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Henry Davidson

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There is a time, I know not when,
There is a place, I know not where,
There is a time, it may be night,
For death will come, I know not how;
There is a time, it may be soon,
That I am borne outside a door;
My senseless body from my room,
It may be swift, it may be slow,

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For the Evangelical Visitor.

RELIGION.

I ask an interest in the prayers of all those that know the worth 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 repeated 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.” Here my dear brethren and sisters and kind friend, we have a great work before us, and in order to carry out the true principles of a pure and undefiled religion, we must comply with the above passage. I am glad for the promise that His grace is suffi­cient for us. It is not so difficult for us to visit the fatherless and those that are sick and afflicted, but to keep ourselves unspotted from the world is where it requires watchful­ness and prayer.

There are many who make a pro­fession of Christianity, but their walk and conduct proves that they are no Christians. The Apostle Paul gives us to understand that we are to be living epistles known and read of all men, not to go to church on Sunday and sing and pray and have a nice form in order to make the people believe we are Christians and belong to church, and then through the week deny our profession by our walk and con­duct. But beware to have our lamps trimmed and burning and not put the lamp under a bushel, but on a candlestick that it may give light to all around us. In conversation with Christian professors, I frequent­ly hear this expression. “I got religion at such a time and at such a place.” But ask them if they were born again, and the answer will be, I do not know what that means, and why do they not know? For the simple reason they get their re­ligion from the church and not from the great fountain which is opened in the house of David for sin and uncleanness.

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 one may think it is not necessary for me to come out from among the world and follow the Savior down
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 unavoidable 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 have a building of God." Steelton, Pa.

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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 denominated 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) it if 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.

Sippo, Ohio.

SACRIFICE 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 cure 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.
The sacrifices under the law seemed to be the only standard of dis-

We also see that some of those sacrifices were to be eaten among which, first of all, was the passover lamb, sacrificed 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, upon 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 refused to eat the passover lamb 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 wilfully 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 greater 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.”

With the heart man believeth and with the mouth confession is made unto salvation. We thus see that when the law calls for sacrifice, the gospel calls for a confession of our sacrifice and our sin. With all the danger of willful sin, it is still a great deal to say that any are perfect in knowledge. Paul said he was “crucified with Christ,” and also, “I die daily.” I feel the need of Christ daily.

I. D. H.

Topka, Kan.

THE BADGE OF DISCIPLESHIP.

BY C. H. BALSBHAUGH.

All the works of God are characterized by the fundamental principle: “every thing after its kind.” Gen. i. As he has given to every thing its own body, so also to every body its own life. 1 Cor. xv. The only begotten was “in the form of God” because he was “equal with God.” Phil. ii, 6. He was “the brightness 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 for giving is a good investment. But giving is a privilege.

Why should we give? Because God commands giving. He says of his people, none shall appear before him empty. Ex. xxix, 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 who then 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 be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. 2 Cor. vii, 12.

How should we give? 1. Systematically. Upon the first day of the week let every one of you lay by him 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 prove me herewith saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing, that there shall not 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 a 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. xvi, 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 you mete out, 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 of the offerings of God: but she of her penury hath cast in all the living that she had. Luke xxii, 3, 4.

Therefore as ye abound in every thing 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 foothold at all, but to tread footpath wide un+ohri, and open thine hand wide un+ohri, and the poor brother; but thou shalt surely lend him sufficient for his need, in that which he wanteth.

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 waste and wild; A dungeon horrible on all sides round,
Asome 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 are 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.” Methinks 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 sweat 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 Shaeffer.

Custown, O.

For the Evangelical Visitor.

“Ye men of Galilee, why stand ye gazing up into heaven?”

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.” 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 Christ: for in him dwelleth all the fulness of the godhead bodily, and ye are complete in him.”

Oh 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, complete salvation provided in the Lord—who of God is made unto us righteousness, and holiness complete.

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 toextreme—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, bles.ed 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 bridleth 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 will show 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.

Hamlin, Kan.
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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 in­
struction, and may we not say, con­
version, 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 mem­
bers 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 dif­
f erent 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 litera­
ture that is used. We weigh 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: Help
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 sectarian­
ism, 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
pared and teach good sound gos­
pel 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 Pub­
lishing Co., Elkhart, Ind.

The work of ingathering has
commenced with those who came
out during the meetings in Dickin­
son co., Kansas last autumn and
winter. March 6th, at the meet­ing
in Abilene, one was received in
to the church, March 13th four
were received and baptized, and April
3rd at Belle Springs, Kan., thirty­
one 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 sub­
ject 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 upper­
most in our mind in giving this
item of church news which is this:
That one especial feature of the
work of ingathering is quite a
number of those who united with
the church at Belle Springs on Sun­
day are married people, and in
nearly every instance it was hus­
band and wife if the wife did not
formerly belong to church, but
there were also young men and
maiden. Still nearly all were peo­
ple 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 im­
portant 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.
April 15, 1892. EVANGELICAL VISITOR.

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 8th, 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 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 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.

A sister, Upton, Pa., $3.00
S. P. Kern, 1.00
Maria Myers, 5.00
C. Hoffman, 5.00
A sister, Hesper, Ont., 1.00
A brother, Abilene, Kan., 2.00
Mary K. Landis, 1.00

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.
COMPOSED FOR THE EVANGELICAL VISITOR.

Come seek the Lord, without delay,
Your life and time doth pass, and away,
Your moments pass, your days are gone,
Your soul’s neglected and undone.

Come seek the Lord, without delay,
And turn over, perhaps, when it’s 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,
Your life and time doth pass away,
The home that Jesus has on high
Is shut and closed forever more.

Come wandering soul, do think of this
The evil one you can disarm
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,
Many precious souls are found
And have no cross, and wear no crown,
O why should we in sin go on,
But soon they droop, and wilt and die.

The greatest pleasure sin can yield,
That virtue’s life and grace may be
A sanctifying power in thee.
The greatest pleasure sin can yield,
Does not compare with Canaan’s fields
Where fruit in luster does appear
To spies who look for what is there.

Why not partake of fruit so good
That grows to nourish us like food,
And make our homes and friendship where
Good men and women do appear.
O life sublime, and grace so free,
May love and cling to thee,
May friendship’s tower our fortress be
In good engagement and agree.
Then when the night of death will come,
Our spirits will go sweeping home,
To dwell together and agree
Through the ages of eternity.

T. A. LONG.

EXPERIENCE.

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 administration 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 reader 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.

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 prayers and render them at our request, 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 will come, and the child of God is answered: “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.”
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. ENGLE.  
Detroit, Mich.

TO BURDEN-BEARERS.

[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 misrepresented 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 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. 

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.

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...
MY EXPERIENCE.

I have felt very much impressed to write for the Visron, but tried to excuse 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 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 on 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 at some more convenient time I would serve him. O what a burdened heart I had. It seemed as if it was my last call. I was afraid to lay down at night for fear I might die and be lost. I would lay and weep all night till I watered my couch with tears, Ps. vii, 6. Many nights I could not find a dry place to lay my head. I became so burdened that I prayed if he would only spare my life till another opportunity I would then serve him. In this way I wandered on one year. Then I had the privilege of meeting with the Brethren. Then conviction took hold of me.

Again I tried to stifle them. It seemed to me this was the last time, so I prayed the Lord should deepen my convictions. Then I could hold out no longer. I had to ask the Lord what to do to be saved. I never shall forget the time and place where the Lord spoke peace to my soul. O what joy and happiness I felt. Well could I say, old things had passed away and everything became new. I thought even the sky had a different color and everything around me. But one thing I had to lay away which I thought I could keep: That was my ear rings and ring. I never will forget one morning when I arose from my couch that still voice came to me, lay those rings aside and all is well. Ohhow willing I was to do this. I thought nothing was too hard to do for the Master. I had such a peace in my heart that I felt willing to do anything. But trials and temptations soon came. I had to contend with, but by the help of God I could overcome them. And I must say I had good seasons whenever I became willing. And one thing I had to make right. I tried to think it was not necessary, but soon found I was losing ground, and made up my mind I would obey and what a blessing I had there; and by the help and grace of God I want to live so I may be a light to the world and for the cause of Christ and up-building of Zion. The ways of the Lord are so delightful to me, and the longer I work for my Master the more beauty I see in his service. Although I must confess that I have not been as faithful as I should have been, but have promised the Lord to be more faithful in days to come than days gone by. My determinations are growing stronger and the hopes of heaven more brighter than ever. While life is so uncertain and death is sure we know not how soon we may be called to change time for eternity, and 0, if we are not prepared what will our doom be? I would say to the unconverted do not neglect so great a salvation. We read in Luke xii. 37. "Blessed are those servants whom the Lord, when he cometh, shall find watching." And he says, "He will gird himself and make us to sit down to meat and will come 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 feeble body 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 it 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 re-
ligion of the peace and love there is in Christ I think they would not de-
lay to come.

I must often feel sad 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 sup-
pose, 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 pass-
ages in Holy Writ might be quoted
that has 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 connec-
tion wood 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 pollut-
ed. Truly an emblem of white, pure
and clean.

And now dear reader, in conclu-
sion I will give you a small bit of
my experience. In my first outstart
in the service of the Lord I had
formed the habit of using tobacco,
and this tobacco vein ran some dis-
tance into my religious life and
while I was convinced of its evil, and
its inconsistency with my profes-
sion, yet I did not altogether for-
sake 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 being who were mostly pro-
fessors 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.
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 manhood,
Run the tunnel long of strife,
Always mindful of instructions,
Watchful duty never lack.

But you'll often find obstructions
By the cunning devil lain
On a fill, a curve, or some place
Where a big man might be slain.

And a crown to deck your brow.
To receive you as a friend.
And your eye upon the track.
Never let your courage slack,
In the best of running trim;
And you're at your journey's end
All his plans will overthrow.

For the King who ruleth all things
And a blessed smile of welcome
Ne'er falter in your duty,
And he heard me. Ps. cxii, 1.
And you'll always find your engine
In the best of running trim;
Ring your bell and blow your whistle,
And never let your courage slack.

But keep your hand upon the throttle
And your eye upon the track.
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.

AUNT MATTIE.

AN ACROSTIC FOR THE VISITOR.

I n my distress I cried unto the Lord
and he heard me. Ps. cxxix, 1.
A soft answer turneth away wrath,
but grievous words stir up anger.
Proverbs xxi, 1.
M y son, despise not the chastening
of the Lord, neither be weary of his correction.
Proverbsiii, 11.
T his I say then walk in the spirit
and ye shall not fulfill the lust
of the flesh. Galatiansv, 16.
H ow sweet are thy words unto my taste,
you sweeter than honey to my mouth. Ps. cxix, 103.
April 15, 1892.  EVANGELICAL VISITOR.

Let all things be done in Charity.
I Cor. xvi. 14.

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

For 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.

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

MARY 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, notvently, believe firmly, wait patiently, order to attain to which, pray fervently, believe firmly, wait patiently, work abundantly, live holy, die daily, watch your heart, guide your affections, sound peace 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 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.

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 bury the dead, 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 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-
flies or curls,
For outward adorning, gold, silver
or pearls;
No room for earth's pleasures, church
picnics or sprees.

Even when 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.

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.—
Exx.

OUR DEAD.

SEAMAN.—Died, near Gettysburgh,
Darke co., Ohio, Feb. 23, 1892, Sarah Sea-
man, 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.

SCHRIVER—John H. Schrifer died
March 17, 1892, aged 52 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.

HOCKER.—Died, near Union, Mont-
gomery co., Ohio, March 18, 1892, aged 90
years, 1 month and 2 days, Christian
Catharine Hocker, maiden name Steirling,
born in Kairchheim, Wurtzburg, Ger-
many. Came to this country in the year
1817, married John Hocker of Hummel-
town, Pa., came to Ohio, near Salem, in
1839. Her husband preceded her to his
home, for his smiling face, and
over the home, for his comforting
hands?

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 little hands we miss them so:
All day long wherever we go—
We miss them all through 'the weary
hours,
The same as others miss sunshine and
flowers.

When our feet touch the waters so dark
and cold,
Over the tide where the white-robed
ones wait,
Shall we know you, there among the
bright hands?
Will you beckon us over, oh! dear little
hands?

A 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.—Ed.

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;
There in heaven with joy to greet thee
Where no farewells tear is shed.