LOVELY JESUS.

Lovely Jesus is my Saviour,
O how precious is his name
Every Christian loves it dearly,
More than honor, wealth or fame.

Lovely Jesus is my Saviour,
On the cross for me he died,
While the blood was flowing freely,
From his hands, his feet, his side.

Lovely Jesus is my Saviour,
He was dead, but lives again,
Now in heaven interceding
For the sins of wicked men.

Lovely Jesus is my Saviour,
I shall see him as he is;
For the sins of wicked men.

For the Evangelical Visitor.

SANCTIFICATION.

The doctrine of sanctification stands very prominent in the teachings of the Bible and should be accepted by all true followers of Christ as a means of grace of vast importance and although this doctrine is of such vast importance, we fear that many do not have the true conception of its teaching and as a consequence are led astray by fictitious teaching or else are not interested in it at all. The question then arises, what is sanctification? How is it attained? Is it attained instantaneously by an act of faith, or is it a growth in grace and true obedience to the divine will of God?

When we read the Bible we find that the word sanctify does not always refer to a state of being cleansed from sin. For instance we read, "they shall sanctify my name and sanctify the Holy One of Jacob," Isa. xxix, 23; also Ezek. xxxvi, 23, "and I will sanctify my great name;" also John xvii, 19, where Christ himself said, "For their sakes I sanctify myself." In neither of the above quoted passages have we any references to a state of being cleansed from sin or defilement but a setting apart and consecration for a special purpose and pertaining to the Divine being. And again, there are other passages which might be referred to, such as "sanctified the seventh day," "sanctified the tabernacle," "sanctify ye a fast," etc., which all mean to be set apart for a special purpose and pertain to a ceremonial service.

I have quoted these few passages simply to show that the word sanctify does not always refer us to a personal experience of religion. But now we will try and investigate the subject of sanctification as pertaining to holiness of life briefly from a scriptural standpoint. We know that God in choosing Israel as his peculiar people had a wise purpose and a special purpose and pertaining to a ceremonial service.

Whereas God is holy so are his laws holy and by obeying his holy laws their lives become holy. Hence the Old Testament sanctification or holiness was attained by obedience to the divine will of God.

Although the service of God under the Mosaic dispensation was ceremonial and the service under the gospel dispensation is spiritual, we must not forget that God is the divine author of both, and whereas God gave unto the children of Israel through Moses a ceremonial service and laws whereunto they should yield obedience, so has he also given us through Jesus Christ our spiritual service, and inasmuch as the law contained rules and regulations to guide their lives so does the gospel also contain rules and regulations given by Jesus Christ and his apostles that we should order our lives accordingly.

It is evident that by "nature we are carnal, born of the flesh and are not subject to the will of God, neither indeed can be." Hence the injunction of our Savior's "ye must be born again." Being "born again"—"born of the spirit" and having complied with the gospel rule of initiation into the church of Christ "we are new creatures, old things are passed away, behold all things are become new." Being thus "born again" we have entered upon a new life, and this life we have attained "by faith in the Son of God" which may be termed "justification." And as the apostle Paul says, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." Being then justified and are in peace with God, evidently our sins are pardoned and are the sub-
jects of our Lord's prayer, when he prayed and said, Holy Father keep through thine own name those whom thou hast given me that they may be one as we are, etc. Sanctify them through truth. Thy word is truth. John xvii, 11-17.

We understand our Savior to have prayed that his disciples might be more firmly established in the truth and to be sustained by God's grace in the great work whereunto they were called. Now the apostle Paul in writing to the Romans seems to make this subject very clear. First he speaks about being "justified by faith, having peace with God through our Lord Jesus Christ—being saved by grace." Rom. v, 1. Then he asks, "shall we continue in sin that grace may abound?" He goes on further and says, "therefore we are buried with him by baptism into death; and if we yield to the influence of the sanctifying power of our new life will be of short duration, for it is impossible to remain in a justified state before God when we persistently disobey his commands and the influence of the Holy Spirit. But when we yield ourselves to the divine teachings of the Holy Spirit we do not only attain sanctification was given them upon an act of faith as a shield to protect us from the tempter. But they were reminded of their duty to walk (or live) pleasing before God and should abound more and more or grow in grace. From the very fact that the Thessalonians had become a changed people, had embraced the religion of Jesus Christ, and had abandoned their former Gentile life, the apostle urges them to continue on in this holy life which is God's will that they should, and is there sanctification or setting apart from their former Gentile life, into a life of obedience to the will of God.

Now to sum up the subject in a scriptural way we do not find it as it is often termed a second work of grace attained instantaneously, but a continuation and a growing in grace until our pilgrimage journey ends here. When we are justified then are we sanctified, for the two necessarily go together, for if we are justified or born again and do not yield to the influence of the sanctifying power our new life will be of short duration, for it is impossible to remain in a justified state before God when we persistently disobey his commands and the influence of the Holy Spirit. But when we yield ourselves to the divine teachings of the Holy Spirit we do not only attain sanctification was this Christ, and that he was risen from the dead and was seen to ascend to heaven: this they would not believe. They scorned the very idea. And the fact that some of the Jews were persuaded by Paul, so provoked the rest, that they took extreme measures to suppress this doctrine that it should spread no further.

They assaulted the house of Jason where they supposed the Apostles were staying but failed to find them. When thus foiled, they took Jason himself, with some other brethren and brought them before the rulers of the city and raised this cry—"These that have turned the world upside down are come hither also." On making this strange declaration, they brought the charge against Jason that he received them, that is, harbored them, and so of course was an accessory to the crime they were committing in doing things contrary to the decrees of Caesar. By saying this, they sought to impress the rulers of the city and the people generally that Paul and Silas were teaching things that would result in a rebellion against Caesar and the Roman government. Their main object in making all this ado, was not that they were so anxious to honor Caesar—nay, their aim was to influence the city officers so as to persecute the Apostles and to drive them out of their coasts. In this they succeeded, for we find that Paul and Silas left Thessalonica by night and went to Berea and began teaching the people at that place and with good results. Not satisfied with driving the Apostles away from their own city, these
unbelieving Thessalonian Jews followed them to Beroea and began their persecutions there also.

We will not follow Paul and Silas any further for the present, as the object of this writing is to inquire into the matter of "turning the world upside down."

Men of erudition would call the quaint expression an "hyperbole." This means a figure of speech which expresses more than the truth. As to what these Jews meant by the term "world," we can only determine by the attendant circumstances. They could not mean the earth, for it would be a physical impossibility for any number of men to turn it over, were they ever so anxious. Although by the immutable law of its Creator, it is completely turned over once every twenty-fours.

One of the definitions of the word world given by Webster is "human affairs," and most likely this is the sense in which these Thessalonians used it. They found that the preaching of the Apostles caused a great change in the conduct of those who believed, and the fact that they persecuted these believers, caused a tumult among the people. It caused a commotion—it brought them at variance with one another, and the actions of these very ones that spoke about turning the world upside down, augmented this commotion to its highest pitch.

But there is another sense in which the word world is frequently used in the Scriptures and if we make the application of it as we have good authority for doing, then these Thessalonian Jews uttered a grand truth in saying the Apostles turned the world upside down. The word as given by Webster in this sense is—the wicked part of mankind.

Now we all know that every thing tangible has two or more sides; and most clearly an upside and a down side. And in most cases when a thing is turned upside down, its appearance is very much changed, often so much that it is not known as the same thing. Let a stone or a piece of wood or nearly anything that has been in the same position for a long time, be turned upside down and a great change of appearance will at once be manifest.

Now to make the application as to how the Apostles in preaching the Gospel turned the world upside down and how preaching the Gospel in our day can do the same thing, we must bring before our minds a world of wicked men and wicked women and this includes all that are out of Christ, whether they be moral persons or notoriously heinous.

Now then, we have before us the wicked part of mankind as constituting the world, and in speaking of them, reference is only had to their spiritual condition—that is, to their conduct as intelligent, accountable beings.

We will first notice the liar—The man that misrepresents things, and thereby deceives his neighbors and causes them trouble. Is he right side up? Nay, verily! The liar needs to be changed around. The truthful side ought to be uppermost and the Gospel of Jesus Christ will effect that change, if he gives it place in his heart.

Then the thief—The man that purloins his neighbor's goods with no intention of rendering an equivalent. In this respect he needs to be changed. The Gospel will teach him to restore stolen goods and to steal no more.

Also the libertine.—The one that is ever bent on seduction and adultery. A change in this man's demeanor is imperative under Gospel principles.

Then the miser.—The avaricious man—the man that toils and plans day and night for the acquirement of wealth and the hoarding of money with no other object in view than self-gratification and worldly honor. As to his intentions such a man is in an inverted condition to that designed by his Maker. He needs to be turned around in character. He needs to be converted to the principle of "live and let live."

We also notice the Aristocrat.—The highminded man, who by reason of birth or wealth or education or for some other reason, considers himself above associating with people in the common walks of life. Such a man may be standing on his natural feet but he is wrong in principle and needs humiliation to turn him upside down as the Gospel teaches.

Then there is the drunkard.—One of the most despised of all classes of sinners, but he also belongs to the "world." His appetite for strong drink has the mastery over him to such an extent that he is sometimes found wallowing in the mire, wrong side up in more than one sense. But let this profanity be turned upside down and instead of swearing, the man will begin to pray the Lord for forgiveness and seek to be reconciled to his fellow-men.

In this "world" of wickedness, we also find the passionate man. Any small matter that crosses his chosen path makes him angry; and some that are ruled by this passion give way to it to such an extent as to commit things which in soberness of mind they would be ashamed of. The Christian man has the will and the power to turn this passion down, and when it is prayerfully turned down how sweetly and serenely, patience, its opposite will manifest itself uppermost!

Truly then, the world is turned upside down.

We might also name the murderer, the infidel, the deist, the atheist, the anarchist, the spiritualist, the *pugilist*, the epicure, the slanderer, the gambler, the usurer, the extor-
tioner, the idolater, the cannibal, and many other characters that are at variance with the laws of God and good human government. All these need a change of position. They are wrong side up, spiritually speaking: they belong to the "world" in their present condition and unless by the hallowing influence of the Spirit of Christ, they be turned upside down, they shall fail of salvation. C. STONER.

For the Evangelical Visitor.

AM I MY BROTHER'S KEEPER?

After Cain had, in a fit of passion, slain his brother, he thought to excuse himself before God on the ground that some one else might be his brother's keeper. But nought of consolation did he receive as answer to his defiant question.

The Lord said: "the voice of thy brother's blood crieth unto me from the ground."

By a careful consideration of the circumstances as narrated in Gen. iv, it is evident, that, to a greater or less degree Cain was held accountable for the keeping of his then slain brother; and not only Cain, but, let us in a broad sense look at the general brotherhood of mankind, and then ask an individual and personal question by saying: "Am I my brother's keeper?" Our faculties of comprehension are very often narrowed down by selfishness, carelessness or ignorance to a few of our blood relations whom we feel proud to call "my brother."

If, however, in the lessons of life we have received somewhat of the spirit which pervaded the mind and overruled the acts of the good Samaritan, the sympathetic cord may well be touched when we see the many thousands hastening to receive the wages of sin. Who is my brother? is a question which may well stir to action our thinking faculties when we consider that we, who are begotten in Christ Jesus are held accountable for the amount of truth which is being diffused—not only in our immediate locality but where the name of Christ is not known.

One, and probably the first, Christian duty is to work out the salvation of the soul with fear. Another duty is to shine as lights in the midst of a crooked and perverse generation that they may see our good works and glorify our Father in heaven. But other duties are obligatory, either individually or collectively, on those that have been entrusted with the glorious message concerning the kingdom of God.

Recently a Christian man thanked his God heartily for the Gospel and its glorious influence. His expressions of emotion and sympathy continued in a stirring prayer in behalf of the heathen. This may have been right. We hope it was. But by continued meditations and searching in the Word of Truth, we find this indeed to be a very limited part of the duty of the elect. We may pray heartily indeed to God to send the Gospel to the benighted nations but if we do not put forth some effort to make known to them the "glad tidings" our prayers will undoubtedly be of little avail. The question arises:

Can we whose souls are lighted,
With wisdom from on high;
Can we to men benighted,
The lamp of life deny?

Many who are surrounded by the blessings of Christian civilization, have but the slightest comprehension of the many millions of souls who sit in the great darkness.

It is estimated by men who should approximately know that in the great Soudan country of central Africa alone there are 90,000,000 souls who have not the slightest knowledge concerning the redemption from sin. We need not go so far. Of the 20,000,000 inhabitants of South America, a large majority of the people never look into the Bible, being led by the Romish priesthood. The recent revolution in the Brazilian Empire opens wide the doors for missionary labour in that vast Republic by giving freedom to individual religious thought. The doors are opening not only to the higher classes, but there are supposed to be 1,000,000 wanderers scattered on the Sylvas, many of whom welcome the messengers which bring "glad tidings of great joy which shall be to all the people."

In the face of such facts, what can converted men and women say by way of excuse?

Converted men, willing to risk their time, talent, energies and worldly possessions in almost any enterprise of the day? Yes; but let a call for the Gospel go forth and where are those enterprising Christian giants? The idea which is held forth by many gospel messengers is that God deals in a general way with the heathen by His Spirit. If this be true, God's plans must necessarily conflict. The matter of carrying the gospel to the benighted simply resolves itself into one of two facts; either this is not the time for the heathen in general to have access to God's plan of redemption, or, we are in a fearful lethargy concerning certain gospel duties.

Dear reader, this may appeal to your religious principles; it may appeal to your consciences; but it certainly does appeal to your Christian endeavor.

H. N. ENGLE.

Destitution is not necessarily linked to depravity. Because a man or woman is in want it does not follow that he or she is wanton. A man may be penniless without being profligate. Rags are not an infallible sign of either moral baselessness or mental inability. Scandalous deeds have been done by those who cloaked their infamous practices by imposing raiment; whilst some of the sublimest thoughts have been conceived, some of the noblest actions performed, and some of the purest and most Christ-like lives led by men and women clad in seamy, seedy, tattered garments.—Dr. H. Hitchens.
Reader, love of the word of God is one great mark of a true Christian. Give me leave to ask you, reader, whether you know anything of this love? Is the Bible sweet and refreshing to your soul? Do you love God's word? There never was a man or woman converted, from one end of the world to the other, who did not love the revealed will of God. Just as a child born into the world desires naturally the milk provided for its nourishment, so does a soul born again desire the sincere milk of the word of God. This is a common mark of all the children of God; they delight in the law of the Lord. How is it with you, reader?

Show me a person who despises Bible reading or thinks little of true Bible preaching, and I'll hold it to be a certain evidence that he has not been born again. He may be zealous about forms and ceremonies, he may be diligent in attending sacraments and daily services, but if these things are more precious to him than the Lord is, I cannot think that he is a converted man. I will ask what are these things that he loves more than God? Such as the lust of the eye and the lust of the flesh and the pride of life.

Tell me what the Bible is to a man and I will generally tell you what he is. This is the pulse to try. This is the way to look at a man or woman. Judge the tree by its fruit. When the Spirit is dwelling in a man and not giving clear evidence of its presence—and I believe it to be a signal evidence of the Spirit's presence when the word is really precious to a man's soul—when there is no appetite for the truths of the scripture, the soul cannot be in a state of health. There is some serious disease.

Reader, what is the Bible to you? Is it your counselor, your friend? Is it your rule of faith and practice? Is it your measure of truth and error and right and wrong? It ought to be so. It was given for this purpose. If it is not, let me say to you now it is high time that you commence to love God and his commandments, repent of your sins and be converted that the refreshment will come from the Lord. "And Jesus said unto them, I am the Bread of Life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst." Jno. vi, 35. Reader, will you stay away from the Lord's table when he has it spread with such bread that will satisfy you for life? For the future I can say, Lord, evermore give me this bread, for this is bread which cometh down from heaven and giveth life unto poor sinners. The Lord told the woman of Samarim, Jno, iv, 13: "whosoever drinketh of this water shall thirst again." That was the water out of Jacob's well; that water was to quench this temporal thirst. But we will see what he said about the spiritual water: "But whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life." Jno, iv, 14. "The woman saith unto him, sir, give me this water that I thirst not, neither come hither to draw."

Dear reader have you ever eaten of this bread and drank of this water that the Lord has prepared for you? O it is glorious bread and water. I have been eating and drinking for the last twenty-one years and am not tired yet. The more I eat and drink the more I want. We will see what the Lord has in store for all of those who eat this bread and drink this water. He says, "if ye know these things, happy are ye if ye do them."

The 8th chapter of Romans tells us: "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. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Reader, let me say to you, love God and obey his word.

Yours in love,
C. M. Peterson.
Spencerville, Ohio.
similar admonition, that is, "to keep ourselves in the love of God." How are we to do so? By taking heed to our ways, building ourselves in our most holy faith, or as the apostle Peter puts it, "precious faith" obtained "through the righteousness of God"—a knowledge of the unchangeableness of him in whom we trust. Although we feel ourselves weak and have to wrestle against evil within and without, and that continually having to be on the watch, but blessed be his holy name, that our trust is not in ourselves, but in the wisdom of him who will "work in us both to will and to do of his own good pleasure" and that through the appointed means,—praying without ceasing, or as Jude wrote, praying in the Holy Ghost, confiding wholly in the wisdom and direction of heaven. This is how we are to keep ourselves in the love of God. It is written, "ask and it shall be given you; seek and ye shall find, knock and it shall be opened unto you; for every one that asketh, receiveth, and he that seeketh, findeth; and to him that knocketh it shall be opened."

Then follows an appeal to the parental affection, to show the surpassing loving kindness of God to bestow his grace and blessings on them that truly ask of him. Though the promises of God are sure and certain to all them that will lean upon them. Notwithstanding we need not think to get through this world of sin "on flowery beds of ease:" we shall be tried, and if true in heart, God will take us out more than conquerors; but if otherwise, that is, not sincere, are those who "creep in unawares," such characters will not stand the "fiery trials" which are to try them. The necessity for us to keep ourselves in the love of God. The more we know of God's character the more we love him, and the more we confide in him, the more will we be sensitive of his care over us. So that we can say in unison with the Psalmist, "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city the watchman walketh but in vain." Ps. cxxxvii. 1. O how precious it is to lean on the arm of the Almighty, to have all our care and our safety trusted in his hand. Bless the Lord O my soul, and forever praise his hallowed name. Amen. A. B.

Stayner, Ont.

For the Evangelical Visitor.

HOLINESS OR SANCTIFICATION.

Entire sanctification as taught in the Bible is subsequent to justification which the following passages prove: Thess. v, 23. For such a church Paul prays "and the very God of peace sanctify you wholly and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." To the Corinthians church he writes: "having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. vii, 1. And in the Lord's prayer Christ taught his believing disciples to pray, "deliver us from all evil."

Again, the apostle says, "This is the will of God, even your sanctification." Again Paul says, "how shall we that are dead live any longer therein?" Rom. vi, 2. Yet I heard two ministers say in their sermons, one in German and the other in English, that if we could live without sin we would be far above Paul. While Paul himself says, I live, yet not I, but Christ liveth in me.

When the sinner is convicted of his sins and seeks pardon, as soon as he receives the evidence of the pardon of his sins, he is so happy that he thinks he has all that he needs or that can be obtained, so that when he hears old professors complain he thinks they do not live right or were not converted, but in course of time as he learns more of the Christian warfare he finds it only too true. As the poet says,

None betrays us into sin.
Like the foes we have within.

Then he finds that it becomes necessary to bring his case to the Lord and ask for grace to lay aside every weight and the sin that doth so easily beset us, and to run the race set before us with patience, looking unto Jesus who is the author and finisher of our soul's salvation, and to put off the old man with his deeds and to put on the new man who was created in righteousness and true holiness. Jacob Bretz. Breslan, Ont.

FAINT HEAETEDNESS.

Of old, Giant Despair and his wife Diffidence lived in Doubting Castle, where unwary pilgrims were imprisoned and abused. A modern writer some years ago informed us that this old castle was then occupied by one Giant Transcendentalist, who inveigled hapless pilgrims into his clutches, and fed them on sea fog, sawdust and raw potatoes.

As long as Bunyan's pilgrims were content to lie and groan in Doubting Castle, so long there was no help for them; but when they once plucked up courage and determined to be free, there was nothing to hinder their going forth. The key of promise would unlock every dungeon door and give liberty to every captive.

There are people at the present time who seem to make Doubting Castle a place of resort, a sort of summer residence, where they can take their ease and enjoy the coolness of the climate. And so everything pertaining to faith, hope and Christian practice comes to be with them a matter of doubt. Especially is this true of "the oppositions of science, falsely so called," by which Christian faith is assailed. Because some ecclesiastic, who disregarded the Bible, and would not allow the people to read it, did in former years say something to Galileo, or some body else, which proved to be unscientific, therefore every Christian man at the present time, for fear of making himself the laughing stock of everlasting ages to come, must accept every whim, notion,
guess and imagination of the few skeptical scientists of the present day, and abandon all faith in God, in his Word, and in everything which gives them light in a dark world and hope in the dark valley.

Rashness, prejudice and bigotry are not commendable but neither is it needful nor desirable that Christian men should be so ignorant of the grounds of their faith and hope as to be put in a panic by every assault that is made by ignorant skeptics upon the sacred Scriptures.

Supposing some one by some system of scientific guess work, has come to assert that all old theories are wrong, and that all past teaching is a mistake; who knows but some other equally astute guesser may contradict all these statements and pour contempt upon their authors within the next six months? Suppose some one has found a bone in a hole in the ground, and hence concludes that Moses was mistaken, and that the Bible is a lie and religion is a dream; how long will it be before some other man may find another bone, which shall upset his predecessor's theory, and leave us to drift away with nothing to stand upon?

If our faith stands in the wisdom of men, and if we know nothing of Christ but that which men have told us, then we may be forever meeting with such catastrophes and shipwrecks, and our life will be spent in doubt and tremor, in uncertainty and despair. But suppose we do not conclude to accept all the assertions and guesses of these wise men? Suppose we wait for their second thought, and third thought, and final thought, before we abandon our faith. "He that believeth shall not make haste." Suppose, if we are to evacuate our old fortifications we take our own time to do it. There seems to be no hurry. We are not out of provision yet. The water of life has not dried up. Hungry souls yet find living bread and daily manna, and courageous souls yet feel that life is worth living, and that hope is not dead. Nobody but a traitor or a coward is in haste to surrender to the foe. If the enemy is in such a hurry to hold our position, let him come and take it. We need be in no haste to abandon fortifications which have been neither breached nor mined. In fact, the great need of many Christians at the present time is a little more faith in God, and in his Word, and a little less fear of what man can do to us.

The foundation of God standeth sure. The Rock of Ages is unshaken by storms or earthquakes, and long after the doubts and fears of unbelieving souls are forgotten, the Word of God will still live to bless the world.

We need to be in no hurry to readjust our faith to the demands of modern skeptics and worldlings. Let them first agree among themselves. Let the gospel of science be written down. Let the new Bible of unbelief be published; and till we get it let us hold fast whereunto we have attained, and stand fast in the faith, having a personal experience of the things of God which is stronger to us than all the assaults and doubts and evils which the world may bring to overthrow our faith.

The Word of God is full of encouragement. Now, as of old, the Lord bids his people to be strong and fear not; to be of good courage; to be steadfast, unmovable, always abounding in the work of the Lord. So we should take courage in the midst of foes, and snares, and dangers, and conflicts, and put away the doubts that have harassed and the fears that have oppressed us, and say with the apostle, "I know whom I have trusted, and am persuaded that he is able to keep that which I have committed to him against that day."—Armory.

THE DYING COAL.

A coal of fire when laid by itself soon loses its brightness and its heat; and there are some lessons to be learned from an expiring coal. A writer tells the story of a minister who "called upon a member who had been neglecting the week night service, and went straight up to the fireplace in the sitting room, and with the tongs removed a live coal from off the fire, and placed it on the hearth, then watched it while it turned from the red glow of heat to a black mass. The member in question carefully observed the proceeding, and then said, "you need not say a single word, sir; I'll be there on Wednesday night."

There are multitudes of Christians who today are like this dying coal. They are alone. They have forsaken the assembling of themselves together. They have lost the interest they once had, and the power they once possessed. Let such take heed to their ways and turn their feet into the Lord's testimonies. He bids his people exhort one another, and so much the more as they see the day approaching. They that fear the Lord are to speak often one to another; and though it is within the power of God to keep alive the flame of Christian love in the hearts of those who are lonely and desolate, yet when persons deliberately disobey the divine commands, and neglect the privileges and opportunities of Christian fellowship and mutual encouragement it is not strange that the light of the lonely ones grows dim, and the fires of love die out from within their hearts.

"Speak often to each other
To cheer the fainting mind,
And often be your voices
In pure devotion joined."—Sel.

"ONLY."

Only a stray sunbeam? Yet it cheered a wretched abode—gladdened a stricken heart.

Only a gentle breeze? It fanned aching brows, cheered many hearts by its gentle touch.

Only a frown? But it left a sad void in the child's heart—quivering lips and tearful eyes.

Only a word of encouragement—a single word? It gave the drooping spirit new life, and led to victory.—Kind Words.
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The conference will meet on Wednesday, May 20th, 1891, at 10 A. M. The nearest R. R. station (Colebrook) is 3½ miles, but there will be ample arrangements made to convey those attending the conference to the meeting house. Colebrook station is on the Cornell & Lebanon R. R. All passengers from the west, north or south via Harrisburg, Pa., will take the Central R. R. at Harrisburg to Conewago, 15 miles east of Harrisburg, where they will change cars for Colebrook. Those from the east can go either to Lebanon or Conewago, but all come to Colebrook.

We are very thankful to our correspondents for the liberal manner in which they have supplied us with manuscript for the VISITOR, and we trust they will continue to supply us with plenty, so that we can have a choice. On some subjects we have more than we can use just now, while on others there is still a want. We hope those qualified to write will not relax their efforts now as this is a very critical time in the history of the VISITOR.

To those who do not see their articles in print as soon as they think they should, we would say, don't be discouraged and don't censure too severely. If your article is good and written in an intelligent manner so that we can understand it, it will find room sometime and it will not suffer by delay. But sometimes we receive articles for publication that we can hardly comprehend the drift of the writer's argument and we are at a loss how to understand it. In such cases we are deceived and very often unjustly blamed with favoring doctrine that is understood to not be orthodox. We think that such censure is unjust. Sometimes we are blamed with the imperfections that appear in articles published. We hardly know how to reply to this. It is very probable that some of these mistakes are justly chargeable to us, but we think a fair division would be, at least in some instances, to divide these. To charge the writers with a little carelessness in forming their sentences, in indistinct spelling and in misquotations. It is very difficult for us to know just what the writer wants to say unless the spelling and the formation of sentences and the quotations from scripture or from other authors is distinctly done. Then too, we think the printers sometimes are not as careful as they should be. This division of the errors will not be quite so hard to bear and will come very near the correct solution of the difficulty.

We would only add in conclusion remember us in your prayers. We need more than human aid.

We would respectfully, yet most earnestly, call the attention of those of our subscribers who are in arrears to the necessity of prompt payment for all back dues on their subscription. We need the money to pay our indebtedness. If you think there is any danger of the VISITOR being discontinued then please look
at the tag on your paper and send us the amount due us to June 1, 1891. The paper will be continued without doubt that long and we do need the money now. This month and the month of March should show every dollar paid that is coming to us as payment must be made of all our indebtedness before the 1st of May. We say then in all kindness, do not delay, but send at once. While we write thus plainly to those who are in arrears, we are glad to say that much the larger number of our subscribers have paid up promptly and their labels show payment for a year in advance. We hope we can soon say so of all.

To our agents, we wish to say that we hope they will exert themselves everywhere to collect all the subscriptions due us and forward the money to us by the 1st of April or sooner if possible.

MISSION WORKERS.

We notice that Bro. Jno. H. Myers, of Shepherdstown, Pa., has about completed his arrangements to spend the greater part of the year in mission work. His church has by a large vote acceded to his request and released him from home duties. We trust that under the direction of God's holy spirit he may be found an efficient worker in the mission field and may the Lord abundantly bless his labors.

NOTICE.

The time is again drawing near for our General Conference, which will be held May 20, 1891, in the Mastersonville meeting house, near Colebrook station, on the Lebanon and Cornwall R. R., Lancaster Co., Pa. We hope to be able to get a specially low rate for delegates and all who attend. Let the entire church at their districts councils make an extra effort to induce as many to attend as possible. The large delegations invariably receive the greatest favors from R. R. Co's. As soon as possible advise the writer how many will attend from each district. Any information desired, write me at once. So soon as rate is named notice will appear in the Evangelical Visitor. A. J. MILLER.

427 S. Broadway St.

THE GAIN AND LOSS.

On entering on any course of life, there are questions of gain or loss which require to be carefully considered and settled. There is something to be said in favor of every course which men take; there are "pleasures of sin," though they are only "for a season; there is enjoyment in vice, though it ends in trouble and distress. All transgressions of physical laws have their pleasureable side. There is pleasure in the indulgence of appetite, but it is the gratification of a moment; and this may result in days of pain and misery which come to the glutton and dyspeptic. The man who lives high for a few years, and pays for it by the starvation diet prescribed by the doctor, and by unutterable torments which no physician can cure, has taken his choice, and perhaps has calculated his chances, and is only reaping that which he has sown. He had his choice in the beginning, he takes the consequences at the end; and usually regrets when too late the mistakes which he has made. But it is quite probable if the work were to be done over again, he would do as he did before. Appetite is strong, will is sometimes weak, the conscience is often dormant, and unless men do really fear God and have regard for his will, they are unlikely to yield to the control of principle; they will have their way, and risk the consequences, and "mourn at the last," when their mourning is in vain.

If men would sit down at the beginning and count the cost, matters might be different, but there are few who are ready to do this. They have their will and their way, and not only do they themselves suffer in consequence, but they inflict calamities upon others who, though innocent, yet are compelled to bear the burdens and endure the miseries which are caused by their transgression of physical law. As the young criminal not only brings sorrow to himself, but also breaks his mother's heart, and brings down the father's gray hairs in sorrow to the grave, so many persons transgress the laws of life, and bring sorrows, burdens, trials and afflictions upon friends and kindred, parents and children, who instead of being helped and comforted as they should be, are weighted down with troubles which others have brought upon themselves through neglect and recklessness and disobedience to divine laws, written in their nature as plainly as laws were written upon the tables of stone.

Let persons think carefully before they enter upon courses which lead to sickness, sorrow and distress; and let those who have entered upon such courses halt and hesitate before they determine to persist in a path which can only end in sorrow, suffering and vain regrets.—Sel.

It is said that when the story of the West India slavery was told to the Moravians, and that it was impossible to reach the slave population because they were so separated from the ruling classes, two Moravian missionaries offered themselves, and said, "We will go and be slaves on the plantations, and work and toil under the lash, to get right beside the poor slaves and instruct them." And they left their homes and went to the West Indies as slaves, and lived in the company of slaves, to get close to the hearts of slaves. And the slaves heard them because they had humbled themselves to their condition. That was grand, it was glorious; and yet Christ's example was more glorious—for he stepped from heaven to earth to get by our side. He laid himself down beside us that we might feel the throbings of his bosom and be drawn so close as to hear him whisper, "God is love."—Bishop Simpson.
CHURCH NEWS.

Rev. Abram Engle, of Little York, O., began a series of meetings at the Christian Union church, near Garrett, Ind., Jan. 24th. The meeting continued nearly three weeks. He brought forth things both new and old that caused our hearts to burn within us. Saints were made to rejoice and sinners to cry for mercy.

Sisters Dora Engle, Ida Shaeffer and Bro. Levi Herr came with Bro. Engle. We were much encouraged by their visit and we sincerely believe that they through the guidance of God did much toward promoting the good work. And we were made to feel sad when the time came to take the parting hand, but our thoughts were carried beyond this vale of tears where the faithful will meet never to part.

During the meetings here a prayer meeting was held nearly every afternoon around at the different houses. They certainly were a power for good to the building up of Christ's kingdom and the tearing down of the strongholds of Satan. During the meetings ten souls arose for prayers and expressed a desire to lead a different life. Some have found the Savior and are rejoicing in his power to save. Others, we are sorry to say have not realized God's saving power. Our earnest prayer is that the time is not far distant when they shall find their Savior. God forbid that they should stop short of that "peace which passeth all understanding."

We were led to feel and believe that during these meetings many felt the wooings of the spirit, and had they followed those convictions would have decided for Christ. May God's spirit continue to strive with them. We do feel to praise his holy name for the ingathering of souls in this vicinity for the past month and a half, and we trust the good work may go on until every house shall become a house of prayer and every heart a fit temple for his spirit to dwell in.

During Bro. Engle's stay among us he said much that encouraged and edified us. We felt that it was good for him to be here, and we would much have desired if he could have remained among us, but duty called him to other fields of labor. May God's choicest blessings continue to crown all his earnest efforts for good in the saving of precious souls, and God shall have all the praise forever.

A CONTRIBUTOR.

A VISIT TO SOUTHERN CALIFORNIA.

On the afternoon of Jan. 26, '91, my father and I left our homes at Hamlin, Kansas, bound for Southern California. After a sad parting from our families, and committing them to the care of the Lord we stepped on the train and were soon hurled away. Our tickets were purchased over the Santa Fe Route. On Tuesday morning, Jan. 27th, at 11 a.m., we got into our tourist sleeping car at Kansas City. An extra charge of three dollars is made for a double berth from Kansas City to Pacific coast points in these cars. These cars are nice and clean, with good beds and other conveniences; the seats however are not cushioned.

On Wednesday morning, Jan. 28th, we awoke after a good night's repose and found we were at the foothills of the Rocky Mts. Arrived at Trinidad, Colo., at noon. From here to Raton, N.M., we passed over the Rockies amid wonderful scenery which brought with force the wonders of God's creation to our minds.

On Thursday morning, Jan. 29th, we were on a dry and arid plain; here and there wonderful formations of rock. About 10 o'clock we passed into Arizona, which, true to name, seems to be an "arid zone."

We, however, are informed that some beautiful and fertile valleys are in Arizona. Friday morning, Jan. 30th, found us on the great Mojave desert in California. Here we rode over sands and rocks till 12:50 p.m. When we arrived at San Bernardino we got off from our tourist car, having made no change since we left Kansas City. Right here we would pay a compliment to the officials of the Santa Fe Route for kindness and gentlemanly conduct. At this place we saw our first orange and lemon trees loaded with fruit. The air was warm and balmy. We met Bros. N. G. Hershey and John Engle here. At 4 p.m., we took the train again to North Cucamonga. Near here Bro. Hershey is located. We were glad to meet kind brethren and sisters here.

On Monday, Feb. 2, we took our leave from Bro. Hershey's and visited through the San Gabriel valley. We visited Ontario, Pomona, Lordsburg and other localities in this valley. At Pasadena we met sister Anna Rhodes who, although alone here, seems to be earnest in the service of the blessed Master. We called at Los Angeles then proceeded to the Redondo Beach. Here we saw the grand old Pacific ocean, which again causes us to pause and wonder at the mighty works of God. We then go to Orange, Tustin and Santa Anna in the Santa Anna valley. We also visit Riverside, the greatest orange-producing district in the world. I will write again if Providence permits.

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We feel to thank God for bearing us up in his mighty arms and bringing us to our destination in safety. On Sunday morning, Feb. 1, we had meeting at Bro. Hershey's home. We were glad to worship with quite a little company of members and others who seemed to be hungry for the bread of life.

On Monday, Feb. 2, we took our leave from Bro. Hershey's and visited through the San Gabriel valley. We visited Ontario, Pomona, Lordsburg and other localities in this valley. At Pasadena we met sister Anna Rhodes who, although alone here, seems to be earnest in the service of the blessed Master. We called at Los Angeles then proceeded to the Redondo Beach. Here we saw the grand old Pacific ocean, which again causes us to pause and wonder at the mighty works of God. We then go to Orange, Tustin and Santa Anna in the Santa Anna valley. We also visit Riverside, the greatest orange-producing district in the world. I will write again if Providence permits.

J. H. BYER, JR.

For the Evangelical Visitor.
some to him and others would have no invitation; but what a glorious invitation he has given to all to come to him. Oh who will not accept his great love that he is showing to us from day to day. Oh dear unconverted souls, whosoever you are, that are out of his grace, will you not accept this blessed Savior, Jesus Christ who has done so much for you and all of us in that he has left his Father's throne and come down into this sinful world and has suffered much for us. Oh sinner just think what agony he endured and all for us. He had no sin. Oh no, it was all for our sins that we might be saved and we can be saved from our sins if we come to him in the right way. The Savior is always willing to receive all that come to him. Oh yes poor sinner the Savior has said, him that cometh to me I will in no wise cast out. St. John vi, 37. "And the Spirit and the bride say come. And let him that heareth say come. And he that is athirst come. And whosoever will let him come and take of the water of life freely." Rev. xxii, 17.

Oh who will stay away from such an invitation? I often think, why is it that so many stay away from Christ when we can have it so much better if we follow him. Sinner how do you feel when you think of death, and have not done anything for your soul's salvation? We know not how soon we will have to leave this world and appear before a just and righteous God and give an strict account of our deeds done here, be they good or evil. We hear of many that are well one day and the next they have passed from time to eternity. Should not this be a warning to us all—not to neglect the salvation of our souls?

I know that the young think that they would have no pleasure if they would become a Christian. But dear young friends, I would say to you that you can have more real enjoyment in a Christian life than you have in sin. I know this by experience. I was young when I first started to serve the Lord, and I can say I have had a great deal more pleasure than I had while I was in sin. I will yet say to all that are oppressed and feel the need of a Savior come to him while it is called today and you will never regret it.

Sinner, turn, why will you die, God your Maker asks you why.

REBECCA S. WILSON.
Welsh Run, Pa.

For the Evangelical Visitor.

THE JUDGMENT.

For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 2 Cor. v, 10.

Dear brethren and sisters, while I have been reading, I came to this Scripture and was impressed to write for the Visitor. I will then try, with the help and grace of God, to write a few words. I believe that if we all, as brothers and sisters, would take this passage to heart, we would oftentimes be more earnest in working out our soul's salvation. We all know, as Christians, that we must all appear before the judgment seat of Christ, and give an account of our living here, be it good or bad. I feel as the apostle Paul says, "For in this we groan, earnestly desiring to be clothed upon with our house which is from heav en."

I must often think how sad it would be if we who profess to be Christians would not be able to stand on the day of judgment. We know that of ourselves we can do nothing. Ofttimes we realize that we are not worthy to be called his followers. I believe the more good we try to do the more we will have to reap when we reach that heavenly home. My greatest desire is to work out my soul's salvation and try to live closer to God every day of my life, though I oftentimes feel that I come short of doing my duty. We as Christians, I think, ought to take the Word of God, read it carefully and not forget to pray to the Lord in secret, for we will get a reward in heaven for all the good we do. It is now a year that I have started out to serve the Lord. I can say it is a way of peace and joy, if we are always willing to bear the cross. I must say a few words to the unconverted. I often pray that some may more leave the road of sin and turn to the Lord. I believe that all the people would like to go to heaven. Then I would say, prepare to meet the day of judgment. We all have friends who have already passed from this world to the other home, whom we would like to meet in that home amongst the blest. Some may say, I am young and want a little more pleasure of this world, but we see daily that it pleases the Lord to call from our midst young and old, converted and unconverted, I would say to all my friends and readers, prepare to meet thy God. I ask your earnest prayers for me that I may prove faithful to theend, as there are so many snares laid in our path to deceive us.

From a weak sister,

SALLIE KREIDER.
Amenville, Pa.

For the Evangelical Visitor.

As I was reading the letter of brother D. Engel in the Visitor, how we should remember Lot's wife, I thought it was very well explained, but let us remember Lot. Also how many in our day will say: "I cannot come yet, for my companion will not follow," but let us remember Lot and go on if our companion will not follow. He did not stop and look around because his wife did not follow, but he went on until he was safe. Sometimes when only one of them confesses to be a follower of Christ, they think they may follow a little more of the fashion of the world and dress up their children and so forth; but let us remember each one must give an account for it themselves. It is not only those we see but sometimes where father and mother both confess to be followers of Christ and they will dress up their children in

March 1, 1891.
the highest style of the world. Oh dear brothers and sisters, how shall we give an account for this on the judgment day for as long as our children are in our care and we buy or make their clothes, we are to give an account for it. Oh let us remember that that which is highly esteemed by man is abomination in the sight of God. Oh what will it be if our children shall rise on the judgment day and say to their parents, “why did you not teach us better and why did you not admonish us instead of helping us to go on the wrong road?” How do we want to raise them, for the world or for Christ? If we help them to keep up with the fashion of the world, we are not trying to bring them to Christ. But as a young mother wrote in the Visitor that there are still some young mothers that are trying to bring up their children in the good old way. Yes, so there is and may the Lord bless them so they may continue that others may see their folly before it is too late.

I often think of Mary when she bowed at the feet of Jesus and kissed them and wet them with tears and took her hair to wipe them; she did not care for the world. Her hair was not put up in such a nice style; she did not care for the fashion of the world, she only wanted to be a humble follower of her dear Saviour. So let us be filled with the same spirit is my prayer. MARTIN SIDE.

Winger, Ont.

THE LOVE OF GOD TO MAN.

His love was so great that he gave his only Son, that we through him might have eternal life. That is if we are willing to accept salvation and the love of God the Father. His love is so great that no one can tell only those who have been born again. God himself is love. All around us we see his love—truly we must say, all is love. Oh how great the love of God is to man! I do not think so many would wander so far away from God if they could feel his love. How good we all have it when we have the love of God in our hearts. If we have the love we should have, then we will please God and he is all love.

Brethren and sisters, have we all that love we should have? If not, let us not forget that first love we had when God pardoned our sins for Christ’s sake. If we have not that love, we have hatred in our hearts. Then we have lost that love to God and our fellowmen. We are none of his children. Brethren and sisters let us not hide our love towards our neighbor, for God knows it all, and the time will come when he will make all things right. Let us show to the world that we have been with Christ, and learned of him; that we may have that love the Son of God brought in this world to save sinners like you and me. You can find it at the foot of the cross where I had to come to find it, and if I want that love, I must stay there. My prayer is, that I may meet you all in heaven, where we need not take the parting hand, but all is love.

A SISTER.

PECULIARITIES AND VIRTUES OF THE SHERMANITES.

The other day a rough-looking countryman walked into a general supply store in Birmingham, Ala., and stated to the proprietor that he wanted to purchase $100 worth of goods on credit. The man wore his hair long like a woman, and his beard reached almost to his waist. His clothes were all made at home; they were ill-fitting and of the cheapest material, and altogether he was a strange specimen of humanity.

“What is your name?” asked the merchant, when the man stated his business.

“John Smith,” answered the countryman.

“When can you pay for the goods?”

“I’ll pay you in November, when I sell my cotton crop.”

“All right, Mr. Smith; you can have the goods.”

The goods were soon loaded on Smith’s wagon, and he drove away without giving the merchant a note or any kind of security.

“Do you know the man?” I asked.

“Never saw him before.”

“Will he pay you for those goods?”

“Certainly.”

“Because he is a Shermanite. He is a member of a remarkable religious society, and if he fails to pay a debt he would be expelled from his church and driven away from the community in which he lives, in disgrace. I may not see or hear of him again until next November, but if he is living he will come and pay me every cent he owes me. The Shermanites all wear their hair long like this one, and they are easily recognized anywhere.”

In Leed’s valley, in the northwestern part of this county, there is a colony of Shermanites.

There are about one hundred families, and a happier, more contented people cannot be found in the world. Their religious rites and ceremonies are peculiar. Who founded the society none of them seems to know, but it is very old, as the fathers and grandfathers of the present generation were Shermanites. They claim to follow the teachings of the New Testament in spirit and letter and they believe that only Shermanites will enter the kingdom of heaven. They have churches and preachers, and worship in a manner similar to many other religious sects. One of their peculiar rites is the washing of feet. A footwashing service is held once every month, at which the preacher washes the feet of every member of the church. The members then in turn wash the feet of the preacher and of each other. The service usually lasts all day, being interspersed with singing and praying.

1 Members of all other religious de-
nominations they regard as heathen and send missionaries among them instead of sending them to foreign lands. Shermanites never cut their hair or beard, claiming that Christ never patronized barber shops. In every home may be found ancient wood cuts representing Christ and his apostles as wearing long hair and beard. A Shermanite who falls from grace is lost forever, and he most always live up to certain moral and business rules, which are very rigid. To pay all debts is a part of their religion. No man can be saved, they say, who does not pay his neighbor what he owes him. They never charge one another interest on a loan, and no written acknowledgment of a debt is ever given. The word of a Shermanite is his bond, and it becomes a sacred duty for him to fulfill every promise made. They are industrious people; industry is a part of their creed.

The Shermanites are all small farmers, but most of them own their farm and some stock. Many of them are compelled to purchase a few supplies in this city every summer, for which they are unable to pay cash. Where their peculiar religion is known they have no trouble in obtaining all the credit they want. They give no notes or security of any kind, but merchants who have done business with them for years have never lost a dollar due from a Shermanite customer. Their preachers accept no pay for preaching the Gospel, working on their farms during the week as hard as any member of the church. Divorce is something unknown among these people, and the women are all virtuous. Drunkenness is another vice unknown among these people, as they follow to the letter the advice of the Apostle, who said, “Be ye temperate in all things.” Their homes are models of neatness and comfort, and the stranger is always welcome within their gates. It would be almost an insult to tender them payment for food, lodging, or any other favor shown a stranger. The Shermanites make few converts to their peculiar religion, but they lose no members, and seem happy and contented by holding their own.

One remarkable thing about them is that they will have nothing to do with court and lawyers. A lawsuit in which a Shermanite was plaintiff cannot be found on the court records of this country. They never seek legal advice unless it is actually necessary. All their differences are settled by arbitration, mutual friends being the arbitrators, and the civil courts are never under any circumstances resorted to. They seek in every way possible to avoid jury duty or being summoned as witnesses in any cases. They take no part in politics, and a Shermanite was never known to hold an office of any kind. Some of them vote at every election, but they have no campaign clubs in their community, and every man is allowed to vote as he pleases. Many of them never vote at all.

The first settlers of this Shermanite colony came to Alabama from South Carolina and Georgia about forty-five years ago. The oldest of them say their ancestors came originally from New England, but they are unable to say who was the founder of their society.

Note.—[The above account of the Shermanites taken from the Mount Joy, Pa., Herald and sent to us by a brother, for publication in the Visitor is full of instruction and many of the peculiarities of these peculiar people. En.]

AN OBSCURE LIGHT.

There was a light house far out at sea. It was there to warn the ships where the rocks were. One night the lamps were lit by the men in charge as usual; sometime after, they were astonished to find that there was no light reflected on the water. They examined the lamps inside and found them all right, but on going outside they found the glass covered with millions of little insects, one on the top of the other. In the morning they found a ship had been wrecked close by, and all because those little creatures had covered the glasses of the light house.

Kind reader, is it not true some times in a spiritual sense? There are little things— as we call them—the insects of pride, half hearted-ness, coldness of heart, selfishness, temper and a hundred and one little things that hinder the manifestation of the life of Christ, and some precious soul stumbles one weak brother is offended, or, alas! some unsaved one kept away from Christ by us. Oh believer, if it is so in your case, strive to let the Master take these hindrances away, that his life may be manifest in your mortal body.—Sel.

ARE YOU WATCHING?

A young lady whose parents had died while she was an infant, had been kindly cared for by a dear friend of the family. Before she was old enough to know him, his business took him to Europe. Regularly he wrote to her through all the years of his absence, and never failed to send her money for all her wants. Finally, word came that during a certain week he would return and visit her. He did not fix the day nor hour. She received several invatations to take pleasure trips with her friends during that week. One of those was of so pleasant a nature that she could not resist accepting it. During her trip he came, inquired as to her absence, and left. Returning she found this note:

“My life has been a struggle for you, might you not have waited one week for me?” More she never heard, and her life of plenty became one of want.

Jesus has not fixed the day or hour of his return, but he has said, “Watch!” and should become today would be find us absorbed in thoughtless dissipation?—Sel.
**Children's Department.**

**Little Gleaners.**

We are a little gleaning band,
We cannot bind the sheaves,
But we can follow those who reap,
And gather what each leaves.

We are not strong; but Jesus loves
The weakest of the fold,
And in our feeble efforts proves
His tenderness untold.

We are not rich; but we can give,
And in our feeble efforts proves
His love to those who live,
For those who live in poverty.

We are not wise; but Christ, our Lord,
Yet, since we tried, he smiles the same,
When as he promises, to bring
Dear children, still hosannas sing.

Gladdest time of all the year,
Will make you happy, if you try
To see the beauty in the sky,
And in the grass and flowers by.

Dear children: The winter months
Are passing away, and spring,
The gladdest time of all the year,
Will soon be here and most of the read­

ers of the Visiter live where they
May enjoy the fresh air, have green
Grass and also bright flowers to
Look at and many of you, no doubt,
Are permitted to have your own
Flower beds or, perhaps, a bed in the
garden to grow vegetables, while
Many children are denied the privi­

lege you enjoy and are shut up in
tenement houses in large cities with,
Perhaps, a hundred or more in one
Building; and some of the build­ing
Are six or eight stories high.

Many of those children have never
Seen the country with its tall trees,
Great houses, and how nice it
Must be to live in the city, but people
Are very apt to go into the nice
Parts of a city and thus avoid seeing
Much of the misery and poverty
There is in large cities.
How thankful you ought to be that you have
So many things to make you happy.

**Aunt Mattie.**

**Twelve Reasons to Trust in God.**

1. "Thou wilt keep him in perfect peace
Whose mind is stayed on thee, because he
Trusteth in thee." Isa. xxvi, 3, 4.

2. "Behold, God is my salvation: I will
Trust and not be afraid, for the Lord Jeho­
Vah is my strength and my song: he also
Is become my salvation." Isa. xii, 2.

3. "He that is of a proud heart sitteth a snare:
But whoso putteth his trust in the Lord
Shall be safe." Prov. xxix, 25.

4. "Blessed is the man that trusteth in the Lord
And is made happy by such a possibil­

ity.

5. "O Lord of hosts, blessed is the man
That trusteth in thee." Ps. lxxvi, 5.

6. "The fear of man bringeth a snare:
But whoso putteth his trust in the Lord
Shall be made fat." Prov. xxviii, 25.

7. "And they were helped against them,
And the Hag'arites were delivered into
Their hand; for they cried to God in the
Bastle, and he was entreated of them be­
cause they put their trust in him." 1
Chron. v, 20.

8. "The Lord redeemeth the soul of his
Servants, and none of them that trust in
Him shall be desolate." Ps. xxxiv, 22.

9. "The Lord is good, a strong hold in the
day of trouble, and he knoweth them
That trust in him." Nahum i, 7.

10. "Blessed is the man that trusteth in
The Lord and whose hope the Lord is," Jer.
xxvii, 7.

11. "He will cover thee with his feathers,
And under his wings shalt thou trust:
His truth shall be thy shield and buckler." Ps.
xxi, 4.

12. They that trust in the Lord shall be
As Mt. Zion, which cannot be removed,
But abideth forever." Ps. cxvi, 1.

**Anne M. Newcomer.**

New Carlisle, O.

**Unequally Yoked Together.**

I do not believe a Christian man has a right to marry any unconverted woman. I do not believe any Christian woman has a right to marry an unconverted man. I imagine you will laugh about it and ridicule the whole idea, but here is the word of God for it. "Be ye not unequally yoked together with unbelievers." Wherefore come out from among them and be ye separate." Now I never knew any one to go against the Bible that did not suffer for it. Let him that takes off the harness laugh, not him that puts it on. It is not for you, young people, that have not seen as much of life and the world as some others, to say that you can go right on and dispute this thing, you can see it plain.

There is not a mother here that would not feel badly to have her daughter marry a man that could not bear her, but would only make her wretched and abuse her. There is no father here who would not feel it to have his sons and daughters marry unregenerate and unconverted persons who hate Him, doubt Him, and misrepresent Him?

**Moody.**

Lip labor, though it be ever so well labored, if it be all, is lost la­

bor.—M. Henry.
THE WORD.

The word of God is the seed which the preacher is to sow. Just as the seed has a life in it which man cannot impart to anything which he makes, so the word of God has power in it which does not belong to any words of man. As all the world could not make a grain of wheat, so all the literature of the world does not add a line to revelation. God has implanted a divine life in there-vealed truths, the facts contained in his word, which manifests itself under the gracious influence of the Holy Spirit. “What is the chaff to the wheat? saith the Lord.”

The Word has great power; it is compared to the fire, which is such a consumer and refiner. Just as the fire consumes, obliterates all natural stains and impurities, so does the Word of God cleanse our polluted souls. As the fire refines what it does not consume, so the Word of God operates upon our faculties when submitted to its gracious influence. It is like the hammer which breaketh the rock in pieces. Many who seem lost to all influence, unimpressible by anything else, break down under the power of God’s word. It is sharper than any two-edged sword; it makes divisions which man cannot make. It dissects man, unjoints him, and takes the marrow out of his bones. It reveals things which are not only hidden from the world, but the man himself. It goes to the centre of his being and lays all bare.

The power of God’s Word is wonderful in its manifestation upon a church or congregation. The people may be like the bones in Ezekiel’s vision, very many, and very dry; but when faithful preaching comes upon them they hear the word of the Lord. If we preach as we have been commanded, “the Word,” there will be a noise and a shaking, and the bones will come together, bone to his bone. As Ezekiel could have never placed the bones right with his own hands so we are often troubled where to place men, but they take their right position under the Word. God’s children are fed and strengthened by it; bruised reeds become strong, the smoking flax bursts into flame; those who are not of us cannot stand it, and go to their own place. Clouds which have hung so long about God’s children are dispelled, while those who had deceived themselves are undeceived. Preach the word!—Sel.

A CONGREGATION OF SIX.

For a great sermon it has been said there must be a great preacher, a great subject and a great congregation.

But sometimes the last item may be modified, for a great preacher may preach a great sermon to a small congregation.

A great sermon was one preached to one congregation of one, at Jacob’s well. A great sermon was preached to one Jewish ruler, who came by night and heard the words: “ye must be born again.” If the preacher and the subject are great enough, it is not necessary to be discouraged even if the congregation is small.

It is said that the late Isaac Errett, when speaking in the interest of the American Christian Missionary Society, went to a country church in the Blue Grass region of Kentucky. It was harvest time, and the weather was warm. The “audience” which had assembled consisted of five or six rich farmers—no ladies being present.

“We won’t try to have a meeting,” said the good brother with whom Dr. Errett had been stopping.

“Ah, but,” said Dr. Errett, with gentle firmness, “I always keep my appointments. I shall hold a meeting.”

He held a meeting. He melted those rich farmers to tears as he told of the needs of the missionaries and of the heroic work they were doing, and at the end of the service each one of his hearers contributed five hundred dollars to the cause for which he had pleaded.

The preacher who thinks he can do nothing with a small congregation, will generally fulfill his own expectations. The man who is strong and of good courage, will not labor in vain nor spend his strength for naught.—The Common People.

BE HAPPY TODAY.

Tired fathers, weary mothers, when is your happy day coming? Long since you expected it to dawn. It is not here yet, nor will it ever be so long as you do not determine that it shall be today. This failure to take comfort as you pass along life’s pathway, but ever looking forward for all enjoyment of good, is throwing away the real sweets of life. You may as well attempt to store up sunshine to warm in winter, or bottle moonshine for cloudy nights. The real and only true way is to find in the present all that the good God gives us. Our whole lives may be filled with joy if we are only willing to learn that in all good work there is profit, in all sorrow are some rays of sunshine, and in all care some compensation. Make the most of today, and your future will grow brighter and brighter as you step into it. Let the old saying that “man never is, but always to be discouraged” be proven false by your finding in the present all the fullness of blessing it really possesses.—Sel.

Father, we thank Thee that amid the joys of the flesh, and the delights of our daily work, and all the sweet and silent blessedness of mortal friendship and love upon the earth, Thou givest us the joy of knowing Thee; the still and calm delight of lying low in thy hand, and feeling the breath of Thy Spirit upon us. Yea, Lord, we thank Thee that Thou holdest each one of us, yea all of Thy children, and the universe itself, as a mother folds her baby to her bosom, and blesseth us all with Thine infinite loving kindness and Thy tender mercy.—Joseph Roux.
God has given us His wonderful Word, and its different portions are not placed haphazard. He gives it in perfect order. There is a first book and a last book; all the same Spirit of God who inspired the workers, doubtless inspired those who received the writings, and guided them in putting the books together as God would have them put. You do not put all the dinner together into one great bowl, and say to the children, “help yourself.” You begin with the soup then the meat, and so on—every dish in its order, according as it is best suited for health and digestion. If you want to have good spiritual health and digestion to take God’s food in God’s order, begin with Genesis in the Old Testament, and Matthew in the New; and work right through them.—Rev. Hubert Brooke.

God looks for such piety in His people as shall be like a pillar—stable, reliable, and capable of bearing pressure from without. He wants a piety that shall stand firmly amid the hurricanes of adversity—that shall resist the pressure of an unruly mob of doubts—that shall bear the weight of innumerable cares—and that shall pass unscathed through the most crucial tests supplied by skeptical and sarcastic onlookers. But on the top of the pillar must beility. The beauty of the Lord must be upon us. Everything unlovable, repulsive, defective, and inconsistent must be eschewed. Beauty must be blended with strength.—Dr. Hitchins.

To study, preach, and visit may seem stale, flat, and unprofitable when compared with the happy flights of your more facile brother pastor. Patience, brother; you may be doing more for Christ and men in your quiet round than he in his seemingly larger sphere.—Central Baptist.

A well-educated conscience is like the sun-dial with the sun blazing down on it. It tells you the exact time from the sunset of life. An uneducated conscience is of very little more use to a man than to go to a sun-dial at night with a lantern in our hand.

If thou wouldst find much faith and peace with God and man, be very low in thine eyes. Forgive thyself little, and others much.—Leighton.

My life hangs by a single thread, but that thread is in the Father’s hand.—Evans.

OUR DEAD.

CRAMPTON.—Died, near Pleasant Hill, Miami co., O., Sep. 30, 1890, sister Catharine Crampton, wife of Elijah Crampton, aged 55 years, 2 months and 6 days. She leaves a husband and six children to mourn their loss. We feel to sympathize with them in their severe affliction. Services held in the Pleasant Hill church, interment in the Pleasant Hill cemetery. Services were conducted by Rev. Jay, of the Friends Society and by the writer. JNO. E. HEISEY.

ECKER.—Died, near Sherston, Ont., Sister Delila Ecker, wife of Bro. Henry Ecker, Dec. 4, 1890, aged 34 years. Their home is in Waninfieet near Winger P. O., Ont. As her husband has been working at Sherston they moved there for awhile. She was brought up to Waninfieet and the sermon was preached at the Brethren meeting house by Bro. Nicholas Michael of Sherston, and our home brother, John Sider. Text, John x. 17. The remains were interred in the Brethren burial ground, about two miles west of the church on Dec. 7, 1890. The writer was told she seemed to be wholly resigned to the Lord. She leaves a husband and two children, father and mother to mourn their loss.

HIXSON.—Raymond Baker, son of H. P. Hixson and Anna Baker Hixson, died at Ashland, O., on Feb. 12, 1891, aged 3 yrs., 8 months and 5 days. The remains were brought to Louisville, O., and the funeral services held at the residence of his grandparents, Rev. W. O. Baker’s, The body was laid away in the family lot at Valley Chapel cemetery near Canton, O., The funeral services were held in the Rohland cemetery near Canton, O., June 6, 1887. He was a sweet child and all who knew him sorrow at his early death. But he is transplanted to a more congenial clime where the spirit grows to its fullness in the sunshine of God’s infinite love. “Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.”

DYSINGER.—Died, near Mexico, Junta co., Pa., Feb. 8, 1891, sister Catherine Dysinger, wife of Bro. George Dysinger, aged 60 years, 2 months and two days. The deceased was a daughter of Bro. Jonas Kaufman. Sister Dysinger’s illness was of short duration; only about five days sickness; weakness of the heart. In her sickness she realized that she was nearing her end. She was resigned to the will of God and said her way was clear, only the welfare of her children was on her mind. She was an affectionate wife, a kind mother and a beloved sister in the church. She leaves a husband, four sons and one daughter. The funeral services were held at the house in German by Bro. David B. Neisley, and in English by the writer, both from the Cumberland District, Pa. The occasion was improved from Rev. xiv. 15, to a large congregation. Many were the tears and affecting songs. O! that God may continue to move in a mysterious way his wonders to perform. Interment at the U. P. graveyard.

JNO. H. MYERS.

BRENNER.—Jno. H. Brenner, of Canton, Stark co., O., died at Seattle, Washington, on Feb. 3rd, 1891. His death was sudden. The thread of life was severed instantly and life was ended. Mr. Brenner was born in Florin, Pa., Aug. 5, 1821. His age was 69 years, 5 months and 28 days. He was the father of four sons and five daughters. Three sons and two daughters preceded him in death. He lived in Lancaster, Pa., and in 1877, when he moved to Stark co., O., near Canton, where he purchased a farm. Mr. Brenner was a prominent farmer and business man. He was president of the Farmer’s Bank of Canton, O., for a number of years. He was intelligent and honorable in all his relations. He never lost the possession of religion, but his life was strictly moral and he exhibited to the world a superior manhood. His wife was a sister in the church and he attended church with her, and after her death. His daughter Barbara, wife of Abram Bechtle, also was a member of the church. She died in 1873. Sister Brenner died in August last. Her death was chronicled in the Visiter. This casualty bore so hard on father Brenner that it no doubt led to his demise so soon after that of his much loved companion. Thy corpse was brought from Seattle to Canton and the funeral services were held in the Rohland church and the remains buried in the Rohland cemetery on Sunday, Feb. 15th. An unusually large number of friends and neighbors gathered to show the last respects to one whom they will hold dear in their memories. The services were conducted by Rev. Michael Rohrer and the writer. Text, Job 1, 20. W. O. BAKER.