many hearts have been cheered by words of encouragement given through the silent messenger of love and good will to men. I would say then, many may read my writings that I may never see in this world and I wish to give them in the interest of peace and unity. I have been a reader of the Messenger of Peace, published by the "society of friends" and they have accomplished great things through their influence with the rulers of our own nation, as well as with others. Many difficulties have been settled by arbitration, where probably the sword would have been used if it were not for the circulation of peace literature and the influence of peace doctrine. I think it is the Christian's duty to send good wholesome reading matter over the land and try to introduce it into the family, as an offset to this pernicious and poisonous literature that is spread broadcast over the land. May God help us all to do right. Pray for me.

JOSEPH HERSHEY.
Louisville, Ohio.

OPEN COMMUNION.

We notice in an extract from The Standard one of the ably conducted papers of the Baptist church, the following, as the result of an open communion:

We see it stated that Rev. C. H. Malcome, of Newport, Rhode Island an open communionist, exchanges pulpits with Unitarian ministers. Some pedobaptist Journals—the Missouri Presbyterian thinks that this is "liberal" over much. We think so too; but it is the logical and natural outcome of open communion. Pedobaptist ministers have not yet all arrived at the same pitch of liberality, but many of them are rapidly approaching it. Indeed if one part of Christ can be set aside or manipulated according to convenience any other part may be, and when his law and institutions have been through the process, his doctrine comes next. If a man adopts the principle of becoming all things to all men in this way, how is he to know where it will lead him or where its proper application stops short?

We commend the above to those who are thinking believers in open communion.

CORRECTION.

In the Jan. 1st, number of the Visitor, in the article under the head of a "Proposition," and referring to the Orphan's Home, it was stated as an "undertaking of the Kansas brethren," which is an error. It was an individual undertaking of the undersigned, the consequences therefore, rest on him alone.

JESSE ENGLE.

A BROTHERHOOD OF MAN—HOW SHALL WE DEVELOP IT?

This is the problem given to us to work out. Our vast territory; our great variations of climate, soil, and wealth encouraging every form of industry, agriculture, mining, manufacture, commerce, domestic and international; our heterogeneous population, made up of every race, color, tribe, tongue, nationality, and religious opinion; our great social differences, nowhere greater—millions on the one side, masses of pauperism on the other; our perpetual intermixture of classes, facilitated by the modern ease of locomotion, by the universal circulation of the newspaper press, by a common-school system of education, by the absence of hereditary barriers and the easy passing of men from one class into the other; the rapid increase of our great cities, and the consequent massing of populations in centers; the perpetual attrition of men of various classes, characters, vocations, temperaments, and faiths against each other; our political institutions, throwing all together into one great debating society at every political campaign, and making the subject of yesterday the ruler of to-morrow, and the ruler of yesterday the subject of to-morrow; the problems of our national life, the slavery question, the secession question, the temperance question, the race question, the immigration question, the various forms of the industrial question—all these are elements entering into and constituting one great problem—the problem of human brotherhood.—Lyman Abbot, in Century.

HOPEFUL LITTLENESS.

Moses was the son of a poor Levite; Gideon was a thresher; David was a shepherd boy; Amos was a herdsman; several of the apostles were fishermen; Zwingli was a shepherd; Melancthon, the great theologian of the Reformation, was an armorer; Luther was the child of a poor miner; Fuller was a farm servant; Carey, the originator of the plan of translating the Bible into the language of the millions of Hindoostan, was a shoemaker; Morrison who translated the Bible into the Chinese language, was a last-maker; Doctor Milne was a herds boy; Adam Clark was the son of Irish cotters; John Foster was a weaver; Jay of Bath, was a herdsman.—Sel.

THE CHRISTIAN SPIRIT.

In West Africa there was a school for poor native children. One day in that school a little girl struck her school-mate. The teacher found it out, and asked the child who was struck, "Did you strike her back again?" "No, ma'am," said the child. "What did you do" asked the teacher. "I left her to God," said the child.—Sel.

The unrest of this weary world is its unvoiced cry after God.—Munger.

Between us and his visible presence—between us and that glorified Redeemer who now sitteth at the right hand of God—that cloud still rolls. But the eye of faith can pierce it; the incense of true prayer can rise above it; through it the dews of blessing can descend.—Farrell.
A VISIT TO CHILOCO SCHOOL, IND. TERRITORY.

In company with old friends from Iowa, we drove a distance of about four miles, near the line of Indian Territory. This school, under the control of the Government, established about eleven years ago, is at present under the supervision of Mr. Coppock. We were kindly entertained by the matron, were taken through the different departments and recitation rooms, and sewing rooms. Everything was in its place, clean and tidy. The various details of house work are under the direct management of the matron. The work is principally done by the girls, the farm is under the supervision of a practical farmer and a gang of boys are worked half of the time. In the afternoon they attend school. The same rules are practiced in the shops.

We were informed that the boys made and repaired all the shoes for the institution. The Government appropriated for a large and commodious building for blacksmith and wagon making, which is almost completed. No people ever emerged from barbarism that did not emerge through labor. If these people are to survive and succeed they must first of all learn to work chiefly as farmers. We think children of this school have applied themselves to their studies with zeal and interest. The brothers should have the work at heart. Much good could be accomplished in religious institutions. The Indian children seem to have a deeper attachment toward their teacher then the white children, and by what I can learn are easy to govern.

ABRAHAM MEANS.

PAULDING MISSION FIELD.

Brethren and sisters, we send you greetings. On the 4th of January 1891, Bro. S. H. Lightbhill commenced a protracted meeting in Bro. Snyder's school house about three miles southwest of Melrose, and closed January 11th, which resulted good. One sister came out on the Lord's side and wanted a home with us and will be baptized as soon as convenient, and we think that there are many more who had the seals loosened from their eyes. The seed has fallen on good ground which we think will root downward and spring upward and bear fruit to the honor and glory of God. We heartily invite the laborers in the ministry to lend us a helping hand. We have a good field open here to build up a church. Our laborers are few and the harvest is truly great. The sheaves are laying scattered and need to be gathered in. We pray that God will send us help to gather in the sheaves that are going to waste over the field.

C. M. Peterson.
Spencerville, Ohio.

FRANKLIN CORNER ITEMS.

Dear Editor,—A series of meetings were commenced here on Thanksgiving day and were continued until Dec. 27th. They resulted in the acceptance of Christ by three. Others also identified themselves as wishers to secure a deeper work of grace. The brotherhood was also much invigorated. The ministerial force consisted, 1st, of home ministers; 2nd, Bro.'s H. Trump, Polo, III., and H. L. Shirk, of Chadwick, Ill.; 3rd, Bro.'s Noah Zook, Ablene, Kan., Isaac Trump, of Polo, Ill., and J. Shirk of Shomon, Ill.

The meetings throughout were very interesting, but our special attention was invited to three very important subjects by Bro. N. Zook. Namely, "Consecration," "Baptism," and "The Resurrection of the Dead."

May the Lord abundantly bless the brethren who labored so earnestly for the welfare of God's kingdom and the return of sinners.

J. R. Zook.
Morrison, Ill.

For the Evangelical Visitor.

EXPERIENCE.

I will endeavor to write part of my experience in the columns of the Visitor, trusting it will be of some benefit to the readers, especially to the unconverted. I was convicted when about ten years old, but I thought I would live a moral life and that plainly told me it was wrong to take it. I felt so sorry afterwards. I thought to myself it is the first time that I took anything and it shall be the last time. But I was not willing to go to her and confess it. Years passed on. I still felt as though I should make a new vow to the Lord, but this was always first of all in my mind. I must confess this. Sometimes Christian friends would ask, if I did not feel as though I should lead a different life? But I still tried to hide my convictions. Especially do I remember of one time, I was asked, we intended to hold love feast at our place and a few days before, I was halting between two opinions; my sister asked me if I did not feel as though I
by the lusts of the world, so that we may the poet say:
In the world a thousand snares,
Lay to take us unawares.
And further on he says:
But of all the foes we meet,
None so apt to turn our feet,
None betray us into sin
Like the foes we have within.

How true this is that the foes we have within us are so apt to turn us out of that narrow path unto something that is more highly esteemed among men, but is an abomination in the sight of God. Luke xvi, 15. It seems so blindfolding so that often when I am prompted to do God's will I hardly know whether it is a good spirit or not. But what causes this? I believe unwillingness and dishonesty has much to do with it. We can read in the scriptures that he that doeth the truth cometh to the light. I often think if we would be more willing to do all that is shown to us and do it with a willing and honest heart we would get along much better. But we are, or at least I am always so apt to make excuses and to look at this person or that person instead of letting myself be guided by that good spirit and the word of God, and thereby make very slow progress.

Dear reader is it not often the case when the good spirit is trying to lead us to certain duties, we are apt to make excuses and think it is not in our place and perhaps think we are too young and it would look so odd, and the more we think about it the harder it goes and I believe if we are not careful there is danger that we can get so far as to think at last it makes no difference whether we do it at all or not. O, let us take heed and warning of what we see and hear that we be not led astray. I for one want to try and walk in the old path and follow the Savior in all humility and to try and do my duty. I can truly say I have never felt sorry that I ever set out to serve the Lord nor ever felt like giving up, but often felt grieved that I am such a poor light to those around me. But I want to try with the help of God to grow in grace and in the knowledge of the truth; brethren pray for me that I may prove faithful.

A few words yet in regard to the unconverted. O how I feel for them, I cannot express half my feelings. O could they only believe how much better they would have it. Some may think, well if I get converted I cannot do as others do, but I tell you if you get converted you will not care for those things. Just think for one moment in what state you are in. Consider over it, what Jesus has done for you, how much love he had that he gave his life for you. Now just think who could give his life for his friends. It is all the love of God that comes in a still small voice in the still of the night, trying to convict you. My love to you all. From a friend that loves your souls. MATILDA GINGRICH.

Preston, Ont.

Behold how good and how pleasant it is for brethren to dwell together in Unity. Ps. 133.

As I was looking over my Visitor, I noticed that our brother, the Editor, complained of a lack of good reading matter for the columns of the Visitor. I was impressed with the duty of writing a few of my thoughts on the above passage of Scripture, although I feel myself unqualified for the task; yet by the grace and help of God I will try. Perhaps if we, as brethren and sisters, were more engaged and would try to throw our little mights together we could help along the work more than we do and might be a means of leading some poor sinner to repentance and to a saving knowledge of this Unity of the Spirit and bonds of peace. Some of us may think we are not gifted and have no talent to write, but if we read the word of God we may find passages of Scripture that will open to us a field of usefulness. As I opened my Bible the words of the Psalmist as quoted above came to my mind, and we can truly say, behold how good and how pleasant it is for brethren to dwell together in Unity.
It is alone through the goodness of God that we are permitted to dwell together upon this earth, and it is alone through the grace and love of God that we can be so happily united together in church fellowship for the mutual benefit of all, and I can truly say that it is such a blessing to have a church where Christ is not only the head but our dear Savior. Oh how unpleasant it is when we hear of contention and strife and how much it does seem out of place in the church of Jesus Christ. But I do feel to thank God for such a glorious church upon earth where we can worship God in Spirit and truth, unmolested. What a privilege we have in this our day. Oh how thankful we should be when we consider the goodness of God toward us. I sometimes think that we are not thankful enough to our heavenly Father for his love and mercy he has shown toward us in that he gave us his only begotten Son to suffer and to die on the cross that we can attain to eternal life.

Now let me say to the unconverted, consider well what you are doing and where you are travelling to. Do you not see that the road you are on leads to destruction? And that you will be lost unless you repent and turn to God, and that the blood of the blessed Savior Jesus Christ will not avail for you unless you turn away from sin and turn to God? Reader, pause and think, if you are not yet washed and cleansed from your sins. O, delay not for God does not delight in the death of the sinner, but rather that all should turn and live. Come today, come now for it is the accepted time. To-morrow it may be too late. Your unworthy brother.

Upton, Pa.

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For the Evangelical Visitor.

"Ye are the light of the world. A city that is set on a hill cannot be hid."

"Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." Matt. v, 14, 15.

I have been impressed to write a few lines concerning these words of our blessed Savior. Often have I asked myself, am I the light to the world that I should be? But to my shame I must confess that I am not, we are not as willing at all times to confess Him as we should, but why should we not be? For He laid down his life for us so that we might be redeemed from our sins. If we would walk in the light, as He is in the light, we would make further progress heavenward. Oh! that I might walk closer to Jesus and show to those around me that I have been with Jesus and have learned of Him, so those who are away from God might see there is a reality in the religion of Jesus Christ. How very often we spend our time in light-mindedness and foolish conversation which is not right in the sight of God. We oftentimes meet with friends and neighbors and can talk about the things that are worldly and must soon pass away; but forget to say one word for our blessed Savior. My prayer to God is that He will give me grace so I may not put my candle under a bushel, but on a candle stick so that it may give light unto all that are around me. There are many ways in which we can be a light to the world. We can do a kind deed, give a cheerful word for encouragement, visit the sick, and be kind and generous to all. So I feel it is necessary that we have our lamps trimmed and light burning for we do not know when the bridegroom cometh. Again we should be very careful how we let our light shine before our children and not complain of trials and troubles and the crosses we meet with or perhaps they will think this is a hard way to travel. But on the contrary, uphold the plain and narrow way that leads from earth to glory, and often tell them of Jesus and that it is wrong to follow after the pride and fashions of this world. My earnest desire is to live closer to God and to do more for the Lord. I feel my weakness and shortcomings so much that I am not worthy of the many blessings He bestows upon us. But my desire is to hold out faithful until death; for I know there is a crown laid up in heaven for me, if I am true and faithful to my calling. I ask an interest in your prayers that I may meet you all in heaven. From your weak and unworthy sister in the Lord.

Mollie I. Burkholder.

Conover, O.

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A USEFUL MAN.

"There is a man," said his neighbor, speaking of a village carpenter, "who has done more good, I really believe, in this community than any person who ever lived in it. He cannot talk very well in prayer meeting, and he doesn't often try. He isn't worth $2,000, and it's very little that he can put down on subscription papers for any object. But a new family never moves into the village that he does not find them out, to give them a neighborly welcome and offer them any little service he can render. He is usually on the look-out to give strangers a seat in his pew at church. He is usually ready to watch with a sick neighbor and look after his affairs for him, and I've sometimes thought he and his wife keep house plants in the winter just for the sake of being able to send little bouquets to invalids. He finds time for a pleasant word for every child he meets, and you'll always see them climbing into his one-horse wagon when he has no other load. He really seems to have a genius for helping folks in all sorts of common ways and it does me good every day just to meet him on the street."—Sel.

The holy image of God once shining in glory within the depths of the heart, the kingdom of God can be established there.—Godet.

Who has a greater combat than he that laboreth to overcome himself? This ought to be our endeavor, to conquer ourselves and daily wax stronger and to make a further growth in holiness.—Thomas A. Kempis.
SINGING WITH THE SPIRIT.
BY C. B. PLUMMER.
If there is one part of our worship which is made to benefit as well as to please and exhilarate, it is that of singing. Singing is a mighty factor in Christian work and worship and always has been a leading feature of it. There are few things which at certain times and places can draw men toward their Creator like the use of some of our well-known hymns. Some of these, "old yet ever new," sung year in and year out, by their very simplicity and beauty are able to work wonders upon human hearts beyond what words can tell. Let me draw a picture and illustrate their power.

Several years ago in one of our New England States, in a humble but devout home, there gathered about their father and mother six children, who perhaps for the last time gathered a united household at the throne of their Heavenly Father, to praise and thank Him for their numberless blessings; to devoutly ask forgiveness for their sins, and, if it was His will, to permit them again to assemble around that family altar: but, if not, to bring them all before His throne in Heaven, there to praise Him through the countless ages to come.

When, in deep, clear tones, the father read that beautiful psalm, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty," and closing, "He shall call upon Me and I will answer him; I will be with him in trouble; I will deliver him and honor him. With long life will I satisfy him and show him my salvation;" when that most beloved song, "Just as I am, without one plea," was quietly and softly sung, when that beautiful, trustful prayer went up to Heaven from the father's lips, it drew that little company into a union with their Heavenly Father so close, so warm, that it would seem as though all the powers of this world were unable to shake it a jot or tittle; as though each one of that company had, from that time forth, a new reason, a new motive, to live and labor for; as though when, on the following morning, they should be scattered to the four quarters of the earth, each and every one of them would have such a grasp upon the unseen and eternal that nothing not of Heaven would be able to loosen it.

The whole service was very impressive and will abide in the memory of those who were present forever. But what part of it all was the most impressive and will longest abide in the memory? We remember occasions so not much in the particular as in the general. We look back upon past occasions and think of them more by the general flavor or effect of the whole rather than by any one particular occurrence. It's like having eaten a most exquisite dish—you do not remember it so much by any one mouthful as by the taste and the enjoyment of the whole. But there are notable exceptions where the pleasure or the displeasure depend upon the manner and spirit of those who lead—when the most devout thoughts that can come from a human heart are rendered with as little devout feeling and seriousness as they would sing a popular melody or a college song, and the majority of the congregation follow along in the same spirit. Is the tune all there is to these beautiful services of song? Not by any means. Is the tune all there is to be admired in singing a hymn with such words as these?

Savior, Thy dying love
Then gavest me,
Nor should I ought withheld,
Dear Lord, from Thee;
In love my soul would bow,
My heart fulfill its vow,
Some offering bring Thee now,
Something for Thee.

Is the music all that is beautiful in "What a friend we have in Jesus;" "I hear the Savior say;" "Tell me the old, old story;" "Holy Spirit, faithful guide;" "There is a fountain filled with blood;" "One there is above all others;" and many other hymns just as inspiring? If we love poetry at all, can we fail of being struck by some of these poems which we sometimes sing with so little concern? The music of course has its place and often lends additional force to the sentiment, but we must not forget the words, must not forget what we are singing. The singing is merely "celebrating something in poetry," and we must not lose sight of that which we are "celebrating." Some of us love to pick up a poet's works and read them carefully and try to get his thoughts. Why can this not be done with our hymns? Some of them rank with and are the finest poetry, and are as worthy of study and thought as any poem.

But at any rate, whether we wish to study them or not, let us try, if we sing them at all, to sing them in the right spirit and attitude, and get the good that will come from singing the words from our hearts, as well as the tune—singing with the spirit and with the understanding also.

Those that seek to bless others shall have the same kind of reward as Christ—a wider kingdom in which to do good.—Peloubet.

Look upon the success and sweetness of thy duties as very much depending upon the keeping of thy heart closely with God in them.—Flavel.

The word of God will stand a thousand readings; and he who has gone over it most frequently is the surest of finding new wonders there.—Hamilton.

The whole Scriptures are a testimony to him: the whole history of the chosen people, with its types and its laws and its prophecies, is a showing forth of him.—Alford.

We may observe it for our encouragement to keep up Christian conference and edifying discourse among us, that where but two together are well employed in work of that kind, Christ will come to them and make a third.—Henry.
EXTRACT FROM A HISTORY OF THE
MODES OF CHRISTIAN BAPTISM.

BY REV. JAMES CRYSTAL, A. M.

CHAPTER VIII.

Ot the Trine Immersion.

From the preceding testimony of the Fathers the Councils and the Rubrics, it is evident that the trine immersion was the universal rule of administration from which any deviation was irreligious and unauthorized.

On what grounds did the Christians of the first 500 years base this custom? We have already seen from Tertullian, St. Cyprian, Theodoret, St. Chrysostom, Pope Pelagius and Canon 50 of the Apostles, that trine immersion was derived in the early church from the immediate command of Christ in his last commission recorded in St. Matt. xxviii, 19. And this, it will be seen from some of these, was so understood by them as not only to enjoin this mode, but to forbid all other.

Theodoret and Pope Pelagius aim their remarks against single immersion as being a violation of Christ's command. Indeed, the language of all implies the same thing, since they all agree in considering the divine injunction as modal. They never interpret it as signifying washing or wetting without reference to the mode. This is a late idea.

It is true some thought the number of times determined by tradition, but such tradition was deemed of Divine or Apostolic origin, or at least was deemed so sacred that no man might break it. They do not express the view that the command is not to immerse.

Two, and the only two for the first 550 years who ascribe the number of immersions to tradition, St. Basil the Great and St. Jerome, present no difficulty. The former states in effect, in a passage already given, that Christ established immersion.

St. Jerome on Matt. xxviii, 19 does not militate against this view. Theodoret and Sozomen regard the trine immersion as of Divine or Apostolic origin. It is clear then:

1. That all agreed in deeming trine immersion binding upon every bishop and presbyter.
2. That most of them derived both the immersion and the number of times of its repetition directly from a Divine command in Holy Writ.
3. That two, while they deemed that immersion was of Divine injunction, yet look upon the trine as if not from a traditional source, yet from traditional means, i.e., of transmission. They have deemed the source Divine or Apostolic, as do Theodoret and Sozomen. They say nothing inconsistent with this view.

The general (perhaps the universal) view then was that trine immersion is of Apostolic or Divine origin.

2. But is there any ground in Holy Writ for this?

1. The words of the last commission of Christ as interpreted by certain Fathers seem to point clearly to this, "Go ye, therefore, and teach all nations. Baptizantes autous eis to onoma ton patros kai ton hagion pneumatos." These words they understood thus: "Immersing them in the name of the Father (one-immersion,) and of the Son (a second immersion,) and of the Holy Ghost (the third immersion.) The Greek certainly admits this rendering. The early and universal prevalence of the trine immersion is best accounted for by supposing it to have had its origin in these words. If it had been a matter of indifference whether the single or trine should be used, we should certainly expect to find the former before Eunomius in the fourth century, for it is evidently pleasanter and easier, but we do not, (see v. Wall. ii, p. 419, and ipp. 37-38.) Between Kai and ton hagion, and kai and ton hagion pneumatos, there is an ellipsis of Baptizantes autous, according to common usage. And this fact seems to point towards the triple rather than the single act. Language is full of such omissions.

The other text which has been adduced in support of this mode is Hebrew vi, 2, where, among "the principles of the doctrine of Christ, is enumerated the doctrine Bap- tism of immersions." Those who suppose that this plural does not refer to trine immersion are agreed only in rejecting it. They differ endlessly among themselves. The Apostle in the text is not speaking of Jewish washings or proselyte initiation, but of the principles of the doctrine of Christ.

Immediately after the reference to baptism is an allusion to the rite of confirmation. What could be more natural than this sequence?

Notice the connection of these principles of the doctrine of Christ:

1. "repentance"; 2. "faith"; 3. "baptisms," (i.e. "immersions"); 4. the "laying on of hands" (i.e. "confirmation"); 5. the "resurrection"; 6. "eternal judgment."

These are all Christian doctrines, some of them exclusively so, which were denied by a large and influential body of the Jewish people.

These statements express the view of the advocates of this rite.

(To be continued.)

THE LORD IS MY HELPER.

I remember well when the Savior answered my prayer. I could realize that all became new when he set me at liberty from under bondage. Dear brethren what could we do for the Lord if we consider what he has done for us; how he has cared for me even while I transgressed His law. Since I have started in this good cause the Lord has been my helper, He has led me in the path of righteousness and I may boldly say the Lord is my helper and I will not fear what man shall do unto me. Heb. xiii, 6. I am thankful that I obeyed God in this, where He says, "search the Scripture for they are they that testify of me." It is five years this winter since I commenced to serve the Lord, and
I find that it is good to wait upon the Lord. But the enemy of our souls is always ready to try us. He comes in a sly way as he tried to make me believe that I was baptized. Truly I can say that God is my helper. God says, "unless ye are borne of the water and of the Spirit ye cannot enter the kingdom of heaven." Again he says, "Repent and be baptized." I was sprinkled when I was in my infancy and repented when I was thirty-five years old. Get behind me Satan. Praise the Lord for victory. God's word will stand if heaven and earth pass away. By searching his word and believe it, it led me in the path of righteousness that we henceforth should be no more children tossed to and fro and carried about with every wind of doctrine, by the slight of men and cunning craftiness, whereby they lie in wait to deceive. Eph. iv, 14. By reading God's word I find many good things that the Lord has promised to them that are faithful. James, a servant of God says, that we shall be doers of the word, not hearers only. By doing so it will turn us the opposite direction from the old road. The Lord's ways are not our ways. He will give grace to the humble. May I humble myself before my Maker more in the days to come than I have in the past, for the Lord God is a Sun and Shield. The Lord will give grace and glory, no good thing will He withhold from them that walk uprightly. Ps. lxxxiv, 11.

My desire is to become more established in this good cause. May the Lord be with us that we may become true lights to those around us. It is joyful news to hear that there is still some coming into the fold. Remember your brother. Edward Custer.

Feb. 1, 1891. EVANGELICAL VISITOR.

Seeing the Pleasant Things of Life.

If we were only as prompt to recognize the really pleasant and good things that can be found in the world around us, and which sometimes seem to be relics of a better nature that has survived the fall, as we are to detect and exaggerate the little, the selfish, and the unworthy things we find, how much more should we illustrate the spirit of Christ, and how much brighter the same world would be for ourselves and others. But, probably as the result of the original sin that is still in us, we are very slow to do this thing, in fact, it is about the last thing we do—if we do it at all. Our neighbor may be a firm friend of the poor and the defenseless; he may prove his benevolence by innumerable kindly and liberal acts; he may be exemplary in private and in social life; yet all these qualities go for nothing, because we look at him through a microscope of a double-million magnifying power, with which we are able to detect a few flaws that we do not like. This hypercritical spirit is not that of our Lord, and is not the one that is to make the world brighter and better. This is to be done by love—the love that sympathizes with all forms of goodness, that is quick to recognize every kindly act, and that does not stint its praise while it is sparing of its blame.—The Evangelist.

A writer recently tells a picturesque little incident that cannot fail to win admiration. In a company in which I found myself lately, he says, the conversation turned upon politeness, which some one well defined as "timely thoughtfulness, with human sympathy behind it." One member of the party told of the most thorough bit of true politeness he ever saw. "Some time ago," said he, "a friend of mine gave a little dinner, to which a young friend, his wife and their little child, were invited. The child, only three years old, was a very precocious, bashful and terribly sensitive little one. During the dinner she upset a glass of water upon the tablecloth and hastily noticed the looks in her direction. Her lip quivered and her eyes filled with tears. At that moment my friend who gave the dinner knocked over his own glass with a crash that drew every eye in his direction. He laughed over the matter, said it made no difference, etc., and completely succeeded in withdrawing the attention from the child, which soon smiled again. That I consider to have been the perfection of politeness.—Sel.

"UP AND BE DOING."

"Up, and be doing!" is the word that comes from God to each of us. Leave some good work behind you that shall not be wholly lost when you have passed away. Do something worth living for, worth dying for; do something to show that you have a mind and a heart and a soul within you. Is there no want, no suffering, no sorrow that you can relieve? Is there no act of tardy justice, no deed of cheerful kindness, no long-forgotten duty that you can perform? Is there no reconciliation of some ancient quarrel, no payment of some long outstanding debt, no courtesy of love or honor to be rendered to those to whom it has long been due? If there be any such, I beseech you, in God's name, in Christ's name, go and do it.—Dean Stanley.

The Christian Motive.

A poor girl partially intoxicated was brought to the door of a Christian woman in Chicago. The latter was a hard-working woman, earning a scanty living by washing. Yet she took the wanderer in, and cared for her as best she could. The girl said she had no home or friends, and that she could no longer endure the life she was then leading. Looking in that woman's face as she ministered to her, she said, "I don't know anything about God, I can't love Him; but I do love you." Without home or friends, without God, alone in that great city with the power of a terrible appetite upon her, she saw no hope save in the face of that Christian woman who befriended her for Christ's sweet sake.—Sel.
WHAT CAN I DO FOR JESUS?  

What can I do for Jesus?  
I am a little child;  
Can I make known His goodness,  
His disposition mild?  
What would I do for Jesus  
If I had but the power?  
Alas! I feel my weakness,  
I am such a little flower.  
I cannot preach the Gospel,  
To enquire, listening ears,  
Nor fight His glorious battles.  
Who am so young in years.  
Can I do naught for Jesus,  
For His kind love to me?  
O yes, I'll sing His praises,  
Who died upon the tree.  
Yes, I can sing for Jesus,  
And He will hear my song,  
Who wishes little children  
Join the heavenly throng;  
He loves to hear the voices  
Of little ones like me,  
And, smiling, say His kingdom,  
Shall too our kingdom be.  
I'll pray and sing to Jesus,  
The little children's Friend,  
Who gave His life to save us  
From torment without end.  
The sound of children's voices  
His willing ear doth greet;  
Then sing and pray to Jesus,  
For children's prayers are sweet.  
Selected by Wilfred Rice.

Divine knowledge is not as the light of the moon, to sleep by; but as the light of the sun, to work by. It is not the loiterer in the market to heal the wounds of their unbelief.

"Woe is unto me if I preach not the gospel!" They burn with an inward fire, for the word of the Lord is as fire in their bones, consuming them. Their truth presses them into its service, and they can not escape from it. If, indeed, they be the servants of God, they must speak the things which they have seen and heard. The servants of God have no feathers in their caps, but burdens on their hearts.—Spurgeon.

OUR DEAD.

NUNEMAKER.—Died, near Olivesburg, Ohio, August 31, 1890, Eliza Nunemaker, wife of Peter Nunemaker, aged 76 years, 2 months and 26 days. Services were held by the home brethren, Eld. B. F. Hoover and Samuel Whisler. The remains were interred in the Shanandoah cemetery, five miles north of Mansfield, O.

Lines on the death of Moses Climenhaga who died on the 23rd of Sep. 1890, aged 70 years.

Lonely, lonely, oh so lonely,  
Is our dear old home today,  
For the dear companion's taken  
From the fireside far away.  
Though we miss you, father dearest,  
For your weary soul is resting,  
Free from sorrow, grief and pain,  
The' our mother's heart is breaking,  
And our hearts are sad and sore,  
We're thankful you are happy, father,  
Where sorrow reaches you no more.  
And we trust that in the future  
That now seems so dark and drear,  
We all may live for Jesus,  
That we may meet you over there,  
Farewell husband, farewell father,  
Till we meet in heaven above;  
Then there will be a sweet reunion,  
All be joy and peace and love.  
A. C.

NUEMAKER.—Died, near Olivesburg, O., Nov. 28, 1890, Peter Nunemaker, aged 80 years, 2 months and 7 days. Services were conducted by Eld. B. F. Hoover and Daniel Kohler, preaching from Rev. xlv, 13, by request of deceased. The remains were interred in the Shanandoah cemetery by the side of his wife.

We have not the particulars of the family of Bro. and Sister Nunemaker, but we see by the record that the Lord has permitted them both to remain here to a ripe old age and both were permitted to pass over the river of death near together; only a few months intervened between their departure. We trust that their lives have left evidence that they were followers of Christ and that their children and friends may be ready.

FORD.—Died, at Vermontville, Mich., Jan. 1, 1881, John Wesley Ford, aged 49 months and 26 days. Services were held on the 4th in the morning at the house by a resident minister of the village, and from there the remains were taken to Woodland to the German Baptist church, where the sermon was preached by Rev. W. W. of that church and the remains were interred in the cemetery near by. During his short sickness his sufferings were very severe, yet during them all he seemed to have his hopes fixed on Christ and although not a member of any church, having withdrawn about two years ago, yet he expressed himself at peace with God and manifested a wish to return to the fold he had left. We can bear testimony to the fact of his desire to join the church, as he expressed that fact to us on our recent visit there. We can also say that his interest in Christ was often manifest during that visit by his readiness to join with us in prayer, and in the evidence of God's grace in the soul. He leaves a wife and family to mourn his early departure.

EDITOR.

BRUBAKER.—Died, Lizzie B. Brubaker, daughter of John and Sister Mary Brubaker, north of Hogstown, Cumberland Co., Pa., on Dec. 23, 1890, of congestion of the blood, aged 20 years, 1 month, 21 days. The deceased was only sick about twenty-four hours. She was no professing Christian, but in a penitent manner tried to lift her mind and voice to God in prayer. Her mother prayed earnestly to God for her and pointed her to the Saviour of the world. Lizzie was of a kind and amiable disposition, beloved by those who knew her. But O, think how soon she had to quit all she loved here below and go to the spirit land. May the solemn occurrence prove as a mercy of life to the surviving family and friends. She leaves father, mother, 5x brothers and one sister and many friends to mourn her early departure. Her funeral took place on the 27th. Preaching in the Brethren's new church at Mechanicsburg from the Word, "Prepare to meet thy God," found in the prophet Amos iv, 12, by Elder Oberholsner assisted by the home brethren, to a large congregation. The occasion was a solemn one, the remarks very impressive. By request of the family the 430 number in the church hymn book was sung. Interment in the Mechanicsburg cemetery near by.

Sister, thou wast mild and lovely,  
Gentle as the summer breeze,  
Pleasant as the air of evening  
When it floats among the trees.  
JNO. H. MYERS.