2-1-1896

**Evangelical Visitor- February 1, 1896. Vol. IX. No. 3.**

Henry Davidson
No Night There.

Softly fall the twilight shadows,  
O'er the landscape bright and fair;  
Shutting out the world around me,  
With its toil and work and care.

On the heavenly plains above me,  
Sparkling with celestial light;  
Silently the stars are glowing,  
Through the gloom-enshrouded night.

In the gathering purple gloaming,  
Low, soft zephyrs around me play,  
Like some song of spirit voices,  
For the closing of the day.

From an unseen harper near me,  
Comes the cadence sweet and low,  
Soon from sorrow, toil and conflict,  
Child of earth, you too must go.

But, unlike the day that's ended,  
There will come for you no night,  
Just a fading from life's dark scenes,  
To the morning land of light.

Far beyond the mystic portal,  
Of Time's shore and billow's foam,  
Are the mansions of eternal rest,  
Where I shall be at home.

Home, O Home, how sweet it soundeth,  
To the wanderer o'er life's plain,  
After earthly storms and combats,  
Ne'er more go forth again.

Always home, for'tis with Jesus,  
There to worship and adore,  
In that land of song and glory,  
"Where the sun goes down no more."  
—W. H. Smith.

The Blessedness of Christian Union.

By the Editor.

We have in the previous articles demonstrated the fact that where discord does exist the work of the Lord cannot prosper as it would if His people would be in harmony and would be fully influenced by the Spirit of the Divine Master. We have also shown the way that Union could be effected. We do not say that it is the only way, but if carried out in the Spirit of the Master it will be effectual, and we believe will be sanctioned by the great Head of the Church.

Is there any other theory than Christian Union admissable among God's people? Is it not the only consistent theory that can be advanced?

To strengthen this view of the Christian doctrine we append a few quotations from the Scripture.

Psalm 133:1: "Behold how good and how pleasant it is for brethren to dwell together in unity."

Again, in Jesus' own words: "Neither pray I for those alone but for them also which shall believe on me through their word, that they may all 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. And the glory which thou gavest me I have given them; that they may be one even as we are one. I in them and thou in me, that they may be made perfect in one and that the world may know that thou hast sent me and hast loved them as thou hast loved me."—John 17:20,23.

Blessed petition, and blessed petitioner! Is there anything more grand than this prayer offered by the great Head of the Church in behalf of his people so that they might be one, that the world might believe that the Father had sent him? If, then, we have discord, if we seek personal preference; if we seek honor or one of another, or seek pre-eminence in the church; if we are partial or seek our own way,—how can the world believe that we are children of God and that we are born of the Spirit? Oh, may the Lord awaken in us all a greater interest in this blessed Christian Union!

But again, we note that not only did Christ pray for this, not only did David declare how good and pleasant it was for brethren to dwell together in unity, but we notice also what the Apostle Paul says in reference to this unity: "Now I beseech you brethren by the name of the Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment."—1 Cor. 1:10. The Apostle Paul in the following verses reproves them sharply for want of this spirit of unity and clearly shows the inconsistency of the spirit of disunion, and in the verse quoted above pleads with them, beseeching those Corin-
in the 13th verse we find: "Till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man." Revised Version has it, "unto a full grown man." Take either of these versions and we see the beauty and value of peace and unity.

John, in his first epistle, first chapter, commencing with the first verse, gives us a most beautiful testimony of the worth of that Christian religion as promulgated by Christ Jesus, the Head of the Church. He says, "that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ; and these things we write unto you that your joy may be full. This, then, is the message which we have heard of him, and declare unto you that God is light and in him is no darkness at all. If we say we have fellowship with him, and walk in darkness, we lie and do not the truth. But if we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus Christ his Son cleanses us from all sin."

If, then, this union was effected, as we think it should be and could be; and if it was maintained on Gospel grounds, how much more good could be accomplished than is accomplished in the divided condition which we now are in.

Brethren, will we not seek to accomplish this? It is not unreasonable. It is not visionary. It is possible that it may become a reality in us and that the world may see it.

Again, there are other denominations that hold many principles in common with us. For example, the different divisions of the German Baptists, the Mennonites, the Amish, and the Friends. All these are peace people, and we think there should be no different views entertained by them. In fact, we think with very little, if any surrender, of doctrine, we could all unite in one common band of Christian workers. What a formidable array of devoted workers would there be, all believing in the principles of peace, all believing in the doctrine of self-denial, and willing to drop the differences that have existed, and to unite on the Gospel plan by taking the Word of God as the guide.

We think that as Christians study the Bible more and consecrate themselves or are consecrated more to the service of the Master, they become more enlightened on Bible teachings and self is more fully brought into subjection to the will of God. In Rom. 12:1-5, Paul mentions sacrifice, holiness, acceptableness unto God [which he calls a reasonable service], non-conformity to the world, transformation, renewing of the mind. These are the means whereby we can prove what is the good and acceptable, and the perfect will of God.

We notice that men should not think of themselves more highly than they ought to think, but to think soberly, because we are many members in one body (not many bodies) and all members have not the same office. So we being many are one body in Christ and every one members one of another.

Now this union cannot be effected on the Bible line unless we accept the teachings of our blessed Lord as given in his own words: "A new command give I unto you, that ye love one another."—John 13:34.

We think that in this effort at reunion there should be an effort not only in an external or ceremonial form, but a union on strictly Gospel lines. There should be a union that would accept and teach as a basis the Bible only. Preconceived ideas that may have been inculcated into the mind, if they are not strictly
Bible teachings, should not be made a part of the basis for reunion.

Here is where the difficulty comes in. Very often men by early training have imbibed doctrine that they find nowhere in the Bible, any positive or even relative teaching that they can point to that requires them or any others to teach; but they have it by tradition and they claim that it has done good so to teach. They use tradition—man's doctrine—for the doctrine of the Bible, and they are possessed with a leading spirit. They teach their doctrine and want others to accept it. Hence divisions arise. Thus they make void the Word of God by their tradition.

(To be continued)

For the Evangelical Visitor.

Conditions of Prayer.

My Dear Brother:—

"Ask, and it shall be given you.

"Every one that asketh receiveth."—Matt. 7:7,8. "If ye, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him."—Luke 11:13. "All things whatsoever ye ask in prayer, believing, ye shall receive."—Matt. 21:22. "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee: leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift."—Matt. 5:23-24. "Without faith it is impossible to please God."—Heb. 11:6. "How can ye believe, which receivest honor one of another, and seek not the honor that cometh from God only?"—John 5:44. "He that loveth Me shall be loved of My Father, and I will love him, and will manifest myself to him."—John 14:21. "Blessed are the pure in heart, for they shall see God."—Matt. 5:8. "Without holiness no man shall see the Lord."—Heb. 12:14. All this is simple enough for a child to understand. If we would have audience with the Holy One we must be holy. "Be ye holy: for I am holy."—See 1 Peter 1:15,16. Faith is indispensable to acceptable prayer, and holiness is indispensable to faith. "I am crucified with Christ," is the glorious secret of salvation.—Gal. 2:20. "Dead indeed unto sin, but alive unto God through Jesus Christ our Lord."—Rom. 6:11. This is the pivot which makes prayer so mighty with God. We have as free access to the Mercy Seat as had any of the apostles—yea, as free as Christ himself. "I am the door; by me if any man enter in, he shall be saved and shall go in and out, and find pasture."—John 10:9. In this pasture is "all the fulness of God."—Eph. 3:19; Col. 2:9. There the prayer of faith gets all it wants, and infinitely more than it can use. "We are not straitened in God but we are straitened in our own bonds."—2 Cor. 6:12. "God is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."—Eph. 3:20. What is this power?—See Eph. 1:19,20. If we would believe God in Christ, we would hear no remonstrance against the claims of Divine Healing, or the sanctification that keeps us forever free from sin. "Walk as he walked," and "pure as he is pure," are necessary corollaries.—1 John 2:6; and 3:3. We are "left to lift up holy hands."—1 Tim. 2:8. Not hands that are incessantly grabbing after mammon. We must pray with a "live coal" of Pentecostal fire on our mouth. Not with tongue and lips and throat reeking with tobacco and other polluting luxuries.—Isa. 6:6-7. We can neither offer the prayer of holiness, nor give the holy salutation, while the mouth is defiled with the lusts of the flesh, or we indulge in gossip or vain glory.—Matt. 12:36; Rom. 12:1. "God is not mocked," and given us the Model of "acceptable and reasonable service." "After this manner therefore pray ye: "Our Father," My Father and YOUR Father; MY God and YOUR God."—Matt. 6:9; John 20:17. Christ and Christians have things in common.—Rom. 2:17.

But you have a special question respecting prayer, which, while not to be ignored, is very insignificant in comparison with the foregoing considerations. You ask, "Is the long hair of woman a sufficient covering when she is praying or prophesying?"

There are two words in 1 Cor. 11:6, which forever settle the matter of the prayer covering. The most expert exegetes break down under their self-evident import. They are "not" and "also". "If the woman be not covered." Where is the hair then, in the supposition that their hair is the covering in prayer? GONE. "Let her also be shorn." What an absurdity! Shearing a woman who has no hair!

In the 14th verse the apostle adverters from the spiritual reality to the natural symbol. "Nature itself teaches" the difference between man and woman in the treatment of the head in prayer. The covering of the woman's long hair is taken by the apostle as a type of the covering enjoined in verses 5 and 6. One is natural, and belongs to woman as woman. The other is voluntary and spiritual, and belongs to woman as a Christian. The principle is inherent in human nature as God made it, and we have no right to venture amendment.—1 Cor. 11:3. Primary: Love to God. Secondary: Voluntary, joyful compliance with all His appointments.—John 14:15.
EVANGELICAL VISITOR.

For the Evangelical Visitor.

JESUS WILL COME AGAIN.

His appearing and coming will be pre-Millennial, and the raising of the dead will not be simultaneous.

In the last chapter the three appearances were spoken of which referred to—1st, His appearing or coming upon the earth as the Messiah, 1896 years ago; 2nd, His appearing before the Father making intercession for us, which place he now holds; 3d, His appearing and coming before the Millennium.

The two events included in the third appearing are oftentimes treated as one, and thus heretofore there has no distinction been made between the appearing and the coming of the Lord Jesus Christ. These, however, are to be two distinct events, and divided in time by a period of about seven years, during which time the tribulation as described in Revelations is to take place.

The Bible teaches most clearly and distinctly that all the dead shall be raised. “No doctrine of the faith rests upon a more literal and emphatic body of Scripture authority than this, nor is any more vital to Christianity.”

But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith also vain.”—1 Cor. 15:13,14.

It is important to observe, however, that the Scriptures do not teach that all the dead are raised at one time. A partial resurrection of the saints has already occurred.

“And the graves were opened; and many bodies of the saints which slept, arose and went out of the graves after his resurrection, and went into the holy city, and appeared unto many.”—Matt. 27:52,53.

The two resurrections which are yet in the future are, first, the resurrection of the saints, or “of life;” and second, the resurrection of the dead in sin, or “of damnation.” The Bible references on this most important subject are as follows:

—John 5:28,29. In this passage there is apparently no distinction between the two resurrections, that is, as to the time that they should occur; and were this the only Scripture referring to these events we would not be justified in saying that they shall not both take place at the same time. There are quite a number of passages that do make a distinction. “For thou shalt be compensated at the resurrection of the just.”—Luke 14:14. In this passage the Lord speaks of the first resurrection only. There is also a distinct reference in 1 Cor. 15:20-26. In 1 Thess. 4:13-16, we have a very clear statement that when the Lord Jesus Christ appears in the air that the dead in Christ shall rise first. You will see that in this passage there is no reference made to the dead in sin. The most clear and concise reference on this matter is found in Rev. 20:4-6, which is as follows: “And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years,” The Millennium. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”

What need have we of a more distinct prophecy on this matter, as it even tells the length of time between the two events and should clear all doubt in our minds whether there is or is not to be more than one resurrection. Rev. 20:12-14 describes the second resurrection—that “unto damnation.”

The spirit of a person is in constant bliss or woe (Phil. 1:23; 2 Cor. 5:8; Luke 16:22,23), and at the resurrection the spirit again unites with the body and the corruptible puts on incorruption.—1 Cor. 15:53,54.

Rev. 20:4-6 refers to the tribulation saints—that is, the persons that did not bow down to the “man of sin,” the “Anti-Christ,” and worshiped him during his reign upon earth; which takes place between the appearing and the coming of Christ. The length of this time cannot be definitely stated, but continues for probably about seven years.

If this distinction is not made between the appearing and the coming of Christ, there are many passages of Scripture that you will be unable to explain. For instance, in Luke 21:36 it says: “Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.” Paul tells us the manner in which we are to escape, in Thess. 4:13-7. He refers undoubtedly to the living saints when he says we which are alive and remain shall be caught up, making no exceptions. Therefore might we not suppose that all the living saints are meant? Yet, in 2 Tim. 4:8, it says, “Henceforth there is laid up for me a crown of righteousness, which the Lord, the right-
eous judge, shall give me at that
day: and not me only, but unto all
them that love his appearing.” From
and other similar passages some
draw the conclusion that only those
that are truly expecting Christ, and
looking for his appearing at any
moment, will be caught up to meet
the Lord in the air, and that the
other saints who are not anxiously
waiting for his appearing will be
left back and therefore will have to
to endure the severe trials and persecu­
tions of those days. This is a moot-
point, and will be left to the judg­
ment of the reader to decide.

But if there is only a grain of
doubt as to whether a person will be
enabled to escape the tribulation of
those days by or by not loving and
expecting the appearing of Christ,
should we not at once get on the
safe side and be sure of escaping
those most terrible and unequalled
days of the tribulation.

There will be some saved during
the tribulation, for they shall not all
worship the beast (the Anti-Christ),
neither shall they receive his mark
upon their forheads or in their
hands; “and they lived and reigned
with Christ a thousand years.”—Rev.
20:4. The thousand years here
mentioned can mean nothing else
than the Millennium, as the word
Millennium is only another way of
expressing a thousand years. Do
not let us spiritualize these passages
but believe that they mean exactly
what they say. We will then see
that the dead in sin will have no part
in the first resurrection and will not
be raised until after the Millennium.
Should this not be enough of an in­
centive to the unconverted to have
them turn from their idols and wor­
ship the true and living God? Yet
this is nothing when compared with
the time that they will have to stand
before God and be judged accord­
ing to their works.

State College, Pa.
ENOS H. HESS.

For the Evangelical Visitor.

AMPUTATION.

This is a word not found in the Bi­
ble; but as the English is a progres­
sive language, we may properly use
some words that the ancients did not
have.

When a limb of the body is crush­
ed or lacerated to such an extent as
to make the healing of it almost hope­
less, then the skillful physician ad­
vises amputation, for the reason that
the stump of a well dressed limb is
more apt to heal than a badly crush­
ed one; and so many a valuable life
is saved by cutting off the injured
part of a limb. Our Savior teaches
the necessity of removing offending
members by cutting off hand or foot,
or by plucking out an eye.

This cutting off may apply to in­
corrugible members of the church, as
we learn from Matt. 18:15-17; also
1 Cor. 5:18. By retaining offend­
ning members in the church it will
not only cause outsiders to lose faith,
but will lead the church more and
more into corrupt habits.

But the cutting off of a hand or
foot, or plucking out of an offending
eye, is more significantly applica­
tive to each individual’s self. It does
not mean a literal amputation. Nay;
it is done in a figurative or spiritual
sense. And it may be safely taken
for granted that any one that has
made any considerable progress in
Divine life has some experience on
this line. For who is there of such,
that has not been obliged to deny
himself of some worldly pleasure, that
the Holy Spirit forbade him to en­
joy because such pleasures would
lead away from God. Yea! he had
to pluck out the eye that wanted to
see some rare sight. An instance
just now occurs to me. Some years
ago I was at a station just ready to
go to Philadelphia. A preacher (not
of our church) met me there and,
among other things, he asked me if
I would go to the theater when in the
city. I said No! that is not a prop­
er place for me to visit. He replied
that it never “hurt him to go there.”

It may be necessary to cut off the
hand that wants to take unjust mon­
ey, or cut off the foot that wants to
 tread on a neighbor’s rights—that
is we must cut off unjust and sinful
desires; yea, banish them from our
 minds, as unfit to be entertained in
view of our profession.

The Word says it is better to en­
ter into life maimed or with one eye,
than to be cast into hellfire with
these members whole, or words to
that effect.

Or this question may arise—are
there then some cripples in heaven?
to which it is replied, No! For in
most instances it is only said, “Enter
into life”—meaning into the Divine
life. He that is in the Divine life is
one sense in the kingdom of heaven.
And though a man may by force of
circumstances be obliged to enter
this kingdom in a crippled condition,
he knows that the King himself is
mighty, and able to save from all im­
perfections in them that come unto
him believing; so that any hand or
foot lost by His direction will soon
be restored and in better condition
for service than it was before ampu­
tation.

G. STONE.
New Berlin, Ohio.

For the Evangelical Visitor.
ENROUTE FOR INDIA.

Go ye into all the world and preach the
Gospel to every creature.—Mark 16:15.

Praise the Lord! Since we left
the Faith Home at Tabor, Iowa, we
have been endeavoring by God’s
counsel to fill the above com­
mission of our Lord Jesus Christ; also
the following command, “As ye go,
preach.” Wherever the opportu­
nity has afforded itself we have
improved it by preaching, or distribut­
ing papers and tracts. We had ser­
vices on the trains, on street corners,
and wherever the Lord led.
Leaving Tabor, we went to our home community at Abilene, Kas., and had a ten days' visit with our parents. The time was spent in holding meetings at Zion's Church. While there the Lord wonderfully manifested his power. Many were convicted of their need of the second definite work of grace in our hearts. Many were at the altar and sought to have everything taken away that would hinder them in receiving the baptism of the Holy Ghost. Many that were sick in body were gloriously healed. Praise the name of our God forever!

Feeling that God was through with us in that place, we accordingly took the train for the South. Our next stopping-place was Ft. Worth, Texas. Here we found some of God's little ones that were free in the Lord. We soon found out why the Good Spirit led us to that place. After our work was completed, we continued our journey Westward and in a few days reached Los Angeles, Cal. We felt the power of His Spirit resting upon us all the way. We could not understand why the Lord led us this way; but we soon found he had some wonderful lessons for us to learn. When we reached this place we were wonderfully led to a faith work among the poor. The leader of the work is a wonderful man of God, full of faith and the Holy Ghost. We found many other precious workers, but only a few of them were out on the faith line and trusting God alone for their support.

A few days later we reached the end of our journey by rail, San Francisco. While here the Lord wonderfully talked to us about our future work, and we learned many precious lessons that shall never be forgotten. Praise God!

We then took ship for this place, Tacoma, Wash. The Lord was very good to us and gave us a calm sea and a good voyage. Since here we have been working a great deal among the seamen. They are in great need of the Gospel, and our hearts have been much burdened for their souls.

Since we left the Faith Home the Lord has wonderfully supplied our needs, and we have reason to believe that he will continue to supply them. A great many wonder at us for going out on this line, trusting God alone for support. But money could not hire us to go out on any other grounds, because,—

"Tis so sweet to trust in Jesus, Just to take him at his word. Just to rest upon his promise, Just to know, 'Thus saith the Lord.'

We need not worry at all about our needs because our God will supply. We could tell you many wonderful answers to prayer, but time and space will not permit. We expect (D. V.) to take ship for Japan on January 4, 1896. Anyone wishing to write to us will address us at Tabor, Iowa, and it will be forwarded to us.

"Going forth in his name, all our needs are supplied; In this life we receive an hundred fold. With rejoicing we'll come bringing sheaves for the Lord, In that beautiful city of gold."

Your Brother seeking after lost souls.

D. W. ZOOK.

For the Evangelical Visitor.

The Gospel of Jesus Christ.

Number Five.

"Grace is flowing like a river, Millions there have been supplied, Yet it flows as fresh as ever From the Savor's wounded side."

"I am not ashamed of the Gospel of Jesus Christ, for it is the power of God unto salvation to all them which believe."

"There is therefore no condemnation to them which are in Christ Jesus who walk not after the flesh but after the Spirit."

Nearly nineteen centuries have rolled into eternity since the beginning of the Gospel of Jesus Christ the Son of God, and many and large changes have taken place in the world politically as well as socially. Empires and kingdoms have arisen, flourished and fallen into decay; successive generations have come and gone; many and great inventions have been perfected. There have been wars and rumors of wars; bloodshed and carnage has largely marked the path of history. But all along there hath been the power of this glorious Gospel quietly working and making itself felt, and exerting its wholesome influence in the bettering of conditions, and pouring out its blessings of light and life upon a dark and sinful world.

All through the successive generations it has exerted its saving power, and brought light, life and salvation to as many as received Him—brought sunshine into many dark hearts, and comfort and gladness into many homes.

We have come very near the close of another century, and although the outlook is gloomy, and looking about us into the world it becomes evident that human efforts and inventions to bring in the Millennium, or Golden Age, will fail of success; yet there is a remedy which is efficacious, a way out of the darkness and gloom, and that remedy—that way—is Jesus Christ. His Gospel is the word of truth, which, if heard and received, will prove the Gospel of salvation and the deliverance from sin, bringing about a new being in us, so that the kingdom of God becomes established within us.

The apostle gloried in that Gospel. He could say, "I am not ashamed" of it, as he was fully convinced of its power to accomplish that which was claimed for it; and it is the same Gospel still, having lost none of its power, to save from sin those who believe it.

The human needs are the same now as they ever were, sin is the same that it always was, the heart of
man is yet deceitful and desperately wicked, the lives of men are still warped and crooked—and so the same remedy which proved effectual in the time of the apostle is no less able to accomplish the cure. The river of grace is yet flowing; the fountain is yet open, and all who will hear and accept can yet be healed and their lives made straight, even as the woman who was crooked and bowed together—bound by Satan—for eighteen years, and was delivered and made straight by the word of his power.

To all the distressed ones he is yet calling, “Come unto me.” Oh, that many would hear and obey and so find rest in him.

“This same Gospel which is thus able to accomplish our salvation from sin, and implant within us a new life, also proves effectual in keeping us in Him so that the power of his resurrection life will become manifest in us, and that, becoming dead unto sin, we may be alive unto God in Him, and “present unto him our bodies a living sacrifice.”

The Bible justifies its claim by what it has done for humanity and civilization and its translations for foreign nations is like building a railway through the land. It is a book that opened with creation and has furnished mankind with inspiration which has saved humanity from barbarism and carries with it the precious gift of immortality. Even skeptics are impressed with the glorious truths and knowledge that its missionaries are carrying forward the torch of civilization. When catechisms of creeds are forgotten, the Bible stands forth for the saving and illumining of national life. It has preserved our freedom and our nationality and the victorious march of Biblical Christianity will ever go forward.—Rev. J. H. Barrows.

The Bible is not a literary unit. It is a library written by authors whose labors stretch across fifteen centuries of time. It presents us not with the links of a chain, but with a living record of a revelation that has progressed from rudiments in the full orb of the Christian age. The Bible has been champion of the highest and purest moral and spiritual truth. It has brought to poor, sinful, suffering men the message of love and comfort and salvation. It speaks the language of the heart. It has touched the cords that vibrate to nothing merely human or earthly. It has won the greatest encomiums of the great and holy of the earth.—Sel.

No man is completely happy who is not a Christian. Some are happy amidst surroundings that would make others miserable. Happiness is contentment with surroundings. Some are supposed to be happy in places with great bands of servants. Others who control men and their opinions are called happy, and yet a native in Congo is as happy as they.—Sel.

The Bible justifies its claim by what it has done for humanity and civilization and its translations for foreign nations is like building a railway through the land. It is a book that opened with creation and has furnished mankind with inspiration which has saved humanity from barbarism and carries with it the precious gift of immortality. Even skeptics are impressed with the glorious truths and knowledge that its missionaries are carrying forward the torch of civilization. When catechisms of creeds are forgotten, the Bible stands forth for the saving and illumining of national life. It has preserved our freedom and our nationality and the victorious march of Biblical Christianity will ever go forward.—Rev. J. H. Barrows.

The Bible is not a literary unit. It is a library written by authors whose labors stretch across fifteen centuries of time. It presents us not with the links of a chain, but with a living record of a revelation that has progressed from rudiments in the full orb of the Christian age. The Bible has been champion of the highest and purest moral and spiritual truth. It has brought to poor, sinful, suffering men the message of love and comfort and salvation. It speaks the language of the heart. It has touched the cords that vibrate to nothing merely human or earthly. It has won the greatest encomiums of the great and holy of the earth.—Sel.

No man is completely happy who is not a Christian. Some are happy amidst surroundings that would make others miserable. Happiness is contentment with surroundings. Some are supposed to be happy in places with great bands of servants. Others who control men and their opinions are called happy, and yet a native in Congo is as happy as they.—Sel.

PLEASANT GROVE, OHIO.

Our meeting at Pleasant Grove, Richland Co., Ohio, commenced Dec. 21, and continued until Jan. 5. According to previous arrangements, Brother John Smith, of Sippo, O., came to labor with us, and he did not shun to declare the whole counsel of God.

On account of the inclemency of the weather, the attendance was not so large, yet great interest was manifested; also good behavior. God’s children were encouraged very much and sinners became alarmed. Fifteen precious souls made a start for the kingdom. Some of them have already found him precious to their souls. May the rest seek him with full purpose of heart until they find him precious to their souls, and then live faithful and devoted lives in the service of the Master.

There were also with us two Brethren and one Sister from the Dayton, O., District, who spent over a week with us; also some from Niagara Falls, Ont., including three Brethren and three Sisters. May God reward them for their labors in our midst, is our prayer.

From this place Bro. Smith returned home and will in a few days go to other fields of labor. May the power of the Lord accompany him in his work, and may many souls be brought to a saving knowledge of the truth as it is in Christ Jesus. I ask an interest in the prayers of the consecrated followers of Jesus.

A. HURSH.
The meeting at Abilene is being continued at this writing (Jan. 27). The interest is fair. Several have been out at the altar as seekers.

Bro. J. G. Cassel took the Santa Fe train, Tuesday evening the 21st ult., for Glendale, Arizona, where he expects to spend several months in religious work.

The meeting at Newbern is still in progress at this writing (Jan. 27) and will continue this week. The interest is good and the church is very much revived. Fifteen were out as seekers last night.

The Annual Conference of the Brethren in Christ for 1896, will be held in May, convening May 20th, at the Autrim Church, near Green-castle, Franklin Co., Pa., on the Cumberland Valley Railroad. Green-castle will be the stopping-place for all those attending Conference. Ample arrangements will be made by the Brethren for the accommodation and comfort of those coming from a distance. We have no information of the appointment of a committee of arrangement to which to write for further information, but for the present we would give the name of Elder M. H. Oberholzer, of Culbert-son, Pa.

We publish in this issue of the VISITOR short obituary notices of the death of two prominent and distinguished men, brethren in the Lord - Bro. Levi Lukenbach, of West Milton, Ohio, and Bro. Henry Engle, of Mt. Joy, Pa. Both were octo-genarians, and both nearly the same age; both born within a few days of each other, and both dying within a few days of each other. Bro. Lukenbach died Dec. 30, 1895, and was at the time of his death 88 years, 2 months and 2 days old, and Bro. Engle died January 12, 1896, aged 88 years, 2 months and 6 days—a difference of only four days in their ages. Both were very active workers in the vineyard of the Lord, and both good counselors, and both extensively known in the church and in the communities in which they lived. While in some respects they were different, yet in Conference they were looked up to; when either of them arose to speak close attention was paid to what they had to say and the weight of their remarks often carried conviction to the minds of their hearers. They were well versed in the Scriptures and in the lives of the saints they were giants. They both entered the church in their youth and both were early put to the ministry, and discharged their duties fearlessly; and yet they were both men of large hearts and loving dispositions. Bro. Lukenbach was probably the better scholar, as in addition to the German and English languages he was also a Latin scholar; but both of them were fluent speakers in the German and English languages.

In reference to Bro. Lukenbach we quote from the West Milton (O.) Record, his home paper, the following beautiful eulogy on his life and moral worth as a man, a Christian and as an official in the church of his choice:

"Father Lukenbach is gone! He approached the closing scene as a weary traveler approaches a home from which he had been absent many anxious months and where he knows a joyful welcome awaits him from his family. With his heart radiant with glorious anticipations, his spiritual vision seemed to rest upon the Elysium Fields and the Beulah Land, which he was soon to be adopted into. He entered the family of the celestial family into which he was soon to be adopted, and with whom he was to dwell forever, becomning him onward with glad words of welcome and heavenly songs of joy, his soul was filled with rapture and an ecstasy which the poor, common words of mortality have not the power to express. This rapture illumined his aged and furrowed face, gave it an expression of youthful grandeur and caused it to beam with the holy light of joy and happiness unalloyed. He died as he had lived, with his heart filled with the love of God and with love to all mankind."
"Mr. Engle was in the 89th year of his age, and there are few of his generation living here; none, perhaps, who are as well known, none, we are sure, who enjoyed to a larger extent not only respect which is given to old age, but a personal regard which was a natural tribute to a long life of singular purity and uprightness."

"He was a minister in his church (the Brethren in Christ) for fifty years, and one whose counsel was always sought and respected."

"The attendance at the funeral was very large; the meeting-house was taxed to its utmost capacity and many were compelled to remain outside.

"The services were conducted by Rev. Simon Graybill, of New Providence, and Rev. Oberholtzer, of Green Castle, Pa. Rev. David Engle, of this borough, officiated at the house, and Rev. Jacob Engle, of Co- noy, at the grave."

Thus passed away two men whom to know was to love and esteem; and to be permitted to occupy the learner's stool near them was to enjoy a privilege that is not often enjoyed by those who desire intellectual and spiritual culture. The world has been benefitted by their having lived in it, and their several communities no doubt can refer to their lives as those who are worthy to imitate. We are glad that it was our privilege to count them as our special friends, as well as the friends of our blessed Redeemer. And may God have all the praise.

CHURCH NEWS.

GLENDALE, ARIZ.

Well my dear home friends, I feel a desire to write a letter to inform you all how I am enjoying my visit in Arizona. It occurred to me that it would be well to make the letter, though short, into an article for the Visor, in order to make a little writing go a long way, as I am not so smart at writing as when young.

We have been here nearly three months, and are enjoying good health. We bask in the clear air and warm sunshine every day. The nights are cool, somewhat like they are in the month of April in Canada. There is no snow or stormy weather here. There was quite a frost for several mornings, but at the present time it is quite warm and looks like rain.

We have a good attendance in church. The membership is not very large here yet. They have not as yet built a house for worship, but they have a tent, and it is very pleasant. They make the Sabbath-school very interesting. There are over fifty scholars, and the classes are conducted so nicely. The Dunkards and River Brethren unite in the Sabbath-school. The old Brethren and Sisters all go into a class and take an active part. Some sisters assist in teaching the children, and I was surprised to see the pains taken to instruct the children—some as young as three years answering questions that older people would be slow to answer. They use the lesson-leaves, and I am sure it is a great improvement in the way of teaching quite small children.

The Methodists have about forty scholars in their school, so you understand that Glendale has quite a number of children; and although some of them are poor, yet they have the advantage that some of the richest have not—and that is, parents who teach to them Christ and him crucified.

May the dear Lord bless the people of this vicinity, and you that know the Lord remember the people of Glendale, is my best wishes.

MRS. D. W. EYER.

Jan. 11, 1896.

The greatest problem of Humanity is Man. And Providence alone is its solving.

REPORT OF MISSION WORK.

In my former report a short out-
line was given, and even now a lengthy one is not intended. It nevertheless creates a feeling of pleasure when reflecting upon the past to hear the few who have surrendered to Christ are still zealous. At Polo six or seven young souls became willing to choose Christ, while others who had become lukewarm have again renewed their covenant, and still others lingered short of a full surrender. May they also speedily yield. I will here state as a warning, in addition to the many already given, that since my leave from Polo two young men, aged respectively fourteen and seventeen, met with the sad accident of drowning by breaking through the ice while skating. Their name was Stauffer, being nephews of Bro. S. Sollenberger, of Polo.

While the neighborhood here does not number large, they are a happy band striving for the kingdom. The ministers of this place are Isaac Trump and his son Henry. The interest at this place was quite fair, and it is to be feared that the meetings closed too soon for the good of the community. I here met with some very earnest Christians, who seem to have only Christ in view. May the Lord bless the people of Polo.

We have already stated that our meetings at Shannon district were not largely attended. Members being few and not near the meeting-house was no doubt one cause. We had, however, encouraging seasons and memories, which I trust shall not soon be forgotten. Kind neighbors, too, were much interested in the meetings. At this place the Shirk Brothers and Bro. William Crider officiate. However, we greatly regret the decline of the Brotherhood in this district, since we have been repeatedly informed that in years past the church was very flourishing and largely represented, with a commanding influence. When looking around and beholding the temporal thrift, such as well-arranged farms, with splendid buildings, many of which were recently erected, showing that ease and luxury abound, we cannot help but ask, Why this dereliction? The question comes up, Where lies the cause? It must surely lay at the door or doors of some person or persons. The church here should still stand on the thrifty evergreen, and the branches should bend with clusters on the vine (Christ). But alas! alas! the question even comes up whether those who have abandoned the field in the conflict, and did not press the battle to the gate, are clear. We have, however, comfort in the thought of a pardoning Savior. May the Lord search out with his potent searchlight the cause, and produce the remedy. May the Brotherhood pray for, and come to the assistance of the remnant still preserved in this part of his vineyard. For comfort we refer the Brethren and Sisters to hymn 923, S. H. In connection with the work at this place, a much longed-for visit was made to Freeport, where lives a cousin named Tobias Engle. To my positive recollection I have not seen him for forty-one years; yet when meeting him unexpectedly at what later proved to be his own door, I recognized the countenance. After a short but friendly visit, arrangements were made to visit Bro. A. L. Myers, five miles from the city—the pioneer missionary of the Chicago Mission. In this visit a desire long cherished in my bosom was gratified. Here also we had a pleasant interview both with the family and a few families north, almost in sight of the Wisconsin line. A few nights were spent here filling one appointment which was well attended considering the few hours notice given. As I have already given the inter-

vening particulars in my former report, I will now come to my last field of labor, the Clyde district, where I met with the same cordial reception as elsewhere, and more than merited kindness was conferred by all—indeed true Christian hospitality.

Sunday evening, Dec. 8, we had our first service at Franklin Square meeting-house, where a few years past General Conference had convened. Here we continued our meetings for three weeks through storm, rain and mud (sometimes almost impassable), with intense interest. The Brotherhood was apparently much revived. The enemy would, however, make inroads notwithstanding. The Brethren and Sisters have, however, earnestly and valiantly labored for and no doubt obtained victories, and by a loving co-operation will drive the foe from the field. “Glory to God in the highest, on earth peace, good-will toward men.” It is hard to solve why, after so many ardent prayers, and as we believe, unwavering faith, that none of the unsaved made their return to God, only on the ground that they did not “will.”—Rev. 22:17. Some dear souls were very near the kingdom. Our prayer still is that they may speedily come. They may even by this time have yielded. “O come and taste and see how good the Lord is.” During these services the funeral sermon of the first born of Bro. Jacob and Sister Anna George (formerly Anna Zook, of Dickinson Co., Kan.) was preached, she being not able to attend the services at the time of the decease, which occurred some weeks prior. We will also note the strange, yet by God’s little ones well understood, occurrence of the Guiding Hand, leading Sister McElroy, from Clinton, Iowa, to the Brethren. Hearing from some source that somewhere in Illinois existed a brotherhood named River Brethren,
in her fastings and praying she was led
to seek their acquaintance, but for
months did not succeed; when, by
and by, she united with some other
body, which, according to her own
words, at her baptism, instead of
bringing comfort, only augmented
her grief. In the meanwhile
she lost her spiritual guide, which
she united with some other
words, at her baptism, instead of
the River Brethren." In her pray­
to seek their acquaintance, but for
ers, childlike as they were, she would
name various denominations, prom­
to say, by learning the address of a
led her to the meetings at Franklin
Square a few days before our leave,
where a union of heart and a union
of faith was reciprocal, and we trust
where a union of heart and a union
of faith was reciprocal, and we trust
the whole counsel of God, and very
earnestly pleaded with the unsaved
to prepare to meet their God. Five
precious souls asked the prayers of
God's children, one of whom after­
wards found peace to his soul
and was baptised and received into
the church on Christmas day. We
hope that the others will also make
a full surrender unto the Lord and
that they may soon rejoice in the
love of a blessed Redeemer. We
were favored with fine weath­
while with us the brother also
and good sleighing for the first
weeks of the meetings, and hoped
attendance and interest were good; but
towards the close of the meetings,
owing to a considerable rainfall and
the breaking up of the roads, the
attendance was not so large. But
we are glad for the good accomplish­
ed, and we believe that many more
were made to feel their need of sal­
vation. May the good seed sown
yet spring up and bring forth a
bountiful harvest.

We were welcomed by the kindness of a few brethren and sisters from
Markham.

While with us the brother also
held five meetings in the Brethren's
meeting-house on the Second Line,
one at Bro. John Shirk's in Stayner
and one at Sister Burnmeister's, in

**CHICAGO MISSION.**

Another month has passed over
since my last report, and as this
leaves us we are still on praying and
interceding terms with God. But
God only knows how many have
passed away to the realities of the
Beyond.

I would say to the dear readers of
the Visor, we are still trying to
fight the good fight of faith and lay
hold of eternal life.

We were visited by Bro. and Sis­
Sherk preached to us four evenings.
We had also a meeting for the Sun­
day-school scholars on Christmas
morning, which was interesting for
them. About 100 or more were
present. We hope the Lord will
bless the efforts and that souls will
be saved.

Our meetings are as usual not
very large, but we are praying that
God will bless his own work to his
honor and glory.

The enemy of souls is busy at
present everywhere trying to de­
stroy the followers of Christ, and
more particularly in this city. Very
few love to deny themselves of all
ways. But my object is to sow the
seed and leave the results with the
Lord.

Report for the month of January
is as follows:

<table>
<thead>
<tr>
<th>DONATIONS.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>On hand from last month.</td>
<td>$ .88</td>
</tr>
<tr>
<td>Sister Susie Royer, Dallas Center, Iowa</td>
<td>2.00</td>
</tr>
<tr>
<td>Bro. A. O. Zook, Abilene, Kansas</td>
<td>10.00</td>
</tr>
<tr>
<td>Chicago S. S. collection</td>
<td>8.45</td>
</tr>
<tr>
<td>A young Brother, Perry Station, Ont.</td>
<td>1.00</td>
</tr>
<tr>
<td>Sister Henry Shirk, Chadbuck, Ill.</td>
<td>1.23</td>
</tr>
<tr>
<td>A Sister, Elkhart, Ind.</td>
<td>1.00</td>
</tr>
<tr>
<td>Newbern, South Dickinson Co., Kansas, S.S.</td>
<td>5.00</td>
</tr>
<tr>
<td>Bro. and Sister Wolf, Pa.</td>
<td>2.00</td>
</tr>
<tr>
<td>Sallie Kreider, Palmyra, Pa.</td>
<td>1.00</td>
</tr>
<tr>
<td>David A. Kreider,</td>
<td>5.00</td>
</tr>
<tr>
<td>Wm. H. Kreider</td>
<td>2.00</td>
</tr>
<tr>
<td>Wm. L. Kreider</td>
<td>10.00</td>
</tr>
<tr>
<td>A Brother, of Jamton, Ohio</td>
<td>1.00</td>
</tr>
<tr>
<td>Total</td>
<td>$48.53</td>
</tr>
</tbody>
</table>

**EXPENSES.**

(from December 16 to January 18)

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Rent for Hall</td>
<td>$12.00</td>
</tr>
<tr>
<td>S. S. School supplies, etc.</td>
<td>6.76</td>
</tr>
<tr>
<td>Wood and Coal.</td>
<td>4.00</td>
</tr>
<tr>
<td>Provisions and necessary for living</td>
<td>29.00</td>
</tr>
<tr>
<td>Total</td>
<td>$51.76</td>
</tr>
</tbody>
</table>

6028 Peoria St., Englewood, Ill.

NOTTAWA, ONT.

A series of meetings conducted by
Bro. George Detwiler, of Sherkston,
Ont., was held in the Brethren's
meeting-house at this place, from
December 1st until Christmas day.
There were also afternoon prayer­
meetings held part of the time, which
were very encouraging. The broth­
er did not shun to declare unto us
the whole counsel of God, and very
earnestly pleaded with the unsaved
preparation to meet their God. Five
precious souls asked the prayers of
God's children, one of whom after­
wards found peace to his soul
and was baptised and received into
the church on Christmas day. We
hope that the others will also make
a full surrender unto the Lord and
that they may soon rejoice in the
love of a blessed Redeemer. We
were also glad for the help and en­
couragement received from a num­
ber of brethren and sisters from
Markham.

We were favored with fine weath­
er and good sleighing for the first
few weeks of the meetings, and hoped
they that would continue as the at­
tendance and interest were good; but
towards the close of the meetings,
owing to a considerable rainfall and
the breaking up of the roads, the
attendance was not so large. But
we are glad for the good accomplish­
ed, and we believe that many more
were made to feel their need of sal­
vation. May the good seed sown
yet spring up and bring forth a
bountiful harvest.

JESSE ENGLE.
Collingwood.  As the brother goes forth laboring in the vineyard of the Lord may he realize the truth of the words: “Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.”

HANNAH BAKER.

FROM ARIZONA.

I will again write an article to the Visitor. I love to read the articles written by our Brethren and Sisters. It helps to encourage us on our way to Zion.

I feel to praise God every day for what he does for me. As a little band trying to work for Jesus, we know God will answer prayer and do just what he has promised in his blessed Word. We were thrown out of a place to worship in for the winter. During the summer we have a large brush arbor where we hold our Sunday-school and other meetings. We as a little band felt discouraged for awhile, not knowing what to do. We took it to the Lord in prayer, and, praise the Lord, a way was opened. We sent and got a tent, 18x35. This was the first meeting and had a small treat for the small liberal.

I would again say, Brethren and Sisters, pray for us while we are meetings. We as a little band felt discouraged for awhile, not knowing what to do. We took it to the Lord in prayer, and, praise the Lord, a way was opened. We sent and got a tent, 18x35. This was the first time there were two meetings held in Glendale at the same time. It caused us to feel sad, but we went on with our Sunday-school, trusting in God, and the number kept increasing. We had straw on the floor, but found it would not do on account of dirt. Again the Lord opened a way for us, this time to get lumber. Now we have a good floor, heating stove, stand, and secretary to keep our books, etc., in. We feel to give God the glory for opening the hearts of the people to be so liberal.

On Christmas we met for service and had a small treat for the small Sunday-school scholars. Sixty children met with us, all under 13 years of age. The tent was full. It was quite impressive to see so many bright little ones trying to learn and be taught about their dear Savior. I see such a beauty in Sunday-school work. I can say I do not feel discouraged in the Lord’s work. I love to work for Jesus but long to be more perfect. I feel a lack of faith, which I desire to have.

I would say, dear reader, pray for me that I may get looser from the world until I can say, “Free from a bondage, free from any care.”

We are now looking forward to a series of meetings, as Bro. Jacob Cassel intends to meet with us in the near future, if God wills it so. We hope and trust that good may be done, and that we may all work and pray to that end. We hope our dear Brethren and Sisters will remember us also in their prayers, knowing that God doeth all things well.

We have good prayer-meetings and always feel built up after being there. I think there is so much in telling one another our experiences in times past, and as we go along. I do believe it so necessary to be firm in our belief. Oh, I do love the good old way, and I want by the grace of God to follow as he leads me, and that I may read the blessed Bible and try to live by its teachings.

I would again say, Brethren and Sisters, pray for us while we are having meetings.

EMMA FRANKLIN.

WHAT AM I?

I close this book (the Bible), shut out its Divine light, and step out into the arena of Nature, with all the intense emotions, aspirations and longings of my inner being crying out for recognition by an audience with some power or source of information which can satisfy its ceaseless demands and interrogations. I am confronted, at every point, with these momentous problems: “Whence am I? What am I? Whither go I?” I stand face to face with these profound enigmas. I cannot shut them out or bid them begone; nor can I flee from them; they are forever with me, and cease not, day or night, during my hours of conscious existence, to demand an answer. I cast about me to discover some source of information which shall lead me out of the darkness about me into the light. I find three avenues of investigation open.

1. What nature teaches. 2. What Reason demonstrates. 3. What Observation makes manifest. Nature, like a mighty book in one great volume with many parts, lies open before me. I read the first page. It is a lesson picture of beauty, joy, and peace. The bright sun, the green earth, the singing birds, the chirping insects, contented beasts, flowers, fruits, and harvests—all tell of life, hope and gladness. Surely this world must be a paradise, designed and fitted up by an intelligent power somewhere for man’s happiness—a beneficent power that has provided all things necessary for the welfare of a race of intelligent beings like man.

The bright sky is overcast by black and angry clouds, out of whose depths the flashing thunderbolt leaps, and falls withdestructive crash upon the habitation of innocence. The cyclone comes sweeping along with terrible force upon man and beast, houses and crops, and leaves desolation and death in its destructive path.

The hurricane, the tornado, hail, frost and snow do their work. Earthquakes swallow up hamlets, bury cities, engulf islands, and run the plowshare of ruin over the vast areas of country. On all sides then are devastations and death as thickly blended in the great amphitheater before us as sunlight and blessing. With her smiles and tears, her joys and sorrows, her light and shades, her life and death,
Nature allures, alarms, and bewilders, but utterly fails to aid me in solving the riddle of being myself.

I turn to Reason. Surely she can help me. I scan this magnificent universe around me, so full of grandeur, beauty and order, every part so admirably adapted and adjusted to every other part, that harmony and diversity are deftly woven together in one transcendent whole, without jar or discord; and I say: Here are such unmistakable evidences of design and execution in framework and motion, in construction and perpetuation, that certainly somewhere I shall find how and by whom or what this all originated. On some page of this work the author's name must be legibly written. The search begins, but mystery deepens. The great truth now so near eludes the grasp and disappears. Now I fancy I behold the name written clearly, but the next flow of reason wipes it out as the waves wash away the footprints on the sand. In the realm of dumb matter there is order and precision, all else is confusion and out of tune with itself and the rest of Nature. Reason recoils upon herself in dismay, and my appeal to her is vain. The great hunger of my soul is unsatisfied.

Soul? Have I a soul? Who can tell? When the wisest have doubted, even Socrates at times, who can "resolve the doubt?"

I call to Observation. The response is quick, for the desire to obtain knowledge is insatiate and will not rest. I look out and I behold a mother in her first joys of maternity. She clasps her babe to her bosom, covers it with kisses, and her whole being is radiant with love. Here is Eden whose bowers are a perfect paradise. I look again. There is the same mother, the same babe. The same? Alas! the little hands no longer fondle the mother's face, the little arms no longer twine the mother's neck, its velvet cheek no longer press the mother's neck, its velvet cheek no longer respond to her tender gaze. It is cold and still and white as the snow. Its tiny hands are folded across its pulseless heart, and in the narrow house of clay, from sight and caress and loving care, it is laid away forever. Forever! Oh, what a word to that mother's heart! But no light, no cheer, no hope, shining out of that lonely cell. This is but an example of what I behold on every side. There are songs, and sighs, smiles and tears, joys, griefs, hope and gloom, laughter and wailing, pleasure and sorrow, ease and pain, life and death. The night grows darker about me. The one crowning truth for which my whole being is intensely yearning glides farther and farther away.

With Nature, Reason, and Observation combined, I continue the quest. Scanning the world as it passes in panoramic view before me, I see the strong oppress the weak, error hides the truth, injustice often reigns. War, pestilence and famine desolate the earth. Disorder, violence and death run riot. The opposites of these are also found when sought for, and the web and woof of terrestrial things are but an inextricable tangle, which can not be unraveled. I gaze upward. There all is concord. I appeal to the heavenly orbs. Golden sun and silver moon give no answer back to my anxious breast, and I cry out, "Oh, ye glittering stars of light, tell me whence I came, what I am, and whither I go?" But the stars twinkle on in cold silence, and mock me with their solemn splendor. I turn to this ball over the beasts of the field, the fowls and cover it with kisses, and her whole covering nothing, and at length my weary feet press upon the "cold pavement of death," when I shrink back exclaiming, "Is this the end of all? is this the end of all? Is there nothing beyond?" Only the echo of my own wail comes back like notes of despair upon my anxious ears and aching heart. At the very best all is doubt, uncertainty, or still deeper gloom. No guiding ray of light, sure and steady, sheds its radiance across my path.

From within me there comes a voice which says: "If there be a God he must be just and good and wise, and he will not leave me thus. He will not thrust me into the wilderness of uncertainty, doubt and despair, to grope as a blind man and perish in darkness, without hope, or guidance, or light. There is, there must be, a revelation of truth somewhere to meet this inexpressible and unsatisfiable craving of my whole being, which He has planted within me. He who has created the demand will furnish the supply."

The necessity of a direct and distinct Divine revelation from God to man being found in the constitution of the latter, I look for and find it in this blessed book (the Bible). I open its lids and upon the first page find the mystery solved as I read: "In the beginning God created the heavens and the earth."

I read with delight the simple but sublime story of creation. I learn there that this body of mine is the workmanship of God; that this life of mine is the breath of God; that this active, thinking, living principle within me, this conscious I am, is the image of God. I am therefore, a son of the Highest. I know whence I am.

Being the son of a King, I am myself a king also, and have "dominion over the beasts of the field, the fowls.
of the air, and the fish of the sea." The vegetable and mineral kingdoms likewise belong to my domain. My title deed to these possessions is given by the Author and originator of all things and is absolute and undisputed. He tells me to possess replenish and subdue my inheritance.

A king I am, also a subject under the law. A steward only in my own realm. I hold my tenure of possession by the will of Him who gave it, and he fixes the terms of Obedience is one law to which I am subject, and its penalty is the complete forfeiture of my estate. In an evil hour I disobey. The penalty falls like blasting lightning upon me. I am hurled from my throne and principality as a planet from its orbit, and the plow-share of distraction drives swift and deep through all the vast empire from which I am driven, and now I see why earth is full of contradiction, mystery, and doubt. In despair I am forced out of Eden where I flee from my father, in fear to hide from his loving face. Sin makes me a coward. Guilt impells me to hide. But the voice of God reaches me. I come forth a culprit to receive my sentence. The court was in session, the Judge in His seat. I stood trembling, my soul covered with sin and shame, and blotted with crime, and none to wash and make me clean. I was in debt and an utter bankrupt, and there was no creature in the universe to offer a ransom for me, for they themselves, and all they possessed, belonged to God already by proprietary right, and to take God's property to pay the debt due to Him would be but adding robbery to other sins. I was lost, and no one to find me; in bondage, with no one to redeem me; under sentence of death, with no one to pardon. I had robbed God of His heritage in me, and there was no one to make reconciliation. I had rebelled, and there was no one to make peace. The sword of justice was descending upon my corrupted body and polluted soul, and I was at the gate of eternal death.

Then out of the bosom of the Godhead comes my redeemer, with all the requisites to pay my debt and the price of my ransom. He steps into my place receives the stripes that should fall upon me; lifts the sword from me and receives the blow Himself. I am reprieved. I am released from condemnation, and the burden of the primal sin is forever taken away by Him, save the unavoidable fruits thereof, the sorrows of life and the pains of a physical death. But more than this: He becomes my surety for the future on such as lifts me again into fellowship with God and kinship with angels, who are made His "minister-spirits" to me; and beyond all this He enters Himself at the court of heaven as my advocate. All hail Redeemer, Surety, Advocate!

And now I learn what I am—a child of God, lost and found, sentenced and reprieved, sold and redeemed, and by adoption an "heir of God," a son of his household.

I am not restored to my earthly domain as at the beginning; but the crown, the kingdom and the priesthood are reserved for me in that country where there is "no more death;" while the shipwreck of my earthly heritage, shattered and broken, is not withheld from me. But now, the gift of God, life and immortality are brought to light through the atoning merit and the Gospel of Jesus Christ my Lord.

The mystery is solved, the mists are fled, the light is shining. Gloom and doubt are gone. Death is not the end of all. The grave holds not its prey forever. The shout of triumph swells up from its portals as he stands on its brink and declares, "I am the resurrection and the life." The mother now consigns her precious babe to the tomb, with the cry from her heart, "The Lord gave, the Lord hath taken away; blessed be the name of the Lord." Hope spans the gulf between time and eternity, and the victor's shout comes from the realm of death, "Oh! death, where is thy sting! oh, grave where is thy victory?" The gates of immortality stand ajar, and the eyes of faith look through into the glorious Beyond, and the soul waits with the song of redeemed, triumph upon its lips to set its feet upon the "shining shore," and walk the golden streets. As in the beginning there is but one condition to all the gifts of God through Jesus Christ, and that is obedience.

My task is done, my quest is ended. I have learned whence I am, what I am and whither I go. But all this knowledge comes through direct revelation from God, and is found no where else. Thanks be unto the Father for this revelation of Himself, of myself and my destiny.


For the Evangelical Visitor.

EXPERIENCE.

In compliance with feelings that I should write for the Visitor, I will try to be obedient. I have been neglecting this duty for some time, because of my inabilities, but by the grace of God I mean to try. When I meditate on the "theme of religion" I feel to rejoice that an opportunity is granted me to enjoy its fulness by means of grace.

When quite young in years I was convicted, and thought I would serve God; but I began to look into the world and its pleasures, so I turned a deaf ear to all the warnings and invitations of the Gospel. I was reared under Christian influences, and bowed daily with my parents in family worship to God. At the age of twenty-two years I was powerfully convicted, but was wholly absorbed with company, pride, and gayety of every kind, so that I
thought it would be of no use for me to try to be a Christian. God only knows the bitterness of heart I experienced at times. My conscience condemned me for the course I was pursuing, finding that fashion makes slaves of all her votaries. I turned from her shrine in disgust, resolving experienced at times. My conscience thought it would be of no use for combined were unable to bring happiness in fame, but slaves of all her votaries. I turned condemned me for the course I was and I was made happy.

I feel a deep solemnity of heart when I think what a small portion of my life has been devoted to God. These years I have spent in sin and folly I must give an account for to my Judge in the presence of men and angels.

Oh, what remorse of conscience I feel in view of mis-spent time. I not only rejected my Redeemer, but served Satan with all my ransomed powers, and rejected every offer of mercy from the Sacred Desk; but I call God to witness from henceforth I will pursue a different course. Since realizing that I have been bought with a price, my determination has been to be a whole-hearted Christian. I renounce the world with its sinful amusements. I wish to live in such a manner as not to bring reproach upon the cause of Christ. I praise God for his great goodness in casting my lot in a Bible land where I can enjoy all the means of grace. I thank Him for pious parents, for early religious training, mental courage, and all the facilities for improvement with which I have been favored. My sole aim is to do good and set a godly example to my surroundings. I feel a growing desire for wisdom, righteousness, holiness, sanctification and complete redemption. Oh, that I could even now plunge beneath the purple flood and be wholly freed from inbred sin. I feel happy in a Savior's love. Lord, I am thine!

By your young and unworthy Brother, M. Dohner, Jr.
West Milton, Ohio.

EXPERIENCE.

Dear Brethren and Sisters in Christ:

By God's grace I will pen a few lines. We ought to be very careful to live for Christ. It is very necessary that we stand firm upon the rock, Christ Jesus. I want to live for Christ and Christ alone; he has done so much for me. I am glad I started out to serve the Lord before it was too late. The door of mercy is not always open; once it will be closed and never be opened any more, therefore I would invite sinners to come to Christ before it is too late. You will never be sorry.

When we consider what Christ has done for us, it should prompt us to live very careful and obedient lives for Christ. He is a good Master, and if we are faithful we will be rewarded. We enjoy blessings which the world can never give nor take. Let us be in earnest. Pray for the unsaved that many be gathered into the fold of Christ before it is too late.

I can say for myself I want to do all the good I can in this world, so that when I am called to leave this world I may leave it in peace, and go where Jesus is.

I would like to see many others write for the Visitor. With this I will close by asking an interest in your prayers. Milton A. Kern.

Hamlin, Kansas.
grandchildren, two of whom have gone over home.

**ENGLE.**—Died, near Mt. Joy, Pa., Jan. 12, 1896, Rev. Henry Engle, aged 88 years, 2 months and 6 days. Funeral was held on the 15th and his remains interred at the Crossroads meeting-house near Florin. Bro. Engle was the son of John Engle and grandson of Jacob Engle who was the first elder in the church of the "Baptists in Christ." Bro. Engle was in the ministry about 50 years. During the first 30 or 40 years of his ministry he traveled much, made many visits and was known far and near. He was a good counselor. There were 10 children in his father's family, of whom he was the last of the sons. Two of his sisters survive him. He was the father of 9 children. His wife, one son and one daughter preceded him to the grave. The 5 sons and 2 daughters who survive him are: Noah, living in Kansas; Michael, Eli, John and Jacob, all living near Mt. Joy, Pa.; Sarah, widow of C. Hershey; and Anna, who was with her father until his death, who are also living near Mt. Joy. Besides his own family he leaves 28 grandchildren and 21 great-grandchildren to mourn their loss.

DAVID ENGLE, SR.

LUKENBACH.—Died, at the residence of his son-in-law, Moses Dohner, near West Milton, Ohio, Elder Levi Lukenbach, aged 88 years, 2 months and 2 days. Funeral services were held in the Highland Church, by Elder J. B. Wingert, of Clark Co., Ohio, and Rev. Harvey Miller, of Miami Co., Ohio, on Friday, January 3, 1896, and his remains were interred in the Highland cemetery nearby. Bro. Lukenbach was twice married. His first wife was Anna Driver, to whom he was married in 1831, and by her he had six children, four of whom are living. His wife died in 1863. Some years later he was united in marriage to Sarah Shaffer, of Wayne Co., who passed away in 1861. In the year of 1861, he located in Ohio in the district he resided and over which he has had charge as an elder since then, though the active work of an elder of late years was performed by Elder J. B. Wingert, of Clark Co., Ohio. Bro. Lukenbach was converted and united with the church, and was a member of the church 65 years. When a young man he had a good education, was a German, English and Latin scholar, and his early days were spent in teaching school. Shortly after uniting with the church he was elected to the ministry. He was a man of more than ordinary ability, a good, logical speaker, having a command of good language, and filling the office of elder for many years with ability and trust. May he rest in peace and may his good example be a lesson to others.

**CONTRIBUTED BY A FRIEND.**

EBERSOLE.—Died, January 12, 1896, in Elizabethtown, Lancaster Co., Pa., Sarah S. Ebersole, widow of John Ebersole, who died 50 years ago. She leaves two sons—Levi in Indiana and Aaron at home—and 3 daughters—Mrs. John Balmer, of Elizabethtown; Mrs. John Good and Mrs. John Engle, of Cumberland Co.; and a number of grandchildren and great-grandchildren, to mourn their loss. The deceased was a faithful, consistent and exemplary member of the Old Mennonite Church. Being left a widow at an early age, she raised her family of 7 children in the fear of God and lived out her widowhood to the day. Only those who have had like experience can know what trials, what hopes and 2 daughters who survive him. She was the father of 9 children. His wife, one son and one daughter preceded him to the grave. The 5 sons and 2 daughters who survive him are: Noah, living in Kansas; Michael, Eli, John and Jacob, all living near Mt. Joy, Pa.; Sarah, widow of C. Hershey; and Anna, who was with her father until his death, who are also living near Mt. Joy. Besides his own family he leaves 28 grandchildren and 21 great-grandchildren to mourn their loss.

DAVID ENGLE, SR.

LUKENBACH.—Died, at the residence of his son-in-law, Moses Dohner, near West Milton, Ohio, Elder Levi Lukenbach, aged 88 years, 2 months and 2 days. Funeral services were held in the Highland Church, by Elder J. B. Wingert, of Clark Co., Ohio, and Rev. Harvey Miller, of Miami Co., Ohio, on Friday, January 3, 1896, and his remains were interred in the Highland cemetery nearby. Bro. Lukenbach was twice married. His first wife was Anna Driver, to whom he was married in 1831, and by her he had six children, four of whom are living. His wife died in 1863. Some years later he was united in marriage to Sarah Shaffer, of Wayne Co., who passed away in 1861. In the year of 1861, he located in Ohio in the district he resided and over which he has had charge as an elder since then, though the active work of an elder of late years was performed by Elder J. B. Wingert, of Clark Co., Ohio. Bro. Lukenbach was converted and united with the church, and was a member of the church 65 years. When a young man he had a good education, was a German, English and Latin scholar, and his early days were spent in teaching school. Shortly after uniting with the church he was elected to the ministry. He was a man of more than ordinary ability, a good, logical speaker, having a command of good language, and filling the office of elder for many years with ability and trust. May he rest in peace and may his good example be a lesson to others.

**CONTRIBUTED BY A FRIEND.**

EBERSOLE.—Died, January 12, 1896, in Elizabethtown, Lancaster Co., Pa., Sarah S. Ebersole, widow of John Ebersole, who died 50 years ago. She leaves two sons—Levi in Indiana and Aaron at home—and 3 daughters—Mrs. John Balmer, of Elizabethtown; Mrs. John Good and Mrs. John Engle, of Cumberland Co.; and a number of grandchildren and great-grandchildren, to mourn their loss. The deceased was a faithful, consistent and exemplary member of the Old Mennonite Church. Being left a widow at an early age, she raised her family of 7 children in the fear of God and lived out her widowhood to the day. Only those who have had like experience can know what trials, what hopes and