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Brethren in Christ Church
I KNOW NOT.

BY MRS. M. J. SMITH.

There is a place, I know not where,
That God has marked for me a tomb.
There is a time, I know not when,
That I shall sleep within its gloom.
That grave shall be sweet hiding place.
But death will come, I know not how;
Secure from storms, and saved by grace.

There is a time, it may be soon,
That I am borne outside a door.
It may be swift, it may be slow,
My feet shall never enter more.
And I shall neither know or care,
How that grave shall be sweet hiding place.

For the Evangelical Visitor.

RELIGION.

I ask an interest in the prayers of all those that keep the words and value of prayer, that I may ever strive for the right and that which will stand when heaven and earth will pass away.

As I have been meditating over the many religious sects of our land, I had many thoughts and impressions that were made on my mind. I will therefore, endeavor by the grace and help of God, to write a few lines on the subject of religion.

Every intelligent man and woman will admit, that all human beings regardless of color, sect or nationality have a religion. Man is of such a nature that he will have his faith and hope fixed and centered upon something, either visible or invisible, upon which he looks as his god, and depends upon the same for deliverance in time of trouble.

But the question may arise with some, what is religion?

There is no doubt in my mind, that every one who has repented of his sins and has become converted and obeyed the teachings of God’s spirit knows what pure religion is, but there may be some readers of the Visitor, who have not come to the knowledge of the truth as it is in Christ Jesus, but are yet out in the world and find their enjoyments in the pleasures and vanities of this life.

For those it may be profitable to have the word religion defined.

Webster, the great Historian defines it thus: “Religion, as distinct from Theology, is godliness or real piety in practice, consisting in the performance of all known duties to God and our fellow man, in obedience to divine command or from love to God and his law.”

This defines the word in a practical sense. But we know not whether Webster had an experimental knowledge of the pure religion, therefore let us not depend wholly upon his explanation, but let us hear the word of God. In the Epistle of James i, 27 we find these words, “Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world.”

The Savior in reproving the Scribes and Pharisees for forsaking the commandments of God, and following their own traditions, says: “Every plant which my Heavenly Father hath not planted shall be rooted up. Let them alone, they be blind leaders of the blind, and if the blind lead the blind, both shall fall into the ditch.” But some may think it is not necessary for me to come out from among the world and follow the Savior down
into the valley of humility. But I can take some of this, or of that along with me and still be acceptable in the sight of God. But Christ did not think so when he said, “He that believeth on me as the scripture saith, out of his belly shall flow rivers of living waters.” It matters not what I believe, or what some one else believes, but we must take the word of God as the man of our counsel, if we expect to enjoy Heaven at last. Our influence at all times goes out, either for good or evil; if for good we are sowing to the spirit, and at last we shall reap peace, joy and eternal life, but if for evil we are sowing to the flesh, and at last we shall reap corruption, eternal misery. May we all times endeavor to build our house upon the Rock of Ages, that when the storms of life shall beat upon it that it may stand the test. “He that knoweth to do good and doeth it not to him it is sin.” Therefore if the spirit of God tells us to do something, however small it may be, let us be obedient and follow the Savior in His own appointed ways. The young man who came to Jesus and asked what he should do to be saved, got the reply, thou knowest the commandments, yes, said he, all these have I kept from my youth up. Then the Savior said, one thing thou lackest yet, sell all thou hast and give to the poor, come and follow me. But the young man turned away sorrowful, he had all his religion based upon his good works. No doubt in the eyes of the people this young man was a pattern of justice and equity, but in the sight of God he was a sinner. How true the saying, “where your treasure is, there is your heart also.” We may go to church and take part in the prayer meetings, and go through all the ceremonies, and yet, if our walk and conduct do not and is not approved by the word of God all our work will avail us nothing.

Dear brethren and sisters and kind friend, what composes our religion? Is it our good works? Is it a great name? Is it in our farms? Is it in our business transactions? Is it composed of the true principles and teachings of the undeclared word of God? “Charity never faileth; but whether there be prophecies they shall fail; whether there be tongues they shall cease; whether there be knowledge it shall vanish away.” 1 Cor. xiii, 8. Let us pray to God for more of that pure heavenly love that we may not only feel an interest in our own soul’s salvation, but that we may also take an interest in the salvation of those around us, and especially those that are still out on the plains of sin and folly. Oh! the many, the great number of sheaves that lie there yet ungathered and waste upon the plain. May the Lord have mercy and save the unsaved is my prayer.

My desire is to live such a life in this world, that when the Lord will call me away that I may be prepared to meet all my friends, my dear brethren and sisters in that home prepared for the children of God.

"Tis religion that can give,
Sweetest pleasures while we live,
Tis religion must supply.
Solid comfort when we die.
After death its joys will be
Lasting as eternity.
If the Savior is our friend,
Then our bliss shall never end.

Your unworthy brother,
J. C. Dick.
Stoelton, Pa.

For the Evangelical Visitor

WHAT IS FAITH?

We are frequently reminded of the truth that faith is an essential factor in the doctrine of the plan of salvation. We are told of the great things that have been and must still be accomplished by faith. But theologians in general are too deliberate on this subject to proclaim the criterion given in God’s word to distinguish faith from credulity, which is the power or weakness of believing for truth, things incredible, certain creeds or traditions and doctrines of men that are considered as “venerable way marks,” and assumed as authority without conclusive evidence. This is received only in the mind and is a prolific source of error by which thousands yea millions have been deceived. It is a fact which cannot be successfully contradicted, that we cannot choose for ourselves the belief which will mostly accord to our desires, or in other words, we cannot believe as we please, but our belief must unavoidably be bent and shaped to our honest convictions which convictions vary as the circumstances under which we are influenced vary, but no such belief can be classed with faith; true it may comprehend conviction which faith also does but with this difference, the convictions of religious beliefs are superficial and spring from theories and doctrines of men, whereas convictions of faith come from a positive and unmistakable spiritual revelation from God in the soul. Faith is nothing less than positive experimental knowledge in the soul. “Ye shall know the truth and the truth shall make you free.” “We speak that we do know. We know that if our earthly house of this tabernacle were dissolved, we have a building of God.”

Inasmuch as each individual is responsible to God for his conduct, it is evident that we cannot look to man for reliable interpretations of the word for our guidance and faith in our spiritual life. The Lord has promised to supply all our needs—which is quite sufficient. By complying with the Lord’s conditions we shall be satisfied so that each one can have his own positive evidence of acceptance. This is the faith we must have to meet God’s approbation. This faith will lead us forward to works of righteousness and if faithful to its dictates we shall find that our faith responds to all requirements of the gospel, if it does not we can be assured that we have only a belief, and not the precious faith. If we reverse this divine arrangement and make an attempt to obey God’s commandments from the dead letter of the
written word, before we have its spiritual revelation to direct and support us, we shall soon find that such commands are burdensome beyond a possibility to bear. A numerous class of nominal Christians affirm there is but one true form of Christianity (as if Christianity consisted in a form) and all revelation of truth is by the literal word which must all be received according to its literal meaning as sanctioned by the "infallible church." This constitutes the so-called "infallible doctrine," and (he) who cannot believe that Christ does give us His veritable material flesh and blood to eat and drink has not the faith, and is beyond all hope of salvation. If we have a belief which is borrowed from the true experience of others who have the living faith, it will not suffice since we have not realized for ourselves the substance which is the positive evidence of what we believe. It is not demanded of us to believe any doctrine without being convinced of its truth and divine authority. Jesus said: "If I had not come and spoken unto them, they had not had sin, but now they have no cloak for their sin. If I had not done among them the works which none other man did, they had not had sin." This is as much as to say, if I had not convinced them of the truth that I am the Christ, they should not have had sin, but because they have rejected me against better knowledge, their sin remains for which they have no excuse. Jesus also said: "When he, the spirit of truth is come, he will reprove (convince) the world of sin and of righteousness and of judgment."

If we would realize for ourselves the condition of Jerusalem we must go there, it will not come to us. The Queen of Sheba came from the uttermost part of the earth over many a wearisome mile of desert and mountain to Jerusalem to witness the marvelously reputed wisdom of Solomon. She had many trusty subjects whom she could have dispatched on this mission who could have given her a description of all the truths desired as vividly as language could make it, but this could not satisfy her; others could not see, feel or hear for her to her satisfaction, but she determined to ascertain and know the truth for herself and when she did perceive the wisdom of Solomon she confessed "the half has not been told." Why not? Because human language was inadequate to express it. A belief based on second hand information, cannot by right be denominatcd faith, neither can any belief not confirmed by spiritual revelation. A faith based on the written word must be confirmed by spiritual interpretation, the word must be spiritually understood, the scriptures must be opened to us by the spirit of the risen Christ. Luke xxiv, 32. "Then opened he their understanding that they might understand the scriptures." Luke xxiv, 45. "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned." 1 Cor. ii, 14. We are told that without faith it is impossible to please God. Faith comes by hearing and hearing by the word of God. No one cometh to me except the Father draw him. So we believe in Christ by hearing, come to Him by being drawn of the Father and when we have come to Him we receive the substance of things hoped for, the evidence of our belief; only then and not before are we qualified to please God. Would it not be wisdom on our part to subject our so-called faith to the test, to ascertain whether or not it deserves that distinction? "Examine yourselves whether you are in the faith." It certainly would be prudent for us at times to take an invoice of our stock of faith to ascertain its true value. We should by right occasionally enter into our depository of faith and separately take down each tenet from the place it has been stored, neglected and useless perhaps for many years, and closely examine it. First ascertain if the tenet in question bears the authentic stamp (the positive evidence) if it does not it has no claim on authority and must be rejected. Next see if this stamp is genuine or counterfeit, by examining if its lines fall in line with its true description (the word) if it does not its claims are false and only calculated to deceive, we should then determine if this tenet is really our own property, "every good gift and every perfect gift is from above, and cometh down from the Father of lights," or if it is only borrowed property, if borrowed it should be returned to where it came from, for its claims are based on sinking sand, but if it stands all these tests it must be genuine and valuable and should be diligently applied to its use for which it was intended.

Joshua Groff.

SAKIFIC AND CONFESSION.

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matth. v, 17, 18.

During Christ's personal ministry, he did not preach himself crucified, except as foreshadowed in prophecy; but, as he once declared, he had come to the "lost sheep of the house of Israel." The law was fulfilled only in his death. His crucifixion and salvation for all nations was not declared until after that time. Gal. iii, 24 says. "Wherefore, the law was our schoolmaster to bring us to Christ, that we might be justified by faith." One of the Apostles says, "by the law is the knowledge of sin." The care for sin or a broken law, by those who lived under the law, consisted in bringing acceptable sacrifices. In order to have an intelligent faith in Christ and his sacrifices for us, it is well to look at our schoolmaster, the law, and its sacrifices, and their relation to Christ and the new commandments.
One of the most important things we notice about these sacrifices of the law was, that in order to be acceptable to God they should be without blemish. Heb. xi, 14: "How much more shall the blood of Christ, who through the eternal spirit, offered himself without spot, to God, purge your conscience from dead works to serve the living God?" In this verse we also see him as a freewill offering. We also see that some of those sacrifices were to be eaten among which, first of all, was the Passover lamb, celebrated in commemoration of their coming out of Egypt, which we are told in scripture, is a type of sin. It is interesting to notice how often the Lord reminded the children of Israel that he was the Lord who had "brought them up out of the land of Egypt." Those who refused to eat the passover lamb were to be cut off from their people. John vi, 53: "Then Jesus said unto them verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink the blood, ye have no life in you." As the scapegoat, over which the priests made confession for the sins of the people, and was sent into the wilderness, to bear them away, so it is said Christ suffered "without the camp." The word says, Christ became a sacrifice for all sin—from the daily to the annual. The sacrifices under the law seem to have had their order. Those who ate the sacrifice of their peace offering without having made proper preparation, were to be cut off from their people. The word says, "we have peace through his blood." 1 Cor. xi, 27, 28: "Wherefore whosoever shall eat this bread and drink this cup of the Lord unworthily shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup." They had a measure or standard of examination. Paul was not speaking to a divided church, except possibly as indicated in the preceding verses, some trifling difference. Full fellowship was the only standard of discipleship recognized by the early church, and was doubtless intended as the standard for all time.

There were special sacrifices offered for sins of ignorance, as ignorance did not excuse them. As soon as they had discovered their mistakes, they were to bring a sacrifice. Those who sinned willfully were to be cut off from their people. It seems also that willful ignorance is willful sin, as Paul speaks of the heathen as "when having known God they did not love to retain a knowledge of him." Is there not then great danger of willful ignorance in these times of great opportunity for obtaining a knowledge of God? While those who under the law sinned had to bring an acceptable sacrifice, under the gospel, Jesus Christ condescended to offer himself an acceptable, perpetual sacrifice, and simply asks us to accept the sacrifice and follow him. Heb. vii, 25: "Wherefore he is able also to save them to the uttermost that come to God by him, seeing he ever liveth to make intercession for them." 2. "With the heart man believeth in all his elect. "The mystery of incarnation. Jesus repeats his life and actions of the Father's glory and the express image of his person." Heb. i, 3. As the first born, so the after-born. All "partakers of the divine nature." 2 Pet. i, 4. No hybrids nor bastards in God's family. One matrix, one Father, one Spirit one life, one character, one joy, one destiny.

"God is love," and this is the whole of salvation, and heaven, and eternal glory. This makes the church militant, the vestibule of heaven. The word "so" in John iii, 16, has a depth and height and fulness, and sweetness, and glory in it, which the endless ages can never fathom. To love as the cross indicates, is to live as God lives, and the cross is the focus of all divine revelation and requirement. Love counts no sacrifice too great to serve its object. Neither man nor angel can measure the intensity and blessedness and holiness of God's love for his Son. And yet Jesus makes the amazing declaration: "as the Father hath loved me, so have I loved you." John xv, 9. Oh how little we know of this wonderful mystery of identification with God. "He that loveth not, knoweth not God." 1 John iv, 8. When "the love of God is shed abroad in our hearts by the Holy Ghost," we will know the power and glory of the blessed paradox in 2 Cor. xii, 15. We learn to glory with Paul according to Gal. vi, 14, so as to share the divine joy of John xv, 11.

God's people are a happy family—glad in God and each other; and they have no greater joy than to recommend in every expression of life their ever present and all-sufficient Redeemer. Jesus is the one great thought and feeling that is ever uppermost and foremost in the minds and hearts of true Christians. We are a redeemed people, standing in the very righteousness and peace of God, and we want every body to share "the glorious liberty" which the blood of the cross secures. He that cares for nobody's salvation is not himself saved. Church membership and salvation are not synonyms. Christianity is a divine incarnation. Jesus repeats his life in all his elect. "The mystery of
God manifest in the flesh" is the secret of all the justified. Such a life is meant for sacrifice, and this is its joy and glory. John xii, 24, 25. In this lies the eternal purpose of God and the hope of the world. Here we are co-workers with God, giving ourselves to the cross with the order of love for the rescue of the perishing.

This requires constant watchfulness and unceasing prayer. Nothing is more natural for the Christian than to open his heart to God and his hand to his fellow-beings. A close-fisted Christian is a contradiction in terms. God is not selfish and stingy. He gives his best and all of it. "He loved me, and gave himself for me." Gal. ii, 20. "Greater love hath no man than this, that a man lay down his life for his friends." John xv, 13. "Beloved, if God so loved us, we ought also to love one another." 1 John iv, 11.

This is the unmistakable badge indicated in 1 John i, 3, and John xiii, 35. The real test is found in Matt. v, 44. God's great argument gives speech its potency. The blood of the cross was a mighty price for the devil; and if we are his servants, none shall appear before me empty. Ex. xxiii, 15. Because giving is a good investment. But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. 2 Cor. ix, 16. Because it is not safe to refrain from giving. Whoso stoppeth his ears at the cry of the poor, he also shall cry himself but shall not be heard. Prov. xxiii, 13. Because love prompts giving. But whoso hath this world's goods, and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1 John iii, 17. Because giving is a privilege. Remember the words of the Lord Jesus, how he said, it was more blessed to give than to receive. Acts xx, 35. Because God gave his Son for us. For God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life. John iii, 16.

What shall we give? 1. Ourselves and our children to God, so that each of us can come to God, saying: Behold I and the children which God has given me. Heb. ii, 13.

2. Of our property into God's treasury. Honor the Lord with thy substance, and with the first fruits of all thine increase. Prov. iii, 9.

3. The thanks of grateful hearts to God. What shall I render unto the Lord for all his benefits toward me? I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. Ps. cxvi, 17.

4. Of service to God. And whosoever is willing to consecrate his service this day unto thy Lord? 1 Chron. xxix, 5. Lord, what wilt thou have me do? Acts ix, 16.

5. Of food and clothing to the needy. He that hath two coats let him impart to him that hath none, and he that hath meat let him do likewise. Luke iii, 11. But rather gives alms of such things as ye have and behold all things are clean unto you. Luke xi, 41. For if there he first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. 2 Cor. viii, 12.

How should we give? 1. Systematically. Upon the first day of the week let every one of you lay by in store as God hath prospered him. 1 Cor. xvi, 2.

2. With simplicity. He that giveth let him do it with simplicity. Rom. xii, 8.

3. Cheerfully. Every man according as he purposeth in his heart. So let him give not grudgingly or of necessity, for God loveth a cheerful giver. 2 Cor. ix, 7.


5. In faith. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it, he, being dead, yet speaketh. Heb. xi, 4.

Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee. Dent. xvi, 17.

To whom should we give? 1. To God in his sanctuary. Bring ye all the tithes into the storehouse, that there may be meat in my house and there may be room enough to receive it. Mal. iii, 10.

2. To the followers of Jesus. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of disciple, verily I say unto you, he shall in no wise lose his reward. Matt. x, 42.

3. To our brethren. If there be among you a poor man of one of thy brethren within any of thy gates, in thy land which the Lord thy God giveth thee, thou shalt not harden...
thy heart, nor shut thy hand from the poor brother; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Deut. xv, 7, 8.

4. To our enemies. If thine enemy be hungry, give him bread to eat and if he be thirsty give him water to drink. Prov. xxv, 21.

5. To all whom we can help. As we have, therefore, opportunity, let us do good unto all men, especially unto them who are of the household of faith. Gal. vi, 10. Give to him that asketh thee; and from him that would borrow of thee turn thou not away. Matt. v, 42.

How much should we give? The liberal deviseth liberal things; and by liberal things shall he stand. Isa. xxxiii, 8. Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. Luke vi, 38. And she went, and did according to the saying of Elijah; and she and he and her house did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah. 1 Kings xvii, 15, 16.

And he said of a truth I say unto you, that this poor widow hath cast in all the living she had. Luke xxi, 3, 4.

Therefore as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us: see that ye abound in this grace (of giving) also. 2 Cor. vii, 7.

In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether he shall prosper either this or that, or whether they both shall be alike good. Ecc. xi, 6.

Selected from "Honey from the Rock of Ages," by Noah Zook.

For the Evangelical Visitor.

THE SECOND COMING OF CHRIST.

Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts i, 11.

He has been here, has fulfilled all that was written of him, and on the mount of transfiguration when the great Law Giver and Prophet descended, they laid law and prophecy at his feet to do him homage. On the cross, before he expired, he cried, "it is finished." Today we have but one prophecy to look forward to, his second coming, and is it far distant? Perhaps there is no other subject differed upon so much as this, but Christ plainly says, "If I go and prepare a place for you I will come again," not to tread footsteps but to reign along the dusty highway; not in such poverty that he shall have nowhere to lay his head; not to be scoffed and mocked, but he shall come in mighty power.

How impressive the apostle Paul writes of the great and notable day of the Lord, Thess. To the Christian all is expectation and joy, to the sinner misery and woe. Although some believe hell is not the awful place it is sometimes pictured to be, that it will not be the fire and brimstone we imagine. Neither do I believe it. But it will be ten thousand times worse. Milton expresses it thus:

At once as far as angel's ken he views,
The dismal situation vast and wild;
A dungeon horrible on all sides round,
As one great furnace flamed: yet from those flames
No light, but rather darkness visible
Served only to discern sights of woe,
Visions of sorrow, doleful shades,
Where peace and rest can never dwell;
Hope never comes that comes to all, but torture without end,
Still urges, and a fiery deluge fed
With ever burning sulphur unconsumed.

But from the depth of our souls we thank God for a Redeemer that has prepared a better place for all those who accept offered mercy. He says, "If I go and prepare a place for you, I will come again, that where I am there ye may be also." John xiv, 3. O the rapturous thought of such a change. Here arc sorrows and conflicts, pain and suffering, broken and blighted hearts all exchanged for a joy which eye hath not seen, ear hath not heard, nor heart conceived.

Are the prophecies of his second coming being fulfilled? We think they are. And Christ says, "Lift up your heads, for redemption draweth nigh." We know not if in this generation or in years to come. Neither do we care. If we are his chosen people we shall come with him to help gather in "his elect from the four winds, from one end of heaven to the other." The Rev. says, "every eye shall see him, and they also which pierced him." Me-thinks as he stood on the hill at Bethany where his little flock of worshipers stood in awe and expectation, before he ascended with Jerusalem in sight where he was rejected, with the garden of Gethsemane in view, where in his intense sorrow he sweated great drops of blood, with Calvary before him where he suffered death, when in agony he cried, "My God, my God, why hast thou forsaken me?" Could he not look over the scene as the Conqueror of death, hell and the grave? Well might the angels descend and crown him Lord of all and have the promise that he would come again. Not as a Savior, but as judge of quick and dead with the power of eternity in his hand. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, which was and which is to come, the Almighty. Rev. i, 8.

O. Ida S. SHEEFFER.

Casstown, O.

For the Evangelical Visitor.

"And ye are complete in him." Col. ii, 10.

Yes, we are complete in Christ—who of God is made unto us "wisdom, righteousness, sanctification and redemption;" made "perfect and complete in all the will of God." Since then we are saved by grace. Is it immaterial how we shall live?

"Know ye not, that to whom ye
yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness.”

Therefore as much as there is in this world, among professors of religion, so many notions, impressions and variations of minds, it would become us to receive unto ourselves that earnest exhortation given by the apostle, “Beware lest any man spoil you through philosophy or vain deceit after the tradition of men, after the rudiments of the world, and not after Christ: for in him dwelleth all the fulness of the godhead bodily, and ye are complete in him.”

O how often we see and hear amongst religionists, a clashing of thoughts; and then each party taking up a detached portion of scripture to support as it were, their own peculiar tenets. By all means let us retain the scripture as a whole, (“for all scripture is given by inspiration of God, and is profitable”) and that as a perfect standard for our faith and practice, to be our guide as to what to believe and what to believe not; and submit and conform ourselves wholly to its teachings and instructions. Then if we do so faithfully, our experience and feelings will flow correspondingly; we shall feel and know our rejoicing in the Lord, we shall feel and know that our completeness is in him, we shall feel and know also that we have nothing in ourselves to “glory of in his presence,” and shall know that Christ is made unto us of God, wisdom, righteousness, sanctification and redemption.

Sanctification or holiness, is a subject on which, seemingly, there is a variance existing among, perhaps, sincere Christians; but I am strongly impressed that the difference mainly consists in a misunderstanding of each other; allowing that nothing is easier than running to extremes—a quality that we should very much guard against. And oh, let each sincere Christian, who “leans on Jesus for repose” endeavor earnestly “to keep the unity of the Spirit in the bond of peace.” Whenever or wherever we meet in the scripture anything which seem to us as having a discrepancy—such as that stated by the apostle John, “If we say that we have no sin, we deceive ourselves, and the truth is not in us: if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” 1 John viii, 9. Again, “Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God.” 1 John iii, 9. Dear fellow reader let us be cautious, for the apostle John was guided by the Holy Spirit to dictate what he stated. “And we know that his testimony is true.”

A certain one said, “The Christian has two distinct natures, one that cannot sin, because born of God; and one that cannot but sin, because born of the devil.” A strong truth. It is evident by the whole tenor of scripture, that the Christian is at any moment liable to sin. Yea, even it is written, “If the righteous scarcely be saved, where shall the ungodly and the sinner appear?” Implying the watchfulness, the wrestling, the diligence that is of necessity on the side of the Christian “to keep himself unspotted from the world” and to gain “everlasting life.” But O, blessed be the Father of mercy that there is a perfect and complete salvation provided in Christ Jesus, and if we come to him, lean upon him, as Jesus said, “If any man will come after me, let him deny himself, and take up his cross and follow me.” Yes, deny and crucify the sinful nature. It cannot be made better. But it can be denied, crucified and subdued, so as not to have any dominion over us. Christ then will be precious to us. Bless the Lord O my soul, for the consolation which is in Christ Jesus our Lord—who of God is made unto us wisdom, righteousness, sanctification and redemption and are complete in him.

“Possessing Christ, I all possess wisdom, and strength, and righteousness, and holiness complete.” A. B.

Feeling somewhat impressed this morning to write a few of my thoughts on this subject, I will obey. Is it not so dear reader, when we look around us that we find many so-called Christians, who have much to say about religion, who pray very earnestly and can speak as “with the tongue of men and of angels,” who stand apparently first in the cause of Christ are very zealous away from home, or on Sunday in worship, etc? But when their home life is taken into consideration and their conduct at home where the Christian’s main battle field is, then it is best understood if we are Christians or not. Yes, then do we not often find that some of those who make a loud profession will do many things that do not belong to the Christian character. Sometimes they are found jesting and foolish talking, and try to make themselves and others believe that there is no harm in it; and some even don’t stop there but will do many impious acts, sometimes even swear and quarrel and cheat and lie, showing what the heart is full of. Now the scriptures say, all liars shall have their part in the lake that burns with fire and brimstone. And Christ said, “wo unto you that laugh now.” And the Apostle James says, “If any man among you seemeth to be religious and brideth not his tongue, that man’s religion is vain.” We then understand that the profession of religion will not save us, but religion must be true practical piety. Should we not then be sure that we have pure religion, that which is undefiled before God the Father?

Such a profession and such a practice willshow that we are Christians at home on our own battle ground, in the closet, and in places where none but God sees us. It will also show to others away from home that we are living epistles known and read of all men, and that we deny ungodliness and worldly lust, live soberly, righteously and godly in this present world. Such piety is obtainable, if we want it and labor for it heartily and pray God earnestly for it. C. HALDEMAN.
EVANGELICAL VISITOR.


Published is the interest of the Church of the Brethren in Christ commonly called in the United States "River Brethren" and in Canada "Two Rivers." The object is the exposition of true practical piety among all classes.

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H. DAVIDSON, Abilene, Kansas.

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

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To those who do not wish to take the Visitor longer we would say, when you write us to discontinue the Visitor, please send us the balance of your subscription up to the date at which you wish to have it discontinued, and it will receive our prompt attention.

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

Abilene, Kansas, April 15, 1892.

SUNDAY SCHOOL SUPPLIES.

There are many more helps for the Sunday School scholar obtainable now to what there were thirty years ago, and there is probably no work that the church or Christian people can so profitably be engaged in—if rightly conducted—for the early instruction, and may we not say, conversion, too, of the youth, except probably the church itself, and we sometimes are led to think that at this day even the organized church could scarcely accomplish the same amount of work if it were not for the help of the Sunday School.

Many years ago the churches with their catechism and especial means of instruction could obtain members and many did, but from the fruits of the work it was apparent that many of those members were unconverted. But the work of the Sunday School is not intended to simply obtain members for any one church. The teaching is on a different plan and it is generally non-sectarian, but largely evangelical, and this evidently should be the proper course.

To do this properly much of the results rest with the kind of literature that is used. We think where it can be profitably done there is no substitute for the Bible and we would always recommend that as the basis of all instruction. That teaches clearly what we believe and what we should practice. But to the youth's mind sometimes it is hard to grasp the unexplained word of God and the lesson becomes a dry study—for this reason: Helps come very good, and while we have none of our own if we want to choose from others we should choose the least objectionable. We find among those published a variety. Some are largely imbued with sectarianism, others again cutting loose from all church restraint go to the other extremes, and under the garb of teaching non-sectarian doctrine seems to lean to the other extreme and leave out much of the restraining influence of Bible teaching in order to make it acceptable to non-professors. In our experience of many years more or less engaged in Sunday School work while we have found many quarterlies that have been instructive yet we have found none that comes so near to what we think a quarterly should be as the Mennonite—quarterly published by the Mennonite Publishing Co., Elkhart, Ind. They are very carefully prepared and teach good sound gospel doctrine, and while we have no interest in writing and publishing this notice other than the desire to do good we would recommend to those who are seeking supplies for their Sunday Schools to try them and satisfy themselves of their worth and for the amount of matter they contain, they are offered very low. For ten or more quarterlies they are offered for ten cents a year each, or two and a half cents each per quarterly English or German.

Their address is Mennonite Publishing Co., Elkhart, Ind.

The work of ingathering has commenced with those who came out during the meetings in Dickinson co., Kansas last autumn and winter. March 6th, at the meeting in Abilene, one was received into the church, March 13th four were received and baptized, and April 3rd at Belle Springs, Kan., thirty-nine were received into the church. Twenty-nine of which were baptized.

From what we can learn from those who were there, a very large congregation assembled at the meeting house on Sunday morning and listened to discourses delivered by Elders Fike and Zook on the subject of baptism and the duties of the Christian as a member of the church militant. About the close of the service a severe storm accompanied by hail somewhat disturbed the otherwise pleasant occasion, but fortunately no serious damage was done. After the storm was over the congregation proceeded to the brook at Bro. Eli Hoffman's where the ordinance of baptism was administered.

We trust we will be permitted to express the thought that is uppermost in our mind in giving this item of church news which is this: That one especial feature of the work of ingathering is that quite a number of those who united with the church at Belle Springs on Sunday are married people, and in nearly every instance it was husband and wife if the wife did not formerly belong to church, but there were also young men and maidens. Still nearly all were people engaged in the active duties of life. We believe that the accession which has been made to the church as well as those to follow, will be a great help to the cause and we think that they have taken a very important step and made a wise choice. May the Lord keep them and may they all be efficient workers in the vineyard of the Lord. But the work of ingathering will be continued.
At the next meeting at Bell Springs it is expected that several more will be baptized and on the afternoon of April 30th at Harmony Hall school house there will be a meeting where applications for baptism will be received. On Sunday, May the 9th, at the residence of Bro. E. S. Engle the ordinance of baptism will be administered.

We do not want to violate the sanctity of private correspondence, and we regard all such communications as sacred; but when by extracts we may benefit the cause of the Master whom all Christians should endeavor to promote and show the good that results from the means we make use of, we feel that we are justified in making extracts from private letters where we do not give names nor address. We will therefore publish a few extracts from a letter we have received lately from a sister as follows:

"I am a poor, weak sister, have been in ill health for several years, have only been in God's service and belonged to the church of the Brethren in Christ about half a year. I never attended the Brethren's meetings much before I was converted, and since then I did not have much chance on account of my poor health. Perhaps on this account I do not know the whole discipline of the church, but what I do know and have learned of the Brethren I think their doctrine comes as near according to the word of God as any doctrine I ever heard of. I think they show so much love for each other, and are so much concerned in the welfare of each other's souls, and take such a deep interest in leading sinners to Christ. I think that is just what Christ wants us to be engaged in. Oh I am so glad that God showed me this plain and humble way.

Dear Editor I think you are doing a noble work for the Lord; you can never imagine the many poor hearts that are comforted and cheered by reading the Visitor. I for one have been comforted and cheered many an hour by reading its pages, my health not permitting me to go to meeting, and I live far away from all the brethren and sisters. I would get very lonely but for the Visitor.

My mother is an old soldier of the cross and gives me many encouraging words, and much consolation in my journey. But the Visitor is the most welcome visitor that comes to our house. May it live long and prosper. I close by wishing you success and God's blessing on your work."

We learn through a letter rec'd, dated April 3, from Clarence Center, New York, that Elder Peter Rhodes of that place, has met with a serious affliction which is related as follows: "In the evening of March the 22nd, he had been at meeting and during the night suffered some from pain in his head, but on the morning of the 23rd he arose as usual and went out to the barn to look after his stock, when he began to feel quite sick, and started to the house and finally got there and seated himself on a chair. That appeared to be the last he remembered of any thing about him until after several days. The friends and the church are hopeful and in prayer, that if it is the Lord's will, he may be spared to them awhile longer.

We should again call the attention of our correspondents to the importance of signing their names and address to their contributions. We do not ask this for publication, but as a guarantee of good faith. If you do not wish your name to be published, we will respect your wish, but we cannot use any article unless we know who the contributor is.

To our correspondents as well as our subscribers, we would say, we expect to attend the Conference at Stevensville, Ontario, May 18, and may be absent a week or ten days, so we would like to have the contributions as well as subscriptions in by the first of May if possible, so that we can arrange our work in time.

There have been several questions asked, which were published in the Visitor and which remain unanswered. Will some person well versed in the scriptures please explain?—Ed.

**BENEVOLENT FUND.**

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**LOVE FEAST.**

A love feast will be held in the meeting house at Martinsburgh, Pa., in the Morrison Cove District, June the 4th and 5th, 1892.

A cordial invitation is extended to all and especially the ministering brethren.

P. KEAGY.

**COUNCIL MEETING.**

The council for Elkhart, Ind., District was held March 12, 1892, at which time an election was held for an assistant Elder. The choice fell on Bro. John A. Stump.

ADDIE RELLINGER.

**A REQUEST.**

Will some person explain through the columns of the Visitor, what we are to understand from John iv, 1, 2 and 3 verses, and how can a spirit confess that Jesus Christ came in the flesh?

From a brother,

GEORGE LENHART.

The writer would be pleased to have an explanation on the 10, 11, 12, 13, 14 and 15th verses of 1st Cor. iii chapter.

ISAAC TRUMP.

The hope of the righteous shall be gladness; but the expectation of the wicked shall perish.
And wandered off to those untrue;  
You left your home and friends, a few,  
Come seek the Lord, without delay,  
And turn o'erhaps when 'tis too late,  
Then why delay a work so great,  
That should be found as well in you.

Who seek not for the good to do  
Your moments pass, your days are gone,  
The home that Jesus has on high  
Is shut and closed forever more.  
And cry for mercy when the door  
Come wandering soul, do think of this  
The evil one you can disarm  
Your souls beguile, your fears alarm,  
For all who from their sins do fly.  
And pray for grace or you may miss  
That marked the lives of ancients days?

Let not this world with all its charms,  
Their lusts and flesh to gratify,  
Who live and sin without a bound,  
How many precious souls are found  
Why not engage in virtue's ways,  
And have no cross, and wear no crown,  
O why should we in sin go on,  
And have no cross, and wear no crown,  
Why not engage in virtue's ways,  
That marked the lives of ancients days?  
How many precious souls are found  
Who live and sin without a bound.

The experience has special bearing  
On those who know the Lord,  
And make our homes and friendship where  
May many love and cling to thee,  
May friendship's tower our fortress be  
In good engage that all may see.  
Many are opposed to giving or hearing religious experiences. They discredit such exercises in public worship, and their antipathy is no less when given in writing. But I think we are on the safe side when we exercise in this way; both verbal and written. When we examine the scriptures we find a large portion giving the experience of the writers, or of others given by the sacred writers. Even the Savior's ministration consisted largely in giving experiences. We see it well illustrated in the parables. As in the parables of the ten virgins, of the marriage feast and of the talents; and few are the instances which are not of the nature that the experience is the principal point from which we get the benefit, if such we receive. When Paul was arraigned before the tribunal he simply gave his experience which made King Agrippa tremble.

But I think if any give or write their experience, care should be exercised that the experience is given, and if such points can be given that the hearer or reader may derive some benefit, whether by way of encouragement, comfort or conviction, I think much good may ensue. But the experience should not be turned in a sermon; for that is a different way or manner of approaching our fellowmen. But as I am a strong advocate and believer in the beneficial influence and effects of experiences, I will also give one.

The experience has special bearing how that we should turn to the Lord in deep and earnest prayer when temptations assail us to such a degree that we have no other resource or refuge but the Lord. At one of the social exercises the old brother arose and said: "Brethren I will tell you how the Lord helped me to overcome the tobacco habit, and how he took away every desire for it. After I set out to serve the Lord a voice said to me: 'If you want to serve the Lord you must leave your tobacco.' But he was not willing for a while to do so. Then the Spirit came again and said: 'You must either give up your tobacco or give up Christ.' After a hard struggle he became willing to give up the habit, and serve the Lord as the good Spirit taught him. After he had left it a considerable time he got a severe trial. He said, 'I took a load of corn to market, and after it was weighed I went in the office to receive my pay. When I came in, the merchant took out his tobacco pouch, of very fine-cut tobacco, and handed it to me to take some.' Then came the temptation and struggle. He said, 'O it was the finest tobacco I ever saw, and O the smell came into my nose! I thought, O, I must have of this tobacco!' But he thought of what the good Spirit had told him, and of his vow to the Lord and he said, 'And I turned to the Lord and said, O Lord help me, O Lord help me in this hour of temptation.' "And I tell you brethren, quicker than I can tell you all my desire and temptation left me, and I had no desire for any tobacco since.'

I do not write this for a tobacco article: only to whom it may concern as such; but to show that when we are tempted to the utmost how the Lord can and will hear our cries and prayers if we are sincere. And in such extremities the child of God gets its greatest victories. When the temptation is at its height; when the battle is the bloodiest; when the anguish is the deepest, and seeming as though the enemy was getting the advantage over us, yea as if the very foundation was giving away under our feet, when in this condition the child of God cries to him for help, He will not forsake nor leave, but with his strong arm "help him out of all his troubles." Ps. xiv. And as the Savior came walking over the rough sea to their rescue when the disciples thought they were on the brink of ruin.

May we then take courage when the enemy assails us, and lay hold upon the promise—that the Lord will be with us in six tribulations and in the seventh he will not forsake us. May we earnestly strive that we may be as the church of

EXPERIENCE.

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May we then take courage when the enemy assails us, and lay hold upon the promise—that the Lord will be with us in six tribulations and in the seventh he will not forsake us. May we earnestly strive that we may be as the church of
Philadelphia to which it was said, "Because thou hast kept the word of my patience, I will also keep thee in the hour of temptation which shall come upon all the world to try them that dwell upon the earth." —Rev. iii, 10.

A. M. ENGEL.

Detroit, Kan.

TO BURDEN-BEARERS.

For the Evangelical Visitor.

[Romans 8:17-18]

I am well aware of the fact that some of our readers are not in favor of selections. This is why I want to give my reasons. During the past year I have passed through a sad and painful experience, and I can only express myself by using the language of some deep writers. The article I select below tells my experience better than I could, and while it has been a source of comfort to me, I feel prompted to give it to you dear reader through the columns of the Visitor. I have read selections in the Visitor that have been a great blessing to me. Let us be careful lest we be like some when Jesus was here. Read Luke ix, 49, 50.

Your load is hard to carry; your lot is hard to bear. The burden bound on your back is none of your making; the sin that scourges you is not your sin. You have earned confidence and are repaid in suspicion. You looked for love and behold enmity; you looked for coronation and behold a crown of thorns. Those whom you have served have turned against you. Your foes are even those of your own household. You are misinterpreted by enemies, misunderstood by friends. They who would have sung Hosannah to you yesterday cry crucify him today, or eat and drink and sleep in indifference more cruel than cruelty, while you bear in loneliness your bitter experience of distrust and disappointment? Perhaps not even your home is a refuge; perhaps the very garden where you loved to sit in sweet fellowship with familiar friends is turned into the scene of your anguish and the fatal treachery of false friends. Possibly the burden is all the heavier because it is utterly unexpected. You thought you had won your victory, and you find yourself suddenly in the hardest battle of your life. Just as you were entering port, a sudden storm has arisen out of the very horizon that promised you harbor, and you are blown out to sea and storm again —the darkest storm, the heaviest sea of your life voyage.

No lot is harder than the lot of such a burden-bearer. (Hear the words of comfort.) But none is more glorious. God rewards the victorious by calls to new battles; the faithful by fresh trials of fidelity. In life as on the battle field, the port of difficulty and danger is the port of honor. God gives you a great task because he has seen in you great strength. He puts on you a heavy burden because you have already attested your ability to bear burdens for others' sake, with the patience of uncomplaining fidelity. It will not be borne in vain. The fire that consumes your life yields light and warmth to other lives. He that bears with divine patience a heavy burden shows every witnessing soul how lighter burdens may be borne. The most sacred of all ordinations is the ordination of sorrow; the most glorious of all offices is the office of burden-bearer. God is laying on you what he laid on his well beloved Son. He is honoring you as he honored his well beloved Son. The burden which Christ bore for the whole world you are bearing for your little world. The cross which Christ has laid down you have taken up. He, too, knew what it was to have the patience of love and the fidelity of service repaid with secret suspicion and open hate. The burden-bearer and the sin-bearer stands in the family of God nearest the world's burden-bearer and sin-bearer. Blessed is he who by his physical ministrations can take from men their hunger and nakedness, and help them to food and raiment. Blessed is he whose skill enables him to succor men in sickness and redeem them from death. Blessed is he who can enlighten their ignorance and emancipate them from folly and superstition. But, most of all, blessed is he whom God counts strong enough and faithful enough to become a burden-bearer and a sin-bearer for others. Even for those who sleep while he prays, or who revile while he patiently and silently suffers.

Annie M. Newcomer.

Dayton, Ohio.

For the Evangelical Visitor.

DEAR READERS:—I have felt it my duty to write for the Visitor, but I feel my weakness. I know that I can do nothing of myself, but by the help and grace of God I will try to tell a little what the Lord has done for me. I can say he has been a kind and merciful Saviour to me, that he did not leave me when I was yet in sin. I had many a calling and often heavily convicted. I was not willing to leave the pleasures of the world until I felt my sins such a burden that I could not rest any longer. I then said I would try to serve my God let come what will. From that time on I have been trying in my weak way to serve my Lord and Saviour. I have had many happy seasons since I started on this good old way. Oh it is a good old way, it is pleasure and comfort when we come on our death bed. And also what comfort it is to us when we see one of our near and dear ones passing out of this world and are prepared to meet their God, where we hope to meet them again where parting will be no more. What a happy meeting that will be when we all meet around God's bright throne. My determination is to try to be one for that heavenly home. We often meet with trials and temptations, but let us think of that happy home that our Lord tells us that eye has never seen, and ear has never heard, nor ever entered into the heart of man what God has prepared for those that love and serve him. Pray
for me dear brothers and sisters
that I may be faithful a few more
days.

Silently the shades of evening
Gather round my lonely door;
Silently they bring before me
Faces I shall see no more.
Oh, not lost, but gone before us!
Let them never be forgot;
Sweet their memory to the lonely,
In our hearts they perish not.

How such holy memories cluster.
Like the stars when storms are past;
Pointing up to that far heaven,
Where we hope to meet at last.

CATHARINE WALDEB.

MY EXPERIENCE.

I have felt very impressed
impressed to write for the Vis­tron, but tried to
exscuse myself by thinking I could not.
Putting it off from time to
time till I felt I was grieving
the Holy Spirit. Knowing I can do
nothing without the aid and assist­ing grace of God
I cannot accomplish
achieve anything that is good. Asking
the Lord to direct my pen I will try
to do what little I can.

When conviction first followed me
I lived with folks that did not
believe in being converted. They
told me if I was only baptized
I could be saved. So I tried to dress
a little plainer, but knowing there
had been no change of heart as I
thought ought to have been. I kept
in this way for a few years; then
I became married and my husband
and I attended a protracted meet­ing and conviction came again.

My husband being very much op­posed to it, I promised the Lord
that I would do as others can, but I am glad that I

could say, that I might be faithful unto
the Lord and serve us." What a kind Father
we have. Richer than any kind
father on earth. Why then should
we not serve him? We should do
all we could to please our Master
so that when we come to lay this
feebly down that our work
might be done acceptable unto the
Lord. I would ask all those that
know the worth of prayer to pray
for me that I might be faithful unto
the end and meet you all in heaven
is my prayer.

From your unworthy sister,
L. H.

Sippo, Ohio.

---

Dear Editor:—I often feel like
writing a few of my thoughts, but then I fear I cannot express myself
as others can, but I am glad that I
can say this, that I know that I
have come from darkness into the
glorious light for which I cannot be
thankful enough. The question of­ten comes to me, where would I be
if I had not been for that good
spirit and the prayers of my dear
parents.

I can truly say that I have many
enjoyments in the Christian life and am not tired of this good way. But
I often must feel sorry that I am
not more obedient. I made many
promises in my beginning, and oh
how willing I was at that time,
there was nothing too much for me
to do, but now sometimes I find it
quite different; when I should get up
and speak a few words for Christ
I find myself sometimes unwilling,
but if I obey then I have it good. But
I do have an earnest desire to go
on in the service of the Lord and
to make heaven my home. I often
have a longing to be with those
that have gone before. I have a
dear mother, brother and sister
over there. O how happy will the
meeting there be when our trials and sorrows will be over and where God will wipe away our tears and where we will not need to part any more. How many precious souls are still living out in sin and out of the fold of God, could they but see and taste the blessedness of the religion of the peace and love there is in Christ I think they would not delay to come.

I must often feel and when I think that I have yet six dear brothers that are not willing to turn. May they as the prodigal son, arise and go to the Father and confess their sins before it is too late.

Ye unconverted careless souls Wake up and turn to God, Or else you'll surely be condemned And fall beneath his rod.

But I must close for this time. Pray for me.

FROM A YOUNG SISTER.

KATIE L. HEISEY.

Florin, Pa.

SNOW.

Hast thou entered into the treasures of the snow? Job xxxviii, 22.

In looking out over the fields this morning and beholding the earth covered with snow, this scripture came very forcibly to my mind. We do not read that Job made any reply to this question, but we would suppose, according to the astronomical calculation, that we are at present about as near "the treasures of the snow" as we are likely to get while we are inhabitants of this planet. The earth is about receding to a milder part of space and snow will disappear until the earth will travel about four hundred millions of miles when our planet will again reach the regions of snow.

But our subject is snow. Modern philosophers have put it down very fine how snow is formed. But if I were asked where snow is from, I should say from heaven. Gen. i, 8. How snow is an emblem of purity, and there is nothing whiter than snow, except it is the soul that is washed with the blood of the Lamb. Ps. ii, 7, and lxviii, 14. Many passages in Holy Writ might be quoted that have reference to the whiteness of snow. Such as Isa. i, 18; Dan. vii, 9. Here the prophet speaks of garments, and so do Matt. xxviii, 3 and Rev. i, 14. In this connection "snow" is also spoken of which is also pronounced white, yet we all know there are black speckled, ring-streaked, spotted and brown sheep which produce wool of other colors, but when scripture speaks of clean and pure it always means white and any other color is adverse to purity or holiness. But I am off of my subject.

Snow. How white, how pure and clean, when it drops from heaven. How easily it may be soiled or polluted. Truly an emblem of white, pure and clean.

And now dear reader, in conclusion I will give you a small bit of my experience. In my first outburst in the service of the Lord I had formed the habit of using tobacco, and this tobacco vein ran some distance into my religious life and while I was convinced of its evil, and its inconsistency with my profession, yet I did not altogether forsake the idol. Now it so happened that my companion and I attended a large funeral, and being at the rear of a long line of sleighs and having a quid of tobacco in my mouth, would occasionally spit out upon the snow banks and observing the nasty spot my spittle would produce on the clean, white snow, now a thought came to me like this: "If all the men in this long line would be using tobacco as I do, and all spit on these pure white snow banks, what a wonderful pollution this would be. Now having such thoughts I began to take notice and was surprised to see how the snow banks were polluted; and all by human beings who were mostly professors of the religion of Jesus Christ. And then and there I resolved that I would never spit tobacco on snow or any thing else. And by the help of God I have kept that vow unto this day. DAVID ENGLE, SR.

Mt. Joy, Pa., March 18, 1892.

CHURCH NEWS.

SIPPO, OHIO.

Dear brother, H. Davidson, Editor.—I will now report to the Visitor the work accomplished in the church at this place.

On the evening of the 2nd of Jan., Bro. Henry Shirk from III, commenced a series of meetings at this place, which continued over two weeks. The attendance and interest manifested during the whole meeting was good. Bro. Shirk preached the truth with power. At the close of the meeting quite a number asked for the prayers of the church.

Bro. Anthony Stoner preaches regularly here every two weeks. When the regular time for meeting came again many were evidently under deep conviction of sin. On Sunday evening on the regularly appointed time for preaching some came forward to seek the Lord. Brother Stoner then decided to continue the meeting for some nights and it was kept up for over a week, during which time ten young men and young women made a start for the kingdom. They all confessed Christ and an experimental knowledge of forgiveness of sins. The young converts have now organized a "young people’s prayer meeting" at the church where they meet for worship every Thursday evening.

Fraternally yours,

JOSHUA GROFF.

Many earnest Christians have a desire to lead others out of darkness, but do not know how or where to begin. The desire is cherished for a time, but, through fear of failure, is not put into execution, and therefore gradually dies out, and the child of God settles down to habitual incompetence. It will be a day of power when all Christian people wake up to the privilege of “helping every one his neighbor,” (Isa. xli, 6.) It can be done, and we who teach in Israel can instruct our people in the art of winning souls.
EVANGELICAL VISITOR. April 15, 1892.

OUR YOUNG FOLKS.

"THE BRAVE ENGINEER."

BY MRS. A. LAURA CLEMSON.

Life is like a crooked railroad,
And the engineer is brave,
Who can make a trip successful
From the cradle to the grave;
There are stations all along it
Where at almost any breath
You'll be flagged to stop your engine
By the passenger of death.

You may run the grades of trouble
Many days and years with ease,
But time will have you side-tracked
By the switchman of disease:
You may cross the bridge of mankind,
Run the tunnel long of strife,
Always mindful of instructions,
Watchful duty never lack,
Keep your hand upon the throttle
And your eye upon the track;
Name your engine true religion
When you're running day or night.

And you'll always find your engine
And your eye upon the track;
Keep a going, don't look back,
Never let your courage slack,
In the best of running trim;
And you're at your journey's end
By the switchman of disease.

But you'll often find obstructions
By the cunning devil lain
On a hill, a curve, or some place
Where he'll try and ditch your train.
But you needn't fear destruction—
Keep her open, let her go—
And she will always run you right.

And you'll often find obstructions
By the cunning devil lain
On a hill, a curve, or some place
Where he'll try and ditch your train.
But you needn't fear destruction—
Keep her open, let her go—
And she will always run you right.

For the King who ruleth all things
All his plans will overthrow.
Ring your bell and blow your whistle,
Keep a going, don't look back,
Keep your hand upon the throttle
And your eye upon the track;
And when you've made your trip successful,
And you're at your journey's end
By the switchman of disease.

Dear Children:—It is time I begin to answer the letters of my young friends or else there will be such a pile of them that I can never catch up. I have no very good excuse for not writing for so long a time only that this is a very busy aunt Mattie.

Not one of those aunts who have nothing else to do, but to entertain little nieces and nephews, though that would be very pleasant, but that would not be altogether right. Little folks have something to do too. They can make themselves so useful and agreeable that it is a great pleasure to big people to have them about or they can be so selfish and disrespectful that one almost wishes they would stay at home.

I am very glad so many of you have such opportunities to go to Sabbath School; and am glad to hear one say she is a prohibitionist, and asks if I do not think it is right? Indeed I do. I do not know when I became a prohibitionist, for I always felt about strong drink just as I do now. And as I see more and more the evils of it and learn how strongly the saloon is entrenched among us I wish every little girl had a father and six brothers who were all prohibitionists; am sure the saloons would have to go.

I want to tell you something I saw a few days ago. A little girl about three years old was spending some weeks at my home. One afternoon we went to a lady's house who had a little girl, a grand daughter, living with her whose mother had died when she was only a few days old. This little girl is also three years old. She got out her play things, toy dishes and little table and began to set the table for tea with a few crackers, some sugar and water. She asked her little visitor to ask a blessing. The little girl folded her hands and said, "our Father in heaven give us thanks." Then they ate their crackers and seemed so happy.

A few days ago I was reading about the American Bible Society and will tell you how it came to be started. It is said that one Monday morning, about eighty-five years ago, a good minister of Wales was walking along through the snow and met a little girl. He stopped and talked to her, and asked her what the text was on Sabbath.

Tears came in her eyes and she said the storm was so bad that she could not go to look. He talked to her kindly and found that every Sabbath she walked seven miles to see a Bible and learn the text of the morning by heart. He went on but could not forget the tears of the child who walked seven miles every Sabbath to read a Bible. Soon after he went to London and talked to some other ministers about getting up a society to have more Bibles in Wales. One minister said, yes, not only for Wales but for the world. From that beginning the Bible Society was formed. And now Bibles are made and sold so cheap that almost every body can buy one, and those who are too poor to buy have them given to them. Who of us would walk seven miles to read the Bible? I fear we have them so plenty we do not always prize them so highly as we ought.

AUNT MATTIE.

DEAR EDITOR:—I am a little girl ten years old. I have two brothers and two sisters. I go to school but was sick so I could not go. Grandma gets the Visitor. I love to read it. I like to read what aunt Mattie has to say to the little children. This is the 20th day of March and we have a big snow. I must stop for fear my letter might get too long.

EDNA HAKE.

Manchester, Pa.

AN ACROSTIC FOR THE VISITOR.

In my distress | I say then walk in the spirit
I feared unto the Lord | and ye shall not fulfill the lust
and he heard me. Ps. cxxx, 1. | of the flesh. Galatians v, 16.
A soft answer turneth away wrath, | How sweet are thy words unto my
but grievous words stir up anger. Proverbs xvi, 1. | mouth. Ps. cxix, 103.
My son, despise not the chastening | A stout answer turneth away wrath,
of the Lord, neither be weary of his correction. Proverbs, 11.
This I say then walk in the spirit
H ow sweet are thy words unto my
and ye shall not fulfill the lust
of the flesh. Galatians v, 16.

d to my mouth. Ps. cxix, 103.
E vil shall slay the wicked, and they that hate the righteous shall be desolate. Ps. xxxiv, 21.

W atch, therefore for ye know neither the day nor the hour wherein is the son of man cometh. Matt. xxxvi, 13.

A nd whatsoever ye shall ask in my name that will I do, that the father may be glorified in the son. John xiv, 13.

Y e call me Master and Lord and ye say well for so I am. John xiii, 13.

T his is my commandment, that ye love one another as I have loved you. John xv, 12.

H ear O my son, and receive my sayings, and the years of thy life shall be many. Prov. iv, 10.

E xamine yourselves, whether ye be in the faith. Gal. xiii, 5.

T hy word is a lamp unto my feet, and a light unto my path. Ps. cxix, 105.

R ejoyce in the Lord, ye righteous, and give thanks at the remembrance of his holiness. Ps. xcvi, 12.

U nless the Lord had been my help, my soul had almost dwelt in silence. Ps. lxxvii, 12.

T hen came she and worshipped Him, saying, Lord help me. Matt. xiv, 13.


A nd the foolish said unto the wise, give us of your oil, for our lamps are gone out. Matt. xxv, 8.

N either let wisdom cry and understanding put forth her voice? Prov. vii, 1.

T he earth is the Lord's and the fulness thereof, the world and they that dwell therein. Ps. xcvii, 1.

H ide thy face from my sins, and blot out all mine iniquities. Ps. li, 9.

E ven so Father, for so seemed good in thy sight. Matt. xi, 26.

L et all things be done in Charity. 1 Cor. xvi, 14.

I am the bread of Life. John vi, 48.

F or he that soweth to his flesh, shall of the flesh reap corruption, but he that soweth to the spirit, shall of the spirit reap life everlasting. Gal. vi, 8.

E ven so we, when we were children, were in bondage under the elements of the world. Gal. vi, 3.

M ARY K. LANDIS.


THE HAPPY MAN'S HISTORY.

The happy man was in the city of regenerations in the parish of repentance. He was educated at the school of obedience, and lives now in the state of perseverance. He works at the trade of diligence, not to have a large estate in the county of Christian-contentment, and many times he does jobs of self-denial. He wears the plain garments of humility, and has a white robe to put on when he goes to Court. He often walks in the valley of self-abasement, and sometime climbs the mountain of spiritual-mindedness. He breakfasts every morning on spiritual prayer, and sups every evening on the same. He has meat to eat that the world knows not of, and his drink is the sincere milk of the word. Thus happy he lives, and happy he dies. Happy is he, having gospel submission in his will, due order in his affections, sound peace in his conscience, sanctifying grace in his soul, real divinity in his mind, true humility in his heart, the Redeemer's yoke on his neck, a vain world under his feet, and a crown of glory over his head.

Happy is the lot of such a one; in order to attain to which, pray fervently, believe firmly, wait patiently, work abundantly, live holy, die daily, watch your heart, guide your senses, redeem your time, love Christ, and long for glory.—“Old Methodist Magazine.” 1816.

God's car of salvation is now passing by,

Oh who'll go a pilgrimage home to the sky?

Ye wretched and needy, ye lame and ye blind,

A right hearty welcome on board you will find.

Our blessed conductor will help you on board,

And gracious assistance and comfort afford:

He'll see to your baggage that nothing be lost,

And grant a through passage without price or cost.

But see that your treasures are every one given

To Christ the conductor and laid up in heaven,

For you and your treasure at whatever cost

Must all go together—be saved or be lost.

Oh come, weary waiting one, take the first train,

For daylight is passing and night comes again;

No time to turn homeward to bid friends adieu,

All heaven is waiting to see this train through.

No time to turn homeward to bury the dead,

For the train never waits for the funeral tread,

But dashes right onward and keeps steady pace,

Like a giant determined to win in the race.

But down by the highway and hedges beside

Where the wretched the poor and the needy abide

Tis there this train pauses and takes her supplies

Of pilgrims enroute for their home in the skies.

Then onward, right onward, past traffic and trash,

Past jobbers and merchants scrambling for cash,

Past tall steepled churches and close fisted pews.
And loud sounding organs and high
rented pews.
For none such are wanted no room
on this train
For mixing salvation with illgot-
ten gain,
No traffic in churches, no pews
bought or sold,
No praying or preaching for silver
or gold.
No room for dame fashion, for tuf-
fles or curls,
For outward adorning, gold, silver
or pearls;
No rooms for earths pleasures, church
picnics or sprees,
Even though the poor preachers
doth pocket the fees.
No room for indulgence in any
known sin,
In snuff or tobacco, in brandy or
gin,
No room for a mason, odd-fellow or
knight,
No walking in darkness and calling
in light.
No running to Egypt for barley or
corn,
But running to heaven through
tempest and storm,
On, on through the battle, the din
and the strife,
On, on to the evergreen mountains
of life.
—Sel. by LyDia HauSe.
Lawrenceville, Clark Co., Ohio.

Servant of God, well done!
Rest from thy Lord's employ;
The battle fought, the victory won,
Enter thy Master's joy.

It might be answered in a word,
that Christ is the only true bond
of church union. No union of believ-
ers will ever be worthy the name,
that is not in and through him. If
union can not be effected through
him, the union is without hope.—
KX.

OUR DEAD.

SEAMAN.—Died, near Gettysburgh,
Darke co., Ohio, Feb. 23, 1892. Sarah Se-
aman, wife of Philip Seaman, aged 40 years,
9 months and 9 days. Sister Seaman was
very much afflicted. She was partially
paralyzed for the last seventeen years. Al-
though she could go about the house with
a little help, but for the last five years she
was almost entirely helpless. At last death
came to her relief. The funeral was held
in the Presbyterian church in Gettys-
burgh. The services were conducted by
the home Brethren. Her remains were
interred in the Gettysburgh cemetery.
She leaves a kind husband, three children
and many friends to mourn their loss;
which we trust is her eternal gain.
J. E. HEISEY.

SCHRIVER.—John H. Schrifier died
March 17, 1892, aged 57 years and 2 days
The deceased was born near Dillsburg,
York co., Pa., and was engaged in the
mercantile business nearly all his life and
was noted for his honest and square deal-
ings. Although no professor of religion
up to the time of his illness, but weeks
previous to his death he was fully
resigned to the will of God and passed
away leaving the comforting evidences
that he has gone to reap the reward of
the righteous. The writer was an eye witness
a few days previous to and the death of
the departed. He leaves a sorrowing wife
and many sympathizing friends to mourn
their loss. The deceased lived at Benders-
ville, Adams co., Pa., two years previous
to his death.
MARY C. YOUNG.

HOCKER.—Died, near Union, Mont-
gomery co., Ohio, March 18, 1892, aged
90 years, 1 month and 2 days, Catharin
Catharine Hocker, maiden name Steirling,
born in Kairchheim, Wurtemburg, Ger-
m ainy. Came to this country in the year
1817, married John Hocker of Hummels-
town, Pa., came to Ohio, near Salem, in
1839. Her husband preceded her to his
death.

BRUBAKER.—Died. March 21, 1892, at
Mercersburg, Pa., A. Wilson Brubaker,
son of Ezra and Annie Brubaker, aged 6
years 6 months and 25 days. Funeral dis-
course by Rev. Z. A. Yorierick. Interment
in the Fairview cemetery, Mercersburg.
After an illness of nearly five months with
dropsy, attended with intense suffering,
this child passed away, casting a gloom
over the home, for his smiling face,
and kind disposition will be greatly missed
by loving parents, two brothers and two sis-
ters. Though the loss they mourn is to
him great gain.

DEAR friend.
We publish in this issue of the VISITOR
the verses on the death of Ida Leora Stauf-
fer, which were selected and prepared by
an intimate friend and relative of hers and
which were published in the VISITOR
of April 1st. Owing to the many mistakes
that occurred therein, we think it but a mat-
ter of justice to all concerned that a cor-
rect version should be given.—En.

Ida, thou hast left us lonely,
Sorrow fills our hearts today,
But beyond this vale of sorrow
Tears will all be wiped away.

Sister thou art sweetly resting,
Cold may be thy earthly tomb,
But the angels sweetly whispered,
Come and live with us at home.

Daughter, thou art sweetly resting
On the lovely Savior's breast,
Where the wicked cease from troubling
And the weary are at rest.
Yet again we hope to meet thee,
When the day of life is fled;
Then in heaven with joy to greet thee
Where no farewell tear is shed.