A SINNER LIKE ME.

I was once far away from the Savior,
And as vile as a stranger could be,
I wondered if Christ the Redeemer,
Could save a poor sinner like me.
I wandered on in the darkness,
Not a ray of light could I see,
And the thought filled my heart with sadness:
There’s no hope for a sinner like me.
And then in that dark, lonely hour,
A voice sweetly whispered to me,
Saying Christ the Redeemer has power
To save a poor sinner like me.
I listened and lo! ’twas the Savior
That was speaking so kindly to me,
I cried I’m the chief of sinners,
Thou can’t save a poor sinner like me.
I then fully trusted in Jesus,
And oh, how came I to me!
My heart was filled with his praises,
For saving a sinner like me.
No longer in darkness I’m walking,
For the light is now shining on me,
And now unto others I’m telling,
How he saved a poor sinner like me.
And when life’s journey is over,
And I the dear Savior shall see,
I’ll praise him forever and ever,
For saving a sinner like me.

PRAYER.

"Continue in prayer and watch in the same
with thanksgiving." Col. iv, 2.

In looking over the columns of the
Visitor, (which is an ever welcome
Visitor to me) I find many good
things that give me encouragement.
Some of the old fathers have written on unity, others on the
faith once delivered to the saints,
and again others for the old paths
and the landmarks our fathers have
set, which ought not to be removed,
for which things I am glad and
thankful. And while there are many
brethren and sisters isolated from
the church and have not the opportu-
nity of hearing from the brethren,
only through the Visitor, to such,
truly the Visitor must be valuable.
And now unto others I’m telling,
For the Evangelical Visitor.

IF YE KEEP MY COMMANDMENTS, YE SHALL ABIDE IN MY LOVE; JOHN, iv, 14.

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their heads down almost under the
bench? In 1 Tim. ii, 8, we read:
“...pray everywhere, lifting up holy hands without wrath and doubting.”

Dear brethren and sisters, let us
keep our way open to a throne of
grace. Let us not forget our family
altars and build them with undress-
ed stone and without any elevation
of merchandise that found way in-
to the Jewish church and into the
temple, which caused its ruin and
its fall. The altar of prayer in the
church and into the
world and the love of gain and
merchandise that found way in-
to the Jewish church and into the
temple, which caused its ruin and
its fall. The altar of prayer in the
temple became a table for money
changers and a place of traffic, which
caused the Savior to weep over the
doomed city and by these things
their prayers were hindered.
Now in travelling over our land and country and looking into the household of faith, we see church fairs, church socials and church festivals with pride, fashion and extravagance coming in on every side. We see sometimes in the same room where the family altar is erected, on the same table with the Bible, the look more like a museum than a piano. All these things together, toys, lace curtains and superb furniture, with the organ and the piano. All these things together, look more like a museum than a house of prayer. “That which is highly esteemed among men is an abomination in the sight of God.”

May God help us to cleanse ourselves and put on the white robe of righteousness which is holiness and heart purity by which we bear the image and likeness of God in our former life, they love their ornaments and worldly fashions more than they do their Creator, and thus many, being convicted of these things that they are an abomination in the sight of God, are not willing to sacrifice the things they loved so well in their former life, they love their ornaments and worldly fashions more than they do God. The question might be asked, what constitutes pride with regard to the apparel of the Christian? This is a question which should not be so difficult to answer with the Christian, when we search the scriptures we quite frequently see what we should do with regard to this matter. But some may say it does not point out definitely. Why not? does not the epistle of 1 Peter iii, 2, 3, “Whose adornment let it be that outward adornment of plaiting the hair and of wearing of gold or of putting on of apparel; but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit which is in the sight of God of great price.” Why should we say that it is not clearly illustrated? Would not the spirit of God teach you and I that if we wear anything that is not a necessity or for the comfort of our natural bodies there is pride at the head of it? A great many may say pride is in the heart and it matters not what we wear just so the heart is right. When we see a tree with fruit hanging upon its branches, we need not ask what kind of a tree it is, by the fruit we will know the tree. Or if we go to the woods with the intention of cutting a chestnut or any other tree, we will not cut into the heart of the tree to detect it but we will look at the bark or the outward appearance of the tree. Pride certainly is of the heart, that is its seat or origin, but after it has developed itself it shows forth in outward appearance, therefore, every tree is known by its fruit; out of the abundance of the heart, the mouth speaketh. And would also show that pride or the unnecessary wear of apparel must first be in the heart and afterwards show in outward appearance. But notwithstanding all this, there are so many ways besides that we can pride ourselves. The minister can pride himself in delivering his message, and thereby lose that power from God or not be under the blessing by seeking self-honor; some by way of prayer may pride himself; some by way of exhortation; some by telling of experience; therefore, we find many other ways besides that we may lose our hope. I believe there is not a single Christian that is not troubled with these things in some way or other that the enemy lays snares in the way, but I hope and trust that we may overcome these things by the help and grace of God and that by and by we may reach the celestial city where our rest will be sweet forevermore. Brethren and sisters pray for me that I may live nearer to God than ever before.

JACOB B. WINGERT.

North Hampton, Ohio.

For the Evangelical Visitor.

PRIDE.

This is a subject that I was somewhat impressed to write about. Pride is an inordinate self-esteem, indulgence in self-honor, puffed up, vanity of the mind, and may be classed as one of the greatest soul destroyers. The enemy of our souls is very busily engaged in this direction, and he is so sly that he is leading, I believe without a doubt, thousands and thousands to perdition in this very way. He does not always come as a roaring lion, but as gentle as a lamb is the way I believe he gets his greatest work accomplished. When he comes as a roaring lion we may very easily detect him, and therefore not so easily be led astray, but when he comes as an angel of light then is the time that we must be on our guard, “watch and pray, that ye enter not into temptation. In the first stage of man’s life or rather unconverted state, there is more or less pride connected and after he has become converted he must wholly forsake pride if he expects to make any progress in divine life; here is where a great difficulty comes in the way of many professors of religion; they are not willing to sacrifice the things they loved so well in their former life, they love their ornaments and worldly fashions more than they do their Creator, and thus many, being convicted of these things that they are an abomination in the sight of God, are not willing to sacrifice the things because they love their personal appearance before men more than they do God. The question might be asked, what constitutes pride with regard to the apparel of the Christian? This is a question which should not be so difficult to answer with the Christian, when we search the scriptures we quite frequently see what we should do with regard to this matter. But some may say it does not point out definitely. Why not? does not the epistle of 1 Peter iii, 2, 3, “Whose adornment let it be that outward adornment of plaiting the hair and of wearing of gold or of putting on of apparel; but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit which is in the sight of God of great price.” Why should we say that it is not clearly illustrated? Would not the spirit of God teach you and I that if we wear anything that is not a necessity or for the comfort of our natural bodies there is pride at the head of it? A great many may say pride is in the heart and it matters not what we wear just so the heart is right. When we see a tree with fruit hanging upon its branches, we need not ask what kind of a tree it is, by the fruit we will know the tree. Or if we go to the woods with

the intention of cutting a chestnut or any other tree, we will not cut into the heart of the tree to detect it but we will look at the bark or the outward appearance of the tree. Pride certainly is of the heart, that is its seat or origin, but after it has developed itself it shows forth in outward appearance, therefore, every tree is known by its fruit; out of the abundance of the heart, the mouth speaketh. And would also show that pride or the unnecessary wear of apparel must first be in the heart and afterwards show in outward appearance. But notwithstanding all this, there are so many ways besides that we can pride ourselves. The minister can pride himself in delivering his message, and thereby lose that power from God or not be under the blessing by seeking self-honor; some by way of prayer may pride himself; some by way of exhortation; some by telling of experience; therefore, we find many other ways besides that we may lose our hope. I believe there is not a single Christian that is not troubled with these things in some way or other that the enemy lays snares in the way, but I hope and trust that we may overcome these things by the help and grace of God and that by and by we may reach the celestial city where our rest will be sweet forevermore. Brethren and sisters pray for me that I may live nearer to God than ever before.

JOHN CHARLESTON.

Yocumtown, Pa.

For the Evangelical Visitor.

POWER OF THE PRESS.

When our Savior in his parting words to his disciples commanded them to “go and teach all nations * * * teaching them to observe all things whatsoever he had commanded them,” there were no specifications made as to how this teaching should be done. At that day, however, the general way of teaching was by addressing the people. No doubt this was about the only way the disciples had of spreading the
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truths their Master had taught them. And we notice that they wrought mightily in the Word. They preached to immense audiences and through their words many thousands were reached and multitudes were converted.

We believe the work of teaching "all nations" did not end with the apostles' generation, but that the great commission came with equal force to each succeeding generation down to the present time. It is just as valid now as it ever was; and in the way of reaching the nations today, preaching is as powerful a means as it was in olden times. The pulpit is a great power, but there is a power operating in our midst at the present time which exceeds the power of the pulpit. We have reference to the press. We say the press is more powerful than the pulpit. Taking only numbers into consideration we can show that a great many more can be reached through the press than pulpit. There are presses operated today that are capable of striking off 15,000 sheets printed on both sides in one hour. These sheets on being sent out to as many subscribers will reach no less than 45,000 persons, as there are on an average at least three readers to each subscriber. Was there ever a sermon preached from the pulpit to so large a congregation? And this is not all. The press can be kept moving and each hour produce an equal number of copies, which may in like manner be sent out to as many subscribers, there being no limit to the work as long as means are furnished to carry it on. It is also a fact worthy of notice that whatever is printed will make a more lasting impression than that which is spoken. It may be read and re-read, thus making it possible to keep fresh in memory whatever is written.

The press is a wonderful power in the world. How much it has had to do with the present condition of this nation we will not attempt to say, but its far-reaching influence, in whatever direction that influence may tend, must be manifest to all observant minds. Through the instrumentality of the printing press, it has been made possible to sow the Holy Scriptures broadcast over all the land. Many good books have been printed and many have been benefited by reading them. Much has been done in the way of teaching the nations the way of salvation by the aid of the press.

But how little we, as a body of Christians, have done in this line! How great the necessity of more really religious literature! Yet we are painfully slow about grasping this power and making it to serve in pushing the gospel work. True we have the Visrion and it is doing good, but why this hesitancy in accepting it on the part of some? Since the gospel demands that we are to do all the good we can, and after having done all only be found as unprofitable servants. Why do we find downright opposition to a periodical which(46,183),(962,995)

3. Upon the best obtainable authority it is agreed that seventy births occur among the heathen to one conversion. "The harvest truly is plenteous, but the laborers are few.

These are not the views of a mere pessimist; they are sad facts, but they should by no means discourage us. Rather let them inspire us to greater exertion. Yet every reader of this paragraph read with an honest and prayerful heart, Matt. xxviii, 19-20.

I am not a statistic monger, but the following estimated figures, (which, I think, were published in the E.V. once before) will give some idea of the enormity of the drink habit in the United States, and the relative amounts expended for necessities and luxuries:

<table>
<thead>
<tr>
<th>Necessity</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Food</td>
<td>3,470,000,000</td>
</tr>
<tr>
<td>Clothing</td>
<td>800,000,000</td>
</tr>
<tr>
<td>Fuel</td>
<td>200,000,000</td>
</tr>
<tr>
<td>Shelter</td>
<td>500,000,000</td>
</tr>
<tr>
<td>Transportation</td>
<td>100,000,000</td>
</tr>
<tr>
<td>Education</td>
<td>72,000,000</td>
</tr>
<tr>
<td>Public Welfare</td>
<td>5,000,000</td>
</tr>
</tbody>
</table>

In the dim distance, with an eye of faith, I see a day when the numbers "5" and "900" shall have exchanged places in the table above.

Mrs. Morrel has so wisely said that if those who are striving and toiling for wealth for their children, would but take half the pains to secure for them a liberal education, how much more rationally would they act! Riches may take to themselves wings and fly away but a well-trained, cultured mind is an enduring heritage.

I read recently of a young lady...
who had lain motionless in one of city hospitals for several months. She possessed a beautiful face and form. Except for the brightness of her face and the action of her hands her body was apparently dead. Yet she spoke with great confidence of her restoration to health at some future time and was enthusiastic in planning good works then to be executed. A physician remarked that it was the saddest case he had ever witnessed. It was a paralysis, not of the flesh merely but of the mind; it was a moral paralysis. The will itself had lost the power of action. After a few months the inactivity bred fatal disorder and she passed away. What a sad picture this is of the moral paralysis of many! They mean to be Christians at some time; they do not determine to do it now. Do you love the Lord, dear reader? If not, are you not running a constant and serious risk? Beware of procrastination.

"Don't strike a man when he is down." This rule applies primarily to the prize fight, but it admits of numerous applications. Most people know it when they are down. They rarely require additional criticism to make them realize their situation. Their sensibilities have usually been sufficiently touched. We are too liable to avoid the distressed. We say: "I told you so," or "he might have known better" instead of kindly tendering a helping hand and a word of sympathy. The hard-hearted Jews desired a severe rebuke upon the penitent sinner whom they brought to Jesus, but he, perceiving her deep sorrow, said: "Neither do I condemn thee, go and sin no more." There are always enough vile tongues to exaggerate the truth. When either a man's character or his wealth is gone his friends forsake him. That is just when he needs them most.

In the name of a vast and increasing number of your readers, Bro. Editor, I protest against the many long and cumbrous essays which appear from time to time in the Visitor. I concede that many of the long articles, such as sermons, church history, elaborate disquisitions on points of doctrine, proceedings of church councils, etc., are perfectly in order and if well written are very interesting and instructive to the large majority of serious readers. But my protest is against the usual communications that reach the editor's table from the subscribers. The more condensed an article is the more effective and acceptable it will be. Many writers are far more familiar with the "stuffing" process than with the "boiling down" process. Six half-column articles will find twice as many readers as would a single article occupying the same space. Brevity is the soul of sense as well as of wit, and people are beginning to find it out. Better write twice about the same thing than to be cumbrous once.

"I know not where His islands lift Their fronded palms in air; Beyond His loving care."—Marcus Marx.

For the Evangelical Visitor.

SHEPHERDS.

I have been today reminded afresh and interested more than a little concerning the lost sheep and the good shepherd's care for the same. When under the impulse of divine inspiration and being overwhelmed in meditation for the good of souls and gather in the wanderings of a depraved nature, insomuch that we are "filled with the spirit," we are then carried away to a loftier theme of anticipation where we view with sadness the nomadic state of many of our fellow beings.

The Bible narrative of the ancient shepherds and their care of their flock, as illustrated by our Lord for the human family, goes to show the manifestation of filial love towards the lost sons of Adam's progeny.

In the early history of man's existence we find they had entered into the occupation of taking care of flocks, especially sheep; from this care of the flock they were termed "shepherds." The employment is highly honored in the Bible. (Luke ii, 8–20. Abel was a keeper of sheep (Gen. iv, 2), as were the greater number of the ancient patriarchs, when men began to multiply and to follow different employments. jabal, son of Lamech, was acknowledged as father, that is, founder of shepherds and nomads. (Gen. iv, 20.) A large part of the wealth of ancient patriarchs consisted in flocks and herds, the care of which was shared by their sons, daughters and servants. Rachel, the bride of Jacob, was a shepherdess (Gen. xxix, 6;) his sons, the fathers of the tribes of Israel, were shepherds, and so was David, their king. (Ps. lxxviii, 70–72.) In Palestine and its vicinity, besides those who united the keeping of flocks and herds with the tillage of the ground, there were and still are numbers of nomads or wandering shepherds confining themselves to no settled home. These dwellers in tents often had a wide range of pasture grounds from one to another of which they drove their flocks as occasion required (Gen.xxvii, 12–17.) In the vast deserts east and south of Palestine, they found many spots which in winter and in spring were clothed with verdure (Ex. iii. 1; Ps. lxx, 12.) But the heat of summer withered these "pastures of the wilderness," and drove the shepherds and their flocks to seek for highlands and streams. The "good shepherd" always went before his flock, he could then easily lead them into fresh pastures.

In like manner Christ, as the Messiah, is often called a shepherd, (Zech. xiii, 7) and also takes on himself the title of the "good shepherd" who gives his life for the sheep. Paul calls him the great shepherd of the sheep. (Heb. xiii,
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20) and Peter gives him the appellation of Prince of Shepherds. (1Pet. v. 4.) His ministers are in like manner the pastors or under-shepherds of the flock (Jer. iii. 15; xxiii. 3) and should feed them with wholesome and fresh food and place it low enough in the rack so the lambs can get it.  

A. BEARDS.

Ridgeway, Ont.

For the Evangelical Visitor.

THE CROSS.

And he that taketh not his cross and followeth after me, is not worthy of me. Matt. x. 38.

I have been impressed for some time to write something for the columns of the Vissorn. But as I am not gifted in that way or qualified for such work, I hesitated, but by the help and grace of God I will now try and write a few lines. As I was looking through my Testament the above quoted Scripture came to my notice and it gave me some thoughts. Are we always so willing to take up the cross and follow our dear Savior? He who suffered and died on the cross, and thereby laid the plow wherein no man can work. 

G. A. PERRET.

Upton, Pa.

For the Evangelical Visitor.

WHERE ART THOU?

When I was reading a certain article in the Vissorn, I was impressed with the thought, yes, where am I? Am I still in this narrow way wherein I was called? Yes often does this bring me in close examination whether I am yet what I once was, who from sin was set free. I know I was free indeed, old things have passed away and behold all things have become new.

Now then there is a warfare if we are not on our guard. Watch and pray. The enemy of our souls will take us captive if we are on his ground. Then is when we inquire, "where art thou." It is my whole heart's desire to live closer to God, in this plain despised way which leads from earth to glory. It is such a pleasant way, when we are willing to come in humble submission, come down to the feet of Jesus, as did Mary of old; become willing to come as though we were nothing. But this takes grace, power and love from God. By faith and earnest prayer it shall be granted unto us. But we must leave the world behind. We cannot take the helm of salvation on one shoulder and the world on the other. No, or we cannot know where we are. We read in God's word that we shall work out our salvation with fear and trembling. This has also made me tremble when I was impressed to write. But, nevertheless, I want to improve the one talent the Lord has entrusted unto me, and thereby become more established in the work of the Lord, for obedience is better than sacrifice. Judge not that ye be not judged. It is necessary that we judge ourselves daily so we enter not into temptation. It is my desire to watch and pray, to become more obedient unto God, more christlike and less like the world, and bridle my tongue and have a chaste conversation. May God help us all is my prayer.

Sometimes the Lord tells us to go and speak a comforting word to the sick, and in many other ways, we perhaps, might speak a word that would sink deep in some poor heart, where instead, perhaps, we say some light-minded word, which will do us more harm than good, and profit no one else anything. Dearly beloved brethren and sisters, let us be more earnest in the work, our conversation seasoned with grace, our communication be yea, yea, and nay, nay.

Troy, Ohio.

Fear God and do right.
THE TRUE VINE.

I am the true vine, etc. John xv, 1.

These words were probably spoken either in the supper room immediately after the institution of the Sacrament of the Lord's supper, or on the way to the Mount of Olives after the supper. In the supper room Jesus had been speaking of the fruit of the natural vine, and on the way to the garden of Gethsemane he would see vines growing near the roadside.

1. The Husbandman.

Many wild vines, some of them barren, grew in the Holy Land; but it is not with these that our Lord compares himself. A husbandman was the cultivator of a vineyard, and the cultivated vines in it. God the Father is the husbandman of this "True vine."

The husbandman’s work in connection with the vine is—

1. He plants it. So God, through Jesus Christ, has planted the Christian church on earth.

2. He tends it. More carefully than the husbandman watches over his vine, God watches over and protects the Christian church.

3. He expects fruit. Not only from the vine as a whole, but from every branch. So God expects each Christian in the church of Christ to bring forth fruit (vs. 2 and 8).

II. The True Vine.

In Ps. lxxx, 8, the Israelites are spoken of as a vine. They as a nation had not borne fruit for God. Now had come the true vine. Our blessed Lord called himself the true vine, and his people the branches, to show the close union between himself and his people (Eph. ii, 20, and i, 22, 23).

Every faithful, loving and obedient member of Jesus Christ’s church is a branch of this true vine.

Think of a real vine.

1. It takes root. So the church of Christ has taken root in the world, and given out many branches. All these branches are in Christ, the true vine.

2. It gives life to the branches. So Jesus gives spiritual life to each member of his body the church. By the Holy Spirit each member is nourished, as each branch of the vine is supported by the sap supplied from the main trunk of the vine.

3. It makes the branches fruitful. Branches may live without bearing fruit, but it is through the strength and goodness of the vine as a whole that every branch bears fruit. So if any member of Jesus Christ’s church bears fruit, it is through his strength alone.

III. The Branches.

All true Christians are true members of Christ’s church, and they must draw support from the vine as branches. Apart from Christ they can bear no spiritual fruit. The world, the flesh and the devil are against them, and they are strong. It is only through the Holy Ghost, whom Christ gives to each one of his people, that they can do anything for the glory of God, the extension of his church, or the lasting benefit of their fellow creatures.

They must be purged, or pruned, or cleansed. The vine-dresser attends very carefully to fruitful branches. He cuts off unnecessary shoots, and cleanses the leaves from blight and insects. All this is for the good of the vine. He knows the vine and each branch so well, that he is quite sure of what he does will have a good effect.

So God deals with his faithful people, whom he knows and loves so well. To the faithful branches of his vine, to the faithful members of his church, He brings sometimes outward afflictions, and he cleanses them inwardly by his word (vs. 2, 3).

The fruit expected from each branch of the true vine is the “fruit of good works.”—Sel.

EIGHTEENESS EXALTETH A NATION.

Righteousness is rightness, and the knowledge of righteousness is based upon Divine Revelation. It has respect to the will of God whose law is right, whose Word is “the word of righteousness,” and who makes known his righteous acts and ordinances to the world. In his righteous statutes and judgments men have had an intimation of the principles of righteousness, and in the gospel, the righteousness of God has been revealed for the faith of believing men.

No people have ever become righteous but by the instruction of the Word of righteousness. Men are ruled by passion, and swept away by sin, until they are taught the ways of righteousness, and instructed in the righteous judgments of the Lord. Men blunder and wander from the right way. They are selfish; they commit unrighteous acts; they frame iniquity by law; until consciously or unconsciously, unrighteousness comes to pervade their legislation, their administration, their practice.

Over all the righteous Lord reigneth. He has loved righteousness and hated iniquity. The sceptre of his kingdom is a right sceptre. Like Melchisedec he is King of righteousness and King of peace. Only under his rule men attain to righteousness and holiness. The history of the ages may be searched in vain for an exhibition of national righteousness outside of the knowledge of the God of Israel. The people who do not heed or keep the commandments of God will fall into all manner of unrighteousness and iniquity.

Righteousness exalteth a nation, but where the Word of righteousness is discarded, and the principles of righteousness are set aside, nations are not exalted. What has become of the great nations of antiquity, which were outside of the influence of the Word of God? One by one they have plunged down into the awful depths of degradation and destruction. Their idols, their temples, their priesthood, their laws, their rulers, have all gone headlong into the abyss of ages. And what is the condition of the nations of the present day who neglect,
or reject, or cast aside the Word of God? Will any man dare to point to such a nation and say righteousness hath exalted it? Has righteousness exalted France, which is as restless as a patient on a fever bed? Has righteousness exalted Ireland, now degraded and despised? Has righteousness exalted Portugal, which lags where once it led, and is outstripped by nations which were in their infancy when Portugal was in its glory? Is Mexico exalted, with her priests, her confessions, her fast days, her bullfights, her persecutions? What nation is there which neglects, rejects, or despises the Word of God which can claim to be exalted?

God ruleth among the nations. He setteth up and pulleth down, and nations which would know true prosperity must give heed to his commandments and precepts. They must obey or perish.

"Righteousness exalteth a nation;" and though there is not on earth today one nation which can honestly claim to act in accordance with principles of righteousness, yet there are nations where God's voice is heard, his truth declared, and where to some extent principles of righteousness bear sway. Let those who are interested watch these nations and they will see that if in so far as they are exalted they are exalted by righteousness; and that prosperity, progress, advancement, enlightenment, illumination, and moral excellence, come only to those nations which acknowledge God, and give reverence to his Holy Word.—Sel.

Liberality.

The Wise Man saith: "The liberal soul shall be made fat and he that watereth shall be watered also himself." St. Paul calls liberality a sowing, wherein he that soweth sparingly shall reap sparingly; and he that soweth bountifully, etc.

In Prov. xix, 28 it is called a lending. He that hath pity on the poor lendeth unto the Lord." Prov. xi, 24, "There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet but it tendeth to poverty." Abraham was no loser by his liberality to Lot nor by his liberality to three strangers. He entertained angels unawares. For the care he took of the religious instruction of his servants he was rewarded by their fidelity. The widow's oil increased not in the vessel but by pouring it out. The barley loaves mentioned in the Gospel were multiplied by breaking and distributing them. Grain brings no increase while lying in a heap but by being scattered abroad.

Almost every nation on the face of the earth have their proverbs, teaching the importance of liberality. The Arab says that the garment in which you clothe another will last longer than the one in which you clothe yourself.

In Bengal they say: "A giver is like a cocoanut, hard without but hollow within." Another Arab proverb is: "Purchase the next world with this, so shalt thou have both." Still another is: "A rich man is a summer cloud that, when it is gone, is not even remembered." The Turk says; "He who always gives alms, gives one and reaps a thousand.—St. Louis Christian Advocate.

"Give me these links: first, sense of need; second, desire to get; third, belief that God has all in store; fourth, belief that, though He withholds awhile, He loves to be asked; fifth, belief that asking will obtain. Give me these links and the chain will reach from earth to heaven, bringing heaven down to me, or me up to heaven."—Dr. Guthrie.

Her Work Nearly Done.

There she sits, the old Christian mother, ripe for heaven. Her eyesight is almost gone, but the splendor of the celestial city kindles up her vision. The gray light of heavenly morn has struck through the gray locks which are folded back over the wrinkled temples. She stoops very much now under the burden of care she used to carry for her children. She sits at home, too old to find her way to the house of God, but while she sits there all the past comes back, and the children who, forty years ago, tripped around her armchair with their griefs and joys and sorrows—these children are gone now, some caught up into a better realm where they shall never die, and others out in the broad world, testing the excellency of a Christian mother's discipline. Her last days are full of peace, and calmer and sweeter will her spirit become until the gates of life shall lift and let the worn out pilgrim into eternal springtide and youth, where the limbs never ache and the eyes never grow dim, and the staff of the exhausted and decrepit pilgrim shall become the palm of the immortal athlete.

Selected by Mrs. C. H.
West Fairview, Pa.

Rest in the Lord. Rest in His love, which satisfies the deepest yearnings of the human heart; rest in His care, which watches over the lowliest, and notes the sparrow's fall; rest in His providence, which never fails, and which is overall His works; rest in His promises, which are exceeding great and precious, and which cover the needs of His trusting children in every state and condition in life. O weary, way-worn, burdened, tempted, despondent, troubled soul, there is rest for you! Go to Him who giveth rest. "Rest in the Lord, and wait patiently for Him." "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." And beyond the blessedness of this present rest of faith and hope and love "there remaineth a rest for the people of God." Blessed are they who shall gain that Sabbath and share in its sweet repose.
EVANGELICAL VISITOR.
March 15, 1891.

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CARLAND MISSION.

The church at Carland is now under contract and will be completed some time this summer. But there is not enough money to pay for the completion of it, but a subscription amounting in all to about five hundred dollars has been raised. This includes what has been sent in and promised by the church from different places, as well as what has been subscribed in the vicinity of the church. But to complete the house it will take probably three hundred and fifty dollars more. How to raise this is the question. In response to the request of the conference of 1890, some money has been raised but not what was anticipated and expected. We feel anxious to see the house completed and paid for as soon as possible, as the brethren there need a place where they can meet unmolested to worship God. We would suggest then that another effort be made to obtain the money to pay for the house, and it would take but a small amount from each one to raise all that will be needed. If every member would contribute twenty-five cents for that purpose it would pay all indebtedness and leave a surplus for other purposes and we do believe that there is not a member but what would willingly give that amount for so worthy a purpose.

Will then some persons in each neighborhood interest themselves and others in this work and collect what they can and send it to Bro. Charles G. Baker, Carland, Mich.? Some may not give that, but others no doubt will give much more and by making a united effort we think the money can all be raised before the meeting of Conference. If those who obtain the money would prefer to bring it to conference and send it by us, we will see that it is put to the proper place and accounted for, though we much prefer that the money be sent direct to Bro. Baker. It has just occurred to us during the writing of this article that this would be an opportunity for the younger members of the church to contribute individually to so worthy and necessary a purpose, and may the Lord direct and bless you in the work. "Whatsoever thy hand findeth to do, do it with thy might."

EVIL EFFECTS OF INTEMPERANCE.

Not long since we were shown a letter written by the Chaplain of the Kansas State Prison, Rev. Win. Poinsett, that refers to the evil effects of the drink habit. By permission we extract from the letter as follows:

"Oh that demon! How many parents' hearts have been made to bleed because of the infernal stuff, will never be known, until the bell of time announces the day of doom.

When I look over this vast audience of nine hundred men and know that fifty five percent came to this place through the influence of whiskey, if I had it in my power I would wipe out the whole whisky outfit in the United States. The man who is in favor of bringing the saloon back to Kansas is not a good citizen."

There is not any doubt but what the officers of our state prisons, and especially the chaplains, are in a position to know more about the evil effects of drunkenness than perhaps any other officer of the state or nation. His position and mission, if true to his appointment, is that of a reformer, and, too, a reformer of the very worst class of people we have in the world and no doubt but his sympathies go out toward not only the unfortunate, but also the hardened wretch that has been placed there by an act of his own, yet in many instances the first step was caused by the man who sold the whisky or who for a wicked purpose induced the perhaps, innocent boy to take the first glass, that was no doubt followed by many others and that led downward to ruin and finally theft, or worse perhaps, murder, and conviction and incarceration in the state prison follows, while the saloon keeper, the man that sold the drink, the man that ruined the boy escapes because the law gives him the license to sell. No matter how sorely bereaved and heartbroken the mother feels, yet the law favors the man that ruined her boy! No matter how many fathers and husbands drink; get drunk, spend their money for drink, abuse their family, yet there is no redress! Oh Christian people!
there no redress? is there no remedy? Yes there is a remedy. If the Christian people of the land would carry their case to the Lord in earnest prayer, make use of all the means that God has placed within their reach there would be a remedy, as God delivered his people from the power of the oppressor, and from the rule of the wicked in Bible times, so he will deliver the Christians and the innocent and the oppressed now from this, as well as every other evil, that is ruining and devastating this favored land of ours.

Christian people everywhere, by whatever name you may be known, let us lift our hearts to God for a speedy deliverance from that great evil.

PRET NOT THYSELF.

We gain nothing by hurry and worry and flurry. Calmness is a sign and source of strength.

"Probably nothing tires one so much as feeling hurried. When, in the early morning, the day's affairs press on one's attention beforehand, and there comes the wonder how in the world everything is to be accomplished—when every interruption is received impatiently and the clock is watched in distress as its moments flit past—then the mind tires the body.

"We are wrong to drive ourselves with whip and spur in this way. Back of us is promised strength for the day, and we must not wear ourselves out in worrying. If only we can keep cool and calm we shall be less wearied when we have reached the eventide. The children may be less wearied when we have reached the day, and we must not wear our souls out in worrying. If only we can keep cool and calm we shall be delivered from the power of the devil.

Rest in the Lord and wait patiently for him. He will bring all things right in his own good time.—The Common People.

MORBUS SABBATISCIUS.

PREVENTS PEOPLE FROM ATTENDING CHURCH.

The Milwaukee Sentinel is very much interested in an account of a disease which Our Church Messenger calls "Morbux Sabbaticus." This account is reprinted in the Monthly Organ of the Y. M. C. A. of this city. It reads:

"Morbux Sabbathicus, or Sunday sickness, is a disease peculiar to church goers. The attack comes on suddenly every Sunday; no symptoms are felt on Saturday night; the patient sleeps well and awakes feeling well; eats a hearty breakfast, but about church time the attack comes on, and continues until the services are over for the morning. Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better and is able to take a walk, talk about politics and read the Sunday papers; he eats a hearty supper, but about church time he has another attack and stays at home. He retires early, sleeps well, and wakes up Monday morning refreshed and able to go to work, and does not have any symptoms of the disease until the following Sunday. The peculiar features of the disease are as follows: 1. It always attacks members of the church. 2. It never makes its appearance except on the Sabbath. 3. The symptoms vary, but it never interferes with the sleep or appetite. 4. It never lasts more than twenty-four hours. 5. It generally attacks the head of the family. 6. No physician is ever called. 7. It always proves fatal to the end—to the soul. 8. No remedy is known for it except prayer. 9. Religion is the only antidote. 10. It is becoming fearfully prevalent and is sweeping thousands every year prematurely to destruction."

In other words, the indisposition of church members, and particularly of heads of families, to go to church is becoming fearfully prevalent. The description of the disorder may be accurate, but what is the cause of this disease—this Sunday sickness, the characteristic symptom of which is an indisposition to go to church? Why is it that "church goers," by which is meant those who consider it a duty to go to church and who go sometimes, do not like to go to church? Why is it not a pleasure for them to go to church? Are they bored at church, and, if so, why? Is it because they are thoroughly bad and cannot endure to sit under righteous and godly teachings? Or is it because the pulpit does not supply what they need?

It seems to us that if the description of the disease is correct it would pay to study all the causes. If the pulpit teaches just what should be taught, and in the right way, then there is something very wrong with church people who do not go to church, and yet they seem like honest and conscientious and dutiful people in the ordinary walks of life. If man is essentially religious, and religion gives the highest joy, it does not seem reasonable that he should turn from its teaching, if it is taught according to his need. Perhaps the fault lies in its teaching. A true

The fairest and finest impression of the Bible is to have it well printed on the reader's heart.—Dr Arrowmith.

Live every day as though it was the last day you had to live. Lay hold of every season to prepare for Heaven.—Ambrose.

Thorough culture, moral, intellectual, social and physical, is the highest and most desirable state of being to which mortals can attain in this world.

Jesus is preparing mansions in heaven, and the believing, penitent sinner, by coming to Christ for salvation through faith, simply telegraphs to the Lord of glory that he wants one of those mansions.

CORRECTION.—Read "Let" for "Yet," under the title, "Miscellaneous," 83rd page, 20th line from top. The error was overlooked.
EVANGELISTIC WORK.

Dear Editor, and the many readers of the Visitor. I thought it would not be out of place to give a short sketch of my travels and labors in the vineyard of the Lord. From the time I left home on the 11th of November last, and arrived at Yale, Michigan, the same evening, Brother Samuel Reichard met us at the station and conveyed us to his home, where we were kindly cared for. Our meetings were held in the church there which continued for four weeks, but as a notice was given before, we will omit further notice of it.

From there Bro. George Kittely took us to Sanilac Co., Michigan, where we had five meetings; three in the school house and two in private houses. We also visited the brethren in that neighborhood and they seemed to be in earnest about their soul's salvation.

On Sunday we went to a school house in Bro. Elmer Groves' district, where we had two meetings, morning and evening. In the afternoon we visited brother and sister Vandeberge. We were glad to see them, and we enjoyed their company. They seemed to be firm in the faith. Sister Vandeberge will be remembered as sister Mary Ann Shisler, of Sherkston, Ontario.

On Monday evening we had meeting in Elmer City in the Methodist church and a good congregation was present. After meeting we stopped with a brother whose name I have forgotten.

On Tuesday we started for Greenwood. Had a farewell prayer meeting at brother Graybill's. On Wednesday morning Bro. Wendel Hallman took us to the station where we started for Sippo, Stark Co., O., where we arrived on the 18th of Dec., stopping on the way over night in Toledo, Ohio. We commenced our meeting in the Sippo church on the 20th of December, and continued until the 11th of Jan., of which an account has been given before. God blessed our labors and I hope those dear converts that started during those meetings will prove faithful unto death. It was here that we first met Bro. Anthony Stoner. We labored together part of the time there and like David and Jonathan our souls were knit together. Bro. A. Stoner don't chew nor smoke but he will speak about it occasionally in public. May he continue to speak against it until all quit using it.

On the 12th of Jan., we, in company with sister Emma Reinoehl, went to Wayne Co. We had three meetings in the Paradise church and visited the brethren in that arm of the church. On Thursday we returned to Sippo for prayer meeting in the evening.

On Friday, left for Canton, Ohio. Bro. Bowers met us at the station and conveyed us to his house, where we made our home during the meetings. Jan. 17th, we commenced our meeting in the Valley chapel, which continued until the 8th of Feb., which includes the meeting in Louisville on the 6th in the evening.

On Sunday morning, the 8th, Bro. Amos Bechtol, son of Peter Bechtol, was received into the church and baptized according to the command, Matt. xxviii, 18-20, and arose to walk in newness of life. It will be remembered that Bro. Amos was one of those who came out as a seeker last winter during the revival at that place then. It is certainly an encouraging thought to notice that five of Bro. Peter Bechtol's children unite with him in the service of the Lord. May the Lord bless the entire family.

Although the result was not as apparent as we could desire, and not as many made a start, yet three souls became willing to start for the kingdom. We hope their trust and confidence will be wholly placed on God and press forward. The brethren and sisters whom we visited and labored among have our heartfelt thanks for their kindness and their liberality to us during our stay among them. May the Lord bless them and reward them for what they have done.

We arrived home on the 12th of Feb., after an absence of three months. We found our son and daughter well. We feel thankful to God for his protecting care over us. We arrived home just in time to see wife's mother buried. She died on the 17th of Feb., but we did not see her alive, as her home was with another daughter fourteen miles away.

Mothers may be spared to us until quite old, but when the time comes to part with them it is hard to give them up. Oh what is home without a mother. Children love your father and mother; they may soon leave you.

J. W. Hoover.

AN OPEN LETTER TO THE BROTHERHOOD.

The above advice we saw printed below a picture, and in the picture we saw a man leaping over a fence and on the other side of the fence was a steer lying concealed in some underbrush, and the man was descending directly towards the steer's horns. The words of the Savior accord with the same, where he says, "Watch (before) and pray." If this instruction given in the heading of this article and the Savior's words just quoted were more studiously heeded, we as individuals, congregations and the church in general would not fall into the errors which are sometimes made. As we are only finite, and sometimes not as clean as we should be, we sometimes find after a more careful consideration of the subject that we have erred. There is an adage that says, "to err is human, but to forgive is divine." This makes us feel thankful to God that when the errors have been only of the head, and not of the heart, the atonement atones for us, and the words of 1 John i, 7, are applicable to our case. Also for our instruction are the errors of the patriarchs and others recorded that
we might see where they erred, and steer clear of those dangerous places.

It is now nearly four years since General Council was held at Bro. Cyrus Lenharts, near Abilene, Kan., where the question of publishing a church paper was presented by some brethren from Michigan. And after considerable deliberation, it was finally decided to appoint a publishing committee, and they publish a church paper for a period of four years as a trial, and at the fourth General Council following that, the matter should be reconsidered and left to a congregational vote to decide as to the permanent continuation of the publication. That time is near at hand and the thoughts upon the subject have caused the writer to pen these lines to the brotherhood in general.

The matter of publishing a church paper had been agitated by some brethren for a number of years previous to this, but there being a majority opposed to the publication, the matter was deferred from time to time, and when even a majority was once in favor of the publication, cautiousness was exercised by those who favored the paper. There are about 1,500 copies of the Visvron published twice a month, and if 1,000 of these go to the families of brethren, they represent two thousand of the membership, and according to the census report, I would not suppose there were more than three thousand in the United States and Canada, so that the Visvron is read by two-thirds of the membership.

Now, what has been the fruit of the Visron during the three and three-fourth years of its publication? Ye shall know the tree by its fruits. We have read experiences therein just as we have heard them drop from the lips of living witnesses, and the brotherhood holds that we must have an experimental knowledge of the forgiveness of our sins, and the salvation of our souls. Peter says, "And be ready always to give an answer to every man that asketh you a reason of the hope that is in you." This is fruit according to Scripture and the faith of the brethren.

Then again we read sermons in the Visvron, and I find the brethren elect ministers to preach sermons to the people so they may be instructed in the way of life. Jesus says, "Go into all the world, preach the gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned." Again, in accord with Scripture and faith and practice of the brethren.

We also read of the departure of those who had fellowship with us in the flesh and spirit. And there we learn how long they have braved the storms of life, also how long they were soldiers under the prince Emanuel. And as we read the pages of sacred history we there read of the life and departure of God's elect. Therefore this cannot be evil fruit. Again, we read of meetings held, of souls redeemed, then we think of the meeting on the day of Pentecost, and of the three thousand converts.

But time and space forbid me to mention all the subjects written about, and information gained. But then, I think of those brethren who live isolated, and the infirm, who have not the privileges that many of us have, and how with longing eyes and yearning hearts they look for the semi-monthly visits of their preacher, the "Visvron," and how eagerly they listen to its silent messages. Then here is an opportunity for those who cannot speak in public assemblies, but whose hearts are moved upon by the Holy Spirit, and they thus can convey to their readers the inspiration in this way. And like Paul, Peter, James and John, point dying men to the Lamb that taketh away the sins of the world. It also brings an acquaintance among the brethren; as they read the writings of each other, they thus become acquainted with their minds and thoughts, and when they meet they feel as if they had long been acquainted, and if it is their first meeting. So the matter stands. And now the brotherhood have tasted of the good fruit borne by the Visvron tree, about two thousand souls are hearing the sermons, etc., twice a month, and how would they feel if they were deprived of those pleasant visits? And the lonely and infirm? And what would be the result if General Council would vote to discontinue the publication of the Visvron? "Look before you leap."

There are instances upon record where church organizations hindered the publication of a church paper, and then it was espoused by an individual and the church had not the same control over it that it would have had, had they weighed the matter a little more unprejudicedly before acting. And if we vote to discontinue the Visvron, we will open the same door, and very likely some one will step through and continue a paper of some kind, and in order to make it self-sustaining, add two or three pages of advertisements, and some who have been contributing for the Visvron will contribute for that, and add selections from other papers. This may be expected in case the death knell of the Visvron is sounded in the General Council of May, 1891. This is put out for forethought. We are speaking of what has occurred, and the saying is that "history repeats itself." I hope the brethren will not let history repeat itself in this case, but that they will all see the good that is being done by the visits of the Visvron. But some may say, "we have our Bibles and the preacher, that is enough." Well, by the same logic we may say, you have your Bibles and you need no preachers, let the Bible preach to you; but all can see where this would end.

Then brethren, all who attend Annual Council, when this matter comes up for your calm, candid, and impartial decision, look well before you leap, lest the end of the leap may prove more disastrous than the beginning, and in after years you will be compelled to heap reproaches upon your own heads.

ANTHONY STONER.

Greentown, Ohio.
THE VISITOR.

HENRY DAVIDSON, Editor Evangelical Visitor, Dear Bro.—As the time is fast approaching when the Visitor will have its merits and demerits, as the case may be, discussed, it will be necessary on all sides to exercise great moderation, as well by those in opposition as by its supporters. We should take the matter in hand with an unbiased judgment, and to be properly qualified to council over any question we must necessarily be acquainted with its import, and know what is contained therein. Hence I would humbly suggest to all those who may be called upon to deliberate or legislate in the matter, to be a constant reader of the same, so as to be able to give all the good it contains, its full weight, and where found wanting in any particular, point that out and supply that which is found wanting.

I do not suppose that its most sanguine friends will not admit that it appears with many imperfections, and we should not expect it otherwise, considering that it is a new undertaking and enterprise by the brethren. I would, as a lover of peace and harmony, plead for leniency on the part of those who would feel to vote it down. But some might say the time is too far distant yet to prepare the minds for the coming event. On the other hand I would ask of the brethren in whose care and watch the church has entrusted the Visitor, to have a strict surveillance over it, that no doctrine that is incompatible with the gospel, Old and New Testament, and contrary to the avowed doctrine of the church to be sanctioned or admitted into its columns. If erected and kept on this basis I believe it will be sustained by the brotherhood.

O how cheering it is to read the letters of our dear brethren and sisters, telling their experiences, and of their progress in the most holy faith, bound together into one brotherhood by the bonds of love, from one end of our land to the other. I feel it a duty to put in a plea for the Visitor in behalf of those here on the Pacific coast, isolated from the brethren.

The objection has frequently been made that the members read the Visitor in place of the Bible. Does any one believe that the reading of the Visitor has that effect? Is it not the case that when any important article is read we examine the scriptures and compare the article with the scriptures to see whether it is in accordance with the same and thereby become acquainted with the word of God? But we are of such a nature that we can find fault with most anything, when really the greater fault lies within ourselves. So let us all help doing good and never get weary in well doing, for in due season we shall reap if we faint not.

From a weak brother,
J. M. ENGLE.
North Cucamonga, Cal., Feb. 7, 1891.

WHAT THE VISITOR IS TO ME.

Dear brothers and sisters in Christ.

It is alone through the mercies of God that I am still spared and enabled once more to write for the Visitor. It is a welcome visitor to me, as I have been deprived for the last five years of meeting with the children of God in public worship. I love to read its pages; it fills my soul with love, when I read of those who have a strong desire to press onward and upward towards the mark of the prize of the high calling in Christ Jesus. When I see names of some whom I have met with in times past, though hundreds of miles separate in body, yet the love of God seems to bind us together; and some whom I have never met I hold them near, as we are all one in Christ Jesus. Oh what a flame of love itkindles within me and what a longing desire to meet with them again.

Sometimes I feel as though I was fasting compared with others, but when I go in prayer and ask God to make me content with my lot and say, not my will but thine O Lord be done, it is then that I have been blessed and spent my hours happy. Oh the sweet communion we can have with our heavenly Father in secret prayer. What a Savior's love! He shares our burdens and sorrows if we are only willing to lay them at his feet. I believe it is good for us to be afflicted; it makes us lowly and draws us nearer to the cross. We are pilgrims on our way to a better world. How soon we will be to our journey's end we do not know. Not at our appointed time, but when the Lord calls we must leave all and go, and how happy we will be if we reach that glorious place. We shall then enjoy the company of the saints and loved ones. We shall not feel lonely any more. Our dear Savior will be there who has done so much for us; he suffered and died that we might be happy forever.

It is my earnest desire, with the help of God, to be faithful and when I am done toiling and laboring here in this world, I may go home to enjoy that rest that remains for the children of God. Brethren and sisters pray for me.

Oh we soon shall be called to that beautiful land

There to dwell with the just eternally,
There to join in sweet songs with the friends that we love,
Safe at home on the beautiful shore,
On that beautiful shore, where the bright "angels" stay;
All our sorrow and pain will be o'er,
O we long to go home to that beautiful land
There to rest sweetly, rest eternally.

CHRISTY A. FARMER.
Gormley, Ont.

THE EXPERIENCE OF AN INVALID.

Dear Brother, I enjoy the Visitor very much and would be at a loss without it, as I have not the opportunity to sit among the brethren and sisters and under the sound of the preaching of the gospel very often, as there are no brethren in our immediate neighborhood and I do not often get to preaching; and when I receive the Visitor and read...
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it I feel encouraged and feel to praise the Lord for what he has done for me. And I have often felt that I should write for the Visitor, and now if the Lord will give me grace and wisdom I will try. I was often called but would not heed the good spirit until the Lord sent a great affliction upon me. The physician told me I could not be cured until I would go to the city and have a surgical operation performed. That I thought I could never do, so I thought I would have to die. I was not prepared, and oh, what thoughts came to my mind; and still I thought I was not convicted enough, but the good spirit strove with me until I gave myself entirely up into the hands of God. I knew no other way. I remained in this condition for nearly two years before I could give my consent to place myself under treatment. Finally I thought I might as well die in the city under treatment as at home, for God could be with me as well there as at home. I consented to go, and everything seemed to work in my favor; but I knew there was a work for me to do before I went and that was baptism.

The good Lord led me in that way, and my dear husband with some assistance made a dam across a small stream near our house and arranged for the brethren to have preaching at our house. But I was not able to walk that short distance to the water so they took me down in a buggy. When I came up out of the water I felt so happy that I called out, "O how happy are they who their Saviour obey." After this I went to the city for treatment, and the Lord spared my life and helped me and now I will try and live close to my dear Saviour.

O, I can thank him for what he has done for me. Although I have many trials and temptations, I will pray for grace and strength in my weakness, and I have the assurance that he will help me. The language of the poet so beautifully expresses my thoughts in the following lines:

"When I forget him and wander away,
Kindly he follows wherever I stray;
Back to his dear loving arms would I flee,
When I remember that Jesus loves me."

And now a few words to the unconverted. Do not put off your return to God until it is too late, but accept God's mercy now. Brethren and sisters pray for me.

C. CLOPPER.

Broadford, Md.

For the Evangelical Visitor.

EXPERIENCE.

Dear Brothers and sisters and readers of the Visitor: By the help of God I will try in my weakness to write a few lines for the paper. I love to read the letters of the dear brethren and sisters. I will try if God will give me grace, to let you know how I am getting along in the good work. My desire is still to serve the Lord and work out my soul's salvation. I know that I often came short of doing my duty and at the same time it seems hard to take up the cross. But then when I put my trust in the Lord, he always helps me. The nearer we live to our blessed Savior and the more obedient we are, the better we can do our duty. I think that I have experienced that the more we deny ourselves and the more willing we are to suffer for Christ's sake, the better we enjoy religion. But it seems sometimes that there is so much trouble in this world that before I know what I am doing I almost forget to take it to the Lord in prayer. If we would always remember when we are in trouble and feel cast down, to go away in prayer to the Lord, for I know that he always hears our prayers when we come to him in the right way.

Dear readers, is it not often the case when the good Spirit is trying to lead us to certain duties we are apt to make excuses that we cannot speak or pray good enough and the more we think about it, the harder it is. But if we say that by the help of God we will try, then how happy we do feel and the Lord is blessed.

I was very young when I started out on this narrow path and I wanted to try by the help of God always to live and walk in that path. Sometimes I feel as though I was the weakest of God's children. But by the help of God and the prayers of his people, I am trying to press onward to the mark of the high calling. My love to you all.

From your unworthy sister in the Lord.

Ella M. Magden.

Sunfield, Mich.

A SAVIOUR FOR ALL AGES.

"Mother," said a little girl, "is Jesus a Saviour for a little girl nine years old?" Her mother, I know, said "Yes indeed," and lest some other little child might ask the same question, I want to say, "yes indeed." Jesus is a Saviour for all mankind, for a child one year, two years, three years, for nine years, ten, twelve, and so all the way up. He was a babe in his mother's arms and a boy at his mother's knee. He worked and studied and played just as you do, and knows all about you; he knows just how you feel. He knows what worries you. He knows your trials and temptations. He knows what makes you glad and when you are happy. And he can carry your little sorrows for you.

He can take away the evil of your heart and give you his Holy Spirit to make you good and happy. And he died upon the cross to save you, my little one. You need not be afraid to go to him and tell him all your wants and thank him for all your enjoyments.—Sel.

If Christians lived nearer to God they would have no difficulty in loving one another.—Rev. J. Hamilton.

Stand upon the edge of this world ready to take wing, having your feet on earth, your eyes and heart in heaven.—Wesley.

A holy life has a voice; it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.—Hinton.
CHILDREN'S DEPARTMENT.

Dear Children,—Are you looking for Aunt Mattie's letter? Well she has been thinking and wondering what you would like to have her write about, and wishing she might see into your homes and still more read your thoughts. Doubtless some of you have very vague and uncertain ideas about a letter which is printed in a newspaper, and doubtless more curiosity about the Editor. I remember when I was a little girl the first time I saw an Editor of a paper, a real live Editor and looked at him with a good deal of interest, and discovered that he was a man somewhat like other men but still I could not help thinking that he was a little bit smarter or more learned than other folks, and as one of the greatest pleasures of my life has been to read, I still cannot help but have a great regard for the good people who make good papers and books for us to read, as not all papers and books are good for us. Indeed there are many which are a positive injury, and the reading of them will be a dark chapter in our lives; for it is almost impossible to blot them out of our memory, after letting them make an impression on us. Some good women, and good men too for that matter, have organized themselves into a society called the Women's Christian Temperance Union and are trying to stop the circulation of papers that do more harm than good.

I suppose a good many of you go to Sunday School and enjoy it very much. I want to tell you something about a Sunday School I was in some time ago. It was in a large city near a river where boats landed their cargoes. A great many people lived close together and a good distance from any church, so God put it into a good man's heart that he ought to open a Sunday School for these people. So he rented a room in a kind of a ware-house and asked and even coaxed some children to come in and gave them some little papers and told them Bible stories.

Then he promised some papers the next Sabbath if they would come again and told them they should bring other children with them. In this way the school grew and got larger until a suitable room had to be provided for them, and when I was there, there were about thirty-three hundred men, women and children attended that Sabbath School, and it was still growing although many were constantly going away to other places and filling positions of usefulness. It was a part of the work of those who went there to bring any child or grown person even, with them who could be induced to come to the Sunday School, and in this way many dirty, neglected children were brought in, but they were always made welcome. Water and towels were kept in a little room near the door and these poor little wails were taken there and hands and faces were washed, hair combed, and when they came out were hardly recognized as the same children. Then they were put into classes suitable to their needs. Of course such kindness soon won them and made them want to come again. I think it was one of the most cheering sights I have ever been permitted to see, and when the superintendent opened the hymn book or gospel song book and said we will sing, "Hold the Fort for I am coming." I think I never heard such singing, and on looking around the house noticed that everybody was singing; Just think! more than three-thousand voices, most of them children, all singing with all their might. One cannot help but think about that time when all the redeemed shall sing around the throne of God in heaven and no doubt many of those who sung, "Hold the Fort" in that mission Sunday School will be among that countless throng. Dear children, nothing better can come to us than to be able to unite our voices with that happy throng.

AUNT MATTE.

For the Evangelical Visitor.

I wonder how many children read the Visitor? and whether some of them are sometimes tempted to tell an untruth? I hope you that read this paper have all been taught by your papa or mamma that to "tell a lie" is very wrong. Don't you always feel something within you that is uneasy when you do wrong? This is what is called conscience. We knew a little girl at one time, who was taught that it is a sin to tell an untruth, and she meant to be a good girl, and never tell a lie. She loved her teacher and took an interest in her lessons, but one day she made a mistake in her spelling-lesson, and "love of praise," or envy tempted her to hide the mistake, so when the teacher came around to see how many words each had missed, she answered none! Of course she was praised for not having missed one word out of so many hard ones, but oh, the guilty conscience which she had; every word of praise seemed to prick her to the heart, to think that the rest in her class were all honest and she was dishonest. Sometimes her conscience would be silent for a long while, but when the last day of school came, she was miserable. The teacher spoke so kindly and told them how to be good children. Oh how she wished that she could do it over, but she was ashamed to tell her teacher. Now the little letter "n" had made all this trouble; if she had said one instead of none, then she could have had a clear conscience.

How much better it is to be honest all times; what good does it do us, when some one praises us, if we feel that we were not honest? This little girl grew up to a young lady, and she found that she must go to this teacher and confess her wrong if she wanted to have a clear conscience. What if he had died! oh how glad she was that he was still living, but he could not go to him, as he was living at a distant place, so she wrote to him, and told him all, and he freely forgave her. So you see it is of no use to hide our mistakes or the bad things which we do. God sees them all, and some day they will be found out. Let us therefore, "Think the truth" and "Speak the truth", and "Act the truth."

A FRIEND OF CHILDREN.
"If father hadn't a shop."

"If father hadn't a shop, wouldn't he ask a blessing as grandpa does?" said a little boy to his mother, one day. We did not learn the answer, but we thought the question worth repeating. Many a father doesn't ask a blessing, does not read the Bible daily, does not pray in his family. Why is it? Is it the shop, or the farm, or the business, or the merchandize? What is the excuse? Have you more business than David, who said, "Evening and morning, and at noon will I pray and cry aloud unto thee?" Have you more cares than Daniel, who had the oversight of an hundred and twenty princes and their provinces, and who yet found time to kneel upon his knees, and pray before the Lord three times a day? You have time to talk with men, why not to talk with God? You have time for private conversation with friends and strangers,—why not with the Lord? You have time to read the newspapers,—why not read the Bible, which has more good news than the whole of them? "So many cares and trials" do you say? Well, would you refuse help because you have a big load? "So many troubles and vexations?" What then,—do you fling away your shoes and go bare-foot, because the road is rough? Is this your plan? How does it work? Do you gain anything by such haste? Do you not find that hasty plans, hasty bargains, hasty acquaintances and hasty words, cost more than they profit, often times? Luther said one time, "I have so much to do today that I must pray as much as three hours." Perhaps a little oiling up with prayer in the morning would save friction and labor and breakage and "hot boxes" all day long. The cobbler who was in too much haste to put a bristle on his waxed end in the morning, found that he had not got much work done when it came night. Many a poor day's work comes from making a wrong start. Things which go wrong go slowly, and if they go fast, so much the worse.

"If father hadn't a shop." Is that the trouble? Then it was better that father were poor as Lazarus and so had time to pray. But perhaps the trouble lies deeper. Does father love to pray? Does he feel the need of prayer? If he does he can find a place to pray anywhere, and as for time, he can watch and pray always. Father's shop ought to lead him to pray more and more, and every care and sorrow and trial and temptation ought to drive us to the mercy-seat and lead us to the Lord.

Reader, do you pray? If not, what is the reason? Is it the "shop" or is it a wayward, sinful heart? Consider what I say, and "Watch unto prayer."—Leisure Moments.

A LITTLE GIRL'S QUESTION.

"Mamma," said a child, "my Sunday School teacher tells me this world is only a place in which God lets us live a little while, that we may get ready for a better one, but I don't see any body getting ready. You are ever so busy getting ready to go to the country, Aunt Kate is getting ready to go to the mountains, and Uncle Tom is all ready to go abroad. But no one says anything about going to heaven. If they really want to go, why don't they get ready?"—Sel.

ACROSTIC.

TITLES OF THE SON OF GOD.

Ensign of the people, - Isa. xi, 10.
Vine, - John xv, 5.
Apostle, - Heb. iii, 1.
Nazarene, - Matt. ii, 23.
Governor, - Matt. ii, 6.
Emanuel, - Matt. i, 23.
Living bread, - John vi, 51.
Commander, - Isa. lv, 4.
Advocate, - 1 John ii, 1.
Leader, - Isa. lv, 4.
Voice of salvation, - Ps. cxviii, 15.
I am He, - John vii, 24.
I, Jesus, - Rev. xxii, 16.
True light, - John i, 9.

One Shepherd, - John x, 16.
Rose of Sharon, - Can. ii, 1.

Arranged by S. E. G.

THE BAREFOOT CURE.

In time past we have repeatedly suggested in conversation, and also in print, that since the earth was a vast reservoir of electricity and magnetism, persons who were nervous and sleepless would naturally find relief by walking barefoot on the damp grass, or soil, or even on a cellar bottom; and also by working in the soil, and among the plants with the hands, and thus restoring the electrical balance to the system. We had never heard or read of this remedy, but had tried it, and observed its working; for who ever saw a barefooted person who was nervous? Now a newspaper paragraph says:

"Baron Nathaniel Rothchild has returned home from the Bavarian village where he had to go about and live on a vegetable diet as a nerve cure, and Edmund Yates reports that he is all right again."

Probably that prescription cost the rich Jew something; but we will give it to our readers for nothing. Get your hands into the soil; it will not hurt you; man was made of the dust of the ground at the beginning. Lie in the lap of mother earth; do not take cold; and see if you do not have steady nerves and a level head.—The Common People.

When an evil thought comes to you, crowd it out with a better one.

Those are the best Christians who are more careful to reform themselves than to censure others.—Fuller.

Internal conformity unto the habitual grace and holiness of Christ is the fundamental design of a Christian life.—Dr. Owen.

I have known some people in great sorrow fly to a novel, or the last light book in fashion. One might as well take a rose draught for the plague! Light reading does not do when the heart is really heavy.—Bulwer.
SECULAR THEORIES.

There are some who seem afraid that religion should impregnate anything that relates solely to this life. But how few such things exist. Nearly everything in which man is interested either directly or remotely bears upon the life that is to come. No mind can be trained solely for the world. No matter how secular the training, it has influence which runs along through the currents of life that pour their tide into the ocean of eternity. God's demands and man's obligations cannot be ignored in any department of life without men incurring a fearful responsibility.—Treasury.

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; and 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 your children, "Help yourself." You begin with the soup, then the meat, and so on—every dish in its order. As it is best suited for health and digestion. If you want to have good spiritual health and digestion, 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 Brooks.

We live in an age when song has come to be a most powerful promoter of gospel truth and of true spiritual worship. Though in some churches there may be a great abuse of the music and singing, making them merely entertaining, with no reference to their scriptural and spiritual purport, or adaptation to the solemnity of the sanctuary, yet this is no argument against the utility of singing in our churches and of singing, too, of the very best quality, so long as it is in harmony with the high and glorious purposes of the house of God. We are blind to the signs of the times if we do not see that Christian people everywhere are demanding not only good preaching, but also good singing and music. The church that does not seek to furnish both to the extent of its ability, must suffer loss. Moreover, we would speak a good word for the so-called "Praise Service." At occasional times—once a month, or once in two or three months—we think that a Sabbath evening could very profitably be given up to a service of song, during which ten or a dozen pieces would be sung by the choir. The congregation occasionally taking part and the minister interspersing the singing with prayer, scripture reading and brief remarks. That God can and will bless such a service, many who have sufficiently tried it stand ready to testify.—Treasury.

OUR DEAD.

MILLER.—Chester J. Miller, son of J. F. and Ella Miller, died at their home, No. 19 Samuel street, Dayton, O., Jan. 29, 1891, aged 9 months and 26 days. Services conducted by Rev. T. F. Bashong of the High St. C. B. church. Interment in Woodland cemetery.

"Let the young sleeper rest in peace: the spirit is with him. Who called him hence, ere sorrow those eyes could dim. Let him depart; 'twere better thus, while pure and undefiled, And in that brighter world above, O parents seek thy child."

KENDIG.—Died, in Manor Tp., Lancaster co., Pa., on Feb. 29, '91, Sister Elizabeth Kendig, in her 83 year. The circumstances that caused her death are sad and heart-rending beyond description. While at work in the summer house her clothing came in too close contact with the furnance and took fire, and for want of sufficient assistance was burned beyond the possibility of recovery. During the week intervening the incident and her death, her appearance was truly pitiable and her sufferings intense. She bore the terrible ordeal with Christian fortitude. Sister Kendig was a member of the River Brethren church for about fifty years. Her consistent walk and zealous devotion to Christ and the church evidently fitted her to fill the place of a "mother in Israel." She was laid to rest on the 22nd at the Manor M. H. Services by the local brethren. Text, John xi, 25. S. E. G.

DOHNER.—Mrs. Bertha M. Dohner died of consumption at the residence of her parents in West Milton, O., Jan. 16, 1891, aged 22 years, 5 months and 25 days. Dec. 15, 1889, she was married to Joseph Dohner. When quite young she united with the M. E. church, but during her sickness she found the Saviour in the salvation of her soul. Just a short time before she died she sung two verses of "Jesus lover of my soul, let me to thy bosom fly." And then calling for her father, mother and family, she bade them farewell, charging them to prepare to meet her in heaven. Then turning to her husband she placed her arms about his neck and gave him her parting blessing; folding her hands she prayed, "Lord Jesus, take me out of my suffering," and passed triumphantly into the haven of rest. Services were conducted by Rev. Hunter of the M. E. church, and Bro. A. M. Eagle. Interment in Highland cemetery. So to record the death of one in the prime of life, but we must believe that our loss is her gain.

Dayton, O.

Bristol.—Died, at Attercliffe, Ont., Feb. 17, 1891, Susanna Bristol, mother of Sister J. W. Hoover, of South Cayuga. She was born in Canada, A. D. 1803, on Jan 7. Aged 88 years, 1 month and 10 days. She was the daughter of Mr. Chris- tian Senebough, one of the pioneer settlers in the district. Her children, who have all gone to the spiritual world before her but one. She married twice; the last husband was Eli Bris- tol, who died 42 years ago, and since that time lived a widow. She was the mother of nine children, three of her first husband and six by her last one. She was a kind mother, a dear friend, and was beloved by all with whom she came in contact in the circle of society in which she moved. A dear sister; although she never united to any persuasion, her desire was to do good, and in the last years of her life would pray much to the Lord and call upon him during her sickness, as her suffering was much in her last days. Sometimes we would hear her say, "Jesus take me home," and He heard. On the morning of the 17th her spirit took its flight to him who gave it.

"Servant of God, well done; Thy glorious warfare past, The battles fought, the race is won, And thou art crowned at last."

She was buried on the 19th of Feb, at Attercliffe cemetery. Funeral services performed by the Rev. Showers, U. B. minister. Text, 1 Samuel iii, 18. "And he said, It is the Lord, let him do what seemeth him good."