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Henry Davidson

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EVANGELICAL VISITOR.

DEVOTED TO THE SPREAD OF EVANGELICAL TRUTHS AND THE UNITY OF THE CHURCH.

For the Evangelical Visitor.

A CHERISHED THOUGHT.

There's a thought I have selected
From many I have detected
Running through my troubled mind,
So I will retain it, to find—
If perchance I thus much can do—
Its use to me and also you.
Pray on, ye saints, while I keep it,
That I for worse may not yield it.
The tone of so much that is said
In your pages that I have read,
Does strengthen my belief I own,
That from God and from him alone
But what I have bought and redeemed.

That I for worse may not yield it.
Pray on, ye saints, while I keep it,
Running through my troubled mind,
"At the end of a prayer it
Means 'so be it.'"
"At the end of a

Amen. This prayerful response
need not be confined to praying. It
will encourage the minister of the
Gospel, to hear a hearty amen occasionally, during preaching. When
you feel that your heart is in accord
with the truths expressed, especially if the heart is full, let it
overflow by an amen or other suitable expression. It shows spiritual life. You, however, should not be
responsive simply to show life, this
would be pharisaical. But let it be
the spontaneous outburst of life.
Let it be like a fire that seeks vent;
that manifests itself by light and
heat.

The original word, as we have
seen, is often rendered verily and
verily, verily, when strongly emphatic. Thus rendered it generally
begins a sentence, and is equivalent
to truly. The German has it
Wahrlich, Wahrlich. God is a God of truth—amen (Is lxv, 19.) Amen
is one of the titles of our blessed
Saviour, as he is the faithful and
true witness. (Rev. iii, 14.) The
promises of God are amen, (true)
because Christ is the pledge of their
fulfillment. (2 Cor. i, 24.) Let us
impress ourselves with the import
of this word that came down to us
from antiquity, without a change
of form, i.e. truth, true, truly, verily; so be it.

Let us not be afraid to say amen.
The ancient people of God said
amen. David said amen. Jeremiah
said amen. Christ said amen. The
apostles said amen. The
Evangelists said amen. The
disciples said amen. Paul and Peter
and John and Solomon and Jude
all said amen. The old version
concludes with an amen. How befitting it is! It reiterates the truth
of God's word in all its revelations.

VOLUME IV.

WHITE PIGEON, MICHIGAN, MAY 1, 1891.

NUMBER 9.

For the Evangelical Visitor.

AMEN.

This is one of the words that
came down from olden times to the
present without change of form.
According to Young's Concordance
it is found in the Old Testament 41
times. In the New Testament, in the
original form—Amen—it is found 50 times. Translated verily it occurs in Matthew, Mark and Luke 45 times. In John it occurs 50 times and always double, i.e. verily, verily. In Luke the word Amen is not found as often as in the other Evangelists. Luke sometimes uses the term alethios which is of similar import.

In the Revised Version amen is found only 23 times in the New Testament. A word that occurs 186 times in the Old Version, must be of some importance. The meaning of the Hebrew word is "firm, true," at the end of prayers it means "so be it." "At the end of a creed, it is a solemn asseveration of belief. When it introduces a declaration, it has the force of an adverb, and is equivalent to truly, verily. It is used also as a noun to denote Christ as being one who is true and faithful; (Rev. iii, 14) as an adjective to signify made true, verified or fulfilled." (Webster.)

"Literally true and used as a substantive, 'that which is true, 'truth' (Is. lxv, 16); a word used in strong asseveration, fixing as it were the stamp of truth upon the assertion which it accompanied. . . . . not only public prayers but those offered in private, and doxologies were appropriately concluded with amen." (Smith.) "It was the custom among the early Christians for all the worshippers to say amen at the close of the prayer or at the giving of thanks. . . . . "The promises of God are amen, because they are made sure and certain in Christ." (2 Cor. i, 20)—Union Bible Dictionary.

It seems to me that among us, perhaps, the use of this ancient word is not sufficiently appreciated. It means much more than simply to conclude a prayer or doxology. When we say amen at the close of our prayers or thanksgivings, we affirm our faith and repeat our requests. We say "so be it." This is my heart's desire. If we say amen to another one's prayer, it is a responsive expression of our unity with it, and our desire to share the petitions. This expression need not be only at the close, but at the utterance of any petition, when our hearts beat in unison with it; from the abundance of the heart we may say amen for it does not mean to stop. After a benediction the whole congregation should respond by an amen.
ically he could then truly be called a wise farmer.

If on the other hand he tilled his land thoroughly and in the proper season and if he did not sow good or sufficient seed, he could not expect a bountiful harvest; and if he did everything else about his farm systematically he could then truly be called a wise farmer.

As with the farmer, so it is with men in every department of life. Unless a man makes good use of his knowledge, he cannot be called wise. There are, and have been men, such as Mahomet, Ingersoll and others who have made use of their knowledge, yet they cannot be called wise, because they did not make good use of their knowledge; for they made an open manifestation of it with their words and also with their pen and thereby, as it were, they perverted whole nations. Thus it is plainly perceptible that unless a man makes good use of his knowledge he cannot be called wise.

There are others who have obtained a vast amount of knowledge by diligent search and study, but neither can they be called wise, because they make no use whatever of their knowledge; neither do they impart it unto others. Almost daily we meet with such, who know almost everything contained in the Scriptures. Neither are they ignorant of the importance and the necessity of obeying its contents; yet after all, they know nothing experimental nor practical concerning it. Thus we see plainly that in reality we cannot be called wise unless we put our knowledge to good and useful practice.

Again, if a man had all the knowledge that it was possible to obtain about a certain branch of industry, yet if he did not make a practical and a judicious use of his knowledge, he would not be wise. If a farmer did not till his land in the proper season and if he did not sow good or sufficient seed, he could not expect a bountiful harvest; and if he did everything else about his farm in a similar way, he would certainly not be wise. But if on the other hand he tilled his land thoroughly and in the proper season, and also sowed plenty of good seed, he could then expect a bountiful return; and if he did everything else about his farm systematically he could then truly be called a wise farmer.

As with the farmer, so it is with the Lord Jesus Christ be with you all (the saints.) Amen.

What a glorious benediction; the favor of God upon all his people. The truth of God has rolled down the stream of time, through the ages, in all its native power and grandeur, wherever it has found a response in the human heart, this reiteration reverenced to the throne of God where it is recorded with the prayers of the saints. It will roll on to the end of time and the amen will continue to echo to the recording angel, until the consummation of the oath of the angel who will stand with one foot on the sea and the other on the land and swear that time shall be no longer.

The responsive echo will ever be, God is true! His word is true!

His promises are yea and amen. Amen and Amen.

Louisville, Ohio.

W. O. B.

For the Evangelical Visitor.

WISDOM.

"And unto man he said, behold the fear of the Lord, that is wisdom; and to depart from evil is understanding." Job xxviii, 28.

The question might arise, "What is wisdom?" We answer that wisdom is knowledge, practically and judiciously applied. If a man had all the knowledge that it was possible to obtain about a certain branch of industry, yet if he did not make a practical and a judicious use of his knowledge, he would not be wise. If a farmer did not till his land in the proper season and if he did not sow good or sufficient seed, he could not expect a bountiful harvest; and if he did everything else about his farm in a similar way, he would certainly not be wise. But if on the other hand he tilled his land thoroughly and in the proper season, and also sowed plenty of good seed, he could then expect a bountiful return; and if he did everything else about his farm systematically he could then truly be called a wise farmer.

As with the farmer, so it is with the Lord Jesus Christ be with you all (the saints.) Amen.

The grace of our Lord Jesus Christ be with you all (the saints.) Amen.

What a glorious benediction; the favor of God upon all his people. The truth of God has rolled down the stream of time, through the ages, in all its native power and grandeur, wherever it has found a response in the human heart, this reiteration reverenced to the throne of God where it is recorded with the prayers of the saints. It will roll on to the end of time and the amen will continue to echo to the recording angel, until the consummation of the oath of the angel who will stand with one foot on the sea and the other on the land and swear that time shall be no longer.

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injunctions, we can be the means of leading others to Christ; and then the words of the prophet Daniel will be applicable unto us: “And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.” Dan. xii, iii.  

Charles Baker.  

Nottawa, Ont.  

For the Evangelical Visitor.  

LOVE.  

We are told in the sacred volume that love worketh no ill to his neighbor, and that kind of influence goes out for good, and is the “fulfilling of the law,” yet the law of God has been trampled under foot in all ages and generations. As the affections of every unrenewed heart are all mixed with sin, being given to forbidden objects or selfishly and unduly given to objects not forbidden we must be “born again” in order to see God. As love is the chief attribute of Jehovah, the length and breadth, height and depth of which are beyond comprehension, for they are infinite. Eph. iii, 18, 19.  

As we have three persons in the Godhead and between these three, love is unutterably full, perfect and blissful towards holy angels and Christians. God’s love is an infinite fatherly complacency and affection towards sinners, it is immeasurable compassion, it is shown in all his works and ways and dictated in his holy law, but is most signally displayed in the gospel (John iii, 16, 17) “Herein is love.” If there is (as it is written) no greater love than this “that a man lay down his life for his friends,” we should highly appreciate this precious and heavenly gift, and realize the laying down the life of the Omnipotent, so full of grace and truth, that we would feel it our imperative duty to lay down our lives for the brethren.  

When God’s love takes full possession of our hearts, and with joy we go forth sowing the seed, the feelings of God’s children are so blended together that they become one like David and Jonathan. 1 Sam. xviii, 1.  

Holy love in man would make the whole heart and soul supremely delight in obeying God and cordially, practically love all beings according to their character—the good with fellowship of soul, and the evil with a Christ-like benevolence. Such a love would meet and fulfill all the ends of the law, Matt. xxii, 37-40; Rom. xiii, 8-10, for without it none can enter heaven.  

I believe with such characters as just stated, the very dew drops of heaven would fall mightily upon the soul, and would lay around about us as the morning dew lay as mana around and about the camp of Israel, ready to be gathered every morning. Ex. xvi, 13. This would seem to prompt us towards industry with a desire for angels’ food, (Ps. lxviii, 25) that would stimulate the inner man to grow up like calves of the stall (Malachi iv, 2) and to feast daily upon the fat things of the Lord. Isa. xxv, 6.  

A. Bearss.  

Ridgeway, Ont.  

EARTH—THE HOME OF SIN.  

It seems perfectly reasonable that God should have given us a glimpse of the future, for we are constantly losing some of our friends by death and the first thought that comes to us is, “where have they gone?” When loved ones are taken away from us, how that thought comes to us. How we wonder if we will ever see them again, and where and when it will be. Then it is we turn to this blessed book, (Bible) for there is no other book in all the world that can give us the slightest comfort; no other book in all the world that can tell us where our loved ones have gone. If, perhaps, one of our loved ones had been taken away and we had hopes of their eternal happiness we would feel sad if some one would tell us that they had not passed from death unto life. So we see that a preparation is necessary. And I am so glad to think that we need not forget our friends when they are gone; we may cling to the enduring hope that there will be a time when we can meet unfettered, and be blest in that land of everlasting suns, where the soul drinks from the living streams of love that roll by God’s high throne. In our inmost hearts there are none of us but have questionings of the future.  

Tell me, my secret soul,  
O, tell me, hope and faith,  
Is there no resting place  
From sorrow, sin and death?  
Is there no happy spot  
Where mortals may be blest,  
Where grief may find a balm,  
And weariness a rest?  
Faith, hope and love—  
Best boons to mortals given—  
Waved their bright wings, and whispered:  
Yes, in heaven.”  

There are persons who say that there is no heaven. But I am afraid when the time comes that we must appear before God, those persons will see differently. And if there is no heaven what are we poor mortals living for? That is a mistake. Each one has a soul to save and a heaven to reach. This world that some think is heaven is the home of sin, a hospital of sorrow, a place that has nothing in it to satisfy the soul. People go all over it and then want to get out of it.  

The more we see of the world the less we think of it. We soon get tired of the best pleasures it has to offer. Some one has said that the world is a stormy sea, whose every wave is strewed with the wrecks of mortals that perish in it. Every time we breathe some one is dying. We all know that we are going to stay here but a very little while. Our life is but a vapor. It is only a shadow. “We meet one another” as some one has said, “salute one another, pass on and are gone.” And another has said, “it is just an inch of time, and then eternal ages roll on;” and it seems to me that it is perfectly reasonable that we should study this book, to find out where we are going and where our friends are who have gone on before.
The longest time man has to live has no more proportion to eternity than a drop of dew has to the ocean.

From your weak sister, SARAH DORNER.

Pleasant Hill, Ohio.

For the Evangelical Visitor.

LOVE.

The beloved disciple wrote in 1 John, 4 ch., "God is love; love is of God; every one that loveth is born of God." He further gives us to understand that love, in a strict sense, is not found among the human kind, only in a regenerated heart. The question may well arise in the mind: What are the fruits of love? and, What are the essential elements of loving? Jesus said: "If ye love me, keep my commandments." (John xiv, 15; 21; 24.) By keeping His commandments we abide in His love. Again He says: "By this shall all men know that ye are my disciples if ye have love one to another." (1 John xiii, 35.) The fruitful branch which has its attachment through Christ to God, must yield fruits resembling those of the Master. (John xiii, 34.)

Christ's mission was a mission of love. The Father displayed His love in sending Christ as a mediator, as a SACRIFICE, as a RANSOM, for the sins of all mankind. The development of God's love brought about a gift which man—in all this sin-cursed world—could not find. But, God loved; and, as a consequence acted out the principle of love. He gave an unmerited gift. Jesus loved; He laid down His life not only for sinners, but also for His friends. (John xv, 13.) He did however come to call sinners to repentance. (Mark ii, 17.)

God through Christ manifested His friendship to sinners, and, ever remains the sinner's friend; it however remains manifest that the sinner is not a friend to God the Father or to His Son Jesus Christ. The transformation from nature to grace brings us in the sphere of friendship.

"Greater love hath no man, than that he lay down his life for his friends." It is great love to die for a friend. It is greater love to die for an enemy. The new commandment was,—"That ye also love one another as I have loved you." To love enemies and lay down life for persecutors was one of the first principles in the love of Christ. Where are his professed followers? Only too true we often linger in the rear. But one of the greatest elements in Christ's love was to lay down His life for His friends. "We ought also to lay down our lives for the brethren." Do we lay down our life for our brother? or, do we, when called upon to act out the principles of love, follow afar off? "Beloved now are we the sons of God, and it doth not yet appear what we shall be." "For ye are dead, and your life is hid through Christ in God." We lose nothing by dying. The decaying condition alone is followed by the new life—the resurrecting power. This is the outgrowth of love. We often measurably appreciate the love of an earthly friend. Do we but measurably appreciate the love of the Son of God to us? When comparing the manifest love of Christ to sinners with His love to His friends, we may well exclaim with the Revelator,—unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever. Amen."—H. N. ENGLE.

For the Evangelical Visitor.

YET A LITTLE WHILE.

"A little while and ye shall not see me; and again, a little while, and ye shall see me, because I go to the Father." (John xvi, 16.)

There is a wondrous healing power in "a little while." A little while, and the tears of childhood give place to smiles of joy; a little while, and the weariness of the toiler is exchanged for repose and refreshment; a little while, and the hour of temptation is past, and he who was sore oppressed by the adversary, raises his thanksgiving to God who giveth the victory; a little while, and the oppressor is broken, and deliverance comes to the loyal, trusting soul; a little while, and the bitter days of tribulation are done, and the heart, that is tossed, troubled and discouraged, finds repose in the providence of the Lord Jesus Christ; a little while, and the anguish of bereavement is assuaged, the broken heart bound up, the sorrowing soul made glad, and the discouraged one goes forward in the strength of God; a little while, and the weary pilgrim-age is ended, the height is reached, flight is won, and the victory is gained. "A little while, and he that shall come will come, and not tarry," is the sweet assurance, and God shall wipe away all tears from our eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. Oh! should we not rejoice in him, who thus gives us everlasting consolation, and though the time to us seems long, and the years slow and weary, yet our gracious Lord ever whispers, "yet a little while;" blessed are they who can trust in the Lord, for his mercy endureth forever.

When we became penitent and sorry for our sins, what a friend we had in Jesus; He spake peace to our souls, and said come, He did not say go, but "come unto me all ye that are weary and heavy laden." How benevolent; He did not mean some, but that all should come, and He will give you rest. Jesus is never nearer us than when all men forsake us; "though all men forsake thee, yet will I not." He will help us and take on himself part of the same, because He knew what it was; when we were in sorrow for our sins, He spake peace to our soul, wherefore in all things it behooved Him to be made like unto His brethren that He might be a merciful and faithful Lord, to make reconciliation for the sins of the people, because He suffered and died. The just for the unjust, that we through his suffering may find peace with God. Our light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory, while we look not
at things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal. Just now our path may be darkened, the clouds seem black and threatening, yet a little while, the storm will be over, our trials will be no more, our pilgrimage days will be ended. Brethren and Sisters, I rejoice that we can communicate with each other, and so let us all keep one in heart. We may meet a few times more here below, till we meet above where pain and parting are no more, and let us be mindful that we be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness.

Lonely and weary, by sorrows oppressed,
Lonely and weary, by sorrows oppressed.
But, "mid our pilgrimage, Lo! on our eyes
Visions of beauty and glory arise;"
Visions of beauty and glory arise;"
its spirituality. It deals with the great problem of sin and its remedy. In Christ and his offices it discloses the fact and the doctrine of a Saviour, and in both the plan of God for the salvation of sinners. It pours light upon the great future, and by the lasting issues of immortality shows what this life really means. The Bible is not, upon its own showing, a book for a hasty glance, or merely an occasional and careless thought. It solicits protracted and earnest study, and it is only upon this condition that it yields to the soul its richest treasures. A lifetime thus spent will not exhaust it, or make it tame and commonplace by reason of familiarity. The experience of all Bible students is that the more they study the Book the greater are its interests and charms to their minds. They learn to love the study.

No young minister, just setting out in his career as a preacher of the Gospel, with the hopes, the fears and uncertainties of the future before him, and with his mental habits not yet fully formed, can do a better thing for himself, for his usefulness, for his success and acceptableness as a religious teacher, than that of making Bible study, for his own intellectual and spiritual culture, the systematic practice of his daily life; and continuing the practice all through life, even down to old age, should he be spared so long. His mind will spontaneously show the existence of such a habit, and be greatly enriched and comforted by it. Those who hear him will discover the fact in the style and character of his preaching, and in the themes which he selects. They will be at no loss to see that he is a biblical expert, thoroughly familiar with the Book to which he goes for his texts. They will be inspired with confidence in the earnestness, honesty, sincerity, fidelity and reliability of his mental action, and will learn to respect and even revere him. We would not disparage theological treatises, and certainly not commentaries on the Bible, as valuable helps; and yet, whatever use may be made of them, every minister of the Gospel should for himself, in the exercise of his own faculties and by his own individual researches, be a Bible student, as a fixed and settled habit of his daily life. This should be so much a matter of habit with him, that he cannot dispense with it without a radical revolution in that life.

It is by this method,* and this only, that one is to make himself "mighty in the scriptures." If he can read them in the original text, as every thoroughly educated minister ought to be able to do, this will be a great advantage to him in the work of exact exegesis; and yet one may, by simply studying the common English Bible, without any knowledge of Greek or Hebrew, make himself a "mighty" man in handling its contents. Mr. Moody, who has done and is doing a great and good work as an evangelist, and who makes no pretension to scholarship in the original text, is, nevertheless, in his sermons and his expositions of the common English Bible, a pertinent illustration of this remark. He has evidently studied that Bible, knows what it contains, and knows how to make its thoughts tell on the minds of others. The great secret of his success consists in the aptness, palpableness and pungency with which he gets Bible thoughts before the people. He in this way meets their necessities, and makes them feel their necessities, and thus wins them to the acceptance of the 'remedy that the gospel so graciously supplies; and this he does with far more power and effect than many ministers who are his superiors in literary and general scholarship.

We do not mean to bring any railing accusation against the Christian ministry as a class; yet we have the strong impression that, in the matter of Bible study and Bible preaching, there is both an opportunity and a need for them, as a body, to rise very much above their present average; and we say these things to stir up their pure minds by way of remembrance. The best antidote for heresy, crude notions, infidelity, silly and wild speculations, and profitless sensationalisms, and also the best means of promoting a vigorous and working spirituality in the Church and winning souls to Christ in the allegiance of faith and love, consist in what Dr. Cuyler not inaptly calls "the old-fashioned gospel," which is simply the Bible Gospel as it fell from the lips of Christ and his apostles. This is just the kind of preaching which men in the church and men out of the church most need to hear.

The real wants of human nature—whether cultured or uncultured, in poverty or in opulence, in a cottage or on a throne—are essentially the same; and the "great salvation" of Jesus Christ is the one all-sufficient remedy to meet these wants. Preach this salvation precisely as it is revealed in the Bible, and let it tell its own story and produce its own impression. It was good enough in the age of Christ and his apostles, and wrought wonders then, and has not passed out of date in this nineteenth century. What the world wants is Bible salvation; and the ministry of Christ should seek to be "mighty" in expounding and applying that salvation. Here is a field for all its power exercised in the best possible form.—The Independent.

Awake up now, O thou faithful and devout soul, and go after thy Redeemer. Follow His footsteps, gather up diligently the drops of His blood, and sprinkle them with a true faith in thine heart! Take up the bundle of myrrh, and lay it at thy breast, O thou noble bride and spouse of Christ! His Passion that thou mayest be crucified unto the world, and the world be crucified unto thee.—Miles Coverdale.
Dear brethren and sisters, as I was reading, "Owe no man anything," I felt impressed to write a few lines for the Visor. We see so many that are owing nearly as much as they possess, and still they can go and buy as if they were free from debt. Now we read, "blessed are the pure in heart," and if we are pure in heart we will try to do the utmost to pay all that we owe. Now I think one that is pure in heart will consider what he owes and will not buy more than he must have, for there are many things we would need but still we can do without. Now dear brothers and sisters, let us be pure in heart so we do not desire things that we cannot afford, and lay a stumbling block in the way of others; and if our children want things that are not really needed, let us admonish them and tell them it is better to pay first what we owe. I think parents could often do much better if they would tell their children how they stood, and admonish them in a mild and loving way and tell them we ought to owe no man. O let us be pure in heart so that we may see God.

S. L.
Ontario.

The Albany Law Journal refers to the case of Mr. Joseph Steiner, who belongs to the Mennonites, and who, by the Allen County Common Pleas Court in Ohio, was recently fined ten dollars and imprisoned ten days for refusing to be sworn as a grand juror. The ground of the refusal was the language of Christ in which he said: "Judge not, that ye be not judged." Mr. Steiner, as it appears, construed this language as forbidding him to serve on a grand jury. After paying the fine and cheerfully submitting to the imprisonment, he published a defense of his conduct in refusing to be sworn as a grand juror, in which he places the refusal on the ground of conscience, and what he regards as obedience to the law of Christ, and disclaims all intent to treat the court with contempt. Upon this case the Journal remarks: "If Mr. Steiner had been summoned on a petit jury he would have been more logical, for such a jury passes judgment; but a grand jury does no more than recommend that certain cases shall be submitted to the petit jury for judgment. It seems unsound, however, to punish men for such religious convictions, so long as they are not immoral and dangerous. Indeed, it would seem that one ought rather to be applauded for alleging religious convictions as an excuse, when so many sneak out of the duty by lying, perjury and bribery. A little more severity toward the latter class would be a wholesome example. After all, the Mennonite tenet is not so silly as the refusal of the Quakers to be sworn, on the ground that Christ said: 'Swear not at all,' and yet the latter is respected by the courts."

The difficulty with Mr. Steiner is one of exegesis in construing the language of Jesus; and we think that the Quakers commit a like mistake in regard to the civil oath. Such mistakes of conscience civil society should tolerate without any punishment or coercion, so long as they are not immoral and dangerous to good social order. The Independent.

FOR PREACHERS.

The minister of Christ is expected to be unlike other men. He is God's appointed messenger to men. The world watch his steps, mark his spirit, and observe his goings. They understand that he has renounced self, and naturally seeks a low place remote from public observation, and unachieved by human applause. His message is God-given, and is to be spoken in demonstration of the Spirit. Wherever he moves, though with quiet step, the heart of the multitude is shaken and troubled at his approach, because God is with him. No earthly emoluments allure him, no tempting gain turns him from his God-appointed work. Christ is his theme. The rescue of lost souls his object, and life and death eternal, the motive. He heralds reproach, from whatever quarter it comes, and glories in the cross, though it be to crucifixion, and welcomes pain, if so be that he may end his course in peace, and deliver up his charge with the "Well done, good and faithful servant." He may have received no earth-given titles; worldly professors may have passed him by, and men in high places may have looked scornfully upon him, and honor-seeking ecclesiastics may have bid him depart out of their coast. But none of these things moved him. He is looking to the "recompense of the reward," where honors will be distributed according to God's ideal of unselfish service, and where "One moment in glory will make up for all."—Christian Witness.

Do not be afraid of sorrow, nor yet try to cheat yourself into fancying it is a blessed thing in itself. It is only the way to joy. It is because we want joy that we must accept sorrow.—Edward Garret.

The colored sunsets and the starry heavens, the beautiful mountains and the painted flowers, they are not half so beautiful as a soul that is serving Jesus out of love, in the wear and tear of common unpoetic life.—Faber.

He that makes but one step up a stair, though he be not much nearer to the top of the house, yet he has stepped from the ground, and is delivered from the fainthess and dampness of that. So, in this first step of prayer—"O Lord be merciful unto me"—though a man be not established in Heaven, yet he has stepped from the world and the miserable comforts thereof.—Donne.
EVANGELICAL VISITOR.
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White Pigeon, Michigan, May 1, 1891.

BENEVOLENT FUND.
E. N. Engle, $1.00

How shall we save the youth from the drink habit, and close the saloons is the question of the hour? The law may be made so that it may cripple the sale openly of intoxicating drinks, and men may apparently refrain from selling it, but nothing short of a moral revolution will stop the nefarious and sinful habit and save the drinker from a drunkard's grave. If Christian professors would purify themselves of every sinful habit and get down to the foot of the cross in humble, fervent prayer, then and not until then will the sin of drunkenness be subdued under the almighty hand of God.

CORRECTION.

We wish to correct an error which appeared in the Visitor of April 15th, in church news, from Cumber-land county, Pa., where the name of John Wesley appears as the brother elected to the ministry. It should read, John Neisley.

NORTH DICKINSON, KANSAS.

Dear Bro. Davidson: At a recent election held in the North Dickinson district, Bros. David Martin and C. C. Burkholder were chosen deacons, and Bro. Samuel Zook Jr. was called to the ministry. That the Lord may abundantly bless their labors in his vineyard is the prayer of us all.

M. M.

LOVE FEASTS.

Clarence Center, Erie Co., N. Y., May 16th.
Markham, York Co., Ont., May 30th.
Black Creek, Welland Co., Ont., June 29th.
Howick, Huron Co., Ont., June 20th.

Victoria Square, Ont.

H. R. Heise.

At the Bethel meeting house, five miles north of Detroit, Dickinson Co., Kan., May 9th and 10th. A cordial invitation is extended to all who can attend.

RAILROAD RATES TO CONFERENCE.

There has been an unusual delay in receiving rates this year. I have been communicating with the several Associations to grant us a one fare for round trip, but could not prevail. The rate now authorized by the Trunk Line and Central Traffic Associations for our Conference is two (2) cents per mile traveled, or one and one-third fare. The Trunk Line Association includes the following territory: Niagara Falls, Buffalo and Salamanca, N. Y., Pittsburg, Pa., Bellaire, O., Wheeling, Parkersburg and Charleston, W. Va., and points east thereof. Also on the Grand Trunk Ry., on the direct lines of the roads between Troy, N. Y., and Montreal, Canada. The Central Traffic Association territory is as follows: West of Pittsburg, Pa., Buffalo, N. Y., Toronto, Ont., Port Huron and thence west to Chicago, Peoria, Burlington, St. Louis and Cairo, Ill. Thence east to Pittsburg, including points on either side of the Ohio river. Michigan is not included in this territory but has an established rate of two (2) cents per mile. The Western States Association makes no concession, but will charge full fare. Delegates and all who attend can buy tickets to the nearest point in the territory of the Associations and there with the others who live within the territories will pay full first-class fare going to the meeting and get a ticket and also a certificate filled in on one side by the agent of whom the ticket is purchased. Agents at all important stations are supplied with certificates. Those availing themselves of this reduction in fare should present themselves at the office for certificates and tickets at least thirty minutes before departure of trains. Tickets will be on sale from 16th to 22nd, and good returning to leave Lebanon the 30th of May. Tickets will be sold to and certificates honored at Lebanon, Pa. Certificates to be signed by Bro. S. E. Graybill.

We have labored hard to receive this information early so as to have published at least one month earlier, but it seemed impossible to do so, and now as we have this information, (rate,) although not as low as we hoped to have it, and not as early as we should have had it, we trust the church will avail themselves of this and that a large attendance can be expected. Trains leave Conewago for Colebrook at 7:30 and 11:05 A. M., 12:25, 2:55, 4:10 and 8:15 P. M.

A. J. MILLER.

427 S. Broadway St., Dayton, O.
A FEAST TO THE SPIRITUAL MAN.

Let not then your good be evil spoken of; for the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. *Rom. xiv. 16, 17.*

Dear reader, the subject before us is of great import. Our dear Saviour, when led by the Spirit into the wilderness to be tempted of the devil declares that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Our dear Saviour, before his ascension to heaven told the apostles to remain at Jerusalem until ye be endued with power from on high. Here we learned obedience. The apostles who had learned from our blessed Saviour how to act because they were possessing that living faith once delivered to the saints, and were looking for the promise given unto them by their Lord and Master, hence they acted upon a principle. The word of God tells us that they were all with one accord in one place, without a doubt, to receive that which was promised of Him on whom they had believed. In our text, “let not your good be evil spoken of.” In what way? you might ask. Why, says that neighbor, I did not think that C— would indulge in a feast of that kind. My neighbor F— is quite a different man and they both hold to the church, I cannot reconcile this matter, they differ so very much. C— when in church and also in attendance seems to be possessed with the faith that the apostles held and what God’s holy word teaches; though I have not experienced for myself the true enjoyment of the religion of our Lord and Saviour, Jesus Christ, but I believe there is a reality in it. “Let not your good be evil spoken of for the kingdom is not meat and drink; but it is enjoying that hope which hath a promise, which a Simeon of old realized to his full enjoyment before he departed hence. We say for it is joy and peace in the Holy Ghost; this the apostles realized in its fullness when there in one place waiting for a promise. Where are we, my dear Christian brethren and sisters? Do we present our bodies a living sacrifice, holy and acceptable to God, which is our reasonable service. Why, truly it is reasonable that we should enjoy a fullness of God’s divine approbation when his word teaches that now we are the sons of God, (now, already) yes, for we have believed on the Son of God and were baptized into his death, and if so, we are realizing a fullness of joy in the Holy Ghost. Thus were they made to realize when they were with one accord in one place (in their place). Let not your good be evil spoken of.”

When at Jacob’s well our Saviour was entreated by his disciples to eat, he said he had met they knew not of. I trust the readers of the Visitor will carefully notice where-in lies the secret of our text. Let not your profession of religion be evil spoken of in making feasts on Christmas or any other days, weddings, funerals or whatever they may be called.

God’s word teaches that we shall not overcharge ourselves in surfeiting and drunkenness, but to be filled with the Holy Spirit, speaking to one another of the coming and hastening of the day of the Lord Jesus. Let not your good be evil spoken of. These are spots in your profession. We shall have feasts in the kingdom of God our Father, where-in our Savior has so beautifully taught us to pray and say, “Thy will be done, thy kingdom come;” then we will be made to realize suffering with our Savior who is the captain of our salvation, and the apostle declares that he was made perfect in suffering. Therefore, let us arm ourselves with the whole armor of God, and we will be made to realize that there is joy and peace in the Holy Ghost; though this outward man is made to suffer, the inner man is renewed from day to day. Oh the joy that God would have us to realize here already in the church militant, I cannot express with my feeling, but unless it is more of a waiting in one place till we receive power all our work is in vain. Let us with a Jacob of old wrestle till we obtain the blessing once more.

Let not your good be evil spoken of to the conclusion God has not promised to save us outside of the church, but upon conditions in his church for which he gave his body on the cross, where he split his blood to redeem mankind. Oh, let not your good be evil spoken of. Mark I have said God has not promised to save us outside of his church and you say you are a member of the church. But you don’t let your light shine that men may see your good works. If you have any they are hid somewhere, and by your conduct your good is evil spoken of and your neighbor and his children are not in the church. O my God, enlighten the eyes of our understanding.

JNO. H. MYERS.

Shepherdstown, Pa.

THE SCATTERED SEEDS.

In my reading recently I came across the following incident, which forcibly riveted itself to my memory. Not having the original I repeat it in my own language for the benefit of the readers of the Evangelical Visitor:

“A certain Catholic woman had been speaking evil of her neighbors, (which of us is free?). Afterwards her conscience smote her, and she went according to Catholic ritual to the confessional and confessing her sins to the priest, asked for pardon. Had she gone to Jesus on a similar mission she would have done more wisely and have succeeded better, for he pardons all sin humbly confessed without charge or even a frown. But the reply given by her religious advisor shows him to have more Christianity than they are often given credit for. He gave her some seeds and without further comment told her to go and scatter them on the ground and return. Having scattered them on her return she was told to go and gather them up again. This she said was impossible and thus she was made to realize the impossibility of obliterating the effects of her gossip and also her need of help from another and stronger source than herself.”

The practical illustration in the above teaches us not only that gossip, but all sin is like seeds scattered which we cannot gather up again and which will grow to honor or dishonor the cause of Christ.

A. Z. MYERS.

Mechanicsburg, Pa.
REPORT OF MISSION WORK.

Having received a call from the Canada Mission Board to do some mission work on the outskirts of the Markham district, I left my home on the morning of the 10th of Feb., and boarded the train at Fordwich at 6:20 a.m., eastward bound to Woodbridge, a distance of ninety miles, then walked four miles to Bro. A. Winger’s at Edgely; bound to Woodbridge, a distance of about sixteen miles, then walked four miles to Bro. A. Winger’s at Edgely; then walked four miles to Fordwich at 6:20 a.m., eastward of Feb., and boarded the train at Woodbridge, a distance of twenty miles to Bro. H. K. Heise, of Victoria Square, called for me and wended our way to Pine Orchard, a distance of about nine miles more, where arrangements had been made to hold meetings, in a temperance hall, but on account of a misunderstanding the hall was, that evening, occupied by the temperance society, and we held our first meeting on the evening of the 12th.

Pine Orchard is simply a country place with a post office, a blacksmith shop and a few dwelling-houses in it, and the surrounding country was formerly thickly settled with the society of Friends, but of late years their number has greatly diminished, some of the younger people having joined with other societies, while others yet hold to Friends’ principles, but belong to no society.

While laboring at Pine Orchard the brethren H. R. Heise and Peter Steckley, of Bethesda, accompanied me in turns. We held twelve meetings and visited fifty-seven families. The meetings were not very largely attended, but good order and attentiveness prevailed during service, although the place was reported to us as one where a series of meetings could scarcely be carried on.

In our weakness we tried to sow the seed and hope that some may have fallen on good ground while some may have fallen by the wayside. Perhaps some of our family visits may have been the means of impressing the truth upon some minds in a way it has never appeared before. And while visiting from place to place we met with some who said, they enjoyed religion, yet by closer questioning learned they knew nothing of a change of heart. I was impressed more forcibly of the need of such work, realizing truly that the harvest is great, but the laborers few.

We also visited the poor home about — miles north of Aurora, which contained about one hundred and twenty poor inmates, who appeared to have been well provided for and everything neat and clean, and being the brethren’s meeting time, brother H. R. Heise being present, we spoke with interest to these people remembering that the Savior said, the poor have the gospel preached.

On Monday the 2nd of March at 11 p.m., I arrived safe home, finding my family otherwise in usual health, only that the measles epidemic was just entering the family.

Your humble servant and Bro.

John Reichard.
Fordwich, Ont.

OUR RETURN TRIP FROM CALIFORNIA.

At Riverside, Cal., we spent our Sunday, being Feb. 8. We attended the Baptist service in the forenoon. Here we listened to an interesting discourse on “Good works and their proper place.” After meeting quite a number of the members spoke to us in kind words which made us feel welcome. Would it not be well if we would exercise more like this toward the stranger within our gates?

On Feb 11th, we bade farewell to our dear brethren Hershey and Eagle and their families and turned our faces homeward. We left Ontario at 8:30 p.m., via the Southern, Central and Union Pacific R.R., for home. We arrived at Sacramento on Feb. 12th, 7 p.m. Here we remained all night. The Sacramento and San Joaquin Valleys are very extensive and beautiful. Wheat growing and stock raising seem to be the chief industries.

Feb. 13th at 12:15 p.m., we left Sacramento. Here all is summer-like, but ere the shades of evening are on us, we are in the heights of the Sierra Nevada mountains, where the air is cold and the snow drifting.

We arrived in Ogden, Utah, the next evening. Here we again were detained over night. We are now in the home of the Mormon people. We are glad when we think that that great shame and disgrace of polygamy is being effectually wiped out. May God speed the day when it shall be utterly dethroned. We reached our home in safety on the evening of Feb. 16th. Found our families well, the weather cold. We desire to lift our heart in deepest gratitude to God who has so kindly watched over us and kept us in safety and excellent health.

We might yet make a few deductions from our observations while in California.

1. The people seemed sociable, prosperous and happy.
2. The climate seems to be more equable than on the eastern side of the Rocky mountains.
3. There is no doubt a good field for mission work in Southern California.
4. Immigration to a limited extent might not be out of place under the blessing of God and by permission of the church.

Yours in love,

J. H. Byer, Jr.
Brethren, we are traveling. Yes, sinner, you are traveling, too. We are traveling towards eternity. Some are almost there, and some are there. What a pleasant opportunity we have that we can know for ourselves that Jesus is our Friend. I remember of a time that I was lost and Jesus found me and drew me into the fold. I was a sheep straying away from the Father's house. I was enjoying the pleasures of sin to a certain extent. I was quite well satisfied until I was about fourteen years old, then I partook more and at about sixteen I had a great desire for more vanities than ever. I was then working by the month on the farm; having the experience of how a great many people live at home.

I wanted more things to put on so as to become equal or a little more than my associates in pride. This caused me some trouble, because, I saw my parents could not afford to buy me so much extra and I tried to get along with less. This caused me much discomfort in company. Often I wished I was rich and could dress as others. I am glad that we can be rich in God even if poor in this world.

Working from place to place, year by year, I came to some hard places where but little good was done, even not at my home. It came to pass that God looked on me and he began to work out a way for me, for so I must believe. In the spring of 1888, I commenced to work for one of the brethren,—as I can now say. They attended meetings regularly and seemed to enjoy themselves very much which drew my attention. They also kept a family altar morning and evenings, and their sincere prayers kept ringing in my ears. At first when I came to live with them they invited me along to their meetings, but I was not accustomed to go to church very much so I would rather stay at home or go somewhere else. Next Sabbath came and another invitation was given, but I had an excuse. Finally one Sabbath day I was all alone and became lonesome and looking around for a book or paper I found a church paper on the table. I picked it up and saw it was the Visitor. It was a visitor and I began to look its pages over and found some very good reading and I also read the feelings of others which was something new for me for I thought nobody ever felt as I did. Then and there I was made to see my wonderful condition and a feeling came over me that I began to weep bitterly. I now had a great desire to become right with God. It was the prayer of my heart to become a child of God. But I was not willing to make it known, yet I worked to become more willing to forsake the world and become qualified for the Master's use, but satan would come and try to have me stop because he thought I was good enough and tried to make me believe that there was no use in becoming so different from the world. I labored on and searched the Scriptures comparing them with my spirit until I became satisfied that it was right. But I was not willing to give up all for the Savior. Finally, I made a full surrender and put my pride in the flames that they might be consumed forever.

Now I received a blessing and a wonderful one. While I was on my knees and praying to God to keep me in his hands there suddenly shone a light around about me and a loud noise was heard by me and I saw a large man coming in a cloud with a great company. I then arose and could tell the brethren what a joy I received. I must say with sorrow that I have often come short of doing what I could have done for the Lord. I ask an interest in the prayers of all God's children that I may hold out faithful.

Since I have started, my father and mother have found a living faith and also two of my brothers and one sister have started for the kingdom of God. We all like the Visitor very much and would be very sorry if it should be discontinued. I think it might reach some more poor sinners' hearts. I was glad to notice the Youth's Department, but it has almost disappeared. Young brethren and sisters we must take courage.

JACOB LONGANEKER.
Morrison, Ill.

HAVE FAITH IN GOD.

I am prompted (by the right spirit I trust) to give some of my experience to the readers of the Visitor, hoping it may aid some one who may be struggling, as I long have done, to grasp that childlike trust in our heavenly Father. In the year 1888 my husband one day went for a load of sand, quite a distance. In the afternoon between 12 and 1 o'clock a strange sensation came over me and with it, the thought, "I must pray for my husband." I did so and thought no more about the matter. In the evening while speaking of his trip he said, "there might have been an accident, though." He said he was loading the sand by a huge bank, when the thought came, "I had better step back" and the bank caved in. Had he not stepped back he would have been buried far from any human help. I asked what time of day did it happen? He said he didn't know exactly, but somewhere between 12 and 1 o'clock. Such a thrill as went through my soul, and I exclaimed "who will dare to say there is no God."

And again, through the summer and fall of 1890 when another failure of our main crop was our lot, and stern winter was before us the future looked quite gloomy to me and I was much discouraged. I could not see how we could possibly get through the winter without suffering, but I prayed much and with it exercised strict economy, thinking that our heavenly Father knew how we have need of these things. Finally I could trust him more and am this day glad to bear testimony to his Fatherly care, for the barrel of meal wasted not, neither did the crust of oil fail. I have said time
and again, surely God's blessing has made them hold out. And we have been abundantly blessed with health, so that the children missed no day at school, through a term of six months.

There are other instances which I could relate, but suffice it to say, I do rejoice that I can see God's overruling hand in many things that I formerly could not. But oh! I have struggled long for it, but have pressed my case, and mean to press on until I may "touch but the hem of his garment," until instead of clinging to his promises, I can rest in them.

From a Weak Sister.

Kansas.

For the Evangelical Visitor.

Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake.

Rejoice and be exceeding glad, for great is your reward in heaven.

Dear readers of the Visitor. I feel like saying, praise God for his Word and for the consolation contained therein. The above Scripture tells us to rejoice when we are evil spoken of. But remember it says, "when they shall say all manner of evil against you falsely for my sake;" Rejoice and be exceeding glad, for great is your reward in heaven.

Praise God, the promise is all on the side of the true Christians and if God is for us who can be against us? Therefore, I feel like going on through courage and endurance and strength; then come trials hard to endure. Well might Peter say, "Beloved, think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you." 1 Pet. iv, 12. But rejoice inasmuch as ye are partakers of Christ's suffering; that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ happy are ye; for the spirit of glory and of God resteth upon you. 1 Pet. iv, 13, 14.

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and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works.

North Hampton, O.

MY EXPERIENCE.

Dear brothers and sisters in the Lord and readers of the Viszon. It is alone through the mercies of God that I am enabled to write some of my experience for the Visitor. I remember well when I was five years old I went out of doors to get a drink and looking up in the sky I saw a beautiful white dove. I went in the house and told mother what I saw and also told her that I wanted plain clothes like the sisters wear. So she made them for me and I wore them and was happy. Sometimes after that when the brethren were baptizing on my parent's farm, the Lord showed me that I was to go with them and be baptized, but I was not willing, thinking I was too young, so I put it off till I was eleven years old, then I dreamed one night that I was at our barn and it was dark and cloudy, then I saw a beautiful star so bright and clear that I had never seen any like it. After I awoke I told my dream to mother, then she said, she believed that God would in like manner show us what we are to do. Then a voice said, it is baptism. I promised the Lord if he would spare me to another opportunity I would obey. In the following spring the opportunity came and I was baptized. O what a blessing I received. I almost felt as if I was in heaven already. Yes, tongue cannot express the peace, joy and happiness of the soul when it is at peace with God.

My prayer was, Lord show me the way, and he did. He next showed me to wear my plain clothes at home, for I only wore them to go to church, and I obeyed and received a blessing. So he led me from step to step, through trials and temptations. It will be five years in May that I started to serve my God.

O dear brothers and sisters let us work for the Master. He will help us through all troubles and trials. Yes, he sticketh closer than a brother, and my wish and desire is to serve him to my end. Pray for me.

Rainham, Ont.

SEARCH THE SCRIPTURES.

Dear readers. While sitting here alone reading the Bible and the Viszon, and being in deep meditation on the same, my heart was filled with love to God and all mankind, and many noble thoughts seemed to pass through my mind, and I felt that a good vent of thought by the silent pen would do me good, and possibly some one else. And now may the Lord guide my pen so that I may be able to write something that will be for the well being or our souls. I praise God for the blessings he is daily bestowing upon me.

I feel unworthy of the least of them and truly it is only through the merits of my Redeemer that I receive them. I also thank him that he still gives me a hunger and thirst after his righteousness and a desire to read his word. For I find much comfort in reading the Bible when alone, deprived of the privilege of going to the house of God to hear the word preached. I can say with the poet, "Precious Bible what a treasure, Does the word of God afford."

How miserable this world would be without the Bible. Christianity would vanish and the wickedness and the dark crimes of mankind would make this world a gloomy prison of woe. But now the sin ruined world can search its sacred pages, believe on Him who gave them, find comfort and rest and be saved. But it is to be lamented that there are still so many who neglect to read God's words. I feel especially concerned about the youth. Many devote much time to the reading of other books and papers which should be devoted to the reading of the Bible. It is very necessary for us all to search the scriptures that we be not deceived. In these perilous times many false doctrines are taught, through sermons, lectures and conversations, as well as through books and papers, which will deceive those who are not acquainted with the scriptures. Jesus says, He that believeth on me, as the scripture hath said, out of his body shall flow rivers of living water. How can we believe on Him, as the scriptures testify of Him, if we do not search them with a sincere and upright heart that we may not be deceived and led astray? It has been said that some will study the Bible only to argue or dispute with men. How deplorable.

Oh the accountability of trilling with God's word. It makes me feel sad when I can see no change for the better in those who say they have read the scriptures through ever so often. Why is it that they have not become wise unto salvation? It is not that they have not searched them with an honest heart and with a view and desire to obey them? Oh that men would search the scriptures for the benefit of their souls.

A. H. ursh.

Mansfield, Ohio.

I find this world, now that I have looked upon it at both sides, is but the fools idol. O Lord, let it not be the nest that my soul buildeth in. This world, in its gain and glory, is but the great and notable deceiver, by which the sons of men have been beguiled these five thousand years.

—Rutherford.

As the sun does not wait for prayers and incantations that he may rise, but shines at once, and is greeted by all; so neither wait thou for applause, and shouts, and eulogies, that thou mayest do well, but be a spontaneous benefactor, and thou shalt be beloved like the sun.—Epictetus.
THE LAST GLASS.

"No, thank you, not any tonight, boys, for me, I have drank my last glass, I have had my last spree. You may laugh in my face, you may sneer if you will. But I've taken the pledge, and I'll keep it until I am laid in the churchyard and sleep 'neath the grass; And your sneers cannot move me—I've drank my last glass."

—Irish World.

Dearly beloved. It has been the least of my thoughts ever writing for the Vissex in days past, but feeling it is the will of the Lord I should, I feel to obey, asking the Lord to guide my pen. I am no scholar, whatever, and feel timid to undertake to write. I feel the Lord is my shepherd and is leading me surely along, while I think back over my boyhood days how I wandered away in sin and folly. My father died when I was eighteen months old and mother left with five little children and in poor circumstances. I was an orphan boy at the age of twelve. I had to go and do for myself. My mother often gave me good advice when I was twenty years after we were married the Lord called my companion to follow him. Then satan hardened my heart. I did everything to keep her away. I often heard her; that brought me to ask forgiveness for all I had done, the Lord led her. I made her way hard, yet it was all in vain. The more I strove against her the stronger she got in the Lord. She said in everything she would obey me only in this she must obey the Lord where he leads and teaches her or her soul would be lost. This would strike me very hard that she should be lost and I should be the cause. I kept her from wearing her covering on her head for over three years, but for her continual asking and begging I at last gave up to that, and so one by one. At last I was so won that I would harken when she would admonish me in my wicked habits and talk. She would say, there is a day coming you will be sorry for this. It often brought me to hilt, yet I never let on to her.

I was often kindly asked to go with her to meeting. I refused in a rough way. She was faithful and went on. So I went on until in my 42nd year, it pleased the Lord to let the scales drop from my eyes and I saw my condition. Where to commence I knew not. My companion told me to pray. Ask God, he would show me what I had to do. She prayed for me in secret as she thought. I heard her; that brought the more sore condemnation on me, for how I treated her when she sought the Lord. Now in return she is sending her prayer to the hill of the Lord in my behalf. That was more than I could bear. I had to ask forgiveness for all I had done, which was cheerfully forgiven. I had also persecuted the church which also rose as a mountain of sin which I had to confess and found the dear brethren so willing to forgive. I well knew they all prayed for me. I felt it and the power of God rested on me. So I was led on until I had all my wrongs made right, the rough ways smooth for the Lord and then he wonderfully blessed me. I could not hold my tongue. I had to tell my old friends I would meet in the city or the street of the goodness of God and his love. I thought I had to carry them to Jesus. I loved my enemies, wherever I thought I had an
enemy, there I had to go and ask them whether I wronged them any, if I had, I was willing to restore it fourfold. I found them all willing to forgive and some shed tears with me, and so I went on my way rejoicing for a good many years. Last I found I had persecution which seemed strange and hard to me. This drove me to search the Scripture, although a poor reader. I found many precious promises which makes me able to stand all the fiery darts of Satan, yea, and all that will live godly in Christ Jesus shall suffer persecution. 2 Tim. iii, 12. This gave much comfort; and again, "beloved, think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you, but rejoice inasmuch as ye are partakers of Christ's sufferings that when his glory shall be revealed ye may be glad also with exceeding joy." 1 Pet. iv, 12, 13. O what encouraging words were these to me. Had it not been for the word of God I would have become discouraged, but knowing our Savior's words are true and ever steadfast, unmovable, I can trust him, for he said, "heaven and earth shall pass away, but my words shall not pass away."

The Savior also taught us to love one another as he loved us. I often feel sad when I see brethren come short of this when we are so highly commanded to love one another, for God is not the author of confusion, but of peace as in all churches of the saints. 1 Cor. xiv, 33. And again, he that is joined unto the Lord is one spirit. 1 Cor. vi, 18. And again, that there should be no schism in the body, but that the members should have the same care one for another. 1 Cor. xii, 27.

Some may think it is a hard task to obey all whatsoever he commanded us to do, but the Christian will find it just as the Savior said, my yoke is easy and my burden is light. If we are willing to do our part he will help us to rejoice in persecution. This I have experienced. Beloved reader we can read, "blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake, rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they (the prophets) which were before you." I often think we are not willing to suffer with Christ as we should be. We want to live so the world has nothing to say about us, when the word teaches us we shall bear persecution. I find the closer I try to live the more I have to bear. I feel to say, praise his holy name, for I fear not them that can destroy the body but I rather fear him that can destroy both soul and body. He also teaches his followers perfectness and holiness, but as he which has called you is holy, so be ye holy in all manner of conversation because it is written, be ye holy; for I am holy. 1 Pet. j, 15, 16. And again, Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of God. 2 Cor. vii, 1.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace and the God of love and peace shall be with you. 2 Cor. xiii, 11. Although God called me at the eleventh hour I feel I have the promise, yet it was dangerous. I would advise every one not to put off their return to God as I did, for it is alone the mercy of God that spared me, and it is also a great sin to stand in any one's way that tries to serve God. It cost me many tears and groans before I could find pardon for so persecuting God's little ones. I humbly ask all the brethren and sisters to pray for me.

Your unworthy brother,

PETER J. HOUSE.

Lawrenceville, Ohio.

TO OUR SISTERS.

Beloved sisters in Christ. I will try and write a few lines to you according to promise. "Mercy be unto you and peace and love be multiplied." Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Beloved sisters, let us walk in love and take the cross of our Lord and follow the footsteps of Jesus, as he has walked. There are many temptations and trials. Such things will befall us and will try us, therefore, we have to pray our heavenly Father to give us strength to overcome all evil. We can't expect to walk on flowery beds of ease. We must earnestly go through troubles and look up to Jesus to give us strength. We want to live so the world has nothing to say about us, when the word teaches us we shall bear persecution. I find the closer I try to live the more I have to bear. I feel to say, praise his holy name, for I fear not them that can destroy the body but I rather fear him that can destroy both soul and body. He also teaches his followers perfectness and holiness, but as he which has called you is holy, so be ye holy in all manner of conversation because it is written, be ye holy; for I am holy. 1 Pet. j, 15, 16. And again, Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of God. 2 Cor. vii, 1.

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CHILDREN'S DEPARTMENT.

DEAR CHILDREN:—I once knew a little boy who, when he grew tired of his play things or was sleepy, would go to his mamma and ask her to tell him a story. Sometimes we all get tired of what we have or of what we are doing and want something else, or want a change. Well, this little boy's mother would have to put up her work and tell him a story.

Now there are stories that are true and stories that are not true, and I hope no little boy or girl who reads these lines is ever guilty of telling a story that is not true. This little boy's mamma would almost invariably tell him a story from the Bible, and in after years he liked to read them for himself, for he learned to know just where she found those wonderful stories. And now, children, would you like to hear one of those Bible stories? I will leave you the pleasure of finding just where it is and reading it for yourselves and learning the names of the persons in it.

A long time ago a certain king, whose people worshiped idols, made a law that for thirty days everyone should ask him alone for everything they wanted and if they did not they would be cast into a den of lions. There was one man who worshiped the true God and would not bow down to wood or stone, nor even ask the king for the things that God alone could give him. So he went into his room three times a day, as he had been doing before, and knelt down upon his knees and prayed and gave thanks to God. Some friends of the king found him doing this, so they went and told the king what they found this young man doing. The king felt very badly about it, for he had great regard for this young man and, sorry for what he had done. But they thought the laws of their country could not be changed, so this young man was brought and cast into the den of lions. Then the king spoke to the young man and said, that as he had prayed to his God he would now certainly deliver him from the lion's jaws. After the young man was cast down in the den of lions, a stone was brought and laid upon the mouth of the den, so it was impossible for either him or the lions to get out. Then all went away and he was left in there all night. But the king could not sleep any that night, and arose very early in the morning and went in haste to the den of lions, and I suppose he expected to find him all torn to pieces, but instead, he called to the young man and asked him, if the God he served was able to deliver him from the lions?

Then the young man said to the king, oh king, live forever! My God hath sent his angel and hath shut the lions' mouth that they have not hurt me. Then the king was very glad and ordered the young man to be taken out, but he also ordered all those who had been the means of putting this young man in there to be brought and cast into the lion's den, but they met a far different fate, as their gods of wood and stone were not able to serve them so the lions brake all their bones before they came to the bottom of the den.

It is always safe to trust God's word just as this young man did. AUNT MATTIE.

OUR DEAD.

McTAGGERT.—Died, on the second line of Nottawasago, near Stayner, on the 17th of March, Archibald, infant son of Bro. Alex and Sister Sarah McTaggart, aged 18 days.

The bud sprang forth, but ere it bloomed, It drooped and fell away.

DONER.—On the second line of Nottawasago, near Stayner, on the 8th of March, George Wesley, infant son of Bro. Peter and Sister Hannah Jane Doner, aged three months. As there is no child under eleven years, the loss of this darling is deeply lamented. May God comfort them in their loneliness. Burial at Queen's Hill Brethren's burying ground. Services conducted by the home brethren.

This lovely bud so young and fair, Called thence by early doom, Just came to show how sweet a flower In paradise would bloom.

LONGANECKER.—Died at the home of Samuel Good near Hummelstown, Pa., April 1, 1801, Sister Catharine Longanecker, aged 54 years, 10 months and 27 days. Services were held at Chambers Hill by Bro. Jacob Bronn and interment in the cemetery there. Sister Longanecker united with the church about nine years ago, and during the time of her connection with the church she tried to live a Christian life; she bore her sufferings with Christian fortitude.

DOHNER.—Died, April 2, 1801, near Frederick, O., Sister Sarah Dohner, wife of Bro. Jacob Dohner, aged 31 years, 6 months and 17 days. She was received and united with the church in 1889 and was a faithful worker in the vineyard of the Lord. During her sickness, which was attended with great suffering, she was continually praising the Lord and was words of encouragement and advice and admonition for the unsaved. She leaves a husband and one child three years old. Interment in Highland cemetery.

NEWCOMER.—Died, Feb. 20, 1891, at his home in New Carlisle, O., Bro. J. G. Newcomer, aged 18 years and 26 days. In 1887, while at work he received injuries that caused his almost utter helplessness, from which he never recovered. In 1888 he united with the church. While unable to walk he was carried upon a chair into the water and baptized. See article written by himself for the Visitor Nov. 1, 1888. He says, "I am willing to wait upon the Lord; I love all the brethren and sisters." This is a good evidence. We know that we have passed from death unto life because we love the brethren; he that loveth not his brother abideth in death.

BAKER.—Died, Feb. 5, 1891, near Gormley, Ont., Sister Regina Baker, beloved wife of Bro. Ira Baker, aged 30 years, 9 months and 27 days. Our dear sister had been sickly about three years but was not confined to her bed until two weeks before her death. She has been a great sufferer yet she has always borne it with Christian patience and resignation and with the firm hope that when her earthly house of this tabernacle is dissolved she had a house not made with hands, eternal in the heavens. About a week before her final illness she came to meeting and expressed the happiness she felt in serving God. The gentle voice is silent. We shall hear it no more on earth. We hope to meet where congregations never break up and Sabbaths never end. Funeral services on Feb. 8th in the Mariposa church by Elder John Steckly of the Men-no-nite church and Bros. H. Heise and P. Steckly, the other ministers being absent in Nottawa.

F. ELLIOTT.