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THE MASTER'S QUESTIONS.

"If any man serve me, let him follow me; and where I am, there shall also my servants be: if any man serve me, him will my Father honor."—Jno. xii, 26.

Have ye looked for sheep in the desert
For those who have missed their way?
Have ye been in the wild waste places,
Where the lost and wandering stray?
Have ye trodden the lonely highway,
The soul and darksome street?
It may be ye'd see in the gloaming
The print of My wounded feet.
Have ye folded home to your bosom
The trembling neglected lamb,
And taught to the little lost one
The path of My pathway?—Jennings.

The Lord knoweth the thoughts of man that they are vanity.
O Lord, how great are thy works
And thy thoughts are very deep.—Bible.

A MISSIONARY SERMON.

BY W. O. BAKER.

Text.—And he said unto them, go ye into all the world and preach the gospel to every creature. Matt. xvi. 15.

I.

THE COMMISSIONER.

"And He said," the commission was given by Christ as he had received it from the Father. It was given by him to whom all power in heaven was given. It was given by the Mediator who purchased the redeemed by his own blood, and opened the portals of heaven by his atonement for sin. The God-man, "the Son of man," "the Son of God," was the bearer of this joyful message that blessed all mankind, offering salvation to every son and daughter of Adam.

II.

THE COMMISSION.

This commission was given to the eleven apostles as the representatives of the entire band of disciples, and the succeeding church. Christ prayed not only for those who were his disciples then, but also for those who believed on him through their word. (John xvii, 20.) And so on to the present generation. So the commission extends down to the end of time. The church with her official servants is directly commissioned, and it demands her united effort. In the accomplishment of this mission the laity as well as the servants of the church have their part to perform. Every minister of the gospel has a part in it, every Sunday School superintendent, every teacher and every lay-member whether brother or sister can in some way be a helper.

III.

THE COMMISSION.

Christ sent out the twelve apostles under the following commission: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel. And as ye go preach, saying, the kingdom of heaven is at hand." Matt. x. 5-7.

To the above was added, healing the sick, cleansing the lepers, raising the dead and casting out devils. Afterwards the seventy were sent out two by two on a similar mission. They were sent before Christ where he himself would go. These were all sent out without any preparation for their temporal wants, without money or purse, without a scrip, (a bag to carry food in,) without shoes, without two coats. There are those who seem to think that these directions are still in force, having a new eye to cheap missions, but all these belong to the miraculous. (Also see Evangelical Visitor, July 15, Article, Missionary Cause.)

The last commission of our Savior is not limited to the house of Israel. The command is, "Go ye into all the world, preach the gospel to every creature." The Jews had the first offers of salvation, to them were the promises. Peter preaching at Jerusalem addressed the Jews thus: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed. Unto you first God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Acts iii, 25, 26. Paul and Barnabas preached to the Jews at Antioch of Pisidia and when they resisted the truth they grew bold and said unto them, "It was necessary that..."
the word of God should first have
been spoken to you; but seeing ye
put it from you, and judge your­
seves unworthy of everlasting life,
lo, we turn to the Gentiles: For so
the Lord commanded us, saying, I
have set thee to be a light of the
Gentiles, that thou shouldest be for
salvation unto the ends of the earth.” Acts xiii, 46, 47. It is
plain from these and other Scrip­
tures that God contemplated the
salvation of all mankind. (Rom. i,
16.) But the Jews having the or­
cles of God committed to them, had
the promises and were in the cove­
nant, it was mete that Christ should
first come unto his own, though
they receive him not, and then en­
ter upon his general mission, “to
seek and to save that which was
lost.”

IV.

WHAT THE COMMISSION INCLUDES.

First. Proclaiming Christ as a Sa­
vior to a sin-smitten world, calling
sinners to repentance, warning
against sin and as ambassadors
for Christ offer pardon and reconcili­
ation.

Secondly. Administering the rite
of baptism to the converted and
gathering them into the mystical
body of Christ—the church.

Thirdly. “Teaching them to ob­
serve all things commanded.”

The summary is to revive the
spiritually dead, through Christ, to
life eternal.

V.

THE MEANS TO BE USED TO EXECUTE
THE COMMISSION.

First. Preaching the gospel by
the living voice.

Secondly. By the printed word,
diffusing Bibles and Testaments.

Thirdly. By spreading abroad
religious literature, such as books,
periodicals, tracts, etc.

Fourthly. By instructing the
young in Sunday Schools and the
home circle.

Fiftieth. From house to house
visits, prayer, exhortation, reading
the Word and distributing religious
literature. This is especially adapt­
ed to cities, towns and villages. It is
also an effectual measure in rural
districts.

Sixthly. Private interviews, acts
of benevolence, a whole-souled man­
hood, and a close walk with God.

Seventhly. Earnest prayer for
the prosperity of Zion. If these
means were all effectually used,
might we not expect the “borders of
Zion” to enlarge?

The gospel must be carried to the
unconverted. Sight must be offered
to the blind, health to the sick, life
to the dead.

After Christ’s ascension the dis­
ciples in response to a command
from their Master, repaired to Je­
rusalem and tarried for the endue­
ment from on high. After the re­
ception of this blessing, they ac­
cording to another command (John
xxiv, 47) commenced their mission­
ary labors at Jerusalem. The gos­
pel, like as a ring in the water, en­
larges until it is lost in the utmost
bounds, commenced at the ecclesi­
astical centre of the world and must
spread until the farther islands of
the sea are reached. We have here
a great example for home mission­
ary labor. “Charity begins at
home” but it does not end there,
neither must our missionary labors
end where they commenced.

From this work nobody need be
excluded. All can find something
they can do in the vineyard of the
Lord. There is no need of say­ing
“if I were a brother,” “if I were a
sister,” “if I were older,” “if I were
younger,” “if I were educated,”
“if I were rich,” “if I were a
preacher,” “if I could leave home.”
All can find something to do at home
or abroad. Some can enter the bat­
tle field, others can “hold up their
hands by prayer or money.” These
are essential parts. Some can pray
much and give a little, others can
pray much and give much. The
responsibility falls according to
ability. Without money this work
cannot be accomplished. The cheer­
ful giver, whom the Lord loves, is
an essential factor in missionary la­
bors. If given with a view to the
glory of God, it is leading to the
Lord who pays good interest. It is
sending ahead where the giver will
meet it as a memorial before the
Lord. “it is more blessed to give
than to receive.”

If all cannot preach, all can pray.
Any one can distribute a tract,
speak a word for Christ, or contrib­
ute a little of his means. The
preacher, the deacon, the Sunday
School workers, the brother or sis­
ters whether young or old, can
be a home missionary. But some
body must leave home if the gospel
is to be preached to every creature.
This takes peculiar qualifications,
physical, intellectual and spiritual.

There are great hardships to endure,
men must sometimes hazard their
lives for the sake of the gospel.
There are hard problems to solve,
difficult languages to learn, great
courage, wisdom and spiritual pow­
er is required. It takes the Paul’s,
the Peter’s, the Barnabas’, etc. If
the church does her whole duty, God
will find them.

It is presumable that some one
who holds his purse string tight
will say: “has not the commission
been fulfilled? Does not Mark say:
‘they went forth and preached every
where?’ (Mark xvi, 20) and Paul,
‘have they not heard? Yes verily,
their sound went into all the earth,
and their words unto the ends of
the world.” (Rom. x, 18.) Again,
does he not say that the gospel
that the Colossians heard, was
preached to every creature under
heaven? (Col. i, 23.)”

Many general terms have a lim­
ited meaning. This is the case with
the expressions here employed.

However, these declarations prove
that the early disciples filled their
missions, God confirming their lab­
or with signs following, which is a
pledge that God will still confirm
the labors of his people if they heed
his commands. But the great
commission stands open and unre­
pealed as it was from the beginning.
It is an undivided whole. No one
presumes to say that part that per­
tains to baptism is without force,
but such as discard all ordinances.
VI.

THE FIELD IS THE WORLD.

Let us review it. It is estimated that there are about 1,800,000,000 inhabitants on the globe. These speak 3,600 different languages, and have 1,000 different religions. Of these the Christian religion is one, so there are 999 religions without a Christ, the only name under heaven, by which men can be saved. (Acts iv, 12) There are about 452,000,000 of nominal Christians or a little more than 1/5 of the whole population. Of these 210,000,000 are Roman Catholics or not quite 1/5. Of Greek Catholics there are 92,000,000 or a little more than one fifth of the whole number. Of Protestants there are 150,000,000, or a little more than one third of all nominal Christians. There is one nominal Protestant Christian every twelve inhabitants of the world.

Recent statisticians compute the number of Pagans at 676,000,000, Mahomedans at 140,000,000, and Jews at 14,000,000, a total of 830,000,000. Some statistics give the computation higher, so we can calculate that between the latter number and 1,000,000,000 souls do not even profess Christ, and the majority have 'not heard of that precious name.—In this country, as we shall further on see, only one in five are church members, and perhaps nine-tenth of these need conversion. Among nominal Christians are included all the infidels and unbelievers of every shade, and thousands who profess no religion, and thousands of others who profess Christ but trample God's laws under their feet daily, blaspheme his holy name, live wicked lives; some keep brothels, others saloons, still others fill our prisons and penitentiaries and some expiate their crimes upon the gallows. Many have sunk into the lowest degradation of vice and poverty. How shall this vast mass of human beings be reached? They have entered the "wide gate" and are surging down the stream of time on the "broad way." Destruction is before them. They must be rescued or lost. How shall it be done? "The way out" is engaging the attention of thoughtful and practical men. And it concerns us, my brethren. Our responsibility is commensurate with our ability. The one talent with which God has entrusted us we dare not bury, but we must put it to usury.

"It has been estimated that the total amount given in the United States toward mission work, in its various forms of foreign, home and city, averages 57 1/2 cents to each church member per year." While a few give liberally, "it means of course, that there are multitudes who never give anything."

The wealth of the country is supposed to be no less than $55,000,000,000. "It is estimated that the evangelical Christians number one fifth of the population, and hold one fifth of the wealth; then we should have not less than $11,000,000,000 in the hands of the Christian men and women of the United States, bringing in an income, say at an average of three per cent of $330,000,000. The amount raised for foreign missions is about $4,000,000 and the total of funds contributed to foreign, home and city evangelization is probably not over $10,000,000, one thirty-third of the income of Christian people. To this should be added the sum expended for church work. With regard to this, no reliable statistics are at hand. There is, however, a large margin ere the gospel tenth be reached. American Christians are not niggardly, neither are they extravagant. They are realizing more than ever that wealth is a trust to be used for the Master, but they need to know and to feel that giving is or may be, an act of worship, just as much as bowing the head in prayer or lifting up the voice in song, and it rests with the pulpit to make this clear and keep it clear."—Homiletic Review 1889, Sept. pp. 288.

In view of the painful facts that "the field" presents the declaration of our Lord is as true as ever: "the harvest truly is great, but the laborers are few." The duty is plain and urgent. "Pray ye, therefore the Lord of the harvest, that he would send forth laborers into His harvest." Luke x, 2. "For darkness still covers the earth and gross darkness the people." (Isa. lx, 2.

MAN CREATED IN THE IMAGE OF GOD.

In his primitive state man was possessed of the spirit of God, and the love of God and the divine nature, and this spirit and love of God, is what constitutes the image of God, in which man was created. In this state and condition man was a free agent, to choose for himself. Because the Lord God commanded the man saying, of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die. Gen. ii, 16, 17. It is sometimes said that God only gave man one single command, but that is not correct, for God has given man two commands. The one was telling him (man) what he should eat, and the other was telling him what he should not eat, and this would have been sufficient, (if it had been obeyed) to preserve him in their blessed and happy state. By the voluntary act of man, in transgressing the command of God, he yielded himself into the service of sin, and as the love of God, wherein he was created, was the image of God, so the self-love which took possession of the heart in the fall, may be said to be the image of satan, who is the servant he (man) now became. Man had fallen from the spirit to the flesh, the city of man soul was captured, by the enemy of soul, man was tempted and drawn away of his own lust, enticed, but when we are tempted, we should not say that we are tempted of God for God cannot be tempted with evil neither tempteth he any man, but every
man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived it bringeth forth sin and sin when it is finished bringeth forth death. James i, 13, 14, 15.

I have said that man was a free agent in his primitive state and we are all in a free agency, but I wish to be understood by the reader of the Visseron, that I don't believe that God has designed that man should use his free agency (or liberty) to an occasion to the flesh, for brethren, ye have been called unto liberty, only use not liberty for an occasion to the flesh. Gal. v, 13. For if ye live after the flesh ye shall die, but if ye through the spirit do mortify the deeds of the body ye shall live. Rom viii, 13.

Dear reader, I beseech you as strangers and pilgrims abstain from fleshly lusts which war against the soul. 1 Pet. ii, 11. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. Rom. vi, 23. If the wages of sin is a natural death, (as some will have it) the consequence would not be so important. But Christ saith that if a man would gain the whole world and lose his soul, what would he give in exchange for his soul for all that is in the world, the lust of the eye, and the lust of the flesh, and the pride of life is not of the Father, but is of the world and will pass away with the lust thereof. 1 John ii, 16.

And again, the Savior said to his disciples fear not those that kill the body and after that have no more that they can do, but I will forewarn you whom ye shall fear. Fear him after he has killed has power to destroy both soul and body in hell. Yea, I say unto you fear him. After man became a violator of God's law, he gave him a promise that through the woman's seed should come one that would bruise the serpent's head (the enemy of the soul) and he—the serpent—should bruise his heel. We were not redeemed from our vain conversation by corruptible things as silver and gold, but alone by the blood of the emaculate Lamb of God, not by corruptible seed, but by that incorruptible seed by the word of God that abideth forever. In fulfilment of time this great Messiah (or Lamb of God) was born into the world by the Virgin Mary in Bethlehem of Judea. And at that time the wise men of the east had seen his star, and they arose and sought for the young child, and came to Jerusalem and inquired after the child where it should be born. Now when King Herod had heard that there was another King to be born, he was troubled and all Jerusalem with him, and he diligently inquired where Jesus was to be born, and they at Jerusalem searched diligently in the law and prophets, and they found it to be a fact that it was to take place at Bethlehem of Judea. And they appeared a great wonder in heaven, a woman clothed with the sun, and upon her head a crown of twelve stars (figurative) and by this woman was this great Massiah born, who was to rule all nations with a rod of iron. Rev. xii. And there was war in heaven. Michael and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not, neither was there place found any more in heaven. Rev. xii, 7, 8. And this great red dragon was overcome by the blood of the Lamb. Herod the King typifies this red dragon, he as an instrument in the hands of the devil, stood before the woman for to devour her child as soon as it was born. This war commenced prior to Christ's birth in part, and continued on till Christ was crucified and was buried and rose again triumphant from the grave. He had to reign until he had conquered the enemy, and the last enemy that was to be subdued was death. And then and then only he with authority could say unto me is given all power in heaven and earth. He has abolished death, and brought life and immortality to light through the gospel. When Christ went up to Jerusalem short­ly before he was to be crucified, he went into the temple and commenced to drive out all those that sold doves and oxen and sheep and over­threw the tables of the money changers, and said unto them take these things hence, for my house is to be called a house of prayer, and you have made it a den of thieves. Here the Savior showed the Jews how he would shortly after that cleanse the heart of man; the tem­ple was a figure of the heart of man. In the minds of many the query arises and inquire how did the enemy of soul get into heaven? In reply some will say, they suppose their was one there that exalted himself, and became envious of the Son's glory.

But dear reader of the Visseron, God's word declares to us that he is from everlasting to everlasting; yesterday and today and forever an unchangeable God. God never changes. Heaven above is and has ever been an holy heaven. Now such envious thoughts could never get into holiest of holiest; weshould never build on what the hypothesis say, or build on supposition. When the enemy of soul had captured the city of mansoul, there and then is where this red dragon got into heaven. Man was created in the image of God, and wherever God stamps his image their is heaven. Now the devil has taken possession of the heart of man. Sin is what gave satan power to hold him (man) in his slavish chains, which signifies death.

Now the way to this spiritual life was based and sealed with seven seals, and the Lord God also placed cherubins and a flaming sword to keep the way of life, so that they could not attain to that spiritual life (in that condition) which they had lost in the voluntary transgres­sion. There was only one man born into this world that could honestly say, convince me of sin. He was the spotless Lamb of God, never yield­ed to one temptation offered to him by the devil. There is only one
name under heaven given whereby the whole human family can be brought from the spiritual death to the spiritual life, and from the power of sin and satan unto the true and living God. And this Jesus was the only one that was found worthy to break the seven seals and take away the cherubims and the flaming sword. Christ came to destroy the works of the devil, to cleanse the heart of man, because the heart of man has become the habitation of devils, or evil spirits. But in its origin was heaven, or may well say, the habitation of angels or good spirits.

I have mentioned in this article that where God stamps his image there is heaven, and on the other hand we may well say, that where the devil stamps his image their is hell. When we carefully read the prophet Isaiah, we find in his predictions plainly portrayed to our minds, the nature of his (Christ) peaceable kingdom which Christ establish in the hearts of his people. He (prophet) saith that man shall see it from eye to eye, when the Lord shall again bring Zion. This proves to our minds that Zion was once lost, or else it could not again have been brought eye to eye. In this peaceable kingdom it was said, that they would no more learn war, but the sword would be beated into a plowshare and the spear would be converted into a pruning hook, and that a little child would lead the lion and lamb together, and the lion would eat straw. This illustrates to our minds that in this peaceable kingdom, the devil has no more power over the nations that serve God, unless they yield to temptations, for yielding is sin: but the nations that fear God, and keep his commandments, shall be kings and priests of God and of Christ and shall reign with him a thousand years which is the day of grace and truth. Peter saith, with the Lord, one day is as a thousand years, and a thousand years as one day. When this great red dragon was bound with that mighty chain, (which is the word of God) his space was limited just as far as the chain would link. Jesus said, for their shall arise false christ, and false prophets and shall show great signs and wonders, insomuch that if it were possible, they shall deceive the very elect. Matt, xxiv, 24.

Now this goes to prove that it is impossible for the enemy of soul to deceive God's elect. The elect are not beyond temptation, but there is a principle of Christian character underlying and predominating in the heart (of the elect) which prompts them to do what is right under all circumstances. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death. I do not say that he shall pray for it. All unrighteousness is sin and there is a sin not unto death. We know that whosoever is born of God sineth not, but he that is begotten of God, keepeth himself and that wicked one toucheth him not. John v, 17, 18.

J. S. LERNAN.

THE LORD'S BURDEN.

When we speak about a burden, we want to be understood as speaking about some kind of a load more or less heavy. We want to be understood as bearing something that weary us—something more or less cumbersome and oppressive. A thing that we rather loathe, and desires relief. We want to be understood as speaking about some kind of a load more or less heavy. We want to be understood as bearing something that weary us—something more or less cumbersome and oppressive. A thing that we rather loathe, and desires relief.

When our late war broke out, thousands and hundreds of thousands of men volunteered on short notice, to go and fight for the safety of our government and the honor of our country's flag. They volunteered to brave all kinds of privations and hardships incident to army life, even the peril of their lives at the cannon's mouth and, all for what? Partly for the safety of the government and in a good part for a little military honor! They went as though it was no burden. But when Jesus, the captain of our salvation, calls for soldiers of the cross, as he is all the time doing, how reluctantly, how slowly, yea,
how few comparatively, have the courage to enlist, although the end to be obtained by a worldly warfare sinks into insignificance when compared with the glory to be achieved under the leadership of king Immanuel.

The “burden of the Lord” is looked at as something almost unbearable.—I have said the “burden of the Lord” because he himself in the text calls it “my burden” otherwise I would be very much afraid of calling it by that name; and, as the reason, let every one that reads this article open his bible at the 23rd chapter of Jeremiah and read from the 33rd verse to the end of the chapter.

It seems the people at that time had got into the habit of using the expression “the burden of the Lord” when they meant the word of God as given through the prophets. It is clearly seen that the Lord was displeased with them for using that kind of speech even in so far as to threaten them if they did not refrain from it that He would utterly forget and forsake them and their city, and to cast them out of His presence and to bring an everlasting reproach and a perpetual shame upon them that should not be forgotten.

But our Savior, in the time of his humiliation, accepted the term. He says “my burden.” And what he said then holds good now. He still has a burden yet; but in reference to this burden as used in the text, he does not allude to his own personal privations and sufferings, although he was somewhat burdened all through life; and severely so in that doleful night in the Garden; and more so when wearing that crown of thorns and when bearing the cross up the hill, and most of all when for three mortal hours he hung on that cross fastened only with nails driven through his hands and his feet. No one would presume that in reference to these sufferings he would say “the yoke was easy and the burden light” for he felt it painfully and heavily.

Clearly, then, the term “burden,” as used in the text, implies the terms of salvation as laid down by him to the sinner—which are repentance, faith in the Lord Jesus Christ and baptism, together with a careful observance of all other commandments he enjoins upon his followers, which any one that can read and desires to know, can learn for himself from the New Testament with occasional references to the Old.

One would almost wonder that Jesus accepts the term burden when through the prophet he so strongly condemns it. The reason for his doing so may be found in the fact of his sympathetic spirit. He, himself knows that his commandments are not grievous to the sanctified soul. But in sympathy with the seekers of sanctification, he accepts the name and says “my burden” and declares it to be light. In using the word light in contrast with heavy, it almost looks like an absurdity to call a burden light since we know that anything light is no burden at all.

We now want to look at a few things that the Lord imposes on his followers that to the unregenerate mind look like burdens. And right here let it be observed that every one out of Christ has his heart on some particular object. He has something upon which his mind dwells with pleasure; and whatever that may be, it is the idol of his heart and he is loath to give it up; and this, it is safe to say, is the very thing the Lord first orders to be put out of the way unless it can be so controlled as to become secondary in importance to the mind. And, this is but reasonable, since the Lord wants—yea must have, the first place in our affections in order to be our Savior.

The young man that was told to sell his possessions and give to the poor, had his heart too deeply set on his riches to become a disciple of Christ. The burden imposed was too much for his avaricious heart. He shrank from it in sorrow.

Judas, the traitor, though an apostle in name, had his heart on his purse more than on the safety of the Savior. The burden of self-denial was too great for his money-loving heart—hence his ignominious fall.

Many young people of our day contemplate a change of life. They would gladly be at peace with God, if, at the same time they could retain the friendship of the world and engage in its vanities. But this is forbidden. See 1 John ii, 14, 15, 16. Hence it is a burden imposed by the Savior through John and must be borne, or we fail of being his disciples.

On the other hand, there are many things commanded by Christ and his apostles, and on the other hand things forbidden, that to the carnal mind have the appearance of a burden but in reality, if taken hold of in good faith, they will seem so light as scarcely to deserve the name burden.

The Savior says “come unto me all ye that labor and are heavy laden, and I will give you rest.” This implies a heavy burden but it is not the burden spoken of in the text. This heavy burden comes from being led captive by the adversary of souls. When the poor captive gets tired of this power and tries to shake off his shackles, then he labors and feels a heavy load pressing him down.—These are the ones the Savior invites to come to Him, with the promise that He will give them rest. Yea, this kind of burden is a heavy one indeed—but praise God, it is not the Lord’s burden: our Master’s burden is light.

The burden of the Lord may be compared to a man carrying a bundle of wool: his load looks big to the casual observer and one ignorant of its contents, might think he was carrying a great and galling load; but to the one that bears it, it is light—it is soft, it is pliable, it does not chafe nor irritate, and, withal is a valuable commodity, highly prized.
We once more come squarely down to the question—What is the burden of the Lord? Or in what does it consist? The answer might be briefly given in the words of Solomon, Eccles. xii, 13, “Fear God and keep his commandments.” But it may not be out of place here, to give a few further particulars of things that are sometimes too much overlooked. We are told to abstain from all appearance of evil, 1 Thess. v, 25. My brother do you not engage in things that have the appearance of evil and that the church has time and again condemned as evil and that your own conscience tells you has an evil appearance?

Again we are told—“If any would not work, neither should he eat.” 2 Thess. iii, 10. This cuts the matter short. Are there not a good many professes Christians in good part sponging their living from their hard working neighbors? Ah yes! and this is done in various ways. It is done by inury, by extortion, by deceit, as well as by being too frequent a visitor!

Again we are told—“To owe no man anything.” Rom. viii, 8. Also “to bear one another’s burdens and to fulfill the law of Christ.” Gal. vi, 2.

My brother—have you paid up your indebtedness now due? If not, do so promptly. And if you are in arrears on subscription—do not delay, for our kind editor is somewhat burdened for want of funds.

And, finally, remember that the prompt fulfillment of all our moral as well as our religious obligations, belongs to the burden that our Savior imposes and he has declared it to be light. C. STOKER.

DEDICATION.

Reading.

I feel the responsibility is great for me to write, but I could hardly pass by without relating some of my thoughts. I very often feel to tell others, especially to the dear young, how reading the scriptures and other spiritual readings, was a good help to me in serving the Lord. We read of some in Acts xxi, 11, that searched the scriptures daily. I cannot say that I read it daily, yet I feel it my duty to read a few verses, if not more, each day. I believe it is a help to us not to go to gatherings that is for the worldling. As the poet says:

The cup that worldlings covet,
Is not the cup for me.

We read in the word of God: “For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father but of the world.” I well remember when in my youth I would be reading many times when none but God was near and I can of a truth say, sweet the moments, rich the blessings. I can say I have escaped many a snare through the help of God and reading. I do believe it helped me to seek the Savior and to see the error of my ways. I did not wander far away into sin, yet I felt myself the worst of all sinners, so much that I felt myself left to the earth when alone, after being under this heavy burden for some time. One evening while reading the Bible, I read in Malachi: “But unto you that fear my name shall be the Sun of Righteousness arise with healing in his wings and ye shall grow up as calsves of the stall, and ye shall tread down the wicked for they shall be as ashes under the soles of your feet.” While I was reading this, a bright and shining light shone around me, also several angels were hovering around me, and one angel seemed to tell me, I am one of those righteous ones. I for a short time hardly knew that I was in this world. I then took the hymn book and the hymn came to my sight.

Our bondage here shall end
By and by,
From Egypt’s yoke set free
Hail the glorious Jubilee
And to Canaan march along,
By and by.

The love that I there received I cannot express, but I promised the Lord I would serve Him, it might go as it would. I could then go on my way rejoicing. I soon found that there is work for me to do, such as covering of the head, baptism, correcting wrongs. I was not as I thought to be, but when I am willing, there is a blessing follows. I have yet a strong desire to live close to the Lord but need grace to every good undertaking. Remember me. MARY E. SHEETS.

ừa the Evangelical Visitor.

GOD’S LOVE TO MAN.

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world kneweth us not, because it knew him not.”

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is.” 1 Jno. iii, 1, 2.

O what glorious promises that are given in his holy book. Does it not fill our hearts with joy to know that we can be sons and daughters of God, through the atoning blood of a crucified Savior, and I know that we can and do know when we are born of Him, and if we are faithful to all his biddings and obey all his teachings how happy we can feel to know that he is our friend and that his eye is ever over us. How strongly I do feel this. I know that God is watching over us day and night, and fills my soul with love and trust towards Him who first loved us. I feel very grateful to God for the love I can feel in my heart. It is meat and drink to my soul to read his holy word. It sometimes almost seems as though I can have a foretaste of heaven; but it doth not yet appear what we shall be; if we are faithful unto the end then we shall see him as he is. My prayer is that I may purify myself as he is pure. We know that nothing impure can enter there. It is my desire to live so that my life may be acceptable to the Lord.

Our minds are often drawn in love to the brethren and sisters with whom we often met to worship the Lord, but since we are now deprived of that privilege we earnestly crave an interest in all your prayers in our behalf that we may ever be firm and not shrink from the ways of the Lord. LIZZIE BRUBAKER.

Chicago, Ill.
EVANGELICAL VISITOR.


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H. DAVIDSON, White Pigeon, Michigan,
To whom all communications and letters of business are to be addressed.

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If you do not receive the Visitor in ten days from date of issue, write us and we will send you the necessary copy.

If you desire to know when your subscription expires, look on the printed tag, on which your name and address is, and that will state to what date payment is made. For instance, April 1 means that the subscription has been paid up to that date. If you find any error in the date please notify us and we will make the correction.

To those who do not wish to take the Visitor longer we would say, when you write us to discontinue the Visitor, please add also the date which you wish to have it discontinued, and it will receive our prompt attention.

Send Money by Post Office Money Order, Register ed Letter, or Draft stamped, to Henry Davidson, White Pigeon, Michigan.

White Pigeon, Michigan, April 1, 1891.

BENEVOLENT FUND.

J. M. Burkholder, $1.00.
Martha X. Mellinger, .50.
J. S. Elkniton, 5.00.
A Friend, Canton, O. 1.00.
A Brother, Jamton, O. 5.00.

When we called for testimonials in favor of the Visitor we did not expect such a favorable response. But say that the testimonials are overwhelmingly in favor.

But when we received quite a number of communications intended for publication in the Visitor without solicitation, we felt justified in publishing them as proper subject for the reading public. But with this number we think it advisable to discontinue their publication for the present, and we trust those who have sent us articles in favor of the Visitor that have not been published, will bear with us. The matter is now clearly before the church for consideration.

We trust that it will be wisely considered and the conclusion arrived at before God will be such that we can feel that the hand of the Lord is over us and that the Spirit of God is directing us to His glory and for our soul's good.

Brother J. H. Smith, of Carland, Mich., has removed his family to East Salem, Juneatta Co., Pa. to take charge of his father's farm and to take care for his father in his declining years, which is truly a praise worthy act and a duty that all children owe to their parents. We trust that Brother Smith and family will find kind friends and brethren who will extend a hearty welcome to them in their relationship to the church; and that Brother Smith will not neglect the talent that is in him, but as a minister, will let himself be useful in duties in the church under the care of Bro. Shirk, the efficient elder of that district. We trust too that under the blessings of God the move may prove to them a blessing, financially and spiritually. Those wishing to correspond with them will address them at East Salem, Juneatta co., Pa.

After repeated efforts we have at last obtained a regular correspondent for the Children's Column. We do not forget that there is much due to children by those who claim to be working for the Master, and we have repeatedly tried to induce some one to undertake that duty—so far we like the articles. We think they will be interesting to the children. We hope to have regular contributions from her pen, although we have no assurance of that. This need not, however, keep others from writing occasionally. In fact variety in the gospel line is necessary for the spiritual growth as variety of food is for the proper development of the physical man. Solomon says: "Train up a child in the way he should go and when he is old he will not depart from it."

Before this issue will be received by our subscribers another Easter will have passed, another reminder of the suffering and death, as well as the resurrection of our Blessed Redeemer will have come and gone. We trust that impressions may have been made on the minds of those attending Easter service, that will be deep and lasting, and that while we picture to ourselves the terrible ordeal our Savior passed through and the suffering he has endured for us, that through His suffering and death, through the shedding of His precious blood, we should not forget that we have access to a throne of grace and are made partakers of His heavenly joys, and that our highest aim will be that we may walk worthy of the high calling of our Lord and Savior and that we will try to adorn the profession we make, in a faithful Christian life.

We frequently receive letters from our subscribers, in which they request us to send their papers to a different P. O. than formerly, but do not give us the name of their former P. O.; and sometimes the initials of their name are not quite the same as formerly. Then again some send us money from a different P. O. to that at which they receive their paper. Others again send us money orders but do not send us the name of the person for whom it is intended, and unless we can have other means to ascertain we are at
a loss to know who to credit. In all these instances a little forethought and care would save much trouble and be more satisfactory.

We are glad to note that our dear friend, Samuel S. Wingert, of Five Forks, Pa., has finally decided for Christ. It was a hard struggle but we noticed at the Love Feast at Ringgold, Maryland, in Oct. 1889, that he was earnestly at work. May the good Lord lead many more heads of families to Christ.

LOVE FEAST.

At the Brechbill meeting house, Franklin co., Pa., May 16th and 17th. Those coming from the west on the B. & O. R. to Hagerstown, Md. will take the Western Maryland R. to Greenvillage station one and a half mile from the church. A hearty invitation is extended to brethren on their way to conference to make it suit to come in time to attend this Love Feast. Those from Southern Ohio and further west could take the B. & O. R. on Thursday 14th and arrive at Greenvillage in time for the feast and on Monday or Tuesday go north via Harrisburg to conference. We hope to see a large number of our Western brethren at this Love Feast. The B. & O. is a pleasant R. R. to travel on and the scenery through which the R. R. runs is very diversified.

LOVE FEAST.

The Love Feast after the Conference will be held at Bro. Jacob Zerger's, one mile south of Mt. Joy, Pa., on Monday and Tuesday, May 25th and 26th. The distance from Mastersonsville to Zerger's is about 8 miles by private conveyance, and about 20 miles by R. R. If those attending Conference wish to attend the Love Feast, and if there should not be private conveyances enough they can take the cars at Colebrook station and go to Conewago and change there, take the Penn. Central to Mt Joy. It is hoped that brethren from a distance will make arrangement to remain over the Love Feast.

NOTICE.

We learn that the committee on the publication of the work on the ordinances are about ready to publish, but as the time for the meeting of conference is so near, it was thought advisable to postpone the work until after conference when we trust that the work will be pushed to a speedy completion.

OF BAPTISM.

As regards baptism we confess that all penitent believers who, by faith, regeneration, and renewing of the Holy Ghost are made one with God and written in heaven, must upon their scriptural confession of faith and reformation of life be baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost. Agreeable to the doctrine and command of Christ, and the usage of his apostles, to the burying of their sins, and thus be received into fellowship with the saints. Whereupon they must learn to observe all which the Son of God taught, left and commanded his disciples. Matt. xviii, 19, 20; Rom. vi, 4; Mark xvi, 15; Matt. iii, 15; Acts ii, 28; vi, 2; ix, 18; x, 47; xvi, 33; Col. ii, 11, 12.

The Bloody Theatre, page 22.

THE CHRISTIAN'S HOPE.

"Precious in the sight of the Lord is the death of his saint."

What subject is more beautiful to contemplate than the death of a Christian. Man may enjoy all the blessings of life, and of health, of wealth, and of luxury, he may have many friends, he may have no sickness, no care, everything may seem to be for his especial favor or pleasure, and yet some day these will all end, and if he has no peace with God he will have to pass into eternity without hope, having no God, no Savior, no religion, no assurance, nothing to sustain him in the hour of his greatest need but a certain fearful looking for a fiery indignation and wrath from Almighty God.

On the contrary, the man who has fixed his hope on God, who has sought and found peace and pardon for sin, has enlisted under the banner of Christ, in short, lives a Christian life, devotes his time in doing good, no matter what may befall him, he may be poor in this world's goods, he may have none of the luxuries of this life, he may be sick and afflicted, he may be despised and may have the finger of scorn pointed at him and his life may be one of misery and suffering, yet it will end and if he is faithful the Lord's promises are sure. Precious in the sight of the Lord is the death of his saints.

Sinner, which do you prefer. Consider well and choose before it is too late.

PASSION HYMN.


O sacred Head, surrounded
By crown of piercing thorn!
O bleeding Head, so wounded,
Reviled, and put to scorn!
Death's pallid hue comes o'er thee,
The glow of life decays,
Yet angel hosts adore thee,
And tremble as they gaze.
I see thy strength and vigor
All fading in the strife,
And death with cruel rigor
Bereaving thee of life;
O agony and dying!
O love to sinners free!
Jesus, all grace supplying,
O, turn thy face on me.
In this thy bitter passion,
Good Shepherd, think of me,
With thy most sweet compassion,
Unworthy though I be:
Beneath thy cross abiding
With thy most sweet compassion,
And death with cruel rigor
Bereaving thee of life;
O. agony and dying!
O love to sinners free!
Jesus, all grace supplying,
O, turn thy face on me.
In this thy bitter passion,
Good Shepherd, think of me,
With thy most sweet compassion,
Unworthy though I be:
Beneath thy cross abiding
Forever would I rest;
In thy dear love confiding,
And with thy presence blest.

Holiness becometh thine house,
O Lord, forever.
"Blessed are the peace-makers for they shall be called the children of God."—Jesus.
CORRESPONDENCE.

THE VISITOR.

OUR REASONS FOR ASSERTING THAT THE EVANGELICAL VISITOR HAS COME AND SHOULD STAY.

That it has come to our houses for several years, we are ready to acknowledge, and to those who are interested in its existence and the welfare of the church militant, every issue is greeted with a hearty welcome, as every visit brings to its readers things new and old as Paul said to Timothy, “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth,” etc. The special advantage derived from reading the VISITOR.

1. The tone of the paper is Godlike as it always advises to do good, to live right and do right under all circumstances.

2. The varied articles as treated and set forth are not selfish in tone, but they take hold of the little child as it merges from infancy, and sets forth the necessity of fleeing evil and doing good.

3. It reaches childhood and pictures up in indelible characters the need of being obedient to father and mother, and above all to our heavenly Father.

4. It strikes the youth, setting forth the many dangers to which, at his age, all are exposed and provides a sure remedy for the escape from all the alluresments of the enemy of souls.

5. It takes the young who have entered the fold of Christ (as it were by the hand), and leads them to plains of higher usefulness in divine life. It takes the young brother and sister, and pictures before them the various stations in life to fill, showing that as the older ones are called away, so the younger in turn must meet the responsibilities, and be looked up to as those who are strictly in a line of duty.

6. Words are found to encourage the old as the night of death is nearing; stimulating them through the spirit of God to continue faithful until the victory is achieved.

7. It is a source of information and instruction to every minister of the gospel. Correcting errors in speech, prayer, singing, etc., and in short is an encyclopedia of useful knowledge to all interested. The mother who, motherlike, is cumbered with much serving and many cares is instructed by some special article written on that subject.

Prior to the issue of the VISITOR, a sister expressed the existence of the VISITOR as one of the unnecessary things, but that article alone she considered worth to her the full cost of the paper and was fully converted to its usefulness. Again, the varied experiences written have so thoroughly changed some of our old brethren who talked against the church paper, that they openly acknowledge they see their mistake, and while some have yielded to their impressions and given part of their experiences through the columns of the VISITOR, others have not yet availed themselves of the opportunity afforded them.

Is there room for finding fault with the tone of the paper or editor? Yes, fault can easily be found, especially when we want to find fault. I could say for one that I have seen some things different (as I thought) than they should be, but then I looked the matter over carefully and thought, perhaps, if I would have done the work, much more wrong might have been visible. Critics find fault with the Bible. Hence the Bible is of little use to them, but the one who learns the truth of the Bible for him or herself finds most of the fault within, and so I think in regard to the VISITOR.

If we read it for instruction we will find much to instruct us. I know it has been a great help to me and my family. May God bless all the donors to its life, financially and intellectually, and may God bless the editor with much wisdom and long life is the wish and prayer of the writer.

T. A. Long.

Howard, Pa.
see so many (as sometimes is the case) sit back and not participate on communion occasions; if they knew how the clergy feel over it, they would not do so but would put forth daily efforts in their power to become reconciled, for the shepherds feel hurt on seeing part of the flock grow weak and get sickly, especially the lambs are looked after and cared for with the greatest tenderness, if they only thought so. With the greatest care and respect for our beloved Zion and our dear editor, I remain as ever.

A. BEARSS.

Ridgway, Ont.

For the Evangelical Visitor.

A FEW WORDS OF EXPERIENCE.

I was convicted when I was about ten years old but I did not know what it meant, still I thought I would be a better boy. I began then to go to preaching, I heard the preacher say how God sends his convicting power upon us. I then knew that this was God striving with me. That was the time I should have given up to God and lived a Christian life, but to my shame, I lived that way until I was twenty-four years old, then I was heavily convicted but then I wanted to get married, that was in my way but I made a promise that I would wait until my companion was ready. I soon found that she was ready at any time. My companion was brought up to this conclusion and said, "Lord, whatsoever thou wilt have me to do, I will do it. I scarcely had that word out of my mouth until I was relieved of all my burden. The reason why I had so much trouble through repentance was because I did not come as the first and great command requires of us and that was to love the Lord with all my heart and with all my soul but with my mind and strength that I kept back. But before I could become fully enlightened I had to give up all my own.

Now my prayer to God is that, and to every unconverted person that wants to get to heaven, to make sure work and when convicted to love the Lord God with the whole heart, mind and strength; that will give you the faith, that will stand though heaven and earth pass away. If you keep that faith and live it out, you can expect to land safe on the sunny banks of sweet deliverance where sorrows will be no more. From your unworthy brother.

B. M.

For the Evangelical Visitor.

FROM A YOUNG SISTER.

Dear readers of the Visitor:—I will try with the help and grace of God, to write a few lines for the Visitor. It is about two years since I gave my heart to God. Bro. Elliot was having meeting here at the time. It was the first time I was ever convicted. I was not willing to give up all worldly things and follow Christ. I knew that I should not go with the world in all their enjoyments and yet I wanted to wait a little longer.

But I can say I enjoy myself very much since I am serving the Lord. I thought the people would laugh at me if I became a Christian. But thank the Lord they did not. I have a great many trials and temptations but with all that I enjoy myself better serving the Lord than I ever did serving Satan. But I so often come short of doing my duty yet I still have a desire to go on and serve the Lord and make heaven my home.

Dear brothers and sisters let us be more watchful and prayerful and try to be ready for, at such an hour when we think not the Son of man cometh. I feel that I am ready when my Saviour comes to call me home. I ask an interest in your prayers that I may prove faithful to the end.

From your Sister.

EMMA WINGER.

Springvale, Ont.

"Blessed are the pure in heart for they shall see God."—Jesus.

"I will praise thee for thou hast heard me and art become my salvation."—Psalm.

"The Stone which the builders refused has become the head stone of the corner."—Psalm.

"Save, now, I beseech thee, O Lord, O Lord, I beseech thee, send now prosperity."—Psalms.
A FLOOD OF POISONOUS LITERATURE.

In a tract on "The Spread of Infidelity," by H. L. Hastings, we find the following quotation from Dr. McEwan:

"We are in the presence of a gigantic danger. Demoralizing literature is more insidious, immoral literature more shameless; infidel and atheistic literature more pronounced and daring, even to the extent of full-blown blasphemy, than it ever was before. Their patrons and supporters are more aggressive and defiant, and their publications are more numerous; so that it is computed that at the present time no less than four millions of utterly demoralizing prints are issued from the London Press every week . . . and this literature, which is on the increase, is fitted to sap the foundations of morality and virtue, to corrupt public taste, and to eat out of the very hearts of the people, and especially the young, every sentiment of reverence and philanthropy; a literature which in the name of liberty teaches lawlessness, and in the name of purity teaches the most reckless disregard of all that is most sacred in human life and human obligations; a literature which, if not counteracted and neutralized, may soon prove the fruitful soil for the growth and development amongst us of brutality, anarchy, and crime. These have been but faintly spoken words, I have been at some trouble to get at the facts which abundantly substantiate them."

While these statements portray the condition of affairs in England's great city, they are also true to a greater or less extent of other cities and lands. The hosts of the enemy are everywhere scattering these seeds of death. Our own, as well as foreign lands, is being deluged with this flood of soul-poisoning literature. Not only is a stream of avowedly infidel literature sapping "the foundations of morality and virtue," but a mighty undercurrent of "utterly demoralizing prints" is robbing the young of every "sentiment of reverence and philanthropy."

In this connection may be mentioned as a faithful source of evil—the dime novel curse. How many promising young boys and girls have been irreparably damaged by reading these pernicious emanations of depraved imaginations? Not only is this mind poison put up in the shape of dime novels, but in many other ways. Sometimes it comes in the shape of a "Family Story Paper," or "Fireside Companion" with their horrible stories of outrage and murder, which are always to be continued, in order to create a desire for the next paper. What a satanic trap to captivate the tender minds of the rising generation! So well is this foul literature calculated to charm the mind, that when once the habit of reading it is acquired it takes a mighty effort to give it up.

There is a class of newspapers which have no small share in supplying the masses with hurtful reading matter. These have their columns filled with accounts of the worst crimes all over the land, always being careful to give them in all their horrible detail. All such accounts, even if true, have a positively demoralizing effect, and should not be found in the homes of Christian parents. Besides all this there are numerous obscene publications which may never come to the surface where the general public may see them, but which, however, reach those who seek such food, and very effectually do their work of degeneration.

We have imperfectly pictured that class of literature which is foul to the very core. There is no redeeming quality about it. But there is another class which, although not so positively corrupt, cannot be ranked as healthful. Indeed, much that essays to be pure and comes in a popular guise, may be but poison in a milder form. Error in whatever form it may appear should be opposed.

Many periodicals, including popular monthlies, which find their way into the homes of the best families, while saying much that is good, are by no means squared by the gospel line and plummet; and many journals that come in the name of religion, have but the "form of godliness denying the power thereof."

All kinds of error is being scattered broadcast over the land to delude the ignorant and lead astray the unwary.

In the face of this vast tide of erroneous, irreligious and corrupt literature, what are Christians doing? What literature are they sending out to refute these publications, exhibit their falsity and defend the truth? It is the obvious duty of Christians to counteract this foul influx by a stream of pure evangelical literature. Scattering truth in the shape of short, pointed tracts is a good way of fighting the enemy. We believe much good can be accomplished in this way; and the work, if rightly carried on, cannot fail to meet with divine approbation. A vast field opens for us here, and we sincerely hope this work will be taken in hand by the church and vigorously pushed.

Regular publications are also important instrumentality for the diffusion of the gospel truth. In this line we already have the Evangelical Visitor. It goes regularly to its many readers throughout the church, who are thus enabled to receive instruction and encouragement in the general warfare. Through it much good may be accomplished. May its columns continue to be filled with "good seed."

J. G. C.

TO HEAR ALL THINGS COMMANDED OF GOD.

Undoubtedly this is the noblest attitude an individual can attain unto in this life: that is, to be found ready at all times to hear all things commanded of God, and it may stand as a criterion to those who believe themselves to be the children of God—to test themselves with, that is, to be found ready like Cornelius of old, who, when he met with Peter—in the humblest of attitudes, said (embracing those that
were with him.) “Now therefore are we all present before God to hear all things commanded thee of God.” Cornelius exhibited all humility and sincerity, and did not show any preconceived notions of his own; no, but was ready to hear all things commanded of God. In all ages of the world we see that the true in heart were ready to hear whatsoever God the Lord will speak. For he will speak peace unto his people.” (Psalms, lxxxv, 8.) Look at the promise of God to those that hear him. Incline your ear, and come unto me: hear, and your soul shall live (Isaiah 1, 3.) But we may inquire in which way we are to hear God, is it direct or through means? Evidently it is through means. God had appointed witnesses beforehand to communicate or to make known his will to the children of men, and through those inspired witnesses we are to learn all things commanded of God. Cornelius may stand to us as a perfect example in this course. Cornelius a devout man, and one that feared God, yet he was in need to be further instructed, and this instruction must be received only through God’s own appointed way, that is through the inspired witnesses. Though the angel of God spoke to Cornelius notwithstanding he (the angel) did not instruct him spiritually, no, only told him to send after one of those inspired witnesses who would tell Cornelius what he ought to do. Let us continually—who fear God—be of the same mind as that devout man was—ready in all humility to learn God’s holy will, and to submit ourselves and do God’s will with delight, then we shall be happy and feel happy in all our ways; and though we have to fight the good fight of faith against carnality and spiritual wickedness, yet it will not last long, we shall come out more than conquerors through him that loved us. Keeping ourselves well posted in that Volume of instruction given to us, so that we feel its preciousness, as the poet said—

“How precious is the book divine,  
By inspiration given:  
Bright as a lamp its precepts shine,  
To guide our souls to heaven.”  

A. B.

“Who has seen Christ in you today?”

“The person asked a strange question this evening,” said John Swell to his wife, Ann, on his return from church one Sunday.  

“What was it, John?”  

“Who has seen Christ in you today?” I wish you had been there to hear him, Ann; he made it pretty plain that all who love Christ ought to show by their conduct that they are in earnest.”  

“That’s true, John. I know that I often fall short of what a Christian should be.”  

“I’m sure that you and the children have not seen Christ in me today. If I’d remember to be like my Master, I should not have been so cross with you because you wanted to take your turn this morning.”  

“And I shouldn’t have snapped you up and been so vexed,” interrupted Ann.  

“Then I used Tom roughly, because he worried me, and when he cried I boxed his ears, when a kind word would have made him all right. There are plenty of things I should have done, even today, if I’d acted up to the parson’s question.”  

“We’ll try to begin afresh, John. You’re quick, and I get vexed. We’ve both a deal to learn. We must just pray that the children and our friends may see Christ in us.”

Monday morning came. John was up early, and before he went to work he asked that Christ might be seen in him that day. Ann did not forget that she too wished that Christ might be seen in her; and at breakfast time the children were told how Christ might be seen in them, and they were cautioned to be kind and loving toward one another and toward their companions.

Thus, throughout the family, tempters were quelled for Christ’s sake, and pleasant acts were performed for Christ’s sake; and John was able, in that same strength, to ask a fellow workman to forgive the sharp words he had spoken to him the previous Saturday.

“I’ve had the happiest day I ever spent,” John remarked to his wife that evening. “I know I’ve long been a professor, but I have not shown by my behaviour that I do really want Jesus to be seen in me.”

“I’m sure it’s just the same with me,” replied Ann.

“I know why some of our fellows in the shop find fault with religious people, and call them no better than those who have no religion at all. We Christians are shining lights; we get into the same tempers, and use the same sharp words as men of the world, so we bring reproach on Jesus.”

Dear reader, will you take this question home: “Who has seen Christ in me today?”—Sel.

HUMBLE BEGINNINGS.

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

We are prone to forget what we do know; whereas we should consider that whatever good thing we know is only so far good to us as it is remembered to purpose.—Cecil.
QUIETNESS, AS A CANOPY COVERS MY MIND.

Great God, thy name be hallowed,
Thy goodness be adored,
My soul has been distressed,
But thou hast preserved me.
A thankful heart I feel;
In peace my mind is stable,
Balsamic ointments heal
The wounds by sorrow made.
Though elements contend,
Though wind and waters rage,
I’ve an unshaken friend,
Who doth my grief assuage.
Though without storms do arise,
Though inward storms prevail
Affliction to endure,
I’ve help that cannot fail.
In Him that’s sure.
Though outward war and strife
Prevail from sea to sea,
I’ve peace in inward life,
And that sufficeth me.
Though clamor rear his head,
And stalk from shore to shore,
My food is angels’ bread,
What can I covet more?
Though ill reports abound,
Though clamor rear his head,
I find, and oft have found,
In death true comfort lies.
That death, I mean, whereby
We die with Christ, and rise
While there he prayed to God that He
Would help Him bear all these things.
These forty days have ever since
Been called Lent and comes just before Easter. You will always
Find it marked in the almanac if you
Will take the trouble to look it up.
Lent begins with Ash Wednesday,
Which day is so called from that
Where He, the harmless Lamb,
Was taken down and buried in
A stone sepulchre and on the following
Sabbath which is the memorable
Day we call Easter, he arose from the dead.

There are some old customs that
Are still kept up. The coloring of
Eggs, which is yet so common, espe­cially
In the country where boys
And girls have the opportunity to
Gather them. And the flowers,
Especially in the country where boys
And girls have the opportunity to gather them. And the flowers,
Called Easter flowers, are in many places grown and as they are about
The earliest spring flower we have,
The sight of them makes the heart glad.
There is another custom that
Of giving or exchanging cards which have very pretty pictures suitable
For Easter time; but the crowning glory of all is, it commemorates the resurrection of Christ which assures us that we shall live after death.

AUNT MATTIE.

For the Evangelical Visitor.

Dear Children:—I have often thought of writing a few lines to you but neglected it, still hoping to see a more able writer take an interest in this department. Truly there has been many good encouraging pieces written but to take the Easter in general, I think this part has been too much neglected. I for one, feel that I have not done my duty in this way, although I feel a great interest in the welfare of the children. I love their dear souls and rejoice to hear them starting out for the kingdom. Would God that many more of you would yield to the good Spirit in your early days while your hearts are yet tender and before you have wandered far into the paths of sin.

Oh, how often I feel for our own dear children that the Lord has entrusted to our care as we have two, sons who have passed the lines of accountability who are still living in an unconverted state. And a third son the age of our blessed Savior when he was found to be about His Father’s business. Oh, that many more with them at his early age would be about their Master’s business. But although they are living carelessly, yet I know they often feel the convicting spirit and my daily prayer is that soon it may become so strong that they may yield to its influence and turn in with offered mercy. My prayer is also that God may grant me grace, strength and wisdom to teach them and bring them up in the way they should go. I know, mothers, have a great duty resting upon us as we are taught in God’s word to bring up our children in the nurture and admonition of the Lord. But if we do all this and they are still disobedient and self-willed and determined to follow the course of this world, what more can we do but commit them to God, hoping and trusting that His spirit will follow them until they come to see their lost condition. I know there are many children, if not all, who feel convicted of sin. They know they must live a better life or they can never die happy. I believe our most honest convictions are in our early days.

CHILDREN’S DEPARTMENT.

Dear Children:—Easter is passed and gone and I wonder if some of you took a thought what Easter is and why we make so much of Easter time. A long time ago, nearly nineteen hundred years ago, a babe was born in a little town called Bethlehem of Judea, in Palestine, Asia Minor, which places you will find on your map of the Eastern Hemisphere. This babe was called Jesus and was the son of God. He grew to be a man and went about doing good. There are many wonderful things written which he did, such as healing the lame and curing the sick, making the blind to see, and in several instances raising the dead to life. But there were wicked people in the world who did not love God and they would not believe that this wonderful Jesus was his son, and did a great many things to hurt Him. At one time he was away to a mountain and stayed in the wilderness forty days, while there he prayed to God that He would help Him bear all these things. These forty days have ever since been called Lent and comes just before Easter. You will always find it marked in the almanac if you will take the trouble to look it up. Lent begins with Ash Wednesday, which day is so called from that long ago custom of sprinkling ashes on their heads when the people were grieved or sorry. Good Friday, as it is called, which comes just before Easter, is the day that these wicked people crucified Jesus and nailed him to the cross where he died; he was then taken down and buried in a stone sepulchre and on the following Sabbath which is the memorable day we call Easter, he arose from the dead.

The wounds by sorrow made.
Emblems of those within,
Who doth my grief assuage.
In peace my mind is staid,
True peace is only known
The more the Lamb doth reign.
In death true comfort lies.
Suspicions and surmise,
Self-love and will are slain;
For those, the more they die.
That death, I mean, whereby
We die with Christ, and rise
While there he prayed to God that He
Would help Him bear all these things.
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Oh, how often I feel for our own dear children that the Lord has entrusted to our care as we have two, sons who have passed the lines of accountability who are still living in an unconverted state. And a third son the age of our blessed Savior when he was found to be about His Father’s business. Oh, that many more with them at his early age would be about their Master’s business. But although they are living carelessly, yet I know they often feel the convicting spirit and my daily prayer is that soon it may become so strong that they may yield to its influence and turn in with offered mercy. My prayer is also that God may grant me grace, strength and wisdom to teach them and bring them up in the way they should go. I know, mothers, have a great duty resting upon us as we are taught in God’s word to bring up our children in the nurture and admonition of the Lord. But if we do all this and they are still disobedient and self-willed and determined to follow the course of this world, what more can we do but commit them to God, hoping and trusting that His spirit will follow them until they come to see their lost condition. I know there are many children, if not all, who feel convicted of sin. They know they must live a better life or they can never die happy. I believe our most honest convictions are in our early days.
Oh, I often think when I look back to the days of my childhood of this. How honest I did want to live in sight of my Savior as well as my parents and others. My conscience would not allow me to do anything contrary to God's will. What a love and tender feeling I had towards God's people. I believe at the early age of ten, I was a true born child of God. I had a strong desire to be united with His people by baptism but thought I was too young, therefore did not make it known. Thus I put it off for a more convenient season but in the course of a few years these warm feelings left me and I soon wandered away far in the paths of sin. But thanks be to God who was not pleased to leave me alone but His spirit followed me until I reached the age of twenty three when I again became willing to leave all for His name's sake. Before I go further it may be proper to relate an instance that occurred when I was yet a child. From the time that I knew good from evil, I had a belief that came what would, it was all for the best, as God knew all things and whatever He did was for our good, consequently I trusted Him with a childlike trust. On one occasion when about ten years old, being seven miles from home for some weeks, I became very anxious to go home to see those that were so near and dear to me. My kind mistress consented to let me go at such a time. I anxiously awaited the time, but when it came, there also came a very high wind and storm. I had to go nearly a mile through a woods, a narrow road with tall trees on both sides which seemed my only fear and was removed by praying to God to protect and take me safely through. I then hurried on, feeling safer, although the wind howled among the tall trees, and, as it appeared to me, they were almost bending over my head. When safely through, I had to return thanks to my Heavenly Father for His kind care. Oh, I would say to you, my dear children, do not be afraid to trust to God for all things. He is ever near to help all who call on Him, no matter what your troubles may be. If it is your lot to be cast on a cold world for protection or adopted in a cruel family or suffering for the want of sufficient food or clothing, or afflicted in body, call upon Him and He will hear you and comfort you. He will not turn a deaf ear to one of you if you ask in sincerity and trust Him fully, but remember He wants you to be good children.

I am personally acquainted with a woman who has always exercised great faith in God. When a little girl it was her misfortune to have a cruel stepfather who punished her severely when in the least fault. One day the hammer having been misplaced, he commanded her to search for it at once. She immediately ran here and there in search of the missing article but failed to find it. He threatened her severely if she did not find it. Not knowing where else to look and dreading the punishment very much, she did not know what to do but to help her. In a moment she ran out and stepped in an old root house, fell on her knees and asked God to help her find the hammer. She arose hastily when she discovered the hammer just above her head in a place where she never would have thought it would be. This same woman, now the mother of several children, has been healed of heart disease by faith in God, after many physicians had given her up. I would now say to you, dear children, ere I close: Ask God to help you to give your tender hearts to Him in your early days before you become hardened in sin. Ask Him to make you kind and obedient to your parents, loving to your sisters and brothers and companions; honest in all your ways; to show respect to the aged and to the poor as well as the rich; to shun evil company and choose good; to never take up with bad reading, and all of you who are able to read do not neglect to read God's Word; it is there you will find how to gain eternal life. Yours in love.

Sarah McTaggart.

Stayner, Ont.

Through God's condescending love to man, this great invitation is given by our blessed Saviour: "Come unto me, all you that labor, and are heavy laden, and I will give you rest." "He who cometh unto me I will in no wise cast out."

With these encouraging promises we may seek to lay hold upon eternal life and that better Inheritance. We see the scriptures linked together as an unbroken chain, as Moses has said, "A Prophet shall the Lord your God raise up unto you of your brethren like unto me, him shall ye hear in all things whatsoever he shall say unto you." Thus we see the overruling hand of God, as in all things. How was Christ like unto Moses? While Pharaoh had passed a decree that all the male children should be slain, Moses was spared, and in his own house against his express command Moses was reared. Herod commanded all the children should be slain from two years and under, but how God appeared in a dream to Joseph and made a way for his escape. Moses was a Mediator for the children of Israel; so Jesus lives today to make intercessions for us. Ought we not to praise God for this plan of salvation, that many may come to a knowledge of the saving grace of God? Being born again not of corruptible seed but of incorruptible, by the word of God which liveth and abideth for ever, whereby we become children of God by adoption, and joint heirs with Christ.

The Eunuch who became willing to learn of him and to follow him to a watery grave, arose to walk in newness of life, went on his way rejoicing in the Lamb of God that taketh away the sin of the world. But to deny the self and crucify the flesh, to set our affections on things above and taking up the cross that stands in the path of life, which seems
sometimes to cost something to live a Christian life.

The cross may be heavy now but the glorious reward shall make amends for all our trials here. Some drops of joy may fall upon our pathway here but there we shall enter into joy. Our Heavenly Father sends the rain upon the just and the unjust while we have our trials and difficulties and the storms of life to overcome. To the thoughtful reader it is dangerous to step around the cross. It is to neglect all. It is to neglect all our trials here. Some ends for all our trials here, and the harvest will not be ripe until the sun of the last day has shone upon it, then the last trumpet will sound, there will be a call, and each man's reward will be assigned, C. C.

Dayton, Ohio.

A LESSON OF GRATITUDE.

A gentleman making inquiries in Russia about the method of catching bears in that country, was told that to entrap them a pit was dug several feet deep, and after covering it over with turf, leaves, etc., some food was placed on the top. The bear, tempted by the bait, easily fell into the snare.

"But, he added, "if four or five happen to get in together, they will all get out again."

"How is that?" asked the gentleman.

"They form a sort of ladder by stepping on each other's shoulders, and thus make their escape."

"But how does the bottom one get out?"

"Ah, these bears, though not possessing a mind and soul, such as God has given us, yet feel gratitude; and they won't forget the one who has been the chief means of procuring their liberty. Scampering off, they fetch a branch of a tree, which they let down to their brother, enabling him to join them in the freedom which they rejoice."

Sensible bears, we would say, are better than some people that we hear about, who never help anybody but themselves.—Our Dumb Animals.

PROUD OF HIS MOTHER.

There are few eminent men who have not said that their success in life was largely owing to their mother's teaching, and who have not been proud to honor her. The following is one of the many illustrations of this truth:

The mother of John Quincy Adams said in a letter to him, written when he was only twelve years old:

"I would rather see you laid in a grave than grow up a profane and graceless boy."

Not long before the death of Mr. Adams a gentleman said to him, "I have found out who made you."

"What do you mean?" asked Mr. Adams.

The gentleman replied, "I have been reading the published letters of your mother."

"If," this gentleman relates, "I had spoken that dear name to some little boy who had been for weeks away from his mother, his eyes could not have flashed more brightly than did the eyes of that venerable old man when I pronounced the name of his mother.

"He stood up in his peculiar manner and said:

"Yes, sir; all that is good in me I owe to my mother."

The mother of John Quincy Adams was proud of her son.

"Bring ye all the tithes unto the storehouse, that there may be meat in mine house, and prove me now here with, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruit of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

Bible.