Evangelical Visitor- June 1, 1891. Vol. IV. No. 11.

Henry Davidson
PATIENCE WITH THE LIVING.

Sweet friend, when thou and I are gone
Beyond earth's weary labor,
When small shall be our need of grace
From comrade or from neighbor;
Passed all the strife, the toil, the care,
And done with all the sighing,
What tender truth will we have gained,
Alas! by simply dying?
Then lips too chary of their praise
Will tell our merits over,
And eyes too swift our faults to see
Shall no defect discover.
Then hands that would not lift a stone
Where stones were thick to cumber
Our steep hill path, will scatter flowers
Above our pillowèd slumber.
Sweet friend, perchance both thou and T,
Ere love is past forgiving,
Be patient with the living.

The query then arises, what did
Christ's disciples understand him to
mean when he told them that every
man must take up his own cross?
Now whether they had a correct
conception of the matter of taking
up the cross, we are not informed.
It was as he said in John xiv, 26.
The Comforter, the Holy Ghost
taught them afterwards and
brought all things to their remembrance
what he had said unto them.
It is but reasonable to believe
then, that they but vaguely understood what he meant by telling
them a man must take up his own cross and follow him in order to be his disciples; and that they
but fully learned its import when
the Holy Ghost was sent and
brought every word afresh to their
remembrance and taught them the
meaning of the same.

We now come back to the question
first asked above. What is the
cross, or more definitely stated, in
what does a man's cross consist?
We answer the question in this way.
Christ has given us precepts and examples of life. He has given commandments, some of which are repugnant to human nature. In giving these he has laid down the cross for us. It is for us to take it up and bear it. In the matter of laying it down, the cross is Christ's. In the matter of taking it up and bearing it, it is ours. Christ's commandments are appropriately called a cross because they cross the path we are by nature inclined to go. They run counter to our sinful propensities.

Many things might here be named
that from part of this cross, but
they would not all apply to the
same individual. Some of them
would apply to all, while others
would be only for such as have
natural talent in some special direction, or who have physical ability for the performance of necessary labor. Others again have such an abundance of this world's goods that the Spirit calls on them for liberal donations in aid of charitable purposes, and for the advancement of the cause of their divine Master. Every one that comes to Christ and desires to know, is taught by the Spirit what his particular cross is, and there is no use in pleading ignorance of the matter.

Much might here be said and
should be said in reference to the
cross that Simon the Cyrenian helped to bear after Jesus, but to avoid
being lengthy we forbear.

C. Stoner.
"WHY STAND YE HERE ALL THE DAY IDLE?"

BY H. P. BRINKWORTH.

The words of the Master to those standing idle were words fraught with meaning, and today his word speaks to you and me dear reader.

"Why stand ye here all the day idle?" It is a question for us to answer. That there is work to do none can deny; that the fields are already white to harvest is undoubtedly true; that many are wandering in paths of sin and danger and exposed to ruin of both character and person may be plainly seen, and yet you and I, dear reader, see all this, and idly stand by. No wonder the skeptic doubts the truth of our Christianity and often sneers at the professing Christian when he sees that he manifests no interest in his salvation, never invites him where he could do him some good. That there are those charitably inclined none will deny; that philanthropic hearts and hands have done much and are still doing a great work we believe, but how is it with you and I individually? What are we doing? To use the "gospel umbrella" whilst the preacher is declaring God's truths and nod assent and simply say, "that was good for Bro. A. or Sister C." will not do. Let us rather use the "gospel rake" and take to ourselves the uncomfortable truth and profit thereby, by doing as one of old, when it was said of her, "she hath done what she could." O can it be said of us we have done all we could?

The sensational Sunday literature that is sold and distributed in towns and cities is a source of misleading to many. Some would go to church, but the paper comes. An honorable sheet one need not despise; and Christian apathy gains ground here, for many never notice the religious columns of our Sunday papers. Why this distaste for religious reading? At a certain place last Sunday evening a certain person apologized for their Bible being so worn and, comparatively speaking, unpresentable. I replied, I am glad to see such. Would to God there were more such Bibles in our land. Alas! how often we have to rub the dust off. Are we not idle in this respect? Let us be up and doing. By this word we must be judged, and the Savior says, "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." I John, v, 34. Not simply, but "search the scriptures"—a command too little regarded even by professing Christians.

In these last days, brothers and sisters and kind readers, I admonish you all with myself, let us read more the word of God and not so much the word of man. Let us not stand idle all the day long, for the night of death cometh when no man can work. Christians, there is work for you to do and if you are not doing same—"why stand ye here all the day idle?" These are the words of the Master to you and me. Shall we heed them? Many are calling for the bread of life. Some are ready to go and teach them, but perhaps are awaiting to be sent, as the word says, how shall they preach unless they be sent?—Paul to Romans. There is a work for us all to do. Let us not be found idly awaiting the Master's second return, but with lamps trimmed and burning let us be found to acceptance as the Lord wills.

Maria, Pa.

MAKE USE OF YOUR TALENT.

This is what was presented to my mind while sitting under the sound of Rev. H. Landis' voice Sunday evening, Jan. 18th, 1891 at Bonaccord school house. How should I do this? was and is a question, as I have not the gift of speech as many have to express my thoughts and feelings in public so as to bear upon those whom it might have an influence. It is certain we have an influence either for good or evil. How careful should we guard our talent so as to exercise our influence for the good work, for the welfare of our children, our neighbors children and the people around us. Yes we can exercise our talents to a greater extent perhaps by the than by word, and especially if we have not the gift of speech. I often think of good, moral and spiritual food and advise to give to friends in public but for the want of ability of expression, it vanishes away. I will try by the help of God to attempt it in some way or other, as said before I lack expression in public. I may be instrumental by my pen and trust, though far from perfection, that I may say something that will make or have an influence on many young, and considering the bad roads, that had there assembled; but few old folks were present at the meeting. Rev. Landis did his duty but the audience was not praise worthy of quietude. O young men and ladies, if you allow me to call you such, take a word of word of warning from one who loves your souls, and just reverse the position, how would you like to stand up to speak for Christ or even on any other subject and your audience would not heed or give attention. It is the height of folly for young people to so conduct themselves and worst of all to live in such an enlightened age of the world. Do honor to your parents, do respect to yourselves and the Lord will esteem you, and furthermore, it is breaking the first commandment, namely, "honor thy father and thy mother that thy days may be long upon the earth which the Lord, thy God giveth thee." Again, "if the righteous scarcely be saved, where shall the ungodly and the sinner appear. Oh if I could speak as I can think, I should admonish you to better works. No doubt many who disobey the dictates of better consciences, could and will, I pray some day be men who shall speak for Him who they are now mocking, for bear in mind, dear young friends, you are not only sitting at the persons who may be speaking for Christ but you are
crucifying Jesus afresh. Think of
what the Son of God done for you;
you have heard it often. Oh heed
the warning salutations: You, no
doubt, many of you, have praying
and pious parents who have cared
for you in your infancy and by the
help of God have reared you up
with intent to usefulness. Oh, do
them honor and yourselves respect
and become fruitful branches in
Christ's army. Your influence for
Christ will bring your associates to
follow you. How many a young
man has been worse than you, but
he stopped dead still in sin and
turned his back to sin and satan
and now he stands on the walls of
Zion shouting Glory, hallelujah to
Jesus. You can do the same, yes
it is your duty. God wants you, oh,
sinner. How deplorable and la-
mentable Jesus must have felt
when he expressed these words, "oh
Jerusalem, Jerusalem, how often
would I have gathered thee as a
hen gathereth her brood, but ye
would not." Has he knocked at
the door of your heart, dear young
friends? He has not left a stone
upright, but bring them up in the nurture and admoni-
tion of the Lord. Eph. iv, 4; Deut. xxi, 12,
13. He blesseth the habitation of the just.
Prov. iii, 23. A good man leaveth an inheri-
tance to his children. Prov. xiii, 22. His
children are blessed after him. Prov. xx, 7 ;
Isa. xlv, 3; Acts ii, 39.

Many professing Christians won-
der to see their children turn out so
badly. And yet, probably, it would
be no wonder to us if we saw them
at home. How frequently it is that
such parents have much time for the
world, yet but little for Christ; much
for gossip, yet little for secret prayer;
urging their children to be gentle,
kind and loving to each other,
while at times their own gusts of
temper disturb the whole house.
We care not what a professing
Christian may be in the church, at
public meetings, in the world, or at
social gatherings; but let us know
what he is at home and we will then
judge of his character.

Some one once asked Whitfield,
"Is such a man a Christian? How
should I know? was the impressive
answer. "I never lived with him." Let
the parents set such an example
that they may be able to say to
their children in every particular,
"follow me, be what I am, do what
I do; and thus let them allure to
brighter worlds and lead the way."

How repeatedly we hear professors
of religion praying for the conver-
sion of their adult children. We be-
lieve were Christians parents to act
up to their duties and privileges at
home, that conversions would fre-
cently take place in the family cir-
cle, before the circle is broken by
first one and then another leaving
home or passing away from earth.
It was said by God, of Abraham,
"I know him, that he will command
his children and his household after
him, and they shall keep the way of
the Lord." Gen. xviii, 18.

Baxter says, "if parents were real-
ly faithful to their children, there
would be very few unconverted
adults." He further adds, "if family
religion were duly attended to
and properly discharged, I think
the preaching of the gospel would
not be the common instrument of
conversion." Seldom has a sweet-
er scene of domestic joy and peace
been witnessed under a Christian
roof, than that which the well
known household of Philip Henry
displayed. All was pure and lovely,
gentle and of good report." Wis-
dom's ways were there seen to be
the ways of pleasantness, and all
her paths peace. The example he
offers of a Christian parent ruling
by love is altogether delightful. He
made home the centre from which
all his other Christian activities ra-
diated. Here was the scene of his
most exalted efforts and his most
faithful, loving teachings. His chil-
dren were so trained, that from their
earliest years they were found walk-
ing in the ways of the Lord. A holy
fragrance seems still to linger about
the very name of broad oak, and
the converted household tells of an
exemplary Christian parent and a
covenant-keeping God.

The missionary Elliot said, "I
have had six children, and I bless
God they are all either in Christ or
with Christ and my mind is now at
rest concerning them." One great
thing to be attended to by Christian
parents in training their children
for heaven is earnest, importunate,
believing prayer. How frequently
have such prayers been answered
long after the parents have passed
into another world! Pray, pray
continually, earnestly for the con-
version of your children.

The Rev. Robert Young in his
work on prayer says, "a youth,
eighteen years of age, who was very
much disposed to ridicule religion,
went one Saturday evening with
several of his wicked companions,
to hear a preacher in a cottage, with the view of disturbing the congregation which might be assembled. On entering the cottage, he took his stand behind the door; and immediately a large number of persons crowded in, filling not only the house, but the porch also, and so completely shutting him into a corner, behind the door that it was impossible for him to execute his wicked purposes, or yet escape from his imprisonment. Here the Word of the Lord reached his heart; and here for the first time in his life did he sincerely and penitently cry, "God be merciful to me a sinner."

His conviction issued in conversion; and being called to the work of the ministry, he offered himself for missionary services; and after spending about ten years in the foreign field, and being in death oft, he returned to the land of his birth, where he now preaches the gospel. He often wondered at the powerful influence which so suddenly descended upon him, whilst a prisoner behind the door of the humble cottage. But his wonder ceased when he ascertained that his pious mother had set apart that evening for special prayer on his behalf, and that at the very time when he was awakened, she was agonizing with God to save his soul. "The promise is to you and your children was her plea; and the Lord heard her prayer, and sent his messengers and earnestness of Christians abroad were expended on the family group and at the domestic hearth."

They that were wise took their lamps and oil; but five of them were foolish. Then the Lord will say, "when you meet me at the judgment seat, "you warned others, prayed with and for others, exhorted others, but not me and now I am undone forever." -

Selected by H. Klippert.

THE VIRGINS.

Then shall the Kingdom of Heaven be likened unto ten virgins which took their lamps and went forth to meet the bridegroom. And five of them were wise and five were foolish. They that were foolish took their lamps and took no oil with them, St. Matthew 25 chap. 1-130.

If the Lord will guide my pen, I will by his help try and pen a few lines for the Visitor. I have felt it my duty for some time still waiting for a more convenient season, but I find that now is the time to work while it is called today for the night of death cometh when no man can work. This is the first writing for the Visitor, but I want to dwell a little on my subject as I think it is an important one that we might be ready to meet the bridegroom. Oh my young brothers and sisters, let us live that we may say in our hearts our vessels are trimmed and burning, our lamps are filled with oil.

Thou oft we could have the Visitor a more interesting paper, if we would be more engaged in this important and needful work. We have laid our hand to the gospel plow then let us not look back but go forward in serving the Lord. When I am engaged in this work, I feel that I should be more inclined to work at all times, but must confess my shortcomings before my Lord and travelers with me to the heavenly mansion, where we must sooner or later appear to meet a just God, and answer on that judgment day. Let us be ready for we know not the day nor the hour when the son of man will come. Then let us be wise unto salvation, have our lamps trimmed and burning, our vessels filled with oil. When I set out for glory, I left the world behind, determined for a city that is out of sight to find. I am willing to leave father and mother as Jesus said, for his sake, and follow him in his appointed ways.

I am now in Chicago where there is a great need of a loving Saviour. I wish I could take the work in the name of Jesus and discharge my duty. I am well aware that there is a duty resting on those who see the way and that they should be a light and guide to those that are in darkness. The Visitor, it seems as though it is of great benefit for those who live out from the brotherhood, where we hear of no service, but those of man's wisdom, and I would for one say the paper is of benefit to us in Chicago. Let us therefore labor for that meat which inherits eternal life. Dear reader are you a Christian? If not go to Jesus at once and not wait for a better time. The Saviour said, today if ye will hear his voice harden not your
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hearts. If I could tell you the benefit of coming to Christ when young! Remember thy Creator in the days of thy youth. O, do not wander far away from thy Father's tender care, but be an obedient child. My dear readers, you who are not fully in Christ, I would say to the honor of your unsaved friends. 0, do not wander in Christ, I would say to the honor of them. Remember your Creator in the days of your youth. 0, do not wander away from thy Father's tender care, but be an obedient child.

My dear readers, you who are not fully in Christ, I would say to the honor of thy youth. It is but little we can do, by our weak efforts, to make them known to him, and my heartfelt love and sympathy. Then we forget those who need much our prayers and sympathy. Then we forget those who need much our prayers and sympathy. Then we forget those who need much our prayers and sympathy. Then we forget those who need much our prayers and sympathy.

Dearly beloved brethren and sisters in the Lord, and readers of the Visitor, I feel inclined to write a few lines for the Guest, regarding our fathers and mothers in Israel. It is of late that my mind has been especially drawn to this subject, and my heartfelt love and sympathy in their behalf has been so impressive that I desire to let them know that I, for one, do especially remember them in my prayers, and many a burning tear has been shed in their behalf. I had been, especially, led in this direction, since I noticed in the columns of our last number, the illness of our Elder, brother S. Baker, of Gormley, Ont., who we feel to regard as a shepherd of a portion of God's sheep fold, and whose help is much needed in the church. That night before I retired, as a general thing I offered up my evening prayer, but it seemed as though the Lord granted my wishes and desires before I had time to make them known to him, and my prayer was especially in his behalf. Thus I was wonderfully blessed. After retiring I began to think of their responsibilities and the work which waits upon them to do, and O how I did wish I could assist them more in bearing their burdens and be more of a help to them in their work. Then there seemed like a voice which said, write in the Visitor and tell them of your sympathy and love you have for them, and your remembrance of them. So I will try, through my weakness, to obey the spirit, and may I be led by the spirit in writing this article.

I often wonder whether our brethren and sisters who read its columns, take heed to such notices which are of importance, simply glance over them, not considering them of any importance, when sometimes they are deep requests. Otherwise, if we would give them our attention we would not only be doing our duty, but receive a blessing ourselves.

We are too apt, when we come before the Lord in prayer, to remember our own wants and our own weakness. Then we forget those who need much our prayers and sympathy. Then we forget those who need much our prayers and sympathy.

Dearly beloved brethren and sisters, with all purity. Here the apostle also refers to the young sisters. Let us be careful sisters and not rebuke our mothers or give them inconsistent answers when admonished, if it is about our pride.

Sometimes I think the father is not quite equal with the mother in that respect. However, let us not turn against them, saying, 0 well, they are old fashioned. They can't expect us young to do just as they do, but let us give heed to their advice and admonition, giving our attention with much respect and honor, fulfilling the 17th verse. Let the elders that rule well be counted worthy of double honor, especially they who labor in the world and doctrine. Especially referring to our elders and ministering brethren. And, indeed, they need much our help, our prayers and sympathy.

Our fathers and mothers.

Dearly beloved brethren and sisters in the Lord, and readers of the Visitor, I feel inclined to write a few lines for the Visitor, regarding our fathers and mothers in Israel. It is of late that my mind has been especially drawn to this subject, and my heartfelt love and sympathy in their behalf has been so impressive that I desire to let them know that I, for one, do especially remember them in my prayers, and many a burning tear has been shed in their behalf. I had been, especially, led in this direction, since I noticed in the columns of our last number, the illness of our Elder, brother S. Baker, of Gormley, Ont., who we feel to regard as a shepherd of a portion of God's sheep fold, and whose help is much needed in the church. That night before I retired, as a general thing I offered up my evening prayer, but it seemed as though the Lord granted my wishes and desires before I had time to make them known to him, and my prayer was especially in his behalf. Thus I was wonderfully blessed. After retiring I began to think of their responsibilities and the work which waits upon them to do, and O how I did wish I could assist them more in bearing their burdens and be more of a help to them in their work. Then there seemed like a voice which said, write in the Visitor and tell them of your sympathy and love you have for them, and your remembrance of them. So I will try, through my weakness, to obey the spirit, and may I be led by the spirit in writing this article.

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0 God help us brethren and sisters to be more prevailing in prayer, strong in the faith of our Lord Jesus Christ. And when we hear of any of our fathers or mothers being in ill health, who are active in the service of the Master, let us bear them up at the throne of grace, praying earnestly in faith for the restoration of their health, and God will bless us and give us grace to be steadfast, unmoveable, always abounding in the work of the Lord.

How often do we meet with an old father or mother in Israel, whose voices are too feeble to scarcely speak a word, whose faces tell of tribulations and of sorrow, whose bones are shattered and whose feet are sore and bruised by the roughs of the way. All these are a deep prophecy, and yet they express still stronger a desire to press forward and upward until they have gained the prize. They have been steadfast, unmoveable in the service of the Master. When I get in the presence of such, it encourages me on my way to Zion.

So in conclusion I will say to our elders, our ministering brethren and also our missionaries, you have my heartfelt prayers and sympathy, and may God bless you, and abundantly reward you for your labor, is my prayer.

Lizzie Dick.
**LIBERALITY.**

"The liberal soul shall be made fat and he that watereth shall be watered also himself." 
Prov. xi, 25.

By the grace of God I will try to pen a few thoughts, as I am very much impressed and agree with the thought expressed by Bro. J. H. Byer, in the account of his return trip from California, as given in the Evangelical Visitor of May 1st, as to his having been to a baptist service in company with those who were with him on the trip and after meeting, a number of members spoke to them in kind words which made them feel welcome, and says, would it not be well if we would exercise more like this toward the stranger within our gates. This would seem Christ-like and in unison with the apostle Paul.

"Though I spake with tongues of men and of angels and have not charity I am become as sounding brass or a tinkling cymbal." Cor. xiii, 1. And again Christ did not forbid a certain person casting out devils in his (Christ's) name, though he followed not with them. (Christ and his disciples.)

I am glad, that the brethren in general, are not so selfishly disposed, as some other sects, of which I know, whose self-righteousness seems to predominate or exceed their Christ-like principles. Brethren if our building is reared upon the sure foundation, Jesus Christ the chief corner stone, and of good material such as gold, silver and precious stones we have no reason to fear, much less to shun Christian people of other denominations, just because they do not see or keep house as we do. What God hath cleansed that call not thou common,

"Blessed be the tie that binds,
Our hearts in Christian love;
The fellowship of kindred minds,
Is like to that above."

B. J. Patteson.

Pelham, Ont.

**CHRIST HAS CHOSEN YOU**

It is quite a puzzle to Christian people sometimes to understand why Christ should select weak and sinful people to love and serve him, but it is because we are the very best he has. We are higher than flower or bird or beast, as useful and beautiful as some of these are. Then, too, if we are not equal to the task he gives us he can train us until we become skillful workmen. Almost every fine worker of any sort has had years of training. When Jesus chooses us he thinks about our usefulness and not about our beauty. But how often people think only of the bright and beautiful things which are of little service. In choosing how often afterwards we wish we had taken the other color or the other kind, but if we are true disciples, Christ never regrets his choice. Perhaps it is because he can see the possibilities in us just as when you hold in your hand a little seed you know with proper care the little brown speck may grow into a lovely plant with many blossoms.

There are two reasons why Christ selects us for his own. First, because he wishes to save us from our sins. Suppose one of you children had happened to be born in unhappy surroundings. Your mother died early, perhaps, and left you to be cared for by a drunken father. No one knows into what sin and shame you would have come had not a kind friend appeared to take you from your home of vice and surround you with love and purity. Now that is exactly what Jesus does for us. We are in a wicked, sinful world and he knows that unless he chooses us and lifts us up to a better life, we shall grow up to be great sinners. If he were here you would hear him speak these gentle words, "Son daughters give me thy heart. He would not force you to accept him, but he would be so tender and loving that you could not refuse him. Think of him in exactly this way today and see if you cannot become one of his chosen ones.

**ANDREW CLIMAX HAGA.**

Niagara Falls, Ont.

Never weary of well doing.
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but serious expression. To my mind it seems possible the Spirit leads that way if we are only willing to be led by it. Then according to Paul's writings we believe a covering is implied for the head of the sisters while praying or prophesying and what looks more modest and becoming than a plain white cap, something like the sisters generally wear?

Then the bonnet, what is more sensible and becoming than a bonnet that covers and protects the whole head. Something like the sisters wear. Some members of other denominations who make mention of our bonnets right from the pulpit, have bonnets and hats sitting so much on top of their heads, that if the materials were equally divided there would not only be enough in it to cover the ears, but the whole head. But I have thought we could make a little improvement for real cold and stormy weather, since the country is getting so much cleared up, if we would have plain hoods and the brethren plain caps. We could muff up our heads much more comfortably. I am glad that some of the older sisters who years ago were opposed to wearing coats have the last few years commenced to wear plain coats. And why? Because necessity demanded it.

Yours in love, C. S.

For the Evangelical Visitor.

**WE ARE TRAVELING**

Dear brethren and sisters and readers of the Visitor. I have had deep impressions this while past that I should write an article for the Visitor, but still put it off from time to time. So this morning I thought I would take up the cross of Christ. I saceely knew what to write upon so I was reading in the Visitor awhile and I read a conversion and experience of a young brother. He said something about traveling, so I thought I would take for my subject, we are all traveling to eternity; the sinner as well as the Christian. I fear we are not all traveling in our Father's steps as we should. I for one must say, I am not always as faithful as I should be. It is my earnest wish and desire to travel in the way the Lord wishes me to. There is part of a hymn in our hymn books which says,

We are traveling home to God,
In the way our Father trod.
They are happy now and we
Soon their happiness shall see.

I often sing that hymn and when I sing it I have to think and wonder whether we are truly traveling in the way our fathers trod. I must say for myself I am not always as careful as I should be.

Well, I will say a few words in regard to the Visitor. I like very much to read it. I would be sorry if it was discontinued. I think that there could be a great deal of good accomplished through the Visitor. Dear brethren and sisters pray for me that I may be faithful.

Annie J. Stoner.

For the Evangelical Visitor.

**AM I PREPARED TO MEET MY GOD?**

It is a fearful thing to fall into the hands of a living God. Heb. x, 31.

If you examine those words closely you will find it of great importance to think about them, at least I had to feel it here of late. Fearful. What is fearful? I think the apostle must have felt the importance of it many a time. This doles in my ears. It is a fearful thing to fall in the hands of a living God. Satan often tries to bring us out of the narrow path and he sets baits and snares in our way. Matt. xxvi, 40. Watch and pray that ye enter not into temptation. The apostle warns us to be watchful and prayerful. I must often think what poor needy creatures we are. Of ourselves we can do nothing. I must often pray and sigh to God, not my will but thine O Lord! Luke ii, 32. This is my consolation many a time. Fear not little flock for it is your Father's good pleasure to give you the kingdom.

Therefore, we ought to be very thankful for the many good blessings he bestows upon us poor mortals.

The apostle Paul to the Romans teaches us, viii, 8; For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. These little trials and temptations we have to go through must not discourage us as we are taught through tribulation we must enter into the kingdom of God. It worketh altogether for good. I can often sing that poem, Whatever doth befall me,

Jesus doeth all things well.

My earnest desire is to work out my soul's salvation. Pray for me all who know the worth and value of prayer. James iv, 16. "The effectual fervent prayer of a righteous man availeth much."

**FROM A YOUNG SISTER.**

**STUDYING THE BIBLE.**

It is the man who studies the Bible most who finds most in the Bible which is worthy of study. In this realm preeminently is it true that "whosoever hath, to him shall be given," and that "whosoever hath not, from him shall be taken away even that which he thinketh he hath." A good illustration of this truth is given in a recent testimony of the Rev. Dr. Henry G. Weston, president of Crozer Theological Seminary. In a public address he said: "For fifty years I have read the New Testament through every month, yet I never go to a meeting and hear a man read a chapter without feeling that I have learned something new from hearing that chapter read." As over again this illustration there might be named more than one man who has not read the Bible through consecutively in the last fifty years, who feels sure that there is nothing new in the New Testament, and still less in the Old, for his reading or hearing.

Jesus is strong to deliver.
EVANGELICAL VISITOR.


Published in the interest of the Church of the Brethren in Christ commonly called in the United States "River Brethren" and in Canada "Friskeni" for the exposition of true practical piecy among all classes.

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EDITED AND PUBLISHED BY

H. DAVIDSON, White Pigeon, Michigan,

To whom all communications and letters of business are to be addressed.

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White Pigeon, Michigan, June 1, 1891.

It was truly a pleasure to us while we were at Conference to note the kind hospitality of the people of Mastersonville and vicinity which was shown to all who attended the Conference. Their homes were open to receive all and although the number to be provided for was large yet all were made as comfortable as possible. And another instance of the hospitality of old Lancaster was clearly demonstrated. We hope and pray that the Lord will abundantly bless them for their hospitality.

THE ANNUAL CONFERENCE.

The Annual Conference of the "Brethren in Christ" for 1891, completed its labors on Friday evening, May 22nd, the time being spent in close application to the business before it.

The Conference was large; probably the largest that has been held in the history of our Brotherhood, and while very grave questions were considered and passed upon, yet we are glad to say that the work done gave general satisfaction, and harmony and good-will prevailed through the deliberations of the Conference.

Among the important decisions rendered, there was no other that apparently engaged the attention and interested the whole Conference so much as did the subject of the continuation of our church paper, the EVANGELICAL VISITOR. This interest was not developed alone at the Conference, but was carried there from many localities where brethren had learned to love it for the encouragement and comfort they gathered from its columns.

When the subject of the publication of a church paper was first considered in the Brotherhood, there was considerable opposition manifested, and as forbearance and regard was exercised by the brethren towards one another and their wishes respected in Christian love, the proposition to publish a trial paper for four years was passed upon and granted. Many were grieved at its introduction into the church even in this manner, and to those opposed a promise was given that the Conference for its ratification or rejection, at the expiration of the four years, should be held where the largest opposition lived.

In justice to those who were opposed, let it be said, that their opposition did not arise so much to the paper itself as to the evils liable to follow with it, as was supposed to have resulted from like publications in their respective churches. But the good resulting from the circulation of the VISITOR in the church, which was made apparent, during the four years of its existence, won many of those formerly opposed and they became steadfast and active friends, and worked in its favor.

When the council convened the work of harmonizing the differences progressed favorably, and it was soon made apparent to all that it would not be advisable to discontinue its publication. When the vote was finally taken on the question of continuance, it carried by a small majority of those present. During the progress of the voting, the interest in the large audience was great, and as the work proceeded, the fears and hopes of the friends, as well as of those opposed alternately arose and fell, yet silence prevailed and resignation to the decision, whatever it might be, was no doubt the firm resolve of all present. We were very much gratified to notice the Christian forbearance and spirit of resignation that was manifested. Not a word was spoken in our hearing that seemed like exultation by the friends of the measure, nor a word of dissatisfaction by those opposed, but a general acquiescence to the decision.

We believe now the future of the VISITOR will be more prosperous than ever before, and we trust that all will join in heartily to increase its circulation and usefulness everywhere.

A project was set on foot by some remarks dropped by Bro. T. A. Long, of raising a fund to place two thousand copies of the VISITOR in places of sin in the large eastern cities and a considerable fund was raised for that purpose, and we trust more contributions will come in soon for it, and the full amount will soon be raised.

Other matters of importance to the church were discussed and acted upon. Notably among them was the mission work. Reports came in from different mission fields which cheered the hearts of the friends of mission work. But one source of grief is apparent, and that is, the great want of laborers in the vineyard of the Lord. May the Lord of harvest send more laborers into his vineyard.

But we must close. We would only add that the Conference of 1891
June 1, 1891.

EVANGELICAL VISITOR.

has gone into history, and its work, as well as those engaged in it, will be brought into judgment by him who judgeth righteously. May we be able to stand the test in that day.

THE FIELD IS THE WORLD.

These are words of Jesus in explaining one of the most weighty parables that ever fell from the lips of man. The statement is made in the strength and majesty of the Son of man, yet how meekly it is accepted and acted upon. This statement alone, in connection with the other truths set forth in the parable, is sufficient authority to urge us to missionary work. The field is the world. It is self-evident that we should take the field, that we should occupy it—and what is the purpose? to sow the good seed. Mark the sowing. The work is chiefly to sow, not reap, to gather into store houses or bind in bundles. The angels are to do that. Let us not strive to do the angel's work so much as wait chiefly upon what the Master has given us to do—sow the good seed. Missionary work is paramount, it stands above all others in bold relief as the crown of the Christian system. The authority of direct force came from the heavenly tongue of the Lord, not his natural tongue. After his resurrection he gave the commission, “Go ye into all the world and preach the gospel to every creature. Can you embrace the relation? The field is the world. How evident it is that our great work is in the field, not in the house or monastery, the college, the cathedral, or the temple but out among the people. Now, after the very wise course of Conference, may new fire from the Lord burn within us to sow the good seed of the pure gospel in the field, using every method at our hands, sending missionaries and scattering the Visitor.

A. L. GARBER.

ARE YOU A CHRISTIAN?

This, my friend, is the most important question that can possibly engage your attention. You may survive financial ruin, and recover from its effects, and if not, it matters little; but the failure to get salvation in this life is a mistake from which no one can ever recover. Now, think a moment; the Christian is positively safe in any event, and no other way is absolutely safe. You never heard of a Christian in the dying hour regretting that he had led a Christian life; but many are the instances where a wicked life has been bemoaned when it was too late to make amends. The Christian lives longer, enjoys life better and dies happier than the unsaved. It really pays in every respect to be a Christian. Friends, there is a crisis coming, weigh the subject carefully and decide according to your better judgment in the fear of God and the light of eternity. Be wise, be safe, obey God and all will be well now and forever.—Pentecost.

PURGE OUT.

The children of Israel (“church in the wilderness”) started out all right; they started out circumcized, but afterwards neglected it, and God commanded Joshua to “make sharp knives and circumcise again the children of Israel the second time.” The church of God started out all right on the day of Pentecost—sanctified—“they were all filled with the Holy Ghost;” but did they keep that way? Read Revelation, second and third chapters, and see. What is the state of the existing denominations to-day? “Yes” says one, “I see; but what is to be done about it?” One of two things should be done: either “purge out the old leaven,” or else if you can’t do that “come out from among them and be ye separate.”—Pentecost.

ARE YOU AFRAID?

Some people are greatly frightened when the second coming of the Lord is mentioned, or when it is deduced from prophecy that the great event is soon to occur. What sort of a loyal subject is he who dreads the coming of the King? What sort of a bride is she who dreads the coming of her husband? With that sublime joy and hope, Job explains, “I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth.” A Christian should be suspicious of himself if he feels afraid of that glorious day. He would rather join with the apostle in that last prayer of the Bible: “Even so, come, Lord Jesus.”—Dr. Robinson.

BE CONTENT.

Be content with such things as ye have. Some people have better things; others have worse. You, perhaps, cannot have the better, and you have no desire for the worse; then be content with what you have. You may have had better things in the past, you may have worse things in the future. Be thankful for the present, and be content. If your lot is a hard one, you may improve it, but not by murmuring, fretting, or repining. Just here, to-day, learn the lesson of contentment, and wait on God for brighter days, for richer fruits, for purer joys.

No blessing comes to the murmuring, complaining, discontented heart. When once this evil demon of discontent has entered into the soul, nothing is right. Even the “angel’s food” was not good enough for the murmuring Israelites, and “the corn of heaven” could not satisfy those whose souls were filled with the discontent of earth. But when once the heart has found its rest in God, and all its murmurings are hushed in sweet submission to his will, there is peace in believing, and joy in the Holy Ghost, and a confidence in the kind providence of him who hath done all things well. “Let your conversation be without covetousness; and be content with such things as ye have: for he has said, I will never leave thee, nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me.”—The Christian.
A DEAR EXPERIENCE.

As I was requested of some of the members and also felt it a duty to write my experience for the readers of the Visisor, I will do so as well as the Lord gives me grace. I well remember in my young days how the Lord showed me that I was a sinner and that I must repent if I wanted to be saved. How often I promised the Lord I would commence now to do better, especially when there was a thunder storm or if any of my acquaintance died. But they were soon forgotten. When I was about sixteen years old, I found myself further from the Lord than ever, for I committed some great sin, and I thought I was despised by man, and where could I go but to the Lord thinking maybe he would have mercy on me. I kept seeking and praying and when I thought all hopes were past and no help for me, he spoke peace to my soul. Oh how rejoiced I felt to have such a dear Savior to receive such a sinner as I was. I felt then that I ought to follow him in all his commandments and be baptized. But there satan had a strong hold on me, for he tried to make me believe if I joined the Brethren I would never get a companion. There were no young people belonging to the church in our neighborhood nor any where else that I knew of, and I thought I would be laughed at by all the young folks. So I thought I would try and live as near to Christ as I could until I changed my life and then I would serve him for sure, let come what would. At last the time came and I was married. Here my eyes were closed. I did not see the trouble I was getting in until my wedding day then my eyes were opened. The wife I married was taught by her parents that no one was saved unless they belonged to their church. I felt all day like crying, for I had promised God so faithfully to obey him in all his commands as soon as I commenced keeping house.

So at night when I was alone with her I told her my trouble. Here my trials commenced, for she said it would not hurt her feeling as much to give her a slap on her head. What use is it to join a church where you will be lost anyway. I could not blame her, for she was taught so, and she was an obedient child and obeyed her parents and believed what her parents told her. Of course she did not belong to their church or she would not dare to marry me for they don’t allow to marry out of their church.

Dear reader, you may imagine how I felt. What was I to do? Oh how I had to go against the will of my companion, but I could not yield to her will, for I had made a solemn promise to God that I would obey him. When we moved in our house then I did not know how to begin to keep family prayer, so my mother came and stopped with us one night. I thought, this is my time to begin, for my mother would expect me to do so. That evening I commenced my family prayers, and my wife kneeled down with us, but the next night when we were alone she kept her seat. Oh could any one have any idea how I felt? But after we went to bed I asked her if she thought it would be any harm if she would kneel down with me? She said she did not know as it would. I told her I would be so glad if she would and so she did ever after that. That spring I was baptized and within six years she was also awakened and found peace to her soul and joined the brethren, now over 28 years ago, and she has been a faithful companion and sister ever since, and it seems she could stand more faithful through all trials and trouble than I could. But I must say to my own shame, for after all the goodness I received from the Lord, I fell again. I was very sickly and I was ordered by the doctor to use whiskey. At first I thought it did me good, but by keeping on using it, I became a slave to liquor and I thought I could not do without it. I would use it all the time not only get a drink, but carry a bottle in my pocket. I knew it was wrong, but I could not conquer myself. The brothers had to expel me from the church. I knew I was doing wrong and I always wanted to repent and make it right again, but it seemed I could not, and the brethren could do no other way, and I knew I was not fit to be a member, and while I was under the influence of liquor I committed many other crimes which I would not have done if I would have been a sober man. Oh how I wished I could once more live and enjoy a Christian life, and how often I tried to make a beginning. Often I spoke in prayer meeting and confessed what a sinner I was and how sorry I was for what I had done and promise to live a different life and meant it at the time, but I could not overcome the liquor habit, and oh how my wife would beg of me whenever I went from home that I should be careful that I did not get too much. She would say how glad she would be if I would come home sober, and I would promise her I would with tears in my eyes and meant to keep it, but when I got where I could get whiskey I was gone, for the liquor had power over me and what made it worse I was a horse and cattle doctor, so I was a good deal away from home and had all the opportunity to get liquor.

But the Lord tried some other means. I became very sickly and lost most of my hearing so there are very few who can make me understand what they say. This brought a fear upon me when I thought over it. I can no more hear the gospel preached nor can I be admonished by the brethren, and thought, maybe I had sinned my time away, and the Lord would not hear my prayer any more. I got in such a fear I did not know where to go. I prayed to God to show me what to do. I conquered myself to leave liquor alone for about a month. I thought if there was no pardon for me, I wanted to die a sober man. Then one day I went to town to see a doctor and he
As there are many who have written of their salvation obtained by a true regeneration, being born again not of corruptible seed, nor of the will of the flesh, nor of the will of man, but of God; and having obtained that living faith, by which faith we receive that power, to overcome the world, to come out from the world with its deceitful doctrine and spiritual wickedness and making a full surrender of all vain things, which defile both body and soul, I will try and write a little of my conversion. I was brought up in Germany, educated and taught in the doctrine and manner of the German Reformed church, and also confirmed to said church in my sixteenth year, shortly before we left Germany to come over to America, but with all my learning, lived a life of wickedness, and still as I may say, as a member of that church, just as I seen, and heard, as others did, just as birds of one feather will do—flock together, without any conviction, except when I would read about Joseph, and others which hard to suffer wrongfully, and also when reading how Jesus was persecuted and at last to die such a death as he did.

I could scarcely keep from shedding tears, and after we came to Canada we stayed for a short time at an old brother’s place, before my parents moved into the township of Nottawasaga. While we stayed at the place mentioned, and as I saw how these people lived in all their duties, it left deep impressions on my mind, but still I went on in my unconverted life until in my nineteenth year. One night after I had gone to bed I could neither sleep nor rest, as my sins appeared all before me as an unclimbable mountain, and while under this conviction a voice said to me, go to prayer. I did, and getting up from prayer I thought I was in another world full of brightness and glory, but my good feeling which I then felt did not last very long, and mostly as I believe was, I kept it to myself and in this way of disobedience grew cold again and careless until in my twenty-third year of age, I was then married. It pleased the Lord to lay me upon the bed of affliction where I was then made willing, that if it would be his will to restore me and looking around myself thinking, could the Lord have pardoned such a sinner as I was? Yes my load was gone. Oh how I rejoiced. I came down stairs and got the Bible and read in it. Every word seemed to be so plain.

Oh dear reader of the Visitor, praise the Lord he has not only forgiven my sins, but also took away all desire for liquor. But it was quite awhile before I was received in the church again for I had so often promised the brethren that I would do better and did not hold out. So they had a reason to fear that I might not hold out, but this was a hard place to stand in, for Satan tried to make me believe if I am not fit to be a member I am not fit to die, and it maybe I am wrong yet. But at last it came all right.

Here let me say brethren, let us not be too slow or too fast in receiving such ones. If their work shows what they confess it is a hard place to be in. I have now been with the brethren for some years again and am still trying to walk the narrow path and to fight the good fight of faith until the Lord sees fit to call me home. Still I am not without trials and temptations, but I have no desire for liquor; praise the Lord for what he has done for me.

There is much more I could tell but perhaps, I have taken too much space now. One thing more dear brothers and sisters, if any of you feel like writing to me do so. I would be very thankful if you would do this again. I have been with the brethren for some years again and am still trying to walk the narrow path and to fight the good fight of faith until the Lord sees fit to call me home. Still I am not without trials and temptations, but I have no desire for liquor; praise the Lord for what he has done for me.

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to health again, that I would serve him the remainder of my life, but did not become a member of the church by baptism for nearly two years. Then my wife and I were baptized together, and since that time, I must say by a sorrowful experience, it is a road of pleasure to such as love to walk therein, looking alone to Jesus and to him only, walking in humility and self denial. Although the road is by times covered with darkness and hurled storms arise, yet his promise is sure and steadfast. If we only hold still and wait upon the Lord, he will work a way of deliverance that we think not, and wonder. The promise is, that if we walk through the shadow of death, that he will be with us, and to be a light unto our feet. I can truly say that I have seen dark and dreary seasons up to the present, and by his grace I am what I am, when I look to what our Lord had to endure while on earth. He was mocked at, and laughed at, and scorned until he died upon the cross, and all that became followers of him had to suffer the same. Thus it will be by looking upon him in faith. We can say with the poet,

Shall I be carried to the skies, 
On beds of flowery ease,
While others fought to win the prize,
And sail through bloody seas?

As the Lord has brought me thus far, it is my desire by his grace to hold out in serving him, who has loved me and done so much for me, to prove faithful so that when my life’s toils are done that I may enter into the rest which is yet remaining for all God’s people.

I hope and trust that every one who will read my imperfect writing may be encouraged to go on in perfecting holiness in the fear of God, but if any who is yet out of the ark of safety, both young or old, especially such as are on the brink of the grave I would say, stop, sinner, stop before it will be forever too late. Sinners, will you still grow heedless with so many warnings? as there are many rising from the dead, and telling you that you are on a dangerous road and persuading you to come along with them and taste of the goodness of God.

**HEINRICH KLIPPERT.**

**MY EXPERIENCE.**

I feel like writing a few lines for the Visitor. It is but a short time since I started to serve the Lord. It was in May that I gave myself up, but must say that it was through an affliction that I found peace for my soul. On the twenty-fifth I was laid upon my bed of affliction. The Lord rested his hand very heavy upon me. I prayed to him for help, but my prayer was not heard, for it was not prayed in the right spirit. So on the twenty-sixth my dear father stopped in with me and prayed for me, and asked if I was not yet willing to give up to serve God. He talked awhile with me and also asked if he could take the news home to my mother, but I did not promise. So he started home sad and that still was within me how sad he felt. I also told him that by the next morning I would be up again, but my heavenly Father saw a better way. Instead of being up the Lord rested his hand very heavy upon me. I then had to feel that if I wanted to have rest, that I had to take heed to the calling and give up while the Lord strove with my spirit. I then found peace to my soul after being willing to deny myself and had a happy season. I could then rejoice with the rest that evening. But the next evening I had to feel that I was not fully given up yet as the Lord required it of me. I was a very proud person and had so much to forsake. I thought it was quite hard to give up all, but I feel that I must give all if I wanted to become a true child of God.

I read a piece in the last visitor about the covering that some wear then so thin. I must truly say that I still thought if I should wear it, I would have them thin, but I was shown what I should wear. Then the enemy came with my ribbons. They are nice for the aprons and I thought because some had them I could also. But there was a spirit that would say within me, you can as well wear them on your neck as you did before as to wear them on your waist. O I trust that the Lord will give me grace that I may overcome all trials and difficulties. I must often ask myself at night if I tried to live as it pleased the Savior, but still see where I could have bettered it. It seemed so hard for me at first, as I am the youngest in the family and had no other one to go to, for we are taught that we must forsake everything and follow him. I often think how soon we are discouraged, but we should also remember that Christ has more of a reason if we do not obey him. Rom. iii, 23, is so much in my mind where it says, “for all have sinned and come short of the glory of God.”

I fear if I should tell all my experience it would be too lengthy. I would ask an interest in the prayers of all God’s people, that I may ever grow stronger in doing the will of God, and humble myself more daily. I think it is so much help to read the experiences of others, but the selected pieces are no benefit to me.

**LEAH CRESSMAN.**

Hope, Kan.
this religion is something that cannot be taken away from us by man if we get it established in our hearts.

I am thankful that every cloud has sunshine at last. We should thank the Lord for trials, they bring us nearer to the foot of the cross. This is where I can find the most consolation—when I bring everything to God in prayer. Sometimes we forget to pray and then try to trust in ourselves, thereby lose grace and become weak by the way.

May God help us all that we may not get weary on our way to that better home where we will meet to part no more.

Help me dear Savior thee to own, And ever faithful be, And when thou sittest on thy throne, O Lord, remember me.

EMMA E. CASSEL.

Kinsey, Ohio.

I will try by the grace and help of God to write a few words for the Visitor. Blessed are the pure in heart for they shall see God. These words come to my mind so much and I wonder who they are. Am I one? Then they bring me to pray to my Father which is in secret and ask him if I am not pure—to me pure in heart. There was an M. E. brother said to me once that he loved to see women wear white caps for it made them look so pure. His words were a sermon to me. What will it profit me to look pure on the outward appearance and not be pure in heart?

O dear sisters let us not only look pure but let us be pure, so we can be the light of the world. A city that is set on a hill cannot be hid. Then let us try and not hide our purity by light-minded talk or talk that is unbecoming to a true child of God.

I love to read the Visitor. Reading those precious words that the dear brethren and sisters write makes me feel almost as though I was with them in a social meeting.

I read and re-read the Visitor, but do not forget to read the Bible, for there is where I find so much comfort to my soul. Remember me at a throne of grace, for I feel myself one of the weakest of God’s children, but by the grace of God and under the prayers of brethren and sisters I hope to meet you all in heaven.

LYDIA OTEWALT.

North Hampton, Ohio.

TIME GLIDES SWIFTLY AWAY.

While sitting and thinking back to my childhood days, I was reminded of the time when the Brethren used to hold their meetings in private houses. When brother Peter Winger used to be elder what a few members there were then and how the church has grown since that time. The dear brother has gone home to rest quite a number of years ago and how I used to love to hear him speak. I will never forget the last words he spoke to me one Sunday. “Be steadfast dear brother, you will once have to appear before an Almighty God to give an account of your deeds done here.” It seems I can hear those words still ringing in my ears as he spoke to me. But oh how often I have felt sorry that I have not been so steadfast as I should have been. And how many changes have taken place since the dear brother has gone. Some have left the church and others have gone to that long hereafter whence no traveler ever returns and some are still striving to gain that heavenly home and meet loved ones that have gone before.

Let us young brothers and sisters take their places and work as faithful and then we can expect to meet them again on the other shore. Soon our hair will bloom for the grave and we will be numbered with the old. Then let us live so that this wicked world will see that we are striving for a better country which is far better than this sinful world.

A. CLUNENHAGA.

Niagara Falls, Ont.

I will try by the help of God, to write a few lines for the Visitor, this New Year’s eve, as this is my first attempt to write, I trust I shall be led by the spirit of God to pen a few thoughts that will be to edifying of other souls. I have many times felt it my duty to write, but have put it off, feeling myself so unworthy. But I find it is as the poet says:

There’s a work for me, and a work for you,
There’s something for each of us now to do.

I can say that I feel willing to work for Jesus, although I often think it is such a little that I can do, yet I am content to fill a little space. Since God has placed us here, I think we should be willing to perform our duty faithfully in all things, in small as well as great, looking to him for guidance through life’s journey. Let us begin the new year, “Looking unto Jesus’ whatever mistakes we have made, we cannot go back and undo them, but if we are spared we have the privilege to live closer in the future to more fully consecrate ourselves to his service.

JENNIE WINGER.

Ridgeway, Ont.

A TRUE REVIVAL.

Every revival of religion recorded in the Bible seems to have been a revival of personal righteousness among God’s own people. No amount of outward prosperity, no increase of numbers, no new and attractive forms of worship, can possibly make up or take the place of the faithful conformity to the whole will of God on the part of those who are called by his name. The sooner the ministers and churches recognize this fundamental truth and necessity and bend all their energies toward the bringing about of such a revival, the better it will be for the church as such, and the speedier shall we all reach the desired end of seeing ungodly and skeptical unbelievers brought under the power of the gospel.

Independent.
The carefree way.—To give something to every cause without inquiring into its merits.

The impulsive way.—To give from impulse as much and as often as love and pity and sensibility prompt.

The lazy way.—To make a special offer to earn money for benevolent objects by fairs, festivals, etc.

The self-denying way.—To save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complacency.

The systematic way.—To lay aside as an offering to God a definite portion of our gains—one-tenth, one-fifth, one-third or one-half. This is adapted to all, whether poor or rich; and gifts would be largely increased if it were generally practiced.

The equal way.—To give to God and the needy just as much as we spend on ourselves, balancing our personal expenditures by our gifts.

The heroic way.—To limit our expenditures to a certain sum, and gives away all the rest of our income. This was John Wesley’s way.—A. T. Peirson.

Love of God and Man.

The love of God and the love man must go together to make the missionary. Neither can be conceived of as standing alone. Let man’s heart be filled simply with the sense of God’s love for him and his love for God, and he may rejoice in the delightful presence of this affection, and forget that it is selfish, because it is so rich, and he has lost sight of the multitude to whom he might...
carry this love. On the other hand, let a man be filled with love only for a man, and you have no missionary. Again, you may have the philanthropist, who is ready to help his fellow men, but you have no man who stands distinctly with the mission that God intends, with a great influence coming from God through his manly nature, to reach those for whom it is intended. When these two elements unite in the church, only then you have the prosperity of foreign missions. It is like the meeting of the chemical elements which have in them the power of the fire, neither of them holding it alone, but each requiring from the other its magic touch to give to the fire life, and the fire starts suddenly into its glorious blaze the moment the two come together. This is the simplicity of missions. Whatever may come afterward, in organization or in development, everything comes back at last to this.—Philip Brooks.

LIVING FOR GOD.

If there ever was a day when it is important for every true follower of Christ to stand fast and to be true to his profession, I believe it is the present day. There is no answer to infidelity like the life of Christ displayed by the Christian. Nothing puts the madness of the infidel and the folly of the superstitions more to shame and silence than the humble, quiet, devoted walk of a thorough-going, heavenly-minded, divinely-taught Christian.

It may be in the unlearned and poor and despised; but like the scent of the lovely violet, it gives its fragrance abroad, and both God and man take notice of it. Works, if only hypocritical doings, go for nothing; but works which are the genuine expression of living and walking with God and Christ are of the same value as the hands of a good clock. A good clock without hands is, for practical purposes, of no value; but the hands on the face tell the measure of the value of works within, and tell the lapse of time.

“We are his (God’s) workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk there in.” Eph. ii, 10. Now is the time for works and for overcoming, to him that has an ear to hear.—British Evangelist.

A man may have honor, he may have wealth, he may have friends, he may have the praise of men, but if he has not the love of God in his heart, what will all these profit him? They can go with him to the brink of the river of death but they cannot ferry him across. “Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.”

It seems to me as I look out upon the world with its vanities, vexations and sins in every form, the greatest lack of the human heart is the power to say, no. Power to resist sin in its different forms. As long as we remain in the world we will meet with temptations, but if we have the Lord as our counsellor he will help us to say no. But alas! how many have not this Counsellor, and we see such strong inducements held out to them to lead them deeper into sin.

A man may be a virtually moral man, yet from his want of power to say no, will be induced to go into the saloon and take the first glass, then it is an easy matter to induce him to take the second and ere long he has become a reck, both soul and body gone to perdition, simply for want of courage to say that little word no. This is only one of the many sins in the world, but it is, perhaps, one of the greatest, for it is ruining so many souls and eating out the very life of its victims. And as we see and hear so much of this every day it can’t help but make deep impressions on our friends.

Mothers where are your sons tonight? Are they safe? If they are you can praise God. But it is some mother’s sons who are frequenting these places. They may be orphans some of them and have never been taught the evil effects from their youth. Christian workers, are we doing all we can to save them?

LIFE’S MISTAKES.

Somebody has condensed the mistakes of life, and arrived at the conclusion that there are fourteen of them. Most people would say, if they told the truth, that there is no limit to the mistakes of life; that they are like drops in the ocean, or the sands on the shore in number; but it is as well to be accurate.

Here, then, are fourteen great mistakes: It is a great mistake to set up our own standard of right and wrong, and judge people accordingly; to measure the enjoyment of others by our own; to expect uniformity of opinion in this world; to look for judgment and experience in youth; to endeavor to mold all dispositions alike; not to yield to immaterial trifles; to look for perfection in our own actions; to worry ourselves and others with what cannot be remedied; not to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider everything impossible that we cannot perform; to believe only what our finite minds can grasp; to expect to be able to understand everything. The greatest mistakes is to love for time alone, when any moment may launch us into eternity.

AS YE SOW, SO SHALL YE REAP.

Scatter we must, and scatter we will. Strewing at broadcast all the day long, Down through the valley, or over the hill, The seeds of right, or the seeds of wrong, Beware! beware! lest the seeds ye sow Be mixed with malice, and pride and strife, For the wheat and the tares must together grow. Till the reapers bind in the field of life, Curl the good seed for the coming hours. That all thy days may be calm and free, Evermore plucking the planted flowers, Binding rich sheaves for eternity. —Home Guardian.
A THOUGHT.

I feel impressed to write a few lines to the children that read the Visitor. These words are on my mind very often: "Honor thy father and mother, which is the first commandment with promise, that it may be well with thee and thou mayest live long on the earth." Eph. vi, 23. I often think there are many children in the world that do not appreciate their parents as they ought until they are forever hid from our sight by death. How many of us have laid loved parents away in the tomb never to return to us again. Remember if you have been obedient to your parents and Christ who has bade us follow him and prove faithful to the end you will meet them again when you cross the river on that evergreen shore of free Deliverance. O how I long to be there! I have a father gone to eternity; he is now in the land which the Lord thy God giveth thee. Deut. v, 16. I often think, what is home without a mother, our best friend on earth. She is always ready to sooth our sorrows and give us good counsel and is always concerned in the welfare of her children. Often at your bedside in the still hours of night watching ever over you in sickness and in health. Perhaps when you are sweetly sleeping with no care or sorrow on your mind she has all the cares and toil on her all for your comfort. O children, in this you can be a great help to your parents, being kind and obedient in all things. Your friends may all forsake you but a mother's love is ever true. Then if there is such a great promise in the obedience of children to their parents, how much more it becomes you to be obedient to your heavenly Father who sent his beloved Son into the world, commanded by our heavenly Father to die that ignominious death on the cross that you and I may live. You are also commanded to "Remember now thy Creator in the days of thy youth while the evil days come not nor the years draw nigh when thou shalt say, I have no pleasure in them." Eccl. xii, 1. When your heart is tender and the Lord is gently calling you remember children, God loves those who are obedient. You will be happy here and also in eternity, for you will wear a crown in glory and meet parents and loved ones gone before. If you are obedient in all things follow Christ wherever he leads the way.

LYDIA HAUSE.

OUT OF WORK.

There are many persons who profess to be Christian workers, but they do not seem to find just such work as they like; it is too difficult, it is too obscure, it is not sufficiently remunerative, and they are not willing to do it. Yet all this time there is plenty of work which needs to be done, and real workers are overburdened with labor. The great Master goes to the market-place day by day, and says to the idlers standing there, "Go work in my vineyard today, and whatsoever is right I will pay you." Let those who fear the Lord hearken to his call, and whatsoever their hand findeth to do, let them do it with their might. It may not seem to be easy work, or profitable work, but if it is work which he appoints, it shall not fail of a blessing at his hand.

OUR DEAD.

DAVIDSON.—Died, near Sedgwick, Kan., May 14th, Lottie Pearl, infant child of Bro. Henry and Sister Lizzie Davidson, aged seven days. Funeral services conducted by the Brethren.

J. H. ESHELMAN.

ENGLE.—Died, near Stevensville, Ont., on May 3, 1891, Sister Catharine Engle, aged 23 years and 12 days. Sister Engle's death was very sudden and unexpected. She visited her sister on the day of her death and as she was going home she was taken sick and died on the way. She had come from Michigan, her home, to visit her aged mother who is sick, and little did she or her friends think that she would be the first to go. Her funeral was held at the Bertie church on the 6th inst. Services were conducted by A. Beers and G. D. Fretz.

FRETZ.—Died, near Stevensville, Ont., on May 8, 1891, Bro. Daniel Fretz, aged 84 years, 4 months and 8 days. Funeral services were conducted by the brethren, A. Beers and A. Winger on Sunday, May 19th, at the church, attended by a large concourse of people. The remains were interred in the family burying ground.

BEERY.—Died, at Wheeler, Ill., April 16, 1891, Christian Beery, agent 78 years. Deceased was born in Fairfield co., 0., Oct. 1813.

BEERY.—Died, on April 28, 1891, at Norwalk, Iowa, David Beery, aged 72 years 3 months and 21 days. Funeral services by Rev. Mr. Smith of the M. E. church. Deceased was born in Fairfield co., Iowa, Jan. 1819, was married to Jemima Black, Sep. 22, 1842. Settled in Warren co., Iowa, in 1834 where he has lived ever since. Soon after locating in Iowa he was happily converted. Was the father of thirteen children, nine of whom are living. For nearly fifty years side by side he and the wife of his youth traveled life's road together. Facing death he was calm, saying he had no fears. He was honest and obliging to neighbors and kind to the poor. To her who is thus bereaved is extended the sympathy of neighbors, friends and acquaintances.

BEERY.—Died, at the home of Noah Geil, near Des Moines, Iowa, May 2, 1891, Barbara Beery, aged 67 years and 1 day. Funeral services by the Rev. Mr. Smith of the M. E. church. Deceased was born in Lancaster co., Pa., May 1, 1794, moved to Lancaster, Ohio in 1804 and was married to Joseph Beery in 1812. Her husband died in 1844 since which time she has lived a widow. She lived with her daughter, Mrs. Noah Geil during the past eleven years and retained her mental faculties until within the last year. Charles Good of Des Moines, Iowa is one of her in-law. Two of her sons died within 10 days prior to her death, David Beery of Norwalk, Ia. and Christian Beery of Wheeler, Ill. Deceased was the mother of eleven children, eighty-seven grand children, one hundred and thirty-eight great grand children, and one hundred and thirty great great grand children. Thus died one who was five years old when Washington died, and who was a follower of Christ for seventy-five years, being a member of church during that period.