3-15-1892


Henry Davidson
I COULD NOT DO WITHOUT THEE.

I could not do without thee,
O Saviour of the lost!
Whose precious blood redeemed me
At such tremendous cost.
Thy righteousness, thy pardon,
Thy precious blood must be
My only hope and comfort,
My glory and my plea.
I could not do without thee!
I cannot stand alone;
I have no strength or goodness,
No wisdom of my own;
But thou, beloved Saviour,
Art all in all to me,
And weakness will be power
If leaning hard on thee.
I could not do without thee!
For, oh! the way is long,
And I am often weary,
And sigh replaces song.
I do not know the way;
Thou knowest, and thou leadest,
And wilt not let me stray.
I could not do without thee!
No other friend can read
Interpreting its need.
How could I do without thee?
How dreary and how lonely
This changeful life would be
Without the sweet communion.
The secret rest, with thee!
I could not do without thee!
No other friend can read
The spirit's strange, deep longings,
And weakness will be power
If leaning hard on thee.
I could not do without thee!
But thou wilt never leave me,
And though the waves roll high,
I know thou wilt be near me,
And whisper, "It is I."

LOST FRAGMENTS OF POLYCARP RECOVERED.

After my return from Germany, where I became familiarly acquainted with the celebrated Prof. Tentsfelsrech, I found, on a careful examination of certain manuscripts which that profound though eccentric scholar generously put into my hands, a most remarkable relic of early Christian antiquity. It purports to be a very ancient copy—not later than the fourth century—of a narrative by Polycarp, Bishop of Smyrna, written about the year 95; that is to say, not many months before the aged apostle John was banished to the Island of Patmos. The narrative seems to be a fragment of a much larger work, containing, probably a somewhat minute history of a missionary journal by the author among the principal cities of Asia Minor. The portion which has come down to us relates to an interview between the youthful evangelist and Archippus, angel of the church at Laodicea. The reader will recognize this Archippus as the fellow-soldier of Paul, and the son of Phillips, the Colossian slaveholder. Phil. 1. 2. He seems to have been somewhat slack and negligent in his ministry, even in his youth. Col. iv. 17. What his spirit was thirty years later, at the time of Polycarp's visit, the reader will judge for himself.

Our fragment throws considerable light on the letter addressed to the "angel of the church" of the Laodiceans, recorded in Rev. iii, 14-22. The words, "I am rich, and increased with goods, and have need of nothing," seem to have been quite in the usual vein of Archippus. Whether this is a genuine fragment is a question for scholars, to be determined according to the canons of the higher criticisms. I will only suggest, in this prefatory note, that there is nothing in the narrative inconsistent with the well known facts of history. It has been shown by Trench, in his beautiful commentary on the Epistles to the Seven churches that Polycarp, though then but a youth, was probably the angel or chief pastor of the church at Smyrna at the time when John "saw the Apocalypse." and there is a very ancient tradition contained in the apostolic constitutions, that Archippus then filled the same office at Laodicea.

The missionary journal of Polycarp must be regarded by all as in itself highly probable; and the readers who will consult the following authorities, hitherto overlooked by all historians of the church will have no doubts whatever on the question: Irenaeus Harr., v. 106; Epiph, Harr., 1001; Hegesippus in Euseb., xl, 3; Ignatius to Achaianas, iii, 18; Pap. Ep., x, 5. After this introduction Polycarp is permitted to speak for himself:—

POLYCARP TALKETH WITH ARCHIPPUS.

"It came to pass on the sixth day of the week, the day being far spent, I entered through the western gate into the great and rich city of Laodicea. Worn with toil, hungry, thirsty and faint, I inquired of a man in the market-place for the dwelling of Archippus, the angel of the church. The man, who seemed to be a merchant, answered me courteously, and, beckoning with his hand to a slave, said unto me, "My servant shall guide thee to the dwelling of that excellent and venerable man whom thou seekest." Having thanked him for his courte-
There are some who say that he shall never die, but tarry till the Lord shall come; but I hold not with them. Doubtless, he also, the last of the apostles, will in due time fall asleep. But I anticipate that event without any painful apprehensions; for the churches are now firm and well established, and the guidance of the apostles is not so needful now as it was in the days of my youth, when my father in Christ, the blessed Paul, was still living. Then there were many divisions and disorders among the multitude newly come to the faith: Now all things are peaceful, and the gospel has free course." Then I answered and said, "O venerable Archippus! I am come as far as to Laodicea preaching the kingdom of God. I have visited many churches since I departed from Smyrna; and with grief I must testify that many are feeble and many more are distracted with damnable heresies. I would fain know whether the church over which you preside is peaceful and flourishing?"

Most gladly, dear brother, said Archippus, "will I satisfy thy pious curiosity. More than thirty years ago was I ordained by the laying on of the hands of the presbytery, over this church; and I can now say, as it is written in the Psalms, "that the lines are fallen to me in a pleasant place." Thou seest, brother, that this is a rich city, and great and magnificent; and our church is like unto it. I do not mention the wealth of my people, though they have been singularly prospered in temporal things, some of them being largely engaged in the wool trade, and others being extensive dealers in oil and spices; while not a few derive great gain from the sale of golden ornaments and goodly garments. They are indeed rich, very rich: but of this I make no account; though it gives us respectability in the eyes of the heathen, and we conform as much as in our power to maintain public worship with appropriate splendor (it must be confessed that wealth has its uses even in the church). But it is not of the wealth of our church that I was about to speak; though it is indeed the richest in this part of Asia Minor, and very numerous besides, including a large proportion of the intelligence and fashion of the city (for you must know, dear brother, that our church is thronged every Lord's day with the very elite of Laodicea). However, as I was saying, I do not make much account of all this: for I know, as the scripture saith, that God hath chosen the poor of this world rich in faith, and heirs of the kingdom; and I was about to say, that our people are preeminently rich in this higher kind of wealth. We are blessed with the most delightful harmony. There are no divisions among us. None of those strange and deadly heresies which have crept into the churches of Thyatira, Pergamos and Ephesus, have ever disturbed our peace. We have never had a Nicolaitan, a Balaamite or a Jezebelite among us; but all our people, who are very intelligent and thoroughly indoctrinated, receive without cavil the doctrine of the apostles. We have been mercifully saved from fanatical excitements such as agitated the church of Thessalonica thirty or forty years ago. We believe in a slow and silent growth, rather than in a sudden and violent expansion by what some call the power of the Holy Ghost.

"We enjoy the favor and friendship of the heathen. We have never suffered persecution; for we have never wantonly provoked it. We are careful not to lose our hold on the heathen part of the population, and we therefore refrain from violent denunciations of idolatry and vice; and we conform as much as in us lies to the social usages and fashions of good society. The blessed Paul, whom I remember so well, "became all things to all men;" and we imitate his example. Though there is a shocking prevalence of certain vices, like drunkenness and uncleanness in the city, we leave that to the magistrates and we keep to the gospel. I hear that some Christians in other parts of
the country assert that the holding of slaves is sinful, and there was a time when such a heresy was broached here; but that I speedily extinguished by reading, with due comments, Paul's letter to my honored father, Philemon, when he sent back from Rome that rascal (pardon me the country assert that the holding of slaves is sinful, and there was a time when such a heresy was broached here; but that I speedily extinguished by reading, with due comments, Paul's letter to my honored father, Philemon, when he sent back from Rome that rascal (pardon me the country assert that the holding of slaves is sinful, and there was a time when such a heresy was broached here; but that I speedily extinguished by reading, with due comments, Paul's letter to my honored father, Philemon, when he sent back from Rome that rascal (pardon me the country assert that the holding of slaves is sinful, and there was a time when such a heresy was broached here; but that I speedily extinguished by reading, with due comments, Paul's letter to my honored father, Philemon, when he sent back from Rome that rascal (pardon me the country assert that the holding of slaves is sinful, and there was a time when such a heresy was broached here; but that I speedily extinguished by reading, with due comments, Paul's letter to my honored father, Philemon, when he sent back from Rome that rascal (pardon me the country assert that the holding of slaves is sinful, and there was a time when such a heresy was broached here; but that I speedily extinguished by reading, with due comments, Paul's letter to my honored father, Philemon, when he sent back from Rome that rascal (pardon me the country assert that the holding of slaves is sinful, and there was a time when such a heresy was broached here; but that I speedily extinguished by reading, with due comments, Paul's letter to my honored father, Philemon, when he sent back from Rome that rascal (pardon me the country assert that the holding of slaves is sinful, and there was a time when such a heresy was broached here; but that I speedily extinguished by reading, with due comments, Paul's letter to my honored father, Philemon, when he sent back from Rome that rascal (pardon me the country assert that the holding of slaves is sinful, and there was a time when such a heresy was broached here; but that I speedily extinguished by reading, with due comments, Paul's letter to my honored father, Philemon, when he sent back from Rome that rascal (pardon me the country assert that the holding of slaves is sinful, and there was a time when such a heresy was broached here; but that I speedily extinguished by reading, with due comments, Paul's letter to my honored father, Philemon, when he sent back from Rome that rascal (pardon me the country assert that the holding of slaves is sinful, and there was a time when such a heresy was broached here; but that I speedily extinguished by reading, with due comments, Paul's letter to my honored father, Philemon, when he sent back from Rome that rascal (pardon me the country assert that the holding of slaves is sinful, and there was a time when such a heresy was broached here; but that I speedily extinguished by reading, with due comments, Paul's letter to my honored father, Philemon, when he sent back from Rome that rascal (pardon me the country assert that the holding of slaves is sinful, and there was a time when such a heresy was broached here; but that I speedily extinguished by reading, with due comments, Paul's letter to my honored father, Philemon, when he sent back from Rome that rascal (pardon me the country assert that the holding of slaves is sinful, and there was a time when such a heresy was broached here; but that I speedily extinguished by reading, with due comments, Paul's letter to my honored father, Philemon, when he sent back from Rome that rascal (pardon me the country assert that the holding of slaves is sinful, and there was a time when such a heresy was broached here; but that I speedily extinguished by reading, with due comments, Paul's letter to my honored father, Philemon, when he sent back from Rome that rascal (pardon me
In John x, 1-5, we have the parable of the sheepfold. Also of the shepherd and his flock. This discourse Jesus delivered to the assembly at the feast of dedication. John x, 22. “But they understood not what things they were which he spake unto them.” Our Savior declared himself to be the light of the world. How strange that the “true light which lighteth every man that cometh into the world” should blind some, while it illuminated others. Yet this is evident, when we closely observe the conduct and conversation of those who came to hear and see his wonderful words and works, as the following will illustrate. From verse 7-16, he expounds the parable. This caused a division among the Jews. Some were inclined to believe on him, while others said, “he hath a devil and is mad. Why hear ye him?” In our observations we find that Jesus took the most simple means, and such as the common people, whom he chiefly addressed, were more or less acquainted with that they might the more readily perceive and understand the nature of his kingdom. But the Jews were so tenacious to their old customs and system of worship and so prejudiced to this new doctrine which Jesus was proclaiming to the world that they engaged their utmost endeavors to prevent its rise and advancement.

Poor, fallen, sinful man is so slow to see and acknowledge himself in the wrong. Though he may be persuaded by the word of God and the reproving of the Holy Spirit that his condition is not safe or right in the sight of God, yet rather than retract his steps or acknowledge his mistake, he will resort to all manner of excuses, derision and even blasphemy, if it suits his purpose and thereby try to harden his conscience and stiffen his neck lest he break down under the conviction. But we are also glad to note that many believed on him.” The sheepfold is a very good illustration of the church of Christ. As it was indispensible necessary in the land of Palestine to have a fold for the protection of the flock during the night, from ravenous beasts, as well as the ever marauding Bedouin, and that the flock may also be sheltered from the wet and storm during the rainy season, which was now at hand. Truly a representation of the church of Jesus Christ. “A shelter in the time of storm.” Our Savior said, “I am the door.” From which we would infer, that the fold in question, had but one door by which the shepherd led his sheep in and out of the fold. The shepherd “goeth before them and the sheep follow him.” He leadeth them (he does not drive them) to the pastures green and luxuriant, and to the fresh springs and brooks of water, that they may eat and drink and be satisfied. Ps. xxiii, 2. Then seek a quiet shady nook where they may rest undisturbed and chew their quid—1 Pet. ii, 2, to receive the required nourishment—but wherever they are, whether feeding or at rest, they must never wholly disappear from the watchful eye of the shepherd who is responsible for every sheep under his care, and if there is one lacking when he brings them in at night and passes them under his rod in the count, he must either restore it, or go out and seek until he find it and bring it into the fold. The shepherd is more concerned about the lost one than over the ninety and nine that are safe in the fold. Gen. xxxi, 39, 40; Matt. xviii, 12, 13; Luke xv, 4-7.

“He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.” The language of our blessed Savior. “The great shepherd of the sheep” is very emphatic. We have observed that there is but one door to the fold. Jesus says, “I am the door of the sheep.” He goeth before the sheep.

Our Savior became a perfect and safe pattern for us, and all his children to follow. When the time was fulfilled that he should enter upon his mission, he came to John, his forerunner, and was baptized of him in the river of Jordan, and after he was baptized he received the anointing of the Holy Spirit and the approval of his heavenly Father. “This is my beloved Son in whom I am well pleased.” We need not tell you that Jesus Christ here became the door to his church militant. The example is too plain. I believe it is admitted by the greater portion of the Christian profession, that baptism is the door of admission into the church of Christ. Now if this is true, and we believe it is, how about the many doors “climbing up some other way,” that are now opened for entrance into the so-called Christian church, and the great numbers who are trying to enter thereby? John x, 1, answers the question.

I not only believe that Jesus Christ became the door to his church in the holy ordinance of baptism, in the common interpretation of that word, but I also believe that he became the door in the mode of its administration. In the apostolic age and for about three hundred years of the Christian era, we find no other mode of baptism than that administered to believers by trine immersion, as our blessed Savior gave it to his disciples in his last and great commission, Matt. xxviii, 19.

Now let us bear in mind that our Saviour did not say doors into the sheepfold, but door, and as trine immersion is the only mode of baptism that can be proven to have existed in the apostolic age, and for about three hundred years thereafter, it follows that all other so-called modes of baptism must have their origin from some other source. Where then did they originate? I believe we can safely say that they originated with the “mother of harlots,” spoken of in Rev. xvii.

Now I trust you will give me the privilege to say, that if she is a mother, she certainly must have children, and children always bear
or retain some likeness to the mother, if it is ever so little. Especially of her evil tendencies. That great mother of harlots, as she proved herself to be in the dark ages, we believe to be none other than the church of Rome. We know that the church of Rome claims the right and interpretation of the holy scriptures, and she is responsible for all the changes that have been made from the primitive methods handed down by Jesus Christ through his apostles. The prelates of the church of Rome, as well as all of the great reformers, have admitted that trine immersion is clearly taught in Matt. xxviii, 19. And that it was the one baptism of the apostles, and early Christian church. Yet we see that they and their adherents rather incline to follow the teachings of their mother from whom they were born and had drank in of her principles with their mother's milk, than to follow the plain examples of Christ. How sad it is to see the great numbers who are named after those great reformers follow after them on the slack side of what even they permitted for the purpose of advancing their cause and to gain in numbers, still deviating more if possible from the plain principles of the doctrine of Christ. Trying to enter in or climb up some other way. Not only cannot be. Christ—not the mother of harlots—is the door, "To him the porter openeth." To whom? To him who enters by the door. The porter, the Holy Spirit, opens, reveals, interprets, directs or shows the way into all truth that the humble Christian may walk in the light of the glorious gospel of the Son of God without going astray. Hear what the good Shepherd says: "My sheep hear my voice, and I know them and they follow me." His sheep, those who are humble enough to follow him on earth, will follow him into heaven. Those who enter in by the door into his church militant have the promise, if faithful, when he comes again to enter with him into his church triumphant. "He goeth before his sheep and he knoweth them." We find in Matt. vii, 21-23, some who thought they knew him and had done many wonderful works in his name, but he—the good Shepherd—"professed unto them, I never knew you: depart from me, ye that work iniquity." They had evidently been trying "to climb up some other way." But how sad. It answered only for this life and when he called his own sheep by name to gather in his flock, they were strangers to Christ—the great Shepherd of the sheep—and consequently not permitted to follow him into the home of the blessed—the realms of bliss. D. Hesse.

TO THE SINNER.

Man, by nature and practice, is a sinner before God; a charge of guilt is fastened upon him. This in words, he will readily acknowledge; but being blinded with prejudice, John xii, 40; Rom. vii, 2, and having wrong conceptions, both of the nature of God and sin, he flatters himself that all will be well at last, and that a merciful God will not finally condemn him: this lulls him asleep in Satan's arms, and makes him secure and easy under all the denunciations of God's wrath against him. Yet firmly believing that it is the will of the Father in Heaven that every soul can be saved, under these circumstances, the feasible object, and the first God has to present to the blinded minds, 2 Cor. iv, 4, of this generation as well as all other generations past, under the gospel dispensation is to first be awakened. There is that, more or less in our every day life, by which we are surrounded, though only noticeable by the close observer. That God has intended to awaken the conscience and enlighten the mind, for the benefit of all who are under his wrath by being alienated from the life of God through the ignorance that is in them. Eph. iv, 18.

The first object we have here to present and call your attention to, is to become learners in the school of Christ, after we have first been awakened from our doleful slumber. Let the blind Samaritans worship they know not what, John iv; 22, let the heathen Athenians superscribe their alter "to the unknown God," Acts xvii; 23. They that know man's constitution and the nature of the human soul's operation, cannot but know that the understanding has its empire in the soul, he will go rationally to work, must labor to let in the light here. "For whatsoever doth make manifest is light," Eph. v, 13. The holy scriptures so frequently make mention of this divine influence and enforce it with so much energy, that there is no doctrine derived from these writings, on which they appear to be more clear and explicit and to afford less room for objection and controversy. As the light of God and such portion of this spirit as is necessary for working out the soul's salvation, is afforded to mankind universally.

With regard to this position, the Apostle Paul argues the case so forcibly and with such logical clearness, when he says, "What man knoweth the things of a man, save the spirit of a man which is in him? even so the things of God knoweth no man, but the spirit of God." Thus we believe the "spirit searcheth all things, yea the deep things of God." Then when we get into the deep things of God, we are then getting in the light of the glorious gospel of Christ who is the image of God, and this image being emblazoned upon our conscience is that which the evangelist John calls the "true light which lighteth every man that cometh into the world," and as Paul says was "preached to every creature under heaven." If we were to quiet a crying infant I might sing to him a pleasant song, and rock him asleep, but when the child is fallen into the fire the parent takes another course; he will not go to still him with a song or a trifle; but go and say with one of the old, "Lord, choose my stones out of the brook." 1 Sam. xviii; 40, 45. "I come in the name of the Lord of hosts, the God of the armies of Israel" and like the stripling David; to wrestle "not with flesh and blood, but with principalities and powers and rules of the darkness of this world."

A continual earnest and zealous striving for higher aspirations, will lead the mind in close proximity to the flowing fountain that puts forth that life-giving element Rev. xxii; 1, according to the promise of God, will lead us into all truths. A. BEARSS.
The above question is often asked. I answer: Yes and, no. If by “the world” is meant the mass of the earth’s population, I answer yes. I believe there are more churches in the world today; more gospel agencies employed; more Christians (save possibly in the early part of the third century); more pure gospel preaching (the while there is more error promulgated); more educational, benevolent, and elevating agencies at work (the direct and indirect result of the gospel of the Son of God, than ever before. In this sense says L. W. Munhall, this is the best day the world has seen yet.

If there is meant by “the world,” what the Bible means, I answer, no, according to the teaching of the holy scripture, the world will wax worse and worse unto the end. See 2 Tim. iii, and 2 Peter iii. And let us refer to Matt, xxiv, 37-38, where He says (Christ’s teaching), “But as the days of Noah were, shall also the coming of the Son of man be, for as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark.

In Luke’s gospel, xvii, 28, 29, 30, we read as follows: “Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they built. But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.” Thus shall it be, says the word of God, and not better every day as some claim it will be and progressing until eventually the whole world will be converted. Oh such delusion! Was the world converted when Lot went out of Sodom? Was the world converted or getting better the day Noah entered the ark? I think not. Eight souls were saved, comparatively a small number; and thus teaches the word, shall it be again. Now let us turn to Gen. vi, and read from the 5th to the 14th verse, and every one will admit that it was for the wickedness that prevailed, and the Lord destroyed them all.

Likewise shall it be again; soon will the Lord come not to destroy this world by water, “but the heavens and the earth which are now, by the same word, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” 2 Peter iii, 7.

These are but a few of the many passages contained in God’s word, referring to the apostasy of the last days, and the above quotations should be enough to convince any one of the fact that the world is not getting better. Behold the delusions and the blindness that now exist in the world. In 2 Thess. ii, when speaking of the falling away, the discovery of anti-christ, the working of satan with all his lying wonders, and the strong delusions God shall send to believe a lie, we must believe that we have arrived to a far extent of the perilous times that Timothy iii, 1, makes mention of, and the second coming of Christ is near. No wonder there are so many churches and so many different doctrines taught at this day. It used not to be so, but it is so now; one sect believes so, and the other believes another way; one believes this, the other believes that. Dear readers remember it is not what you believe that saves your soul, but the observance of the holy word of God.

Now let us view the blindness that is so prevalent among even professors of today; they will admit that “we must be doers of the Word and not hearers only,” as recorded in Rom. ii. 13 and James i, 22, with stress on the word “doers.” Yes, they say we believe every word of God, but when you come down to the 13th chapter of John, when Christ washed his disciples’ feet, He said: “For I have given you an example that ye should do as I have done to you.” It is reasonable to have stress on the word “do” as well as “doers.” There it is recorded for us to do, and not to look at only.

But how men will wrest and bring up the ancient custom to prove that Christ did not mean what He said. And again, I have met with men who hold the argument that Christ only taught the twelve to observe this ordinance, thereby trying to make a way of escape in that way. But the props of this argument are broken by Matt. xxviii, 20 and viii, 24. Yes in every imaginable way and manner men will, at the present day try to dodge humility and don’t believe that literally washing the feet is essential to salvation. Well now you don’t believe but before you said that you believed every word. Now what do you believe? It must be the deceptive lies of satan; I don’t know what else.

The devil don’t care how near you are right, just so you are wrong. If he can induce you to reject only one command, or in other words, keep you on the 99 per cent line, he will be satisfied. But James ii, 10, says: “For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.” Oh how many errors exist at the present day, seemingly right, still wrong, and getting worse. See the drifting away of the churches from the former doctrines and the elevated positions they have attained, and still crying, we must get out of the old ruts because it clogs and rusts the wheels of religion.

Yes, let me say right here, even the Bible and its teachings have become rusty for some folks.

Whenever in the history of civil-
ized nations did you see pride so prevalent as now? New fashions every day and of every shape and description. The devil can invent monstrous head-gear, scarcely a name for it. See the ruffles, ribbons, feathers, and dead birds women are loaded with, besides the other nuisances of painting, powdering, etc. Just so in the downward road to ruin, taking two steps where one should be taken. Why, it is ridiculous. Look at the jewelry department of our cities; you can see the devil's paraphernalia in strings and heaps. Men, women and children wear the trash and then say, I love Jesus. I have even heard women say, I can wear that, and I can wear that, and am not proud. My answer is, your feathers show which way the wind blows. Go to some of the fashionable churches and see the fashionable preacher clad with gold and at the same time preach the fashionable churches and see the tidings of your brother's instantaneous death, “utterly unprepared for his audience before God.”

With unfeigned sorrow did I read the tidings of your brother's instantaneous death, “utterly unprepared for his audience before God.”

What appalling madness is a life of alienation from God! “The mystery of iniquity” can only be surpassed by “the mystery of Godliness:” the one the master stroke of Beelzebub, and the other the climax of divine love. A life in the interests of time and sense, and then suddenly terminated “in the blackness of darkness forever,”—truly do you say, "it is horrible to think of."

Yes, I too have for years sought for evidence to give at least a hopeful semblance of veracity to the doctrine of post-mortem probation, but I have found nothing on which to rest a positive belief. And yet I try to hope that in Eph. i, 10, and parallel passages, there may be hidden a reserved grace “exceeding abundantly above all that we ask or think.” Eph. iii, 20. But this awful problem is for God alone to solve.

You say you still have “two brothers and two sisters who are yet away from God.” Oh the inexplicable infatuation! A drop of sinful pleasure for an ocean of fire and brimstone! A breath of the devil's laughing gas, and then an eternity of weeping and gnashing of teeth! Oh the accursed sorcery of sin! How deep and fatal and bewitching was the first question the Bible records. Gen. iii, 1. How wily, infernal, successful and far-reaching the devil's first word in the garden of Eden! How he has poisoned human nature through and through, so that nothing but the blood of very God in the flesh could extract the virus!

Lay hands on your impenitent brothers and sisters—handsof prayer, hands of faith, holy hands of love pierced and bleeding with the agony of sympathy and self-sacrifice. “Pluck them as brands from the burning.” Let not their blood be found on your hands. Oh what cowards we are in witnessing for Jesus. How we shrink from participation in the sufferings and reproach of Him who is “not ashamed to call us brethren.” Let us pray for the realization of 1 Cor. i, 24, 30. Let us show to angels and to men and to devils what love can bear and suffer and do. The living experience of 1 John iv, 16, will put the resources of Jehovah at our command. “God so loved,” “So” Who can measure the heights and depths, lengths and breadths of this monosyllable? A bottomless, shoreless, measureless ocean of all divine mysteries in two letters! With this let us link Rom. v, 5. John xii, 34, 35 and 2 Cor. xii, 15 and we have an armor and a motive and an impulse against which “the gates of hell shall not prevail.”

“Our daily life should be sanctified by doing common things in a religious way. There is no action so slight or so humble but it may be done to a great purpose or ennobled thereby.
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If you wish your papers changed from one correspondent to another, always give the Office from which you now receive it, as well as the Office to which you desire it sent.

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Send Money by Post Office Money Order, Registered Letter, or Bank Draft, to Henry Davidson, Abilene, Kansas.

Abilene, Kansas, March 15, 1892.

ONLY ONE AROSE FOR THE PRAYERS.

Not long since we received a letter containing some church news with the above sentence, "only one arose for prayer." In the light of some of the reports of revival work this winter probably some would think that if only one arose, that it would hardly be worth reporting, but is that the fact? It is true we would all be glad if the number were larger; if they could be counted by scores or hundreds—but is that God's way? we think not; of course there are instances where large numbers cry out and say "men and brethren what shall we do?" we have such an instance in the Apostles' time, when on the day of Pentecost there were three thousand added to the church in one day, so too other instances might be mentioned. We might note Whitfield, Wesley, Moody and others where large numbers were apparently brought to Christ—then too, there were instances even among our own people where revivals of over a hundred souls were brought to the knowledge of a saving faith. But then some of the most noted of instances of conversion in Bible times were individual cases.

For instances Paul, one of the most noted of the apostles, was converted and brought to Christ, and in his case as well probably as others the work was very marked indeed and it is very evident that these isolated instances bring forth very zealous workers for Christ. Then again Jesus says "that one soul is worth more than the whole world," or rather "what will it profit a man if he should gain the whole world and lose his own soul?" or "what will a man give in exchange for his soul?" Let us then not despise the day of small things and let us rejoice if there is even only one soul brought to Christ, since one soul is of greater value than the whole world.

CHURCH NEWS.

The series of meetings held in Abilene for nearly four weeks, closed last evening, March 8. Sixteen or eighteen made a start for the kingdom; some have experienced the evidence of acceptance, and are rejoicing in God's love, others are pressing on in the hope of attaining the living faith. The church is greatly revived, the attendance was good and we are hopeful for the final result.

The work of God's grace was especially good in Dickinson Co. this winter in the meetings in different parts of the county, and the result has been the awakening and conversion of many souls. How many will unite with the church is not yet known, but the outlook is favorable, and we are hopeful. May the Lord have all the praise.

We would again call the attention of our correspondents to the necessity of their signing their full name and address to all communications sent us. It is not sufficient to sign only their initials. The rule should invariably be observed, not necessarily for publication, but as an evidence of good faith and for our own protection.

We are very anxious to have a settlement of our indebtedness to the printer before the meeting of Conference, and we would urge all our subscribers to remit the amount due us as soon as possible. Please look at the label on your paper and that will show you the amount due and remit without delay and greatly oblige us.

A CORRECTION.

In the obituary in the Visitor of Feb. 15, Page 64, the name should read Sauers instead of Saners.

For the Evangelical Visitor.

LIFE.

"For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it." Matt. xvi, 25.

We have in this text, a nice distinction for the use of the auxiliaries shall and will. Although they are sometimes used interchangeably, they have each their distinct meaning. Will implies a willingness, while shall denotes a duty or an obligation. We notice further, that it reads—"Whosoever will lose his life for my sake, shall find it." He does not say shall save it. This proves that a man can not save his own life, but by obeying the Savior, he can find it; and, finding a thing implies that it was lost. If we were to take this text literally it would be of no use for any man to guard against the dangers to our life with which we are almost daily beset. Hence, we are persuaded that these words of the Savior have a deeper and more extended significance, and this brings us to the question. What is life?

Life is at least of three different orders.—Vegetable, animal and spiritual. Spirit life is of the highest order. Vegetable the lowest, and
is insensible to pain. And, as living animals are sensible to pain, it is reasonable to conclude that spirits have feelings of a more sensitive nature even than animals. When the body suffers pain, sleep is not obtainable and when the spirit is in agony, sleep also departs.

Our next inquiry then is, what kind of life is implied by the text? We are persuaded it is the life of the spirit that is in man. The carnally minded man fosters an impious spirit. His affections are on something averse to his convictions of right. His greatest pleasure is in the things pertaining to his bodily comfort, or in some worldly pursuit. Or in short, he loves some object of this life more than the treasure he is asked to lay up in heaven. It is said of Jacob, that his life was bound up in Benjamin's life; so likely Abraham's life was bound up in Isaac's. Hence the command, go now and offer up thy son whom thou lovest. Nothing daunted, and when just ready to slay him, the angel called to him out of heaven preventing him and saying: "Now I know that thou fearest God, seeing thou hast not withheld from me thine only son." Had Abraham refused, it is more than probable that Isaac would have lost his life in some other way, and Abraham himself would have lost that holy spiritual life he had in God. Thus we see that the Lord strikes at the dearest treasure of a man's heart to test his sincerity.

We think then we are safe in believing that the "life" to which the Savior refers in the text, means a man's pleasurable emotions; it means that upon which his affections rest, it means that which above all things else engages his mind in joyful anticipations; and, as a matter of course, the sinner's mind is thus engaged in something, that to a greater or less extent, conflicts with the teaching of inspiration. It is this kind of life that a man must become willing to lose, for Jesus' sake, and then he has the promise that he shall find it.

It is not implied that every one shall find it again in the things he had given up for lost, although Abraham did so in the restoration of his son; but every one losing his life in the manner taught, shall find it in the service of the Master, already here in a sweeter and more satisfactory manner, and in the world to come, a glorious immortality.

Let us ponder well the first part of the text. It says: "If a man will save his life," namely his life of pleasure and worldly amusements—"he shall lose it." True, he may cling to it and save it, till to the end of his time in this world, but when soul and body are separated, then it will be lost to him without anything else to fall back on. The body a lifeless lump of clay, will be unconscious, and the soul must take up its abode in the dark dungeons of everlasting despair, where their worm dieth not and the fire is not quenched.

C. STONER.

For the Evangelical Visitor.

MISSION WORK IN KANSAS AND THE WEST.

Dear brethren and sisters in the Lord. I have been impressed for about two years with the idea of mission work in a little different way to what is the custom among us, and at our last district council in North Dickinson, I made a brief statement as to the manner that I thought the work could be satisfactorily done, which is this: That is for the church to furnish in some way a tent to move from place to place, moving south in the winter and north in the summer. Now as regards the arrangement, I think it could be something like this: Let the church at large, that is whoever will give to some person or persons appointed for that purpose, as much as they feel disposed to do voluntarily for the purchase of an outfit consisting of a tent large enough to hold meetings in and a smaller one to cook and eat and sleep in, with necessary conveniences for those who would go on mission work.

Let the mission workers consist of two brethren and their wives as especial workers, and in case either of those brethren could not attend all the time then they could supply their places by substituting some other brethren and their wives, to go until such times as they could return again or until some one else could be chosen. Now one of those brethren should be fully qualified and empowered to take full charge of the work and full control to conduct the whole proceedings; the other can be in the nature or position of an assistant. The proceedings of their work, where located, the progress they are making and all suitable matter for publication should be reported to the Evangelical Visitor, at least once every two weeks.

Now the expenses of this work should be paid by the church in some way if necessary, but after the work was properly established and in progress, I think it would be self-supporting—that is, I believe going from place to place there would be enough contributed by those where the brethren labored among to pay all or nearly all necessary expenses.

One other matter I would like to mention which is this: If there would be other brethren and sisters who would like to or probably would go along, they should pay their own way, or at least their expenses should not be provided for by the church. But while I think their expenses should not become a part of the expense of this mission arrangement, yet I think they should be encouraged to visit the tent and help all they could to keep the work moving and to encourage those constantly engaged in the work.

Now I have faith to believe that the result of this work would be to the glory of God, and the upbuilding of Zion. I for one will do all I can by my means and by words of encouragement as well as my presence when I can to further on the work. May God's blessing attend it is my prayer.

J. F. EISENHOUR.

Abilene, Kan.
I have for some time been impressed to write for the Visitor, but tried to excuse myself with the thought that I was unqualified for the task. And therefore kept putting it off, till I felt with my heart that I was grieving the Holy Spirit of God, Eph. iv. 30. But laying all else aside, and trusting in a higher power to direct my thoughts, I will now endeavor to be faithful. Also knowing that without His aid and assisting grace I cannot accomplish anything that is good. I was eleven years of age when I gave my heart to the Lord, and promised to serve Him all the days of my life. I had not wandered away in sin, as perhaps many others, who were farther advanced in years, yet I knew that unless I would become a true child of God, I could not be saved. Neither did I realize that great change of heart as I have heard others tell of. But Oh! The joy and happiness that I was permitted to feel in my soul I can never express; I could then say with the poet, "Tongue can never express that sweet comfort and peace, Of a soul in its earliest love."

I felt then as though nothing was too hard for me to do and feel willing to give up my entire all for the sake of Christ. But as this was only the beginning of my short Christian pilgrimage here in life, I found there are other things for me to endure. I soon met with trials and difficulties along the way, but realized too that each victory helped me some other to win. But as I was not watching and praying, and forgetting too much that first love which was shed abroad in my heart, I grew somewhat cold and unconcerned about the welfare of my salvation. I cannot say that I was tempted to give up the work, yet I found that my spiritual eyes which had once been opened, were growing dim, my inclinations were too much drawn out to the things of this world. In this way I wandered along for some time not feeling that assurance of being a child of God which I would like to have felt and which also was my privilege to feel. But the good Spirit followed me, and was ever ready to lead me in the narrow way and as I think I can truly say that my desires had always been to be a true child of God, so with this desire I began to pray, asking the Lord to show, and to reveal unto me the condition of my heart. The Lord answered my prayers, I saw in the light of God that my religion had been too formal and that I neglected prayer too much, yet during all this time I had been led to many different things that I had committed which were wrong. One thing in particular was again recalled to my mind. I think I shall never forget it; that was, viz, this. I once took some thing that did not belong to me, and was to go to father and ask pardon; as this was contrary to nature it cost quite a struggle. But by the grace of God I at last became willing. I went to him so burdened I could scarcely talk. He asked me what was the matter. I told him. And oh, how ready he was to forgive. He put his arms around my neck and tried to encourage me telling me to be faithful. I then felt stronger, instead of condemnation, I enjoyed a peace of mind which none other but the faithful one can enjoy. I then almost felt like thanking the Lord for the sin which I had committed, not because of the sin but of the blessing which followed. Here is where I gained strength and felt more of a determined will to go on than ever before. I desired to serve God from a sincere heart, knowing that all else is vain in the sight of God.

We also read in John iv. 24. "God is a Spirit, and they that worship Him, must worship Him in spirit and in truth." Would to God that all we, who pretend to be followers of Christ, would ever be found at the feet of Jesus, trying to labor and work for his noble cause giving him all the honor and the glory.

Referring to 1 Cor. xvi. 29, we find the following words: "Give unto the Lord the glory due unto His name, etc." How often when we have done something that is good, we ascribe the honor to ourselves, we who are not worthy of any good thing that we receive from the hand of God. I have of late consecrated myself anew to the service of God, and truly feel that the world and the things thereof seem very vain to me. I have found that true obedience to the Spirit of God brings us more real pleasure and enjoyment than anything this world can afford. It is true we meet with things that seem hard and sometimes almost impossible, and the enemy is ever ready to lead us astray. Yet I firmly believe that the powers of God are able to surmount all the powers of the wicked one. By times the way often seems dark and gloomy and were it not for the precious promises in God's word and for the simple plan of salvation, I fear I long ere this I would have fainted. Dear readers of the Visitor let us be in earnest showing to the world that we have been with Christ and learned of Him meekness and lowliness of heart.

As I enjoy so much to read the experiences of others in the Visitor, I have also felt for some time as though I should hand in my mite. May the Lord help me to do so in a pure motive. I could almost say like Paul said to Timothy: "From a child thou hast known the holy scriptures." Not that I have read them so much myself in my youth, but from pious parents I had received many admonitions and in-
tions, who have never ceased to pray with their family, and well do I remember some of the old German hymns father used to sing with us around a family altar. But the Lord has called him home and for twelve summers his grassy mound could be seen in the graveyard. Although his tongue is silent, yet his words and conduct are still preaching to us—his children. My pious parents were not the only ones who instructed me. The good Spirit also operated at my heart in my young years. Often in experience meeting I felt very much impressed, that I also should say something, but I was not willing. I also remember one Sunday as I came to the house, my father was reading aloud to himself in the scriptures, and he happened to read these words: "Whosoever, therefore, shall confess me before men, him will I also confess before my Father which is in heaven," etc. Matt. x, 32, 33. This was a very hard stroke for me, for at that time this seemed to be what most hindered me from giving myself up unto the Lord. I was ashamed to come out and confess Christ before my young companions. But so happened that my brother got very deep under conviction one night. I then thought I would also start out and serve the Lord. I was then probably fifteen or sixteen years of age. I made such a confession that I would come out on the Lord's side, and I also thought I had received somewhat of a refreshing from the Lord. I felt happy. But it was not long until the Lord had some work for me to do. Formerly I took much pride in combing and fixing my hair. Now we are taught in the word of God, that "we are a chosen generation... a peculiar people, 1 Pet. ii, 2-9. Again, Rom. xii, 2, "And be not conformed to this world."

One morning as I was combing it seemed as though a voice from heaven told me to comb and part my hair in the middle, but here I was not willing to obey. For a long time this voice pleaded with me, but I was not willing. I was ashamed to confess Christ in this respect, and at last I resolved I would not do so. I would rather be lost. O what a horrible thought! I then thought I would not give up praying. I wanted to serve the Lord in my own way, but my prayers were like Cain's offerings—they did not ascend, but fell to the earth. I was not happy. I had no strength to do good because I did not obey the voice of the Lord, and by and by I got into sin again, although I did not leave off praying altogether, but still was wandering away as a lost sheep. In this unhappy state I lived for probably over one year, but as the Lord is long suffering and of tender mercy, he still plead with me again. Sometimes I was deeply under convictions.

Again, one evening I was so heavy laden with my sins, I had no rest. My father noticed that something was wrong and asked me the cause, whether I was sick? I then confessed my trouble to my parents. They prayed with me, and from that time on I made a new resolve to become willing to obey the Lord in what he asked me to do, and about the first was to obey in combing my hair. And presently the Lord had another work for me to do of which I will make mention:

When I was a young boy I was at my uncle's sale and in seeing another boy stealing candy from a confectionery stand, I was tempted to do the same thing. I did so. Now the Lord wanted me to make this right with the man I took it from, and confess my fault. The candy that I took would not have amounted to one penny's worth; and I asked the Lord to forgive me without me making this confession to the man. But that would have been my will and not as the Lord wanted me to do, and the longer I asked the Lord to forgive me the heavier it seemed the burden came upon me, but no sooner when I could become willing to make it right and confess my wrong then I felt the mountain removed. A few more such little things I had to make right, and I feel thankful to this day that the Lord left me no rest until the "crooked was made straight" and the uneven even. I have experienced then as I do at the present time when we become willing to obey and do what the Lord requires of us, we receive the blessing.

I could say a great deal more but I fear I am getting too lengthy, but I will yet mention and confess to my shame and folly, and at the same time as a warning to others who have lately started out to serve the Lord in their young years; I did in a few years afterwards mingle again too much with the world and associated too much with the unconverted, their talk and their conversation was of this world, and was no food for the soul. I did not mean at the same time that I would lay by the work of the Lord and had no intention of giving up serving him. But "he that gathereth not with me scattereth" and by and by I was led from the right path. O how often it grieves me now when I look back and see how I had wandered away from the Lord. How often has the Savior commanded us to watch and pray, and if we neglect it, we may easily be led from the narrow way.

"Satan with malicious art, Watches each unguarded part."

But I am so glad that we have such a kind loving Savior who is ever willing to lead us in the right path again, if we can fully humble ourselves. It is now more than twenty years since I first started out to serve the Lord, and all I regret about it is, that I did not always live so close to God as I should have done. But I feel glad that the Lord has ever brought such a change about me. It seems to me it is my desire to live still nearer to God, to become still more obedient unto him and prove faithful unto the end. In conclusion may all those who read this article, who know the worth and value of prayer, remember me at a throne of grace.

J. D. Keefer.

Millersburg, Pa.
EVANGELICAL VISITOR. March 15, 1892.

CHURCH NEWS.

NEAR MANSFIELD, OHIO.—A very successful series of meetings were held at the Pleasant Grove church, Richland Co., Ohio, from the 6 to the 25 of Feb. Bro. A. M. Engle of Little York, Ohio, was there to labor for the Lord in the behalf of the unsaved. The word was preached with power. Old as well as young were brought to thinking, and fifteen precious souls became willing to forsakesin and seek the Lord. One of them was an aged father seventy-three years old, who as he confessed had gone far on the downward road to ruin. But thanks be to God there is efficacy in Jesus' blood to cleanse him. His home became a home of prayer instead of being open for dances and much other wickedness. Some sandy foundations also began to give way, and on such an one a dear aged mother of eighty-three years had been trying to build. The brethren and sisters though, few in number, were earnestly engaged in the work of the Lord, and were greatly encouraged and revived for what the Lord had done for them. We give God all the honor and the glory.

ASHLAND, O.—Perhaps it would be of some interest to the brethren and sisters to hear from this part of the Church.

Our protracted meeting at Pleasant Grove church, Richland Co., began on the 6th of Feb., closing on the 25th. We can truly say that the Lord was in our midst. The church has been wonderfully revived, sixteen souls having started for the kingdom; and we hope the good effects may have a tendency for good in all time to come. We have been hoping and praying for a revival in our midst for years, and our hopes have at last been gratified. Most of the converts are young and heads of families. Some of them have already found the Lord to the pardon of their sins.

Bro. A. M. Engle, conducting the meeting throughout, worked faithfully for the redemption of souls, and we hope the good Lord will bless him abundantly for his labors. Praise God for his work in our midst, for to him all praise belongs.

We expect to meet at the Chestnut Grove Church on the 26th of this month to hold our spring council; and on the 27th we will meet to re-organize our Sabbath School; our earnest desire is to have the help of God in our work.

SM. WHISTLER.

DEAR READERS.—We had a pleasant and enlivening season of spiritual interest here at Pleasant Grove church, in Richland Co., from the 6th to the 25th of Feb. Bro. A. M. Engle, of near Dayton, Ohio, was with us and labored faithfully, the preaching throughout being accompanied with great power. The presence of the Lord was felt. To God be all the praise. The attendance generally was good, great interest was manifested and good behavior. Quite a number made a start for the kingdom. They were young men and women and old men and women, whose heads are blossoming for the kingdom. They were young men and women and old men and women, whose heads are blossoming for the grave, and backsliders. There were still others that were awakened, yet stopped to count the cost, and failed to take courage to take the first step; indeed there was a general awakening throughout the surrounding neighborhood. Altogether it was a refreshing and enjoyable season; I trust one that will not soon be forgotten by those who realized the benefits of it. May those precious souls work on with full purpose of heart, obeying God in all things that they may be reckoned with the faithful few. Then what a blessing it will be to those young men and women, in later years, to look over their past lives, and see that their lives have been spent in the service of God. May God bless us all.

A. HUNSH.
Mansfield, Ohio.

The brethren in Cumberland held their district council on Monday Feb. 8 in their Mechanicsburg church. The meeting was one of special interest, love and harmony prevailing, and the impending difficulties were amicable and we trust finally settled. During the noon vacation Deacon John B. Engle and Rev. John H. Myers were elected delegates to conference. Toward the close of the meeting it was found that there was a church debt on the different church properties of $619 and as a fitting closing of the meeting $594.75 of this was subscribed by members present.

A meeting in the interest of souls was then continued every evening until the 17 of Feb. Bros. Jacob M. Engle, Martin Oberholser, Jos. Burghart, Jacob Martin, and John Smith labored with us at different times, circumstances allowing none of them to remain during the meeting. While the results are not so large as we might wish, yet two souls broke the bands and the brotherhood was revived, while seed was sown that will we trust yet bear much fruit. Brethren pray for us.

Our meeting at the Annville Meeting House commenced Feb. 6th and continued until the 16th. The attendance was good all the time, being the weather was very favorable, but I could not attend all the time on account of not being well. But I was very thankful that I could go several times, which greatly revived me, and I hope the brethren and sisters in our neighborhood also. Although not more than one new one came out, yet I believe many others felt it heavily. The meeting was conducted by the home brethren mostly, although Bro. Hornberger from Kansas had been here Sunday forenoon and evening, and Bros. Detweiler, Wolgemuth and Martin from Lancaster Co., Pa., had each been here two evenings. May the hearty admonitions given, not so soon be forgotten is my prayer.

S. D. POOKS.

ANNUAL COUNCIL.—The brethren held their Annual Council on Sat.,
March 15, 1892. \textbf{Evangelical Visitor.}

Feb. 13. Every thing passed off very pleasantly, and good feeling prevailed. Bro Samuel Zook was with us and held four meetings, the word was brought forth with power, and the church was again revived. On Sunday one soul was united with the church by baptism, viz., Sister Mary Cassel. Though the waters were chilly, she obeyed the command cheerfully. \textit{A. J. Heise.}

\underline{NOTTAWASAGA, Ont.—Brother Isaac Trump, from Polo, Ill., came to us Sunday morning to hold meeting one week. Two meetings were held on Sunday and well attended. Monday evening meeting increased. Tuesday Bro. Anthony Doner and Bro. Trump visited Bro. Abraham Doner's family, then Bro. Hilt's family, then to Bro. A. H. Doner, deacon, and brother and sister McTaggart met at the same time. The meeting there was with great solemnity and with the deepest thought of devotion in behalf of the brother and sister. The sister being in poor health, desired anointing some time ago but it was not accomplished for reasons why I cannot tell. Sister McTaggart, knowing of this felt very anxious concerning it, consequently made it known to Bro. Trump who deemed it prudent to comply at once. Therefore they agreed to meet together at their house. This they did and found her in a very despondent state, but she was greatly revived through the encouraging admonition of Bro. Trump. Then her former request was accomplished. Truly great benefit was derived from this meeting; the sister went to meeting the same evening and made a confession that she was stronger in body and spirit then she had been for years.

Wednesday morning Bro. Samuel Doner and Bro. Trump went visiting the neighbors, first to friend Swain, then to friend Leegar, then to J. Heise and sister, then to friend Leegar, then to a sick family, McHehacarn, then to Bro. P. C. Doner.}

Evening meeting attendance was good. The aisles were seated and the best of order and attention given. One requested the prayers of God's people.

Thursday went to the town of Stayner, visiting some sick people and a sick brother. In the afternoon meeting it commenced to snow. After meeting visited Bro. P. H. Doner. Evening meeting not so crowded. A storm of wind arose and a great drift of snow took place and broke up our meeting.

Saturday afternoon Bro. Trump and I went nine miles to the sixth line to the other brotherhood. Sunday forenoon meeting ordination took place. Afternoon back to the town of Stayner, afternoon meeting in the Menonite church; in the evening at the same place; well attended. After preaching testimonies were given in quick succession by the brothers and sisters, as there was quite a number of them present and others gave in their testimonies. We hope the seed sown by Bro. Trump will be like the bread cast on the water, will be seen many days hence. Bro. Trump gained many friends in his short stay, inside of the church and outside, wishing that he would have stayed longer, inquiring if he could be brought back again in the future.

May the good Lord speed the brother in the good cause is our prayer. Bro. Trump had his home with the writer while his short stay, yet the agreeable discovery concerning our welfare for the future will be long remembered. \textit{Samuel Doner.}

\textit{Cashstown, Ont., Feb. 7, 1892.}

For the Evangelical Visitor.

\underline{Dear readers of the Visitor. As this is my first attempt to write, I trust you will bear with me and that I shall be led by the Spirit of God to pen some few thoughts that will be good to our souls. I have often felt it my duty to write, but have put it off, feeling too unworthy. I find dear readers, there is a work in the vineyard of the Lord for us all. “Yes there is a work for you and a work for me,” and I can say I feel to work for Jesus, but I must so often feel that it is so little that I can do. I am the weakest among all God's children. I praise God and can rejoice in the Lord and feel that I am gaining light and help from Him, who has done so much for me.

I sometimes see good articles in the Visitor without any name. I am then at a loss. It does not do me the good that I think it would if the name was there, and I am sometimes made to feel sorry for it. If the article is good, sign your name to it, but if it is not good why should we send it to the printer?

We had nearly one week's meeting in the meeting house here. Bros. J. H. Smith, J. F. Martin, Bro. John Wolgamuth and Bro. Isaac Detwiler were here too. The meeting was largely attended.

Remember me in your prayers. I hope to meet you all in heaven. \textit{Maria Ebersole.}

\underline{MaDonisterville, Pa.}

For the Evangelical Visitor.

By the help and grace of God I will try to write a few lines for the Visitor. I have written once before and was very glad to see it published. When I started out for the kingdom of heaven, I was nine years old, but I thank the Lord that he has still spared my life so I can prepare my soul better. I am very grateful that I have started out but I am sorry that I have not been as faithful as I should have been. But I hope by the aid and assistance of God I will from henceforth try to live nearer to him than I have ever before. Sometimes when I am in a meeting or place of worship and feel I should take my cross upon me and say a few words for Jesus, Satan comes up and says, “oh, you can’t speak near as well as some of those old ones and they will think you just do it to make after them. But I thank the Lord his spirit tells me different. Oh I so often feel how necessary it is to be on our guard and pray earnestly that the Lord will keep us from all evil that we might do. I ask an interest in the prayers of God’s people that I might come out conqueror over Satan. Pray for my a weak sister. \textit{C. M. E.}
OUR YOUNG FOLKS.

DEAR EDITOR:—I am a little girl ten years old. I live at Troy, Ohio, with my Aunt Mary at present. I have a brother and sister. I go to school and to Sunday School. I love to read the Visitor. I like to read Aunt Mattie's pieces. Every morning I say the Lord's prayer. If the Lord will let me live I will prepare to go to Jesus and meet my papa, brother and sister there. I will close for fear my letter will be too long. Good-bye.

ALICE J. HUNTSBERGER.

DEAR READERS of the Visitor:—I am a little girl ten years old. I like to read the Visitor. I like to read Aunt Mattie's pieces. I wonder where she is, I wish she would write once again. We used to have Sunday School, we have not now. My papa was superintendent. I go to school and I have a very kind teacher. I must close or my letter will be too long.

LILLIE CHARLESTON.

Yocumtown, Pa.

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For the Evangelical Visitor.

I noticed in the last issue of the Visitor that some of the children were making inquiry where Aunt Mattie was, that she did not write. Perhaps she (Aunt Mattie) has gone away or is sick, but we hope she will soon write again, or at least let us know what is the matter.

I often felt impressed to write for the children's department, but felt a little timid about it as I think it is a little more difficult to select a subject and write for the little folks than what is to write for older folks, and should this article escape the waste basket, perhaps it may interest the little folks enough that I may write again if Aunt Mattie don't appear soon.

I was pleased to see and read several articles written by such little folks, at least some of our children thought they ought to write a little piece for the Visitor also. It was very pleasant to hear them tell about attending Sabbath School. Would it not be very nice if all our children could say that they are attending Sabbath School and learning about Jesus and his words in every church? I don't quite understand why so many of our dear brethren and sisters are so opposed to starting a Sabbath School in every place where it is convenient. It does seem as though there is a great opportunity neglected in bringing the rising generation under the influence of God's word and spirit. Think about it brethren and sisters, though with an unbiased mind.

There was another article in the last issue of the Visitor that I want to say a few words about, and that is the article on Sabbath Schools, which the writer says the first trace we have of any Sabbath School was opened in England in 1769. I am under the impression that we have trace of a Sabbath School carried on in Germantown, near Philadelphia, about fifteen years earlier.

Perhaps the Editor can help us out of this difficulty as to where the first Sabbath School was opened, in this country or in England? But I think this country and state will have that to her credit.

In conclusion, let me ask your forbearance with my scattered remarks, and when you approach a throne of grace, lay in a mite in our behalf so that we may ever be ready and willing to be led and guided by that unerring hand of an all wise Providence who is too good and wise to err.

Uncle John.

* We are not prepared just now to answer the above question, but would be pleased to have the writer give us all the information he can about the Germantown Sabbath School since the matter of precedence has been presented.

INVITATION.

By the help and grace of God, I will try and write for the Visitor, but I know without his assisting grace I cannot do anything that is pleasing in his sight, and how careful we should be that we do not crucify the Son of God afresh and put him to open shame. We all want Jesus when we are called to leave this world, and if we live for him here, he has promised to go with us through the valley and shadow of death.

DEAR unconverted friends stop and think; where are you going? Is Jesus with you? You will at once say no. Sinner, there is a promise for you; you can come to Jesus; he is pleading for you and all the Christians are praying for you. Jesus has said, if you come to him, he will not cast you out. The joys of sin are all vain, and at night think of eternity and your past life, and then if death should meet you, where will you stand? Come to Jesus before it is too late and he will take away your sins and the fear of death. Oh praise the Lord for it. When Jesus makes us free, we are free indeed.

I cannot thank God enough for what I do enjoy.

You may talk of your prospects of fame or of wealth,
And the hopes that oft flatter the favorites of health;
But the hope of bright glory, of heavenly bliss;
Take away every other, and give me but this.

We who are young in the service of the Master, let us stand firm and bold for him wherever we are. The Bible plainly teaches us that we cannot serve two masters, we will either hate the one and love the other. Let us stand for the right and Jesus will help us.

Ye sisters dear, oh do reverence:
Your mighty God and King;
Honor your head, as Paul hath said,
When thanks to him you bring.

Remember your weak sister at the throne of grace.

ADDIE RELLINGER.

New Paris, Ind.

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SABBATH SCHOOL WORK.

I have been encouraged with the interesting article on Sabbath Schools that appeared in the last Visitor, and which is well worthy of
consideration, and they should be
given more attention in the brother­
hood, and much more might be done
in the upbuilding of Zion. In God’s
vineyard there is plenty to do for
the instruction of the young. How
often we hear fathers and mothers
in meetings, but where are our child­
ren? Often in sorrow and regret,
they are away from God and the
house of the Lord. How true does
the word say, “train up a child in
the way he should go and when he
is old he will not depart from it.”

When children have not the op­
portunity to go to Sabbath School,
they will go somewhere and I often
think not to a better place. While
many say, we send our children,
does it not seem better, if not far
more practical, to say, come let us
go into the house of the Lord? Can
we sit at ease in Zion? I believe one
common voice would go up: No.
Many children are hungry for the
story of Jesus told in its simplicity
and its truthfulness. What a great
ingathering there would be for the
Master if the proper work was done.
God has said, “his word shall not
return void, many would come re­
joining, bringing their sheaves with
them.”

How often we see ministers labor­
ing with great earnestness for the
salvation of souls, how needful that
that part of the work should be
done; we find we have a work to do,
and here we can find more to do.
The Savior has said: “The fields are
white for harvest and the laborers
are few. Again should we not use
our influence on the side of right and
truth? “He that gathereth not
with me scattereth abroad.” When
we see the many ways there are in
the world to lead the young mind
away from the path of rectitude,
and away from God, the tempta­
tions, the allurements that are set
by the wayside to lead them astray,
we should double our diligence.

We see many bright faces that are
hungry for the living waters that
will lead them to eternal life, and
save them from all that God for­
bids. The boys and girls of today
are now determining what the com­
ing generation of men and women
shall be; when we see the impure lit­
cature that is poured into the mar­
et, so called blood and thunder
stories ought it not cause every
Christian as a soldier for King Im­
nmanuel to the re-doubling of their
diligence and pray for the out-pour­
ing of the Holy Spirit upon the work
that many may be brought into the
told of Christ?

C. E. Kruger.
Dayton, Ohio.

THE WONDERFUL POWER OF GOD.

It seems as though God in His
infinite wisdom must try various
means to bring His children nearer
Him and to start the sinner to
thinking. This we have seen mani­
fested in such a wonderful way, dur­
ing the past week, in our own city,
that we cannot help proclaiming
it to the world.

A young lady, who formerly resided
in Springfield, O., but at present
she with her parents reside at Day­
ton, O. About a year and half ago,
this young lady received a fall,
which caused concussion of the
spine, from which she was partially
paralyzed for nine weeks. She re­
covered to a certain extent, but,
since then has been subject to fits of
epilepsy. Two weeks ago she was
taken very ill by going into one
convulsion after the other, remain­
ing in an unconscious state, only
regaining consciousness for a few
minutes at a time. After intense
suffering for about three weeks, she
slightly recovered for a very short
time then suddenly took a relapse
and grew much worse than before.

Her mind was in such a condition
that she did not talk rational and
was not conscious of anyone who
came around her. From her great
agonies her eyelids became partial­
ly paralyzed and her eyeballs were
drawn up in the head causing her
to become totally blind.

The church as well as she herself
and family were all praying for her
restoration, or as God saw fit, to
take her out of this world; we little
thinking that her complete recov­
er was possible, but all things are
possible with God. When family,
physicians and friends were doing
all that human hands could do and
could do no more, then the Lord
Jesus Christ with His wonderful
power and love, pity and compas­
sion came and opened her eyes, yes,
and made her perfectly whole in an
instant. Oh! how she did praise
God, and how the neighbors and
friends were aroused from their
beds, it being late in the evening,
to go and see this dear sister who
was so miraculously healed and
have a meeting of praise and
thanksgiving to God for His good­
ness.

She said it was through her pray­
ers and faith and the prayers of
God’s people that healed her. Oh,
that simple lesson of faith one can
learn from her. It does every soul
good who hears of it. What we
need is more prayer and faith to
God for our sick and for all condi­
tions of life.

This young lady has been in a per­
fect state of health ever since and
says she has consecrated her life to
God. We trust she may be a pow­
er for Him.

WHY NOT TO-DAY?

The word of God invites men to
repentance. The uncertainties that
are around us, and the certainties
which are before us, emphasize this
invitation. To-day is the day of
salvation. What other day God
could do no more, then the Lord
restoration, or as God saw fit, to
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This young lady has been in a per­
fect state of health ever since and
says she has consecrated her life to
God. We trust she may be a pow­
er for Him.
I thought I would write a few lines for the Visitor. From my beginning my parents lived in Lebanon where I had been almost brought up in the Reformed Faith. I walked in sins, I wanted to have a little pleasure. One evening I went away and then I passed a meeting house and I heard them singing; they were singing sweetly and then I turned around and went in and seated myself about in the middle of the house, listened very sharply, and from that time saw I was going away from home. I stopped to think a little and saw if I kept on this broad road I would be lost. That was something I did not want to be. I saw that I had to work something for my soul but I was not willing yet. When I was twenty-one I married, settled in West Lebanon. I had often felt convinced of sin and of my need of a Savior, but the devil was still holding on, and in 1888, myself and wife attended the meeting and that was the time for me. Jesus called me again to come home and then I had no rest, I could not work, eat nor sleep. Then I made the Prodigal’s resolve, “I will follow Jesus.” My wife made the start too, and the second evening of heavy conviction and earnest prayer I found peace and fell in the arms of Jesus, and the angels were around me and singing sweetly, and I never had it better than I had that time. I am glad that I can say now with an earnest and upright heart that Jesus has washed and cleansed me from sins with his precious blood that he has shed for us, and that I know that he is my redeemer, for Jesus is my Lord, my life, my way, my end. Accept the praise I bring, while others pray for grace to die, I pray for grace to live. But I saw that conversion is only a start, for I, thought I had many things to leave and that I had to dress myself another way that I should be baptized.

A few months later I moved to North Annville. In June I was baptized by Rev. J. K. Kreider. I got acquainted with the Brethren and now my earnest will is to keep on fight on to the end. I have done the best I can to work on for it is a good way and have more pleasure than I had ever before, for the path is small that leads to eternal life, but it is broad enough for any body that is willing to give himself down under the feet of Jesus, for without our Father in Heaven we cannot do anything for he is our giver. May God help us all to do His will is my prayer. Grace be with you all. This is my hymn, in German, No. 304, “Who wants to go with us to Zion.”

JOHN H. DOUPLE.

North Annville.

OUR DEAD.

ROLAND.—Died, Bro. Joseph Roland, aged 66 years, 6 months and 15 days, at the home of his sister in Ashland, Feb. 12, 1901. Bro. Roland had long been a member of the church and lived a consistent Christian life. His remains were placed in the Pleasant Ridge Cemetery by the side of his wife. The services were conducted by the home brethren. His funeral text was read from Rev. xiv, 13.

SAMUEL WISSLE.

WOLGAMUTH.—Sister Barbara Wolgamuth, widow of the late Joseph Wolgamuth, died Feb 24th at the home of her son-in-law, Eli Musser, near Florin, Lancaster co., Pa., aged 72 years, 11 months and 12 days. She leaves two sons and two daughters, twenty-six grandchildren and three great grandchildren and many friends to mourn their loss. Funeral and interment at the Cross Road M. H. near Florin.

DENNIS.—Died, Feb. 23rd, at the home of her son, Samuel Dennis, in Mt. Joy, Pa., Sister Nancy Dennis, aged 64 years, 11 months and 11 days. She leaves two sons and one daughter to mourn their loss. Funeral services at the Evangelical church and interment at the Mt. Joy cemetery near by. Sister Dennis lived a widow for a number of years and only last year she left housekeeping and made her home with her son in Mt. Joy.

BOOKS.—Died at Fairland, Lebanon co., Pa., Feb. 23, Ervin, youngest son of Henry and Kate Books, aged 7 months and 5 days. Funeral services were held at the Fairland meeting house on Feb 26th. Preaching by Elder J. K. Kreider from Mark x, 13-16. Interment in the cemetery near by. Little Ervin’s sickness was long trouble caused by la gripe. He suffered for two months. His early death was a loud call to his parents to give their hearts to the Lord and to prepare to meet their child where sorrow is unknown.

“Happy infant early blessed,
Rest in silent slumber, rest.”

FROM A SISTER

GUER.—Died, Feb. 10th, 1892, at the residence of her daughter, Mrs. West in Clear Ridge, Bedford co., Pa., Sister Elizabeth Guier, aged 69 years, 8 months and 21 days. Her remains were brought to the home of her son Daniel, near Loystown, on Sunday and on Monday she was laid to rest in the cemetery near New Enterprise. She leaves a number of sons and daughters to mourn the loss of a kind, affectionate and loving mother. Sister Guier was a consistent and faithful member of the church, and through we mourn her departure she has gained her reward. Funeral services were held in the church at New Enterprise by Peter Kenagy, David Engle and Jacob Koons.

“Soft be the turf on thy dear breast,
And heavenly calm thy lone retreat;
How longed the weary frame for rest!
That rest is come, and O how sweet!”

ISAAC STERN.

LEWIS.—BERRY.—Married, on the 23rd of Feb. 1892, by the undersigned at his residence, Mr. John R. Lewis to Sister Anna E. Berry, all of Clarence Center, Erie co., N. Y.

D. HUIS.