

5-15-1892

Evangelical Visitor- May 15, 1892. Vol. V. No. 10.

Henry Davidson

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Recommended Citation

Davidson, Henry, "Evangelical Visitor- May 15, 1892. Vol. V. No. 10." (1892). *Evangelical Visitor (1887-1999)*. 81.

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EVANGELICAL VISITOR.

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

Entered as Second-class Matter at the Post-Office at Abilene, Kansas.

IF YE KEEP MY COMMANDMENTS, YE SHALL ABIDE IN MY LOVE.—*Jesus.*

Chas Ditson oct⁹²

VOLUME V.

ABILENE, KANSAS, MAY 15, 1892.

NUMBER 10.

THE PASSOVER.

The passover is waiting,
The sacrificial feast
And oh! my soul makes ready,
For Jesus is thy Guest,
Full soon the day declineth,
And eventide draws near,
Go now into thy chamber,
And for the feast prepare.
Behold how great a wonder,
The sacrifice for me!
And shall I not accept it
This love so pure and free?
For Jesus, precious Jesus,
His Father's will obeyed,
And lo! for sinful mortals
A sacrifice was made.
Let not my heart betray Him,
Who suffered thus for me;
Let not my lips profess him,
Without sincerity,
And may my soul be faithful,
Be watchful till I die,
O'er every sin to question,
Dear Savior, "Is it I?"
Sel. by ADDIE RELLINGER.

For the Evangelical Visitor.

HOLINESS.

As he which hath called you is holy so be ye holy in all manner of conversation (behavior) because it is written, be ye holy, for I am holy. 1 Pet. i, 15, 16.

This impressive injunction of the Apostle Peter was and is addressed to those who were and are "begotten again unto a lively hope by the resurrection of Jesus Christ from the dead"—and that, "to an inheritance incorruptible and undefiled, and that fadeth not away," etc. We see what the Apostle mentioned as what "is written" that he quoted it from the old Testament Scriptures, Lev. xi, 44, showing that there is an impossibility of having fellowship with God without holiness; and so the Apostle Paul declares the same truth, in his epistle to the Hebrews, in saying,—"Follow peace with all men and holiness without

which no man shall see the Lord." Heb. xii, 14.

Holiness means perfect uprightness, unspotted purity! No other character in this world can excel that of a true Christian: although in his flesh, that is to say, in his nature, "dwelleth no good thing;" and his being sensitive of this, he looks for holiness not in himself, but out of himself, in Christ Jesus, "who is our life." Dear fellow Christian though thus by nature destitute of holiness have we not the greatest reason to rejoice in Him, "who of God is made unto us sanctification—which means in another language holiness,—and through whom we have received the spirit of adoption whereby we cry Abba Father:" and "who hath delivered us from the power of darkness, and hath translated us unto the kingdom of his dear Son," so that our holiness is derived from Him in whom we are "complete." Yes, so that we can say with the poet, "possessing Christ I all possess, wisdom and strength and righteousness, and holiness complete," and are now as with an open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the spirit of the Lord. The Psalmist well knew wherein the safety and completeness of God's people rested: as he said, "Rejoice in the Lord, ye righteous, and give thanks at the remembrance of his holiness." Psa. xvii, 12. Certainly this is the rejoicing of the true Christian in all ages; that is the remembrance of God's holiness; this is the foundation on which our hope—the "anchor of the soul" hath hold upon—the purity and the unchangableness of God, yes, of Him "that cannot lie."

Thus the holiness of God is sufficient to produce in us a corresponding fruit, yes to produce a "fruit unto holiness," and that, in all manner of behavior, in all our dealings with our fellow-beings to use perfect uprightness, in all our sayings and doings, to imitate the life of Him "who did no sin, neither was guile found in his mouth:" and who hath left us an example that we should follow his steps. Yes, and that at all times and on all occasions, to take Him as the standard of our perfectness.

Beloved in the Lord. In my feebleness I wrote the foregoing thoughts with the single aim to lead, if possible, our meditations more and more unto that fountain of all spiritual comfort and consolation which our Heavenly Father in His love and mercy presented to us in His holy word dictated by the Holy Spirit, that we might have a strong consolation in laying "hold upon the hope set before us."

It seems to me, if my memory serves me right, that I have read some time ago in the VISITOR from a sister, thus, (perhaps I give not the exact words but give the meaning); "Whatever you tell, tell us something higher than what we feel in ourselves: we have plenty of doubts, fears and weaknesses already, so please present something to lead us to a higher consolation."

A. B.

Stayner, Ont.

NOT FOR THE DEAD.

For all who 'neath sore burdens creep,
Who sow the wind, the whirlwind reap,
Who lonely watch the days go by,
For hearts that bleed while eyes are dry,
For such, O Lord, our tears we keep;
Not for the dead.

EARLY LITERATURE OF THE PENNSYLVANIA DUTCH.

A brother has sent us the address of Samuel W. Pennypacker, of Philadelphia delivered before the Pennsylvania German Society at its annual meeting in Harrisburg last October, from which we have concluded to publish an extract, because it is a noble tribute to a worthy ancestry, and among whom the VISITOR largely circulates. Our object is more particularly to settle a question of precedence as to the time and place where the first Sunday School was held. It has been claimed by many that Robert Raikes started the first Sunday School in England in 1780, but Bro. Baker of Stayner, Ont., in his article in the VISITOR of February 15, gave an earlier date, but according to the statement given in Judge Pennypacker's address the credit belongs to the Pennsylvania Dutch, as the date claimed is many years prior to any other given. The date as the reader will notice is 1744. Now of course precedence of date or location really does not have much to do, but it may settle a question that has, so far as our knowledge goes, been presented for the first time and it is really a satisfaction to many to know since the Sunday School has taken such a prominent place in the Christian education of the youth of today.—Ed.

We take pleasure in introducing to our readers today the magnificent address delivered before the Pennsylvania German Society, at its annual meeting in Harrisburg, last October, by the Hon. Samuel W. Pennypacker, LL. D., of Philadelphia. From the newness of its material and the attractive manner in which the latter is presented, it ranks with the ablest previous productions of its accomplished author. Judge Pennypacker said:

Mr. President and Gentlemen of the Pennsylvania German Society:

Although, when the kind invitation of your Committee was extended to me to deliver an address

before you, it was arranged that no written paper should be required, I still much regret that amid the complications and duties of life, I have not been able to prepare carefully something more worthy of such an occasion, and I should not have ventured to address you extemporaneously upon a topic of this kind were it not for the fact that, through the study of many years, I feel more or less familiar with it. It must be understood, at the outset, that in what I shall say to you, I shall include the works of the Hollanders, the descendants of the Dutch emigrants who settled along the Delaware, of the people from the Lower Rhine and Holland who came to Germantown, of the Switzers who came to Lancaster county, and still later of the Germans of Berks and Lebanon, and the other counties of Pennsylvania, who, in the course of two hundred years, have become welded together into a people known as the "Pennsylvania Dutch." For my own part, I like the title, and in whatever of credit there may be in the achievement of that people, and in whatever of reproach, if any, may be attached to them, I want to bear my share. To exclude the descendants of the Hollanders, would be to throw out the families bearing the names of Keyser, Rittenhouse, Vanderslice, and Pennypacker, and many others that have become well known in the history of Pennsylvania.

The foundation stone of Pennsylvania history, and, in the broad sense, of Pennsylvania literature, the first work produced by a man who lived and died within the limits of Pennsylvania, concerning this region of country, was the little book written by Peter Cornelius Plockhoy. He was the leader of a colony of Mennonites, who came over to the Delaware and settled some distance below Philadelphia, at the Hoorn Kill. The colony existed about two years, and when New York went into the possession of the English, the English Governor,

Robert Carr, sent an expedition to the settlement, which destroyed it, as he says, "even to a nail." Plockhoy, who was the founder and leader of that settlement, published in 1662 some account of it, descriptive of the people and the regulations of the colony, in a little Dutch tract printed in Amsterdam. Thinking it would be of interest to you, and as I believe this is the only copy of it in Pennsylvania, and as it is of such unique importance in Pennsylvania literature, I have brought it along in order that you might see it. What became of Plockhoy for thirty years afterward remains a mystery. But, in 1694, blind and destitute, he came with his wife to the settlement in Germantown, and the Mennonites there built him a little house, planted for him a garden and a tree, and there he died. The story, from the remote past, is pathetic and interesting.

Francis Daniel Pastorius, who came over to Germantown in 1683, one of the most conspicuous figures of that settlement, but not the organizer of the movement, as has been sometimes said, a man of the most scholarly attainments, who read and wrote in German, Spanish, English, French, Italian, Greek and Latin languages, and whose learning was probably not equalled in any colony at that time, devoted very much of his life to the pursuits of literature. He produced a number of books, many of which were at the time printed. Among them were some controversial pamphlets in the Keith controversy, in opposition to Keith, and an "Umstandige Geographische Beschreibung," or a description of the colony of Pennsylvania, the first edition of which appeared in 1692. In 1690, there was printed, ostensibly at Germantown, but probably abroad, a work from his pen called his "Four Treatises." It was a discussion of philosophical and philological subjects, and although there had been the first attempt at serious literature in Pennsylvania, I regret to say that it does not ap-

pear in the bibliography of Mr. Hildeburn, an invaluable work covering the literature of Pennsylvania during the first one hundred years. Pastorius also wrote a number of books, never put into print; among them a large folio called the Bee, which included poetry, lexicography, aphorisms, and dissertations, a great tribute to his learning, and is still preserved.

The first Germans who came to Pennsylvania were either Mennonites, or they were people of that sect converted to the Quaker by the Quaker preachers who traveled through Germany. The Mennonites were followers of Menno Simon, the Dutch reformer, who was born in 1492. He gathered around him the scattered Anabaptists, most of whom became known as Mennonites. They were opposed to warfare and to the taking of oaths, and refused to baptize infants. The Mennonites were very much persecuted and there were more people of that sect who were put to death in one city, Antwerp, in one year, than there were martyrs in all England during the time of Queen Mary. Penn invited them over here and many of them settled in Germantown and in Philadelphia, Lancaster and other counties. They sent over to Amsterdam to have their confession of faith printed in 1712. It was afterward printed again, by Andrew Bradford in Philadelphia, in 1727. That was the beginning of their literature. It is quite extensive. Among their printed books is one consisting of verse and hymns concerning the persecutions to which they had been exposed, and detailing the martyrdoms and sufferings of those who had been their leaders abroad. That book, the *Ausbund*, which was first printed in Germantown, in 1742, has been through, in Pennsylvania, no less than eight editions, and is still used as a hymn book among the Mennonite churches in Lancaster county and in the west. There is published with it in all of these editions a series of biographical sketches of Swiss families, a book utterly lost

and much sought for in Europe. Another work, and one of the most serious importance, is the *Martyrer Spiegel*, of Van Braght. This great historical and biographical work of the Mennonites has been written in Dutch. Peter Miller made a German translation of it here. Heinrich Funck and Dielman Kolb, in Philadelphia, now Montgomery county, undertook to supervise the translation, and it was published in Ephrata in 1749, a folio volume of 1500 pages, which was the most extensive outcome of the literature of the American colonies. It took thirteen men three years to do the printing. The paper was made at Ephrata; the binding was done there, and there was nothing anywhere else in the colonies to compare with it as an illustration of literature and theological zeal.

I want to call your attention to another sect, the Schwenkfelders, who came to Pennsylvania. They were the followers of Casper Schwenkfeld, and the doctrine that was taught by him was almost identical with that since taught by the Quakers. They came in 1734. Their literature was extensive and interesting. It is reproduced for the most part in manuscript in huge folios, written often upon paper made at the Rittenhouse paper mill, on the Wissahickon, the earliest in America. These volumes sometimes contained 1,000 pages, bound in stamped leather with brass corners and brass mountings. Among the notable facts connected with their history is that they prepared here a written description of all the writings of Schwenkfeld and their other authors, and it is, as far as I know, the first attempt at a bibliography in this country. They are also remarkable in this respect. They landed in Philadelphia on the 24th of September, 1734, and, thankful for their escape from persecution abroad, they determined to set apart the 24th of September as a day to be religiously observed for all time thereafter. Their *Gedacht-nis Tag*, as they term it, is still

maintained and a record of each annual observance from the beginning is preserved.

With the establishment of the printing press, by Christopher Saur, in Germantown, in 1738, there began an immense flood of German literature. In fifty years, there must have been produced two hundred and fifty books at that place. I feel that I do not overestimate it, because I myself have one hundred and eighty of them. Of course, it would be impossible for me to give to any extent a description of that literature today. The first outcome of his press was a broadside entitled *Eine Ernstliche Ermahnung*; printed by Saur in 1738. Of that broadside there are but two known copies in existence, and this which I show you is one of them. The first book he printed I have also brought along with me. It was called the "Zionitischer Weyrauch Huegel." It appeared in 1739 and was the first book printed in German type in America. It contained a collection of the hymns of the Ephrata brethren. Another book of importance from his press was "Christopher Dock's Schul Ordnung," an original essay on school teaching, written in 1750 and published in 1770, absolutely the first treatise upon that subject which appeared in America.

In this old leather bound box I have a collection of three hundred and eighty-one tickets that may be termed Sunday-School tickets. You have all probably read that Sunday schools were first started in England in 1780 by Robert Raikes. These tickets were printed by Saur in 1744. Practically they are unknown and this is a complete collection of them. On every card is printed a text of scripture and a religious verse, and on Sunday afternoons the children met together, and as each drew a card from the box, he read aloud what appeared upon it.

At Ephrata, in Lancaster county, there were printed, during the last century, probably one hundred books. They are, for the most part, made up of hymns written there

and they contain a system of music, original in that community, different from the music then taught, and which was elaborately described by Conrad Beissel in the preface to the Turtel Taube in 1747.

Almanacs appealed strongly to the tastes of the early Germans. Of course, almanacs were not at all confined to the Germans, but while the English almanac was generally an octavo limited in its literary contents to accounts of the weather and trivial matters, the German almanac was an ambitious quarto of from forty to forty-eight pages, oftentimes with continued historical and philosophical treatises, and even attempts at artistic illustration. At the time of the capture of Quebec, the Saur almanac gave a plan of the city, with a portrait of Wolfe. I brought with me a specimen of these almanacs, printed at Lancaster in 1779. Its special interest consists in the fact that in it for the first time General Washington was called "The Father of His Country." Mr. W. S. Baker, our learned authority on Washington literature has found no other early reference to this title before its appearance in a book called "Hardie's Remembrancer," published in 1795. You will see, upon the title page of this German almanac, a representation of Fame. She is holding in one hand a rude portrait, under which is inserted the name of Washington; with the other hand she is holding to her mouth a trumpet, from which she blows with a loud blast, "Des Landes Vater."

It would be impossible, in the short time allotted to me for an address, to do anything more than to touch upon a few points in the literature of the Pennsylvania Dutch. They produced, as I have before said, the largest and most ambitious work that appeared in the American colonies. The Bible was printed in German in America three times before it was printed in English. The Testament was printed in German in America seven times before it was printed in En-

glish. To them must be awarded the credit not only of our first book, that of Plockhoy, but also of the earliest Pennsylvania essays upon music, bibliography, pedagogy and astronomy. Mr. Hildeburn, in his Bibliography, has described the newspapers printed in Pennsylvania before 1785. Down to the time of the Revolutionary war, there were eight newspapers published in Pennsylvania in English, and there were ten newspapers published in Pennsylvania in German. What is true of the east is true of the west. The first time that a Bible appeared west of the Alleghenies it was published in 1814 in German, at Somerset.

For the Evangelical Visitor.

THE UNITY OF THE CHURCH.

Peace, Love and Unity. Dear Editor and Bro., as it is at times requested, "that more should be written for the VISITOR," and of late a brother said that the older brethren should write more, but at times I think if we have not a warm feeling of what we do write, it is not of much avail, but however, all those who love Christ, let us look over our present daily accounts and see how we are standing in accordance with the hearty prayer which Christ offered shortly before leaving his disciples or his church, which we find by reading the 17th chapter in St. John. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. Such was his prayer for his church when about to leave them. They had long been his attendants and companions and had been witnesses of his love, piety, zeal, benevolence and many mighty works. The time of his departure was at hand, and ere he left them he prayed that they all might be one; for what he dearly paid, he fervently prayed, nor did he pray in vain, for the primitive Christians realized that peace, love and unity for which he prayed, and if believers in Christ, in our

days, did but attend to the same truth and example that they did, they would possess the same spirit as Christ is the one in and with his father, so he prays, that all his members may be joined in one body to himself.

As their head, that they all may be one in us, as the branch is one in vine, partaking of the same nature and influence, being animated by the same spirit. All who are truly joined to the Lord become one spirit and as long as having that spirit no divisions and no separations will be placed betwixt us.

There are many little things in which we do and must, as fallible creatures, necessarily differ; but though we cannot all think alike as men, we should all love alike as Christians. No doubt, all we agreed that sin is the greatest evil and holiness the greatest good, and if all would take the word of God for their only guide, rule of faith and practice, the differences among Christians would be few and unimportant and then would that be accomplished for which the Savior prayed, that the world may believe that thou hast sent me. If we would wish for the world to believe that Christianity is divine in its origin, let us all live like Christians, that the world might be constrained to believe that Christ was the sent of God and his ministers and members one with him. But while instead of peace, they behold war, and in the place of love, bitterness, and in lieu of unity, discord. What then can they think of Christianity, when brethren who at a time had been covenanted together in the true confidential bonds of peace and love united as though being married, but by and by, enmity took place between them resulting in first only from divers opinion to ill feelings, from that to bitterness, backbiting, dividing and tearing one another, which at last resulted in a final separation. O how heinous in the sight of God. Remember friend, whoever you are, brother or sister, if you have ever been

united to the church of God by true conversion, you are in the bonds of matrimony with Christ and wedded to his church, and let us all mark well that the woe is pronounced upon those from whom offences are coming; if we are ever taking part in any act dividing us from the church by offensive feelings, we commit sin against God and his church, and if never truly repenting of "Let us fear," whether or not there will be an account standing open against us in God's account book at the day of final accounts for this iniquity, the Lord through the Prophet Jer., saith, acknowledge thine iniquities, that thou hast transgressed against the Lord. Turn, O backsliding children, for I am married unto you and find that when Joshua, who was the type of Christ, found that his end drew near, he assembled the Hebrews and briefly recounted to them the great and good things that God had done for them and caused them to renew their covenant with God in the most solemn manner.

We know that Satan, the great adversary of the church, the author and founder of all false doctrines, is ever designing to destroy the purity of its members, that he may deprive them of their peace here and hereafter. Yea, the God of love and peace is opposed to all that opposes and disturbs the peace of his church. When we observe the Christian's warfare, we might bring in what the Prophet Isa. foretold when looking forward upon the gospel dispensation, describing the spiritual warfare, that they shall beat their swords into ploughshares and their spears into pruning-hooks. No doubt all those who are somewhat advanced in spiritual knowledge know that this is fulfilled in the wonderful and surprising effect of the gospel upon the minds of those that heartily embrace it, for it so changes their dispositions, that they can no longer play off the mad man's part by scattering around them here and

there, firebrands, arrows and the like of it. No, for they now beat their swords into ploughshares, so that instead of cutting down men they are employed to cut up and turn around the ground in their hearts to procure the staff of life, and just in proportion as Christianity prevails, this must be the case, for all faithful subjects of the Prince of Peace can find no more use for swords and spears, no, not more than did their great exemplar; for Christ's kingdom is a peaceful one, and he himself is its king. But when we are partly governed by our lusts and self-will, and do not fully submit to the government of Christ, the opposite may always be expected. Therefore let us mark well that the very design of the gospel is to destroy all enmity and malice and make and have peace, and all over whom it prevails are disposed to be peaceable and love even their enemies. While they are united in love one to the other, and should all know that the gospel method is not to force or to drive men, no, but love and prayer to persuade them, and when all are thus persuaded to obey the gospel of Christ, there will be no disposition left to war any more, and should there ever be any warlike feelings arise, let us all use the pruninghook which is far better and looks much better in the hands of Christians than spears. That we may all live in peace love and unity, all those who love Christ is my prayer.

Yours in love, etc.

AN OLD BROTHER.

A VAST PROGRAM.

BY C. H. BALSBAUGH.

To a heavy laden sister.

Martha knew well how to prepare a good meal and attend to general house work, but she knew not the higher qualification of "a meek and quiet spirit, which is in the sight of God of great price." 1 Peter iii, 4. Marthas have always been plenty, and they constitute a great host today. Martha's position was no

doubt a very trying one, as she loved the Lord enough loth to prepare for His physical wants, and to sit with her sister at His feet harkening to His word. But she had not yet learned that religion consists not in place or circumstance or employment, but in that absolute occupancy of the heart by the love of God which makes eating and drinking and cooking and baking and washing and scrubbing and mending and darning, worship, no less than kneeling and praying. 1 Cor. x; 31, Col. iii, 17-23. There is a tendency in us all to confine our religion to some particular emotion or engagement, instead of making it the synonym of life. Your letter clearly reveals that you fancy you could be very religious were it not for the perpetual drag and worry of your manifold domestic duties. The program of Christ is large enough to reach your broom and needle and scissors, and every other article from the basement to the attic. Never so much as peel a potato without a sense of service to Jesus. Never touch anything, save with hands pierced and sanctified with the nails of Calvary. Let the heart pulsate, and the face shine, and the lips sing, Jesus, Jesus, Jesus. That ye may be filled with all the fulness of God. Eph. iii, 19. This is religion according to Christ. Flesh and blood cannot do it, but Phil. iv, 13 tells us how. And so also does that golden pivot-verse in Rom. viii, 37. I have no living thing but a few chickens. There I visit often, not so much for their sake as my own. They look to me for sustenance, and I look to them as objects for the exhibition of Christ in me. I say to them, and they seem to understand. You must know in all my dealings with you, that, "One is my Master, even Christ." Jesus is all around and all our Jesus. And He is our life, our peace, our strength, our joy. Our life,—our whole life, is hid with Christ in God. This will take the worry out of work, and the fret out of the heart. Nothing else can. Christ in us, the hope of glory. This takes the burden out of life, and the sting out of death.

For the Evangelical Visitor
TRUE REPENTANCE.

Come unto me all ye that labor and are heavy laden and I will give you rest. Math. xi, 28.

If a person is so burdened with sin that they can see themselves as God sees them, then they will say, "unless thou wilt forgive me I am forever lost." But such need not plead in vain, the Lord is merciful and ready to forgive. But there is great danger that the sinner will not examine himself nor will he let the light of God shine into his soul to show him how exceeding sinful he is. Very often even when the sinner is awakened to a sense of his condition, his efforts to obtain salvation are not thorough; he does not come out fully on the Lord's side, but will try to serve the Lord and the world too. In this connection I will give what Bunyan has to say in regard to Mary the sister of Martha and Lazarus. "He says that he read in some old history that Martha was a very holy woman much like Lazarus her brother but Mary was a loose and wanton creature. Martha was a regular attendant at church but Mary would frequent the houses of sport and the company of the vilest of men for lust and though Martha had often entreated her sister to go with her to hear her preacher with tears in her eyes, yet she could not prevail. Mary would make her excuse or reject her with disdain for her zeal and preciseness in religion. After Martha had waited long, and tried many ways to bring her sister good, and all proved inefficient, at last she says to her thus, "Sister I pray thee go with me to the temple today to hear one preach a sermon." "What kind of a preacher is he," said Mary. Martha replied "it is one Jesus of Nazareth. He is the handsomest man you ever saw with your eyes. Oh he shines in beauty and is a most excellent preacher." Now what does Mary after a little pause but go up into her chamber and with her pins and clothes deck herself so fine as her fingers could make

her. This done, away she goes, not with her sister Martha; but as much unobserved as she could—to hear the sermon or rather to see the preacher. The hour and preacher being come and she having observed where the preacher would stand goes and seats herself so in the temple that she might have the full view of this excellent person. So he comes in and she looks and the first glimpse of his person pleaseth her well. Jesus begins His sermon and she looks earnestly on Him. Now Jesus at that time, says the author, preached about the lost sheep, the lost groat and the prodigal son, and when he came to show what care the shepherd took for one lost sheep and how the woman swept to find her piece of money which was lost, and what joy there was at their finding it, she began to be taken by the ears and forgot what she came for, wondering what the preacher would make of it. But when He came to the application and showed that by the lost sheep was meant a great sinner, by the shepherd's care was meant God's love for great sinners and by the joy of the neighbors he showed what joy there was among the angels in heaven over one great sinner that repenteth, she began to be taken by the heart and as He spake these last words she thought he cast His innocent eyes on her and looked as if He spake what was now said to her—her heart began to tremble being shaken with affection and fear, then her eyes were filled with tears, wherefore she was forced to hide her face with her handkerchief and so sat sobbing and crying till the close of the sermon. When the sermon was over, away she goes after inquiring where Jesus dined that day. One told her at the house of Simon the Pharisee, so away she goes first to her chamber and there strips herself of her wanton attire, then falls upon her knees to ask God's forgiveness for all her wicked life. This done, in a modest dress she goes to Simon's house where she finds Jesus

at dinner. She gets behind Him and weeps and drops her tears upon His feet like rain, and washes them and wipes them with the hair of her head. She also kisses His feet with her lips and anointed them with ointment. When Simon the Pharisee perceived what the woman did, and being ignorant of what it was to be forgiven more than fifty pence, he began to think within himself that he had been mistaken about Jesus Christ, because he suffered such a sinner as this woman was to touch Him; "surely if this man were a prophet he would not let this woman come near Him, for she is a town sinner." So ignorant are all self-righteous men of the way of Christ with sinners. But to encourage Mary and give this self-righteous Pharisee to see his hard heart, Jesus said, "Simon I have somewhat to say to thee," and he said, "Master say on," the answer the Savior gave him you will find in Luke vii, 41-50. And thus you see what thorough work will do, for this same Mary out-stripped her sister in the service of the Lord, by comparing Luke x, 38-42, John xii, 1-8. She was also at the cross and first at the sepulchre and was commissioned to bear the glad tidings of His resurrection.

For aught I know Martha was a good Christian, but one thing I know Mary obeyed the injunction: seek ye first the kingdom of heaven and all these things shall be added unto you. Praise the Lord.

C. E. STAUFFER.

Easton, Ohio.

For the Evangelical Visitor.
OUR ENSIGN.

Mankind has rallied round many a standard. In times of peace, with a feeling of reverential pride. In times of trouble and of war, with that spirit which showed it to be the ensign which bears their concentrated hopes. The Christian's pathway is not one of unobscured skies; there come the hours of dark temptation; there are seasons of

despair and gloom, which overshadow the way of those who dare to give confession to their pilgrimage and sojournership. There are seasons when hopes seem to be blasted and the surroundings give distinct witness to the fact that indeed we have entered the valley of the shadow of death. But is mankind left to hopes such as have well nigh lost their identity in the obscurity of individual or national rise and fall?

Nay; we are not left to drift on the vast and boundless ocean or waste of uncertainty. An ensign was promised of old Isaiah xi, 10-12, which should be for the gathering of the nations unto it. But in utterances more distinct, and by inspiration given, we have left to us this message,—“Looking unto Jesus.” Heb. xii. 2. Jesus himself said “But I if I be lifted up from the earth will draw all men unto me.” But why look unto Him, and whence this attraction? Oh for the look of faith which brings to us salvation! We cannot behold him with nature’s eye; and vain indeed it were to stand “gazing up to heaven” while feasting in the pollutions of sin.

It is to the “called in Christ Jesus” to whom this injunction is given; and to him there beams forth light and hope in the thought that God himself visited earth in the personage of Jesus, and for our sakes became accursed. Oh! the length and breadth of the field for the thoughtful man or woman who considers the self sacrifice and devotion of Jesus. Self sacrifice, because he yielded up his glory which He had with the Father before the world was. He was rich, but for our sakes became poor. He considered not the scoffs, the persecutions, the rejections by men, but He yielded his soul an offering for sin. He gave up *all*, that rebellious man might again be restored to the plane from which he had fallen. Will we take him as *our* ensign? The pathway of life is strewn by many opportunities for practical

applications of the truth as it is in Christ. Let us also view our Master from a devotional standpoint. Oh the earnestness and zeal which was manifested, by ones independent, for the alleviation of human sufferings! No opportunity was permitted to pass by unemployed; even his desired retirements proved sometimes to be the most active and marked scenes of his ministry.

For his individual observation, none were too great, none too small. When entering upon his public ministry, matters of a secular nature were laid aside. The accumulation of that which moth and rust doth corrupt were not permitted to interfere with so high a calling as his. Is it any wonder that so great a work was accomplished in so short a time? Per contrary; is it any wonder that oftentimes so little is accomplished in so long a time, in consideration of our non-devotional efforts? Man is inclined to look anywhere but to the true pattern. Human ensigns are held forth in vivid display. Objects are pointed out to us in the dome of our vision which leave the Christ-man just beyond the focal line of the spiritual eye.

Faiths which are vain are forced within the limits of our horizon. O children of God! may we in these last days of fiery trials and severe judgments be armed with that sight which is of faith in Jesus, never losing sight, even in the midnight watch, of the glorious expectation which shall have as its crowning scene, the coming of Jesus as THE BRIDEGROOM.

H. N. ENGLE.

For the Evangelical Visitor.
THE SPIRITS IN PRISON.

I believe that the Apostle Peter has reference to the Antediluvian world. We will just give the scripture in full as it reads. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death

in the flesh, but quickened by the spirit, by which also he went and preached unto the spirits in prison, which sometimes were disobedient when once the long suffering of God waited in the days of Noah, while the ark was a preparing wherein few, that is eight souls were saved by water. Scripture must explain scripture. Then certain of the Scribes and of the Pharisees answered saying, Master, we would see a sign from thee; but He answered and said unto them, an evil and adulterous generation seeketh after a sign, and there shall no sign be given to it but the sign of the Prophet Jonas. For as Jonas was three days and three nights in the whale’s belly, so shall the Son of man be three days and three nights in the heart of the earth. Math. xii, 38-40. Heart of the earth. (*Mitten in der Erde.*) Paul has it; lower parts of the earth. Wherefore he saith when he ascended up on high, he led captivity captive and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth. He that descended is the same also that ascended up far above all heavens that he might fill all things. Eph. iv, 8-10. Some one may ask the question, what was this preaching to the Spirits for? We will let the Apostle Peter give the answer, when he says who shall give account to him that is ready to judge the quick and the dead. For this cause was the gospel preached also to them that are dead that they might be judged according to men in the flesh, but live according to God in the Spirit. But the end of all things is at hand, be ye therefore sober and watch unto prayer. 1 Peter iv, 5-7. Rejoice evermore, pray without ceasing, in everything give thanks, for this is the will of God in Christ Jesus concerning you. Quench not the spirit. Despise not prophesyings. Prove all things, hold fast that which is good. 1 Thess. v, 16-21.

ELIAS SCHLAGENWEIT.

Loyalsock, Pa.

EVANGELICAL VISITOR.

A Semi-Monthly Religious Journal.

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

SUBSCRIPTION, per year, \$1.00; six months, 50 c. Specimen copies free.

EDITED AND PUBLISHED BY

H. DAVIDSON, Abilene, Kansas.

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

TO CORRESPONDENTS.—Write only on one side of the paper with black ink, and not too near the edge.

No communication will be inserted without the author's name. Not necessarily for publication, but as a guarantee of good faith.

All communications for this and each subsequent issue of the "Visitor" should be in not later than the first and fifteenth of each month.

If you wish your papers changed from one Post Office to another, always give the Office where you now receive it, as well as the Office to which you desire it sent.

If you do not receive the VISITOR in ten days from date of issue, write us and we will send you the necessary No.

If you desire to know when your subscription expires, look on the printed tag, on which your name and address is, and that will state to what date payment is made. For instance, April 88 means that the subscription has been paid up to that date. If you find any error in the date please notify us and we will make the correction.

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Abilene, Kansas, May 15, 1892.

SPRING TIME.

Beautiful month of May! What is more cheering to man, to woman to son, to daughter, to every member of the whole human family than spring time, with its beautiful flowers, with the trees budding out, with its warm and sunshiny days sending forth its rays of heat to warm everything into being and action. Yes even the dumb brutes enjoy the change from stern winter with its snow and sleet and cold rains, to warm sunshine and grass and vegetation. Everything seems to say in its own language, we thank thee, Oh Creator of all good for the beautiful gift of spring and all that it brings with it.

But if spring time and its material blessings create in every living being such thankfulness, how much more should the greater blessing, yes incomparatively greater bless-

ing of God to man in sending His only begotten Son into the world to save sinners, to save the whole human family from eternal misery, create in us all thankfulness for what He has done for souls! The body will die, earth and earthly things will pass away but the soul, the gift of God to man, what would have been our destiny if Christ had not come? The beautiful spring, the abundance of God's blessing to man for his comfort here, may cheer our lives, sustain our bodies, but it is only for time. But God's plan of salvation, the gift of His dear Son reaches beyond time and in the eternity awaiting the redeemed. It will be the language of the redeemed to cry unto Him who has purchased our salvation, who has saved us from eternal misery, we thank thee O Father that thou hast made us kings and priests of God, and has fitted us to dwell with thee in the realms of eternal bliss.

OBITUARY.

We learn from our eastern Pennsylvania exchanges that Jacob R. Hoffer, Editor of the Mt. Joy Herald, after a long and lingering illness, died April 15, 1892. Our personal acquaintance with him was very limited. Once only we had the pleasure of meeting him, which was several years ago, while on a visit to Mt. Joy, Pa. But notwithstanding our limited acquaintance we learned to respect him as a special friend. From our first efforts at journalism the *Herald* took a very friendly interest in the publication of our church paper, the EVANGELICAL VISITOR, and has continued up to this time one of our exchanges with an occasional friendly notice of the work the VISITOR has been engaged in. It is a regular and welcome visitor to our office. Religiously we were only permitted to learn of his belief by reading the articles he contributed to his paper from time to time. Undoubtedly he was a man of strong conviction, and we read with interest what he had to

say although we could not always agree with the sentiment expressed. He was owner and editor of the Mt. Joy Herald for about 28 years. He died at the age of 68 years, 9 months and 22 days. The funeral took place on Monday afternoon April 18th. The services were held in the U. B. Church. Rev. A. Roeder of Vineland, N. J., officiating assisted by Rev. H. C. Phillips, and was largely attended by relatives and friends. His remains were interred in the Mt. Joy cemetery.

We extend to the bereft family our heartfelt sympathy in their bereavement. May they find sustaining grace in Him who is ever ready to comfort the afflicted in their hour of greatest need.

We reluctantly publish such information as the letter from Arizona contains. We do not object to its contents, but the EVANGELICAL VISITOR should not be used for publication of matters other than what strictly belong to it as a medium of religious news. We trust our correspondents will bear this in mind in writing for publication.

We learn from late information that the two R. R.'s running through Stevensville, Ontario, for conference are the Air Line Division of the Grand Trunk and the Canada Southern Division of the Michigan Central. All trains will stop at Stevensville during the conference.

LOVE FEASTS.

At Bro. Ezra Mohler's, half mile east from Sippo, Stark Co., O., and four miles west of Massilon, on the Wheeling and Lake Erie R. R., all trains stop at Sippo. A cordial invitation is extended to all.

C. S. BRENNER.

The love feast will be held at Brechbills meeting house, North Franklin District, Franklin Co., Pa. June 7th and 8th. A cordial invita-

tion is given to all who can attend.
M. H. O.

Culbertson, Pa.

In Richland Co., Ohio, at Bro. John Kohlers, June 4 and 5, 1892. All are heartily invited. S. W.

Love feast, east Michigan, at Greenwood meeting house June 18th and 19th, three miles east of Yale Station, Mich., on the F. & P. M. R. R., St. Clair Co.

Religious services at Custar on June 25th at 1 p. m. and 7 p. m. at the Doane school house four miles west of Downington station on the F. & P. M. R. R., Sanilac co., Mich.
S. REICHARD.

Love feast at the home of Bro. Henry Aucker on the 2nd and 3rd of June two miles east of Millersburgh, Dauphin co., Pa. A cordial invitation is extended to all.

J. D. K.

According to request, I started on a visit to Douglas County, Mo., on April 25th. At Kansas City, I met J. H. Eshelman and we arrived at Mansfield, Mo., which was the nearest station to Bro. Owen Rothtrock, about 16 miles over a very rough and mountainous road. We arrived safe at Bro. Rothtrock's house, on the evening of the 26th, and on the evening of the 27th we had our first meeting in Bro. Rothtrock's house. Had a full house but house not very large. On the morning of the 28th, we started for Nathaniel Rothtrock's; had preaching at his house that evening and next morning and evening. On evening of the 30th, had meeting at a private house, the man making no profession, and the wife belonging to the German Baptists. On Sunday morning we had preaching at a school-house, and in the afternoon and evening at Bro. Rothtrock's house, making eight appointments in all. The people received us kind-

ly and gave good attention to the word.

This is a new and wild country, situated among the Ozark mountains. The most of the land is in the hands of home-steaders, who are struggling hard to make homes for themselves, with the advantages greatly against them. Bro. Rothtrock moved into this country about two years ago from North Carolina and himself and wife and his son Nathaniel's wife, compose at present the membership of the brethren. The people of Douglas County, Mo., as far as I became acquainted, are as far as this world's goods is concerned, very poor, but respectful and religious. I was agreeably disappointed in this respect, and found it quite different from what it generally is in new countries. Bro. Rothtrock is in the ministry, and will preach to the people. Some good impressions were made while we were there, and the prospect of an increase is encouraging. On Monday morning we started from Bro. Rothtrock's for Mansfield and it took us from 6:30 in the morning to 1 o'clock p. m. to travel 16 miles.

At Mansfield Bro. Eshelman left me, and returned home, and I went about 55 miles farther east to visit an old aunt, the only one I have living, and is 83 years old. She lives with her son-in-law, Jacob P. Kreybill, at Olden, Mo. Mr. Kreybill, is a cousin to Bro. John Graybill, of Kansas and Eld. Jacob Graybill of Lancaster Co., Pa. They, with Kreybill's son-in-law, Mr. McKay, are extensively engaged in fruit culture, for which this Ozark region is highly recommended. All kinds of fruit flourish here. The Olden Fruit Co., is located here, and has an immense fruit farm of over 2000 acres, 1600 of which is now planted and a great deal of it bearing. Our friend Kreybill's farm consists, as reported to me, of 170 acres of apples planted, and 160 acres of peaches, 10 acres of raspberries, and 3 acres of blackberries, 750 pear trees, 700 quinces, 250 apricots, 400 plums, 50 cherries,

and 1000 grapes. Olden is situated on the Kansas City, Fort Scott and Memphis railroad, 305 miles from Kansas City, and 180 miles from Memphis. Is situated on the summit of the Ozark mountains, 1300 ft. above the sea-level. The people claim they have a better fruit country than California. Wild unimproved lands sell for 2 and 3 dollars per acre. The country is not encouraging as a farming country, is rough and stony, but abundantly supplied with pure mountain water, consisting in springs and streams.

On the evening of the 4th, I started for home, and while there was no rain where I was, I found the country almost deluged with water west of Kansas City, four inches of rain having fallen the day before. Thousands of acres on the Kansas river bottoms were under water.

Thankful to God for his protecting hand, I arrived safe home on the evening of the 5th.

SAMUEL ZOOK.

Abilene, Kans.

HAVE YOU ENOUGH FRAGRANCE?

If we love Jesus we ought to send forth some of the sweet odors of his love. He was called the "Rose of Sharon," and the "Lily of the Valley;" this being so, we, as his followers, should be sending forth some of the sweetness of these flowers. How much of this fragrance have you, my dear reader? Graces to a Christian are what flowers are to a garden; they beautify the surroundings, as well as perfume the atmosphere. Let us see what graces we can copy from Jesus, that they may blossom in our lives. Jesus was thoughtful of others. Are you? Jesus was cheerful. Are you? Jesus was willing and obliging. Are you? Jesus was courteous. Are you? Jesus was about his Father's business. Are you? It is said of the chamomile flower, that the more you tread upon it and crush it, the sweeter is the odor it spreads around. So was it with our "Rose of Sharon," and so may it be with us. Let us open the alabaster box of love, joy, peace, long suffering, gentleness, goodness faith, meekness and temperance, and thus perfume our surroundings with the fragrance of the Spirit fruit.—Sel.

THE BURDEN.

To every one on earth
God gives a burden, to be carried down
The road that lies between the cross
and crown,

No lot is wholly free ;
He giveth one to thee.

Some carry it aloft,
Open and visible to any eyes,
And all may see its form and weight
and size.

Some hide it in their breast,
And deem it there unguessed.

Thy burden is God's gift,
And it will make the bearer calm and
strong,

Yet, let it press too heavily and long,
He says, cast it on me
And it shall easy be.

And those who heed His voice,
And seek to give it back in truthful
prayer

Have quiet hearts that never can de-
spair,

And hope lights up the way—
Upon the darkest day.

Take thou thy burden thus
Into thy hands, and lay it at His feet ;
And, whether it be sorrow or defeat,
Or pain, or sin, or care,
Leave it camly there.

It is the lonely road
That crushes out the life and light of
heaven ;

But, borne with him, the soul restored
forgiven,

Sings out, through all the days
Her joy and God's high praise.

Selected by MRS. N. BAKER.

For the Evangelical Visitor.

CHRIST OUR EXAMPLE.

Dear brethren and sisters and all that read the VISITOR, I feel like writing a few thoughts with the help of God. I devoted much time in searching the scriptures this past winter. I found many glorious promises to those that live faithful, pure and holy. I noticed many passages of scripture teaching us how we should follow in his footsteps. Christ suffered for us leaving us an example that we should follow his steps, who did no sin, neither was there guile found in his mouth. 1 Peter ii, 21, 22. Who did no sin, and we are to follow him. If it were impossible to live without sin, Christ's example would be of no use to us. I don't think that Christ left

anything on record but what we can do through faith believing that God will and can do all he says in his holy word. The word of God says, Ezek. xviii, 4, 20, "The soul that sinneth it shall die." In Matt. i, 21 John exclaimed "Behold the lamb of God that taketh away the sin of the world.

Now Jesus said, "No man can serve two masters for he will either hate one and love the other, we can not serve God and mammon." "Whosoever commiteth sin is the servant of sin." John viii, 34. "He that commiteth sin is of the devil for the devil sinneth from the beginning; for this purpose the Son of God was manifested that he might destroy the works of the devil." 1 John iii, 8. "If we confess our sins he is faithful and just to forgive our sins and to cleanse us from all unrighteousness." 1 John i, 9. "My little children these things I write unto you that ye sin not, if any man sin we have an advocate with the Father Jesus Christ the righteous." 1 John ii, 1. But this does not give us any right to sin. I hear so many professors say they don't believe there is any body but what sins in word, thought or deed every day. God help such to see this point. When are we going to be ready? We read "in an hour, we think not the Son of Man cometh" or death will snatch us away, then if we are not free from sin, where will we land? Not the least sin will enter in that glory world. We know that whosoever is born of God, sinneth not, but he that is begotten of God keepeth himself and that wicked one toucheth him not. 1 John v, 18. And again we read, "Because as he is, so are we in this world." This shows how pure and holy and free from sin we must live if we ever expect to win the race. I do realize if I walk close and keep my eyes on Jesus he will keep me from sin. I don't want to be understood that I think one can get so far that he can't sin any more, but that he can receive power that he can keep from sin. Ask God each day for grace and power to resist and

overcome the trials that might manifest itself through the day.

O brethren, I do trust God in all things. Christ said, "Ask and ye shall receive." Now dear readers let us not be slack in asking what we feel we need. We read, Every plant which my heavenly Father hath not planted shall be rooted up. Matt. xv, 13. We know there is no sin in him and if we sin we must repent or we will surely be rooted up for whosoever is born of God sinneth not, for the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lust, we should live soberly, righteously and godly in this present world. "Herein is our love made perfect that we may have boldness in the day of judgment, because as he is so are we in this world." John iv, 17. This cuts close, this is the word of God.

We can read, "If any man shall take away from the words of this prophecy, God shall take away his part out of the book of life and out of the holy city and from the things which are written in this book." Rev. xxii, 19. So we see we are not to add or take away. I hear some say that this body is sinful, therefore as long as we are in the body we cannot live without sin. If this were so would the Christian be any better than sinners? Sinners cannot do more than sin. No, the word says, "And the very God of peace sanctify you wholly and I pray God your whole spirit, soul and body be preserved blameless unto the coming of the Lord Jesus Christ, for when we were servants of sin we were free from righteousness, but now being made free from sin you have your fruit unto holiness and the end everlasting life." Romans vi, 20, 22.

PETER J. HAUSE.

Lawrenceville, Ohio.

For the Evangelical Visitor.

EXPLANATION OF 1 COR. III, 10-15.

By the grace of God I will endeavor to give my explanation on the 10th to 15th verses of the 3rd chapter of 1 Cor. The Apostle Paul says, "Ac-

ording to the grace of God given unto me, as a wise master builder, I have laid the foundation and another buildeth thereupon. But let every man take heed how he buildeth thereupon. 1 Cor. iii, 10. The Lord said to Ananias, "Go thy way for he is a chosen vessel unto me to bear my name before the Gentiles and kings and the children of Israel." Acts ix, 15. So that he, the apostle, was truly inspired by the spirit of the Lord as a wise master builder. And all Bible readers will admit that the apostle Paul was truly called of God, and that he was also filled with the true spirit, or in other words the Holy Ghost, and was endowed with the wisdom of God when he said, "Other foundations can no man lay," etc. Also in writing to his Galatian brethren he says, "But though we or an angel from heaven preach any other gospel unto you than that ye have received, let him be accursed." Gal. i, 8.

And in the second place the apostle goes on to tell us of the different kinds of material we may choose to build with, and it is wisdom for us to use such, as gold and silver or precious stones such as have been tested by fire, and refined like gold in the crucible until all the dross has been consumed and the workman can see his own image reflecting. Gold also is required to stand the test in weight, also to give the right sound when tried. Because every man's work shall be made manifest for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. But we find also that wood, hay and stubble have been used as *building* material and when tried by fire it was found to be of a combustible nature and would not stand the test. Just so in the spiritual sense like gold so precious, so Christ is to the lost prodigal who returns to his father's house, and when tried in the fire or crucible of true repentance toward God, the dross, our sins will all be forgiven.

Come let us reason together saith

the Lord. Though your sins be as scarlet they shall be as white as snow, though they be red like crimson, they shall be as wool. Isa. i, 18. And like the gold tried by fire, we will be submissive to Christ until he can see his own image in us, and we will be no longer conformed to this world, but transformed to Christ. But we find that the stone which the builders rejected became the head of the corner and just finished the temple. So also many are rejecting Christ, and he has become a rock of offense and we may well say with the prophet Isaiah, "Who has believed our report and to whom hath the arm of the Lord been revealed?" And so we find also some are building on a good moral life or name, others have accepted some man's faith, for faith comes by hearing. But we are to try the spirits for many false spirits are gone out to deceive, if it were possible even the very elect, and the word of God being our chart and true guide, we will find that all our morality and good works are like wood, hay or stubble, and when tested by fire as every man's work shall be tried, it will not stand the test but will perish, and we will be like the foolish virgins that had no oil in their lamps, but the wise took oil in their vessels; so then if any man's work abide which he hath built thereupon he shall receive a reward, for the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord. Rom. vi, 23. So then if we have obeyed that still small voice and accepted Christ, our work shall abide, and we shall receive a reward. But if our building is composed of wood, hay and stubble, it shall be burned, and we shall suffer loss in this that so much of our time of grace has been misspent and all our good works to no purpose and when we are weighed in balances of God we shall be found wanting. But if that soul seeks Christ, and is brought or made to feel its last condition and repents after a godly sort not to be repented of, he shall be saved so as by fire.

A FORCIBLE BAPTIST UTTERANCE.

The Lord effectually cleanses all His people. He cleanses them from all their filthiness. "From all your filthiness will I cleanse you." All of it. Oh, what a vast "all" that is! All your filthiness. All the filthiness of your birth-sin; of your natural temperament and constitution and disposition. All the filthiness that came out of you in your youth, that still has vexed you in manhood, and perhaps, even now, dishonors your old age. From all your actual as well as all your original filthiness. From all your secret and public filthiness; from everything that was wrong in the family, in the business, in your own heart. From all your pride. What a filthy thing that is! From all your unbelief. What an abominable thing that is! From all your tainted imaginations; from all your lustings; from all your wrong words, covetousness, murmuring, anger, malice, envy, distrusts.

And then it is added that we shall be cleansed from all our idols. Even the Christian may find, to his own surprise, that his dear Rachel, whom he loves so much, has managed to hide the idols away under the furniture, and she is even now sitting on them and concealing them. I do not know an idol that is more apt to escape being broken than the idol that some beloved Rachel protects. But it must not be: "The idols he shall utterly abolish." God's way is: "From all your idols will I cleanse you."

If there is anything, beloved, that has our love more than God, it is an idol, and we must be purged from it. This is not a threatening, but a promise; it is a great blessing to have our images of jealousy put away. We are so dull and carnal that our affections are soon captured by earthly objects. Whatever it is that we idolize, God says: "I will cleanse you from it." And I think we can say in response: "Lord, be it so."—Spurgeon.

D. M. DICK.

ELKHART COUNTY, IND.

On Sunday, April 10th, there was meeting at the Meeting House. After services seven were baptized. The next Sunday we met again and organized our Sunday School. Bro. Jacob B. Stump was elected Superintendent and Bro. Frank Smith assistant. Our desire is to have the help of God in our work.

A. D.

A CALL FROM ATLANTIC CITY, NEW JERSEY.

Some time in February, our Elder, Jacob M. Engle received a call from Atlantic City, N. J. by Jonathan Newcomer who requested a visit from the brethren. Having formerly had some acquaintance with the brethren while living in Washington Co., Maryland. His parents then belonging to the church of the "Brethren in Christ," and he being now in ill health, began to feel interested in the salvation of his soul. After some correspondence, Bro. J. M. Engle, accompanied by the writer, boarded the train on Saturday morning, April 2nd. Arrived at our destination at 5:30 p. m. Being now at a strange place, we inquired for the Monterey House, and found it only a few squares distant. On reaching the place we were cordially received by the family, consisting of the aged father and mother, three daughters and the son-in-law who also keeps the Boarding House. After spending a pleasant evening in conversation of the love of God and His ways and means in calling sinners to repentance, our friend, (and now brother) Newcomer expresses a desire to be baptized, confessing that after striving against the good spirit for many years, at last he became willing, and fully made up his mind to live from henceforth a different life. And having a strong faith in immersion, and having a good evidence by his family, accordingly he was baptized on Sunday, April 3rd and in the evening of the same day we turned our

faces homeward, leaving Bro. Newcomer in good spirits and happy. In bidding farewell he wishes the prayers of the brethren, and also their visits. Therefore if any of the brethren should visit Atlantic City, N. J., do not fail to visit Bro. Newcomer.

DAVID ENGLE, SR.

Mt. Joy, Pa.

For the Evangelical Visitor.

Dear sisters, Mary Heise and Hannah Cassel: I suppose you think I have forgotten you and my promise of writing to you, but did not promise when I would write. Dear sisters I must often think of you and many more of my Kansas friends, especially my own dear Winnie. I wish she was here. I am sure she would be delighted with the country. Of course I hear from them, and I have done considerable writing since I came here, but it requires a great deal of pen work to get around to all and I must generally come over the one story to each one.

As regarding this arid zone for this reason, I came to the conclusion to have a letter to you placed in the VISITOR that it may be satisfactory to more than you as to what we are doing here and how we really like it by this time. I have made quite a large acquaintance already and am working up a good reputation; can get more work than I can do. I have been sewing most of my time since I came here; went to work the third day and for the last nine weeks I only spent one idle day. At the present I am in Phoenix taking care of a little babe six months old for a lady that came here to visit from San Francisco, in California. I expect to be here four weeks.

The washing and ironing is chiefly done here by the Chinese. They have large laundries and some of them have very good methods. Of course they are not professors of Christianity neither do they respect the Sabbath; they do heaps of washing on the Sabbath.

The Mexicans are also a quiet people and are good for irrigating; they also supply the town people with wood that they bring in from the mountains. They have a peculiar way of hauling their freight. In general they hitch four teams together and put them to four and sometimes five wagons forming a trail. I suppose their object is this, it only requires one man to drive them.

There are also a great many Indians here, but they are quiet and harmless; they are very odd looking creatures and oh so tasty about their dress. They adorn themselves with white feathers and paint their faces with all colors in stripes and checks. They are very fleshy people in general, look as if they had good living. It must be the water that is so agreeable to all kinds of people.

I have learned to know some particular points about California from this lady that I live with; she has lived nearly all her lifetime there, and she knows much about the earthquakes; they are very scary actions of the earth, by the way she described them to me. I am glad the earth don't quake here, nor do we have any fog or winds of any account. I liked the place well at first sight and I like it better now. Should it continue to get greater heat it may not be so pleasant, but now the fruits are ripening and that will take our attention. I get all the strawberries I can eat. The apricots will be ripe in two weeks, peaches are near full grown, the figs and almonds are near full size. It is really wonderful what a growth there is in trees three years old, vines of all kinds, roses that would dazzle your eyes. I like all but the water and I am getting used to that. It did not take me long to get to like the strawberries. They are really better than they grow in the north. The buyers all have new potatoes and strawberries from their own planting.

Glendale is going to be a fine place in my estimation. We have

organized a Sabbath School there, and it is nicely conducted. Bro. S. Haldiman is superintendent, Bro. Isaac Eyer assistant superintendent. We have no church yet, but hold our meeting after the old style, from house to house, also the Sunday School. Bro. Hadsell teaches our class, sometimes ten of us. Bro. Stoner the next class from ten to twelve. There are thirteen in the infant class. They also practice singing during the week and we are all in good earnest to work up a work that will be pleasing to our heavenly Father.

I feel that it would be so nice if we could have a love feast this spring. I suppose it is near love feast time there. I trust and sincerely hope the Lord will bless you all with the love you need in order to do all you do to the glory and honor of God. He who has power in heaven and power on earth to bless each and every one according to their every necessity. Oh that God may bless us with the spirit of the Psalmist that we may praise him in all things whatsoever. We are few in number here in our services, but of late we have received great encouragement. Last Saturday two of my nephews came here from Canada, Bro. H. Hahn's son and John Washington McLean, with two other men from the same place. They are greatly taken up with the appearance of this valley. If they report home good satisfaction we expect about fifty families out here. There are many that write to me making inquiries as to my ideas of this valley. It is not necessary to represent things here greater than what they are; for this reason so many won't even believe the truth scarcely when they see it; some will tell me to write the bad too, but I have not seen any bad as yet. For instance, this is April. People are making hay. Barley is about ready to cut and we have had all kinds of green vegetables ever since we came here. The mines here are very valuable. I am acquainted with a man that has stock

in a gold and silver mine and I have learned to know there is much gold here. People all look healthy, and are very sociable. I never met with nicer people. We expect to go to the mines soon. There is a large butte about twelve miles north of Phoenix, with an opening through it. It is called the hole in the rock. How and when this freak of nature was made is only known to the eternal God. Some may conjecture that it was created by the surging tides of the ocean when they swept over what is now the salt river verdure or that old Boreas has used the sands of the desert as an auger to bore a hole through this mountain; but none of us will ever find out how or when it was created; the purpose is very plain it is a ventilator for the salt river valley where the winds play an eternal lullaby.

There is another place here that is quite a curiosity to me; it is an old ruins supposed to have been an old city perhaps the city of Nineveh for all I know. There are many large holes in the earth and if we drive by early in the morning you will see the owls come out and make a bow to you. It reminds me of a certain part of scripture where we read, "Your cities shall become a hiding place for the owls." The mountains are such a lovely sight, there is something about them rather peculiar. Some mornings at sunrise the trees look as though they were cut straight off across the tops and some of the mountains look the same and they appear to change while looking at them. I shall try and learn more about it and write to you again later on.

From your unworthy sister,
Mrs. N. BAKER.

Phoenix, Arizona.

CHRIST ALONE

JESUS IS ABLE TO SAVE.

"He is able to save them to the uttermost, that come unto God by him." Heb. vii, 25.

Great sinners need a great Savior. Indeed, when the soul is sound-

ly convinced of sin by the Holy Spirit, it will not build, but on a sure foundation; it will not rest, but in a place of safety. And in proportion to the depth of our convictions will be our concern to make sure work for eternity. Many things may be tried, but all will fail to give peace. Often, very often will the suggestion be thrown into the mind that the case is desperate, that deliverance is not to be obtained, that there is no salvation. This comes from satan, and is intended to dishonor Jesus, and distress the soul. No one can save but Jesus; it must be Christ alone. There is no salvation but in his perfect work. Our tears, prayers, efforts, will not save us. They cannot procure our pardon or bring us peace. But Jesus can save. There is no creature under heaven that he is not able to save. His ability stands in his divinity, he is God; therefore to him all things are possible; and in the merit of his sacrifice, which is infinite, and, therefore, can expiate all sin. The atonement that Jesus made, is sufficient to blot out all the sins of all men; it must be so, for it was the offering up of himself, as a sacrifice for our sins. As an infinite being, offering up himself, he could not make a finite atonement; and an infinite atonement must be sufficient for any number of sinners, and for any sinner, however great his crimes.

Reader, Jesus can save you. He can save you at this moment. He can save you with perfect ease. He can get glory by saving you. Doubt not, He is the Almighty. Fear not, for His blood cleanseth from all sin. "Who is this? I that speak in righteousness, mighty to save." Isa. lxiii, 1.—Sel.

Cast thy bread upon the waters, for thou shalt find it after many days.

God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.

OUR YOUNG FOLKS.

THE SCHOOL AND ITS LESSONS.

BY ELIZABETH PAYSON PRENTISS.

We are scholars, nothing but scholars,
 Little children at school,
 Learning our daily lessons,
 Subject to law and rule.

Life is the school, and the Master
 Jesus—the Lord—the Christ;
 We are his charity scholars,
 His the teaching unpriced.

Slowly we learn—all his patience
 Is hourly put to the test;
 For often the slowest and dullest
 He pities and loves the best.

Still we sit at the feet of our Master,
 Very low at his feet;
 Study the lessons he sets us;
 Sometimes lessons repeat.

Some of the lessons are pleasant,
 Pleasant and easy to learn;
 The page of our task-book simple,
 Simple and easy to turn.

But anon the reading is painful,
 Studied 'mid sighing and tears;
 We stammer and falter over it—
 Do not learn it for years.

Yet that is no fault of the Master;
 All his lessons are good;
 Only our childish folly
 Leaves them misunderstood.

And still we go on, learning,
 And learning to love our school;
 Learning to love our Master,
 Learning to love his rule.

And by and by we children
 Shall grow into perfect men,
 And the loving, patient Master,
 From school will dismiss us then.

No more tedious lessons,
 No more sighing and tears,
 But a bound into home immortal,
 And blessed, blessed years!

Sel.

DEAR AUNT MATTIE:

I am eight years old and go to school, but the school stopped and I don't go now. My father takes the VISITOR and I like to hear father read from it as there are such nice pieces in it; he reads of God. But I don't want to make my letter so long. I want to give you the hymn I like so well.

Poor and needy though I be,
 God my Maker cares for me;
 Gives me clothing, shelter, food;
 Gives me all I have of good.
 He will listen when I pray,

He is with me night and day;
 When I sleep and when I wake,
 Keeps me safe for Jesus' sake.

SALLIE B. FUNK.

Annville Pa.

SIX SHORT RULES FOR YOUNG CHRISTIANS.

As Brownlow North lay on his death-bed he enjoyed, according to his own confession, "perfect peace." To a bystander he said:

"You are young, in good health, and with a prospect of rising in the army. I am dying, but if the Bible is true, and I know it is, I would not change places with you for all the world."

Mr. North wrote the practical counsels which follow:

1. Never neglect daily, private prayer; and when you pray, remember that God is present, and that he hears your prayer. (Heb. ix, 6.)

2. Never neglect daily, private Bible reading; and when you read, remember that God is speaking to you, and that we are to speak and act upon what he says. I believe that all back-sliding begins with the neglect of these two rules. (John v, 39.)

3. Never let the day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, What am I doing for him? (Matt. v, 13-16.)

4. If ever you are in doubt as to a thing being right or wrong, go to your room, kneel down and ask God's blessing upon it. (Col. iii, 17. If you cannot do this, it is wrong. (Rom. xiv, 23.)

5. Never take your Christianity from Christians, or argue that because such people do so and so, therefore you may. 2 Cor. x, 12.) You are to ask yourself, How would Christ act in my place? and strive to follow him. (John x, 27.)

6. Never believe what you feel, if it contradicts God's word. Ask yourself, Can what I feel be true, if God's word is true? and if both cannot be true, believe God, and make your own heart the liar. (Rom. iii, 4, 1 John v, 10, 11.)—Sel.

SELF CONTROL.

An expert and experienced official in an insane asylum said, a little time since, that these institutions are filled with people who have given up to their feelings, and that no one is quite safe from an insane asylum who allows himself to give up to his feelings.

The importance of this fact is altogether too little appreciated, especially by teachers. We are always talking about the negative virtues of discipline, but we rarely speak of the positive virtues.

We discipline the schools to keep the children from mischief, to maintain good order, to have things quiet, to enable the children to study. We say, and say it rightly, that there cannot be a good school without good discipline.

We do not, however, emphasize as we should the fact that the discipline of the school, when rightly maintained, is as vital to the future good of the child as the lessons he learns.

Discipline of the right kind is as good mental training as arithmetic. It is not of the right kind unless it requires intellectual effort, mental conquests.

The inexperienced official referred to above was led to make the following remark by seeing the girl give way to the "sulks." "That makes insane women," she remarked, and told the story of a woman in an asylum who used to sulk until she became desperate, and the expert said, "You must stop it; you must control yourself;" to which the insane woman replied:

"The time to say that was when I was a girl. I never controlled myself when I was well, and now I cannot."

The teacher has a wider responsibility, a weightier disciplinary duty than she suspects. The pupils are not only to be controlled, but they must be taught to control themselves, absolutely, honestly, completely.—Sel.

PRAYER.

Prayer is the soul's sincere desire,
Uttered or unexpressed ;
The motion of a hidden fire,
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try,
Prayer the sublimest strains that
reach

The majesty on high.

Prayer is the Christian's vital breath
The Christian's native air,
His watchword at the gate of death,
He enters heaven with prayer.

Prayer is the contrite sinner's voice,
Returning from his ways,
While angels in their songs rejoice,
And cry, behold he prays.

O thou by whom we come to God,
The life, the truth, the way,
The path of prayer thyself hast trod,
Lord teach us how to pray.

Sel. by ANDREW CLIMENHAGA.

Niagara Falls, South Ont.

TRUST GOD FOR SMALL THINGS.

We are too much like children who cry and make great ado about sweetmeats and toys, while they can trust for clothing, general care and a house in which to live. How many of what may be called the small things of this life and of religion we are anxious about, while the great concerns we leave with God! Now, why can we not commit ourselves into his hands for the small as well as the great? Let us not forget that he rules the atom as well as the world, that he feeds the humming-bird as well as the eagle, that he provides the crust as well as the feast, that he numbers the hairs of your head as well as the stars of the firmament. Shall he uphold all things and not uphold you? Shall he clothe lilies and feed ravens, and not clothe and feed you? O ye of little faith! As a Christian, God has made over to you a crown that fadeth not away; and can you not trust him for a crumb which perishes? Has he clothed you with the garment of salvation, and will you not trust him for the clothing of the

body? Has he provided a house for you in the heavens, which hath foundations, whose builder and maker is God; and will you not trust him for a tabernacle, or a cottage in the wilderness? Has he not given you himself, his Son, his Spirit, his word, his grace, his promises, and can you not trust him to give you bread, friends, clothes, habitation, and all the necessaries of this life? Surely, if he has given you the greater, he will give you the less. This is the very argument of St. Paul:

"He that spared not his own Son, but delivered him up for us all, who shall he not with him also freely give us all things?"—Sel.

LIVING FOR GOD.

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

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

"We are his (God's) workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk therein." Eph. ii, 10. Now is the time for works and for overcoming,

to him that has an ear to hear.—British Evangelist.

THOUGHTS FOR MOTHERS.

Solomon says, "Train up a child in the way he should go." So, mothers, take your children to church with you. May not the fact that the regular church-goers are so small in proportion to the number on the church-roll be largely attributed to the fact that people are not brought up to think it a blessing, beyond price, to be allowed to meet with God's people in his house for praise and prayer? Look about you and see if the most earnest and constant worshipers are not those who in childhood were seen kneeling with their parents in God's house on each Lord's day, unless serious sickness prevented. Then, as you value the spiritual welfare of your child, lead him to love the house of prayer, and teach him that God is specially present to those gathered together in his name. There is no safeguard against the attacks of "the world, the flesh, and the devil," equal to such a training.—Sel.

Let us try to touch other lives on the positive and helpful side. "Share with me your beliefs; I have doubts enough of my own," said Goethe. Do not talk of your ailments, your worries, your disappointments, your blues. Do not add these by communication to the troubles of your fellows, and thus help them to despondency. Tell of the truth you have had the vision of, of the unexpected good that has befallen you, of the sunshine that has bespread your path. Life has its troublesome side, but it only becomes the greater part of life through our persistent contemplation of it to the exclusion of what is brighter. And that bad habit weakens the nerve and sinew of our best energies by robbing us of our cheerfulness and of hope.—Sel.

Watch therefore, for ye know not what hour your Lord doth come

SEVEN WONDERS OF THE RELIGIOUS WORLD.

1. It is a wonder that intelligence can doubt the existence of a great first cause, an Allwise Being, whom we call God, when "the heavens declare the glory of God, and the firmament showeth his handy-work."

2. It is a wonder that men doubt the authenticity of the Bible, when its height, its depth, its fitness, with its amazing simplicity, prove its authorship divine.

3. It was a wonder that the then believing world rejected the person of Christ, when he came, as to time, manner, and place, in the full sunlight of prophecy.

4. It is a wonder that the doctrine of Christ was rejected, when it was apparent that no man could do the miracles that Christ did, "except God be with him." The proofs of his divinity were many and infallible. Besides his life, his deeds were not done in a corner.

5. It is a wonder that intelligent minds can, with seeming candor, in the face of the Scriptures, hold up and defend a divided Christianity, when the facts are, that "Christ is not divided." "A house divided against itself cannot stand." "By one spirit we are all baptized into one body." We are to be "fitly framed together, joined together, knit together, etc." Christ's prayer for all His believers was, that "they might all be one as we are one." Will not this prayer be answered? Besides, division has not a single good fruit; "by their fruits ye shall know them."

6. It is a wonder that intelligent minds can be led to believe that we can live Christians and stand acquitted, by obeying only a part of Christ's commandments. The theory is, "It is just as you believe." Let us test this theory. One omits water baptism. The next omits feet-washing. The next omits the supper. The next omits the communion: May not the next omit prayer? It is apparent that this

theory is a pure brand of modern skepticism.

7. It is a wonder,—a marvel,—that brethren can be led to believe that plainness and the self-denying principles of humility, can be cultured and retained in the church, and extend to each member the liberty of setting his own limits as to his habits and apparel, and not have some fixed approximate bounds. It is a fact without any exceptions that each organization that extended this liberty to her membership, has speedily gone to the ever-changing, wide world of fashion, while all the bodies, who retain their plainness, do so by some fixed bounds. Besides, it is a painful truth, of which observation is clear proof, that with the loss of plainness and the self-denying principles of humility, goes well-nigh all government and general discipline of the church.

John Wesley and William Otterbein were founders of very humble, self-denying bodies. There was then power in their discipline. Today every vestige of their former humility is gone,—vanished. With it has gone their power in church government. They are leaders today in the world, in her vanity, fashion and pleasure. Committees sent by Annual Meeting rarely control either churches or individuals who have gone with the world of fashion. With the growth of pride and fashion is sure to develop the stern spirit of insubordination and rebellion. It is simply raising the gates, by which the church becomes flooded with the world's looseness and corruption; but, of course, in a refined form. It was a noble act for Christ to break down the middle wall of partition between the Jews and Gentiles. The devil's mission today is to break down another wall,—the wall between the church and the world. His success is amazing, for while he is bombarding on the outside, he has a large army of prying people with their battering rams, helping him on the inside; hence the work of the humble people of God

today is between fires. But thanks be to God, "We can do all things through Christ that doth strengthen us!"—I. J. ROSENBERGER in Gospel Messenger.

Covington, Ohio.

NOT FOR THE DEAD.

Not for the dead, O Lord we weep;
Untroubled is their rest, and deep;
For them why should we mourn or sigh!
'Neath quiet graves in peace they lie,
"Thou givest Thy beloved sleep."

OUR DEAD.

GEDCKE.—Died near Fordwick, Ont., March 20th, 1892, Mr. Godfrey Gedcke Sr., aged 68 years, 6 months and 18 days. Death caused by LaGrippe. Interred in the brethren's burying ground, Howick. Services by the writer from Hebrews xix, 27, 28.

JOHN REICHARD.

DOLL.—Died near Kurtzville, Ont., Apr. 4th 1892, Sister Magdalena Doll, wife of Mr. Enos Doll, aged 20 years, 6 months and 26 days. Death caused by inflammation of the lungs. Mrs. Doll found peace with God about four weeks before her death, and left a bright evidence of a happy departure. Interred in Mennonite burying ground, Kurtzville. Services by Rev. Dan Wismer (Mennonite) in German, from Heb. iv, 9, and the writer from Rev. xiv, 13.

JOHN REICHARD.

HUNCHBERGER.—Sister Elizabeth Hunchberger died near Pleasant Hill, O., April 10, 1892, aged 67 years, 2 months and 24 days. Her maiden name was Engle, oldest daughter of Jacob and Anna Engle. Was born in Lebanon co., Pa., January 17, 1825. She was married to Jacob Hunchberger in the year 1843. They emigrated to Ohio in 1867. She was the mother of seven children, six daughters and one son; the only son preceded her. The six children and her husband survive her. She had 26 grand children, 13 grand sons and 13 grand daughters. They lived a married life together 48 years. She united with the brethren and was a consistent member of the church about thirty-four years. She lived a Christian life and was a faithful wife and a loving mother. On the 12th of April her remains, being followed by a large concourse of mourning friends and neighbors were deposited into mother earth at the Highland cemetery near West Milton, Ohio. Funeral conducted by Eld. J. B. Wingert and the writer. Text, Heb. iv, 9.

J. S. HOKE.

West Milton, O.