
Brethren in Christ Church
A SISTER'S RELIGIOUS EXPERIENCE.

I will attempt to perform a duty that has for a long time been resting upon my mind. It is that of giving to the public my experience of what I was, and what I have become through the grace and power of God.

I trust I am not prompted by any selfish motives, but through this I desire to glorify God. I can well remember a time when I was a happy child; when the world was full of beauty and sunshine. Until the age of nine (9) years I was raised without religious training; except that I was taught to say when I went to my bed this little prayer: "Now I lay me down to sleep," etc. My parents, though not religious, were moral. When nine years of age we removed from the place I was born and settled in a religious community. In the autumn of the same year my father and mother and two of my sisters embraced religion at a camp-meeting near by. Well do I remember the place I was born and settled in a religious community. In the autumn of the same year my father and mother and two of my sisters embraced religion at a camp-meeting near by. Well do I remember the first prayer my dear father offered in his family.

A few years after this there was a revival of religion in the church near to where we lived, and many professed to have found the Savior. I too was one among the number. But alas, for me! I did not understand what I was doing, neither was I as honest as I should have been. I was very much in the dark however. I went to the Altar of prayer and wanted to be good. It seemed to me I must pray and then receive a blessing, not knowing anything about surrendering my will to God.

I can now see what a near way I would have had then, had I been instructed aright. But all the instruction I received was to believe. I prayed in my childlike way for some time and repeated what I heard others pray. After a time I rose from my knees and said I was satisfied, and professed to know the Lord when I did not. I was not conscious at the time of what I was loading upon myself. After this there was an opportunity for membership and I joined the church and went to the communion. I attended class and prayer meetings regularly, not seeing my error for several years. Some may think this strange, but it is nevertheless true. I then began to have conviction that I was not right. The spirit of God began its operations upon my heart, but I did not know what. It was thought to be my own imaginations, but it often troubled me. I knew that the word of God says, "Ye must be born again," and I had no knowledge of this birth, and wished often that I would have waited until I was older so as to have had a better understanding. I very well knew the Lord required something of me, I scarcely knew what. I tried to flatter myself that since I was so young when I made this step, the Lord would overlook my sin. But the word of God teaches us that "He cannot look upon sin with the least degree of allowance."

I continued on in this way for a number of years, feeling so sad at heart betimes, I scarcely knew what to do, wishing I had never been born. I sought pleasure in vanity and worldly amusements, but this could not fill the "aching void" in my heart. I then thought if I would be baptized that might make me feel better. I, then with some others, gave myself up for baptism, and then and there made a false show of what I did not feel. Alas! Alas! to make pretensions before our fellow-men, to deceive them, how sad! When God, who is the searcher of all hearts, knows our hearts, and it is with Him we have to do. My baptism was as the putting on of a "new patch on an old garment," it only made the rent worse. In my 21st year I was married. My husband was in the world a gay young man. I tried to win him with me, make him believe I was a good Christian, so that if he ever became religious, he would have confidence enough in me to join the church to which I belonged. I did not want to join the people to which his dear old mother belonged; for by me they were such a despised people. In the first autumn of our connubial life, the Lord sent convictions into his heart and he made a start for heaven with a purer motive than I had done. He was (as I believe all must be) honest and sincere. Here a trial began with me; he was willing to be led by the Holy Spirit, and this showed him work to do which at that time I could not understand; that was of changing his outward appearance, which my pride could not endure. I did not want to be a hindrance to him, yet I was. I very well knew what the Scripture says about offending the little ones that believe in Him. I did not want him to know of the bitter feeling way down in my heart and I concealed it as much as possible.

He stood for some time hardly knowing which way to go. He would gladly have accepted the way I was going had he believed it would hold out. He finally made up his mind to be baptized and join in with those despised people whom I have before mentioned. He then asked me to go with him. This offended me but I kept it to myself, and told him I could not go with him. He then asked me if I would grant him one favor. I wanted to know what it was; it was to pray for me. I told him he might but thought that is all the good it would do. O! how hard hearted I was! Tears blind my eyes when I think of it. How kind, how loving and how devoted he was, and for me, wretch that I was, to return such a feeling. He was baptized and the scene was an impressive one. And I believe his prayers reached the ears of the "Lord of Sabaoth," for His ears are ever open to the prayers of His children. My convictions grew deeper and deeper. I tried to examine myself whether I loved Jesus or not. I often would sit and sing. It now seems to me when I look back, as though I was singing in some dark wilderness this chorus, "Yes, Jesus loves me, The Bible tells me so," and I felt glad for this, but then
something seemed to echo back to me, "But do you love Jesus?" This gave me much earnest thought. I tried to think I did. O! how we will try to flatter ourselves with a false hope, and cling to it as long as we possibly can. My pleasures grew less; nature seemed to have lost all her charms; the world was dark to me; even the sun seemed to have lost his brilliancy. I thought back to the time when I was a child, when the world was full of sunshine. Alas! Alas! that our lives are thus darkened by sin. How I longed to see the sun shine as it did when I was a child! I well remember one Sabbath morning we were going away from home; I looked around through the then dark world to me, and envied the birds and beasts that they could lie down and die and there was nothing more of them, and I wished I had no soul. This was a very wicked wish and although I did not think of it longer than to wish it, yet God remembered it, and when I saw the record of sin this one glared me in the face though it had long been forgotten. I never told any one about my feelings and would not at that time have told them for the whole world. I even wished to die without having to confess my sin. And I thought too I would be willing to commit my body to the flames if I thought that would save me, rather than to come out and surrender my stubborn will, and do the little thing the Lord asked of me. In the fall of 1871 there was a revival among what are called the "Brethren in Christ," (the church to which my companion belonged). They had powerful meetings. The Lord made bare His mighty arm and many came out on the Lord's side. I attended those meetings. There was no excitement there, but a powerful moving upon the hearts of the people. I felt it too but concealed my feelings, still clinging to my false hope although it gave no comfort. We had a girl living with us at that time who also felt herself a sinner. One evening there was a meeting at her father's house. He was lying upon a sick bed, and there she made a start. I was there too. The Scripture was read from the last chapter of Revelation of what cannot enter the kingdom of Heaven. The words which struck me so forcibly were of him that "lovest and maketh a lie." I thought I had been living a lie almost all the days of my life. I cannot describe my feelings that evening. I felt the frowns of an angry God resting upon me. He could not look upon the way I was going any longer. He had sought fruit from my barren tree so often, this time it appeared to me as the last time; and I firmly believe if I had not yielded the Spirit would have left me. Oh! the condemnation I felt that night! My heart was as hard as a rock; not a tear came to my relief. How I longed to be a true child of God! This burning desire was within me from the time I saw I was in error, and I believe finally led me to Christ. That night on the way home, I felt that I should speak to the girl words of encouragement, but I could not. The next morning she seemed so cast down, and I thought again I should speak to her, but it seemed as if a voice said to me "You are not fit." I did not know where it was from, but I believed it, and Oh! how sad I felt. I felt as if my heart would burst, and could scarcely conceal my feelings. After breakfast I went to the garret on an errand, there I fell on my knees, and if ever I prayed earnestly to God, I did then. How I longed to be freed from the fetters by which I was bound. Satan, my master, saw that I was on the turning point, so he came with this suggestion: "Put on plain clothes, and your heart will be cast down, but it seemed as if they did not touch me. I was seeking my Savior and these outside things were but trifles to me. I was a Saul of Tarsus, "praying" asking God to give me more light—my constant prayer was, "Lord, show me the way." This He did. My heart was represented to me as a vast wilderness, and with the eye of the soul I could see John, the forerunner of Christ, passing to and fro crying, "Prepare ye the way of the Lord, and make his paths straight." I would again bring in here the girl who was living with us. She seemed so cast down, and she told me her pride troubled her so much, she believed she would throw it into the oven. I told her if she felt so, she should do it. She gathered all her unnecessary things in a bundle and threw it into the fire. I saw among them some of the things she had that were sinful to her. I had the same and something whispered to me, "You have these things too and are proud of them," and the next was, "Cast them in with hers." I took them and went to the oven. Those of the girl were not entirely consumed, so I took the rake and raked them around, and the flame which rose out of them did not seem to be the color of natural fire, and a voice said to me, "It is the blue blaze of hell that comes out of these things." I then cast in my offering, and there was the same blaze and the same voice and same words.
The desire for the foolish vanities of the world was taken away from me. I was also convinced through obedience to the Spirit of God that His people are to be a separate people, and that we are not to conform to the fashions of this world; for pride is an abomination in His sight. I believe if the spirit of pride is driven out of our hearts, that there will be outward manifestations of it. It will offer itself, but as long as we remain faithful, obedient children to our Heavenly Father, we will be humble in heart and in appearance. I was then a fit subject for baptism, and was also blessed in the act, as I had been before in every act of obedience. If we want to be the children of God it is our duty to be obedient. “To obey is better than sacrifice, and to hearken is better than the fat of rams.” I hope that this little message may find its way to the hearts of some poor wanderers. There is no comfort so sweet as the religion of Jesus Christ. It will lighten burdens and sorrows of life and is the only thing that can give us hope in death.

Abilene, Kan. MARY ZOOK.

FOR WIVES AND HUSBANDS.

Not long since I was walking in the city with a celebrated physician. As we passed a house surrounded by every evidence of wealth and refinement, he spoke: “I have a patient in there, an idolized wife, who is dying, and beyond all help, and none of them know what is the matter with her, and still her husband has killed her.”

“Why, Doctor,” says I, “what do you mean?”

“I mean just this,” he says, “her husband is just literally steeped in tobacco until the insensible perspiration from his body has become a deadly poison, and his wife has absorbed enough of this, and had before I was called in, so that she will die.”

At an establishment where they treated patients for the cure of the tobacco habit, a man just brought in was washed as clean as soap and water could make him, and then some flies were allowed to alight on him. In five minutes by the watch they were dead. There was poison enough in the perspiration that came out of a man until the insensible perspiration from his body has become a deadly poison, and his wife has absorbed enough of this, and had before I was called in, so that she will die.

Prayer is the language of the soul, and when in distress or need, it is the means of communicating our thoughts and presenting our wants to Him whose “eyes are over the righteous and His ears are open unto their prayers,” for He hath said, “ask, and ye shall receive.”

A great many people pray but are not heard by God at all and are not favored with the blessings which should attend such circumstances because their thoughts are not engaged in the right direction, and their mind is not within the limit of the boundary line that God has marked out and mentioned in His last will and testament. It is now with many as it was with the heathen, they thought they would be “heard for their much speaking.” Now it is plain no person can ask heartily, and as he ought, unless he is in actual need. This is the only position we arrive at that will make manifest the wants of our inmost soul in language called by the name at the head of this article. But when we do so, how and where are we to appear? Surely not on the corners of the streets nor in the market places; because this would, as has already been noticed, manifest that we wish to be seen or heard of men, and if such was only the desire of the heart, the Lord would not hear, much less answer. (Jeremiah 7:16.)

How very different it is with those that are in awaiting position and in the right frame of mind, though tried, refined, and through the fire calling on His name. (Zech. 13:9.) Yet it is possible for man to pray audibly and yet be heard by both God and men. There is no difference as regards the position of the body or person, it is the motive, and what has prompted us to do it. The Savior said to His disciples, “When ye stand praying, forgive.” He did not say they should stand, sit, or kneel, but when they prayed they should have a forgiving mind, and such a mind will always meet the approbation of our Father in heaven regardless of the time and place it is offered. Yet there is one place the Savior wishes us to enter and distinctly locates that place, and it is not far away; it is in the “earthly house of this tabernacle” of ours. For He said He, “When thou prayest, enter into thy closet and when thou hast shut thy door”— I have formed the idea that
If the Lord will give me grace, I will try to write a few thoughts in regard to home missions; for we can do nothing good without His assistance. I shall endeavor to write such thoughts as present themselves to me although simple it may seem to some.

Much is said about foreign missions, but we also have a home mission which is of great necessity and gives us all a work to do. First, we need a thorough regeneration; and our hearts filled with the love of God. Then it is our work to follow the steps of our meek and lowly Savior in all His commands. Now our work begins at home. It is a work of great importance to live a consistent life before our children so that we may set them a good example; for we all know they follow our footsteps more or less. How often do we see children using language not becoming; and if we should correct them, they would think it strange because we had been making use of the same language; so in many other things. If a stranger were to correct them, they would say that their parents did so and are Christians, and it cannot be wrong. Now to avoid this, the husband and wife can aid one another greatly, and it is a very important duty. We should also live and dealing, words and conversation, we may show that our aim is for eternal life, and not so much for earthly things. We should not think that by going to meeting and making an outward show, or by long prayers, and much speaking, we show our sincerity. Actions speak louder than words, and by that means we are judged; yet it is necessary that we do not neglect the advice of the apostle, “Not forsaking the assembling of yourselves together; but exhorting one another.”

Neither should we forget the foreign mission. But if we would all live closer to God and do our duty to all men, our preaching would have a better effect; for if the unbelievers have not confidence in our religion, what profit would there be in telling them to live differently? For instance when I lived in sin, I sometimes went to meeting and was impressed with the sermon, and brethren would go to some brother’s house for dinner, and spend the afternoon together. I would go where they were, thinking perhaps I could get some encouragement, and would find it contrary to my expectation; as the conversation would be worldly and would rather discourage than build up, and all good impressions were gone. The apostle said, we were read and known of all men. Let us then take heed how we conduct ourselves, so that we be bright lights to the world instead of stumbling-stones. By this means many sinners may return and seek salvation before it is forever too late.

Now in order that our ministers may be profitable to us and also to the unbelieving world, let us help them with our prayers and conduct; for they are much in need of our assistance. A work is laid on every member of the body. With these few thoughts I will close, hoping that I have not written anything that will not accord with the word of God. May God add His blessing is my prayer.

M. BRUBAKER.

Morrill, Kan.

For the Evangelical Visitor.

MY CONVERSION.

"In the beginning was the word, and the word was with God, and the word was God." John 1:1.

And that same Spirit convicted me of sin when in my thirteenth year. At that time there was a new dress finished for me, which was made quite pleasing to my eyes as I was just stepping into pride. When I was about to leave the room, having put the dress away, I was willing to come out from the world, I was in distress and did not know which way to go, but thought that if I did not turn to the Lord now, I should some time be sorry. It was a hard struggle for me to rise and confess my Savior; but by Bro.
Samuel Zook's earnest pleading, I was persuaded and have found my Lord and Savior precious to my soul. Then my work began. Jesus said, "Take my yoke upon you and learn of me; for I am meek and lowly in heart and you shall find rest unto your souls. For my yoke is easy and my burden is light." Matt. 11:29, 30.

I have not at any time desired myself back on the broad road which leads to destruction. "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in and shall not be able." Luke 13:24. There was one sin committed which I had to confess; I had taken some fruit from my aunt without her knowledge. Many would say in our day that the Lord would have forgiven me, that there was no need for me to confess. I thought the Lord had given me work to do, and my duty was to perform it, and by obedience received a blessing. The Lord has said, "Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight and the rough ways shall be made smooth." Luke 3:5. We have no promise through the Gospel unless we confess our sins and make right wherein we have wronged our fellowmen. By being obedient, we find light and room for another step. Otherwise we have no progress. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he has also rejected thee from being king." 1 Sam. 15:22, 23.

In my fourteenth year I was taken into the R. B. Church by baptism. I can say with the Psalmist, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters." Ps. 23:1, 2.

So let us all seek to strive lawfully while we have this opportunity to judge ourselves by the Gospel of Jesus Christ. For the time is fast approaching when there will be no more time to judge ourselves; but the word will judge us, and we shall be rewarded according to the deeds done in this life. "Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption. But he that soweth to the Spirit shall of the Spirit reap life everlasting; brethen, the grace of our Lord Jesus Christ be with your Spirit. Amen." Gal. 6:7, 8, 18. Anna Mary Meyer. Shippensburg, Pa.

For the Evangelical Visitor.

BOOKS.

And the books were opened. Dan. 7:10; Rev. 20:11, 12.

It is reasonable to suppose that books in some form, were in use in an early age of the world; although the most ancient authority extant known to us, is Moses, who wrote about Anno Mundi 2500. He, being an adopted son of Pharaoh's daughter, was learned in all the wisdom of the Egyptians, and was "mighty in words and in deeds." Acts 7:21, 22.

Aside from his great learning, he was also eminently a man of God. Although not an infallible personage, yet there never was another man, that was distinguished for so many communications directly from the great "I AM". He was also the first of any mortal beings, that was made acquainted with that most lofty of all appellations of the Deity—JEHOVAH!

In the 5th chapter of Genesis, Moses says, "This is the book of the generations of Adam." From this it seems highly probable, that the book he speaks of here, was one that fell into his hand, whilst having access to the Egyptian library, and that he copied from the same. Or, he may have found it among the elders of his own people, handed down from father to son through all the preceding ages. And, if neither of these hypotheses be correct, we yet have the best of all left to fall back on—namely, that Moses had it all by inspiration. Howbeit, from whatever source he had his information, we are safe in believing it, because under no consideration would a man of God, as Moses was, give a brief history of the world, comprising 2500 years unless it was by God's approval.

In the Old Testament, mention is also made of quite a number of books that have not been preserved. By the references here given, their names may be found, Num. 21:14; Josh. 10:13; 1 Sam. 10:25; 1 Kings 11:41; 1 Chron. 27:24 and 29:21; 2 Chron. 12:15, also 20:34 and 33:9.

And O, how truthful in our day, are the words of Solomon, "Of making many books there is no end; and much study is a weariness of the flesh!" Eccl. 12:12. But what would the world be without any books? Imagine who can.

We will now more particularly turn our attention to the text. The writings of Daniel and the Revelations are both prophecies. In the 24th chapter of Matthew, Jesus himself recognizes Daniel as a prophet; and the first three verses in Revelations, which are introductory, clearly hold up that book as a prophecy, foreshadowing things that must shortly come to pass.

In the providence of an all-wise God, it has always been His plan to withhold from the children of man, a clear insight into the events of futurity. At least this is so, as pertains to the written prophecies, both of the Old and New Testaments. Jesus himself taught the people much by parables, the meaning of which they did not readily understand, but which gave them food for serious thought—food for meditation.

The text says the books were opened. The passages at both places are similar—they are corroborative, and though written more than 600 years apart as to time, they mean the same thing. In commenting on this text we must content ourselves as Paul says, 1 Cor. 13:9, "For we know in part, and we prophesy in part." And in the 12th verse—"For now we see through a glass darkly." So in this case we think we have a well-defined view through the glass that somewhat obscures the object of our attention.

At first thought, it seems strange that the Almighty should need any books from the fact that He can not, rather that He will not, forget anything He sees fit to remember; and that He had at least one book already in the days of Moses, is evident from Exodus 32:32 and 33. The use of His having books may be found in the possibility that saints and angels in the spirit world, are forgetful beings like unto us, and that such books are for their satisfaction.

Another question that presents itself in this connection is the form and tangibility of God's books. We know that the two tables, written with the finger of God and given to Moses, had both form and tangibility, but they were for the use of humanity in the flesh; and it may reasonably be assumed that books, for the use of saints and angels in heaven, differ as
much from our books, as soul and body differ from each other.

In a former article, when discoursing on rememberance, we learned that to a great extent a man's mind serves him as a book. It is a wonder as well as a great mystery how much a man's mind may retain. What he has learned is printed on his memory, and can be called forth at pleasure; and yet the most skillful surgeon and physiologist would fail to find even a trace of that printing by a post mortem examination of the subject.

Well then, in considering man's memory as a book and seeing what it is capable of containing, we may readily imagine that He who created man in His own image also formed books, and of such a character as to be incomprehensible to us, as finite beings, but of vivid clearness and profound intelligence to glorified saints and the angelic hosts. The books were opened. From the context we learn, that the judgment of the great day is here portrayed—the Judge sitting on the great white throne, and the dead, small and great, standing before Him. The books are now opened. No doubt the book of every one's memory will be opened afresh here too, so that what is read to him from the books of the text will correspond with the record of his own mind.

O sinner! just think for a moment. There you shall have to stand among so many millions of souls, and hear the record of your mis-spent life, read off in thunder tones! All the sins—yea, all the mis-deeds of your life—whether committed in broad daylight or in the darkness of the night, will be told on you with terrible effect. Remember now—you cannot steal anything; you cannot defraud anyone; you cannot take your Maker's name in vain; you cannot disobey your parents; you cannot be proud and selfish; in short, you cannot do anything unbecoming a child of God, but what will be found on record against you, when the books are opened.

Let us for a moment imagine what an immeasurable host of "dead" persons will be standing there to hear their doom. There will be millions and multiplied millions of them. Likely Tom Paine, the reasoner, would reason that it is unreasonable that reasonably just judgment could be passed on so many in any reasonable time. To look at this matter from a human standpoint, as Paine did look at things, there might be some difficulty here. But we must always remember that the Lord God is infinite while we are but finite beings.

God, being omnipotent, omniscient, and omnipresent, as well as infinite is able, if He so decrees, to judge all simultaneously; and that not more time will be necessary to judge every soul that has ever had a being, than to judge one single individual.

In our courts of justice, weeks and sometimes months are spent in determining the guilt or innocence of a prisoner, and when all is done, judgment may be faulty because it is only human judgment. But in the judgment of the Great Day, when the King sitteth upon the great white throne, it will be far different. No sworn testimony will be needed and no lawyer to advocate any one's cause. Nay, none of these things shall cause any delay; for the books will be opened, and the dead judged by what shall be found written therein.

It looks to us as if those books would condemn all—every one standing there, unless it be those who die in infancy; for, who is there, that has not committed things worthy of everlasting banishment from the presence of God and His holy angels? Who then can escape the wrath of Almighty God? Blessed be His holy name, there is yet a hope: for it is said "Another Book was opened," which is the Book of Life. If our name is found in this book, we may safely take it for granted that the record against us in the other books goes for naught. The entry of our name in the Book of Life cancels the record against us in the former books. It is a clear indication that we have washed our robes and made them white in the blood of the Lamb.

Inasmuch as it is subsequently added that whosoever was not found written in the Book of Life was cast into the lake of fire, it is evidently of the utmost importance to have our names registered there; and how to proceed in this matter will now be briefly considered.

In the first place, everyone is called; for the Lord through the prophet says: "Look unto me all ye ends of the earth, and be ye saved," Isa. 45:22. This call is universal—no exceptions here. In Revelation 22:17, the call is given in different words, and is super-added by "Who-

sover will." The term "whosoever" again includes all. Many other passages could be given in which the call is equally significant; hence we see, there is something for us to do. It is for us to respond to the call.

When Jesus walked by the sea of Galilee, He first called Peter and Andrew; they immediately responded to the call. Next James and John were called with like result. These all left their occupation and entered the service of the Divine Master. And we have good authority for believing that as soon as these forsook all and followed Jesus, He had their names put into the Book of Life. He testified to this when He told them not to rejoice that the spirits are subject unto them but rather rejoice that their names were written in heaven, Luke 10:20. It is not contended that all who are called must necessarily forsake their vocation whereby they have their living. This is always a question individually between each one and his God.

As this article is already extended beyond its wonted length, we cannot do better than sum it all up in the words of Solomon: "Fear God and keep his commandments; for this is the whole duty of man." When we do our whole duty, we may rest assured that our names are written in the Book of Life. We must not, however, become careless and indifferent when once we have the testimony that our names are in the Book of Life; because there is danger of their being blotted out again. See Exodus 32:32, 33 and Rev. 3:5.

C. STORER.

Polo, Ill.

For the Evangelical Visitor.

EXPERIENCE.

Dear editor and readers of the Visitor, having from time to time felt as if I should tell how the Lord has led me, but not being burdened about it, I have delayed till now. As I have a desire for the spiritual welfare of the Church, I will with the poet express my mind:

"To serve the present age
   My calling to fulfill;
O may it all my powers engage
   To do my Master's will."

I can remember, when quite young, how I loved to hear of God and heaven; and also afterwards, when I had a fear of death and judgment, how the spirit, in different ways showed me my lost condition until
I became willing to seek for mercy and found it to the satisfaction of my longing heart, and felt like exclaiming,

"Oh that the world might taste and see

The riches of His grace,
The arms of love that compass me

Would all mankind embrace."

But not being so well instructed as to the leadings of the Spirit and the denying of self, I made little or no progress in the Christian life and lost much of that sweet peace. Again I felt myself in a very lost condition and prayed as before for mercy, and finding none, my need led me to pray, "Lord, what wilt thou have me to do?" when it was very plainly shown to me that I should lay off my unnecessary self, I made little or no progress in the same spiritual prayer; and when duty was the word of God which was strength to and I longed for others in the same condition and prayed as before for peace. Again I felt myself in a very lost condition and prayed as before for peace. Again I felt myself in a very lost condition and prayed as before for peace.

Did Christ disapprove learning in others? He denounced the false teachings of the Jews—and who would not? He selected His immediate followers, principally, from among the unlearned, thus showing that He was no respecter of persons; but in no way does He give us any grounds for supposing that He chose them because they were uneducated. In fact the three years spent as disciples of the Great Teacher, hearing the wise sayings which hourly fell from His lips, and beholding the precepts taught put into practice in His life, would give them a decided advantage over all others.

What has been given thus far pertains chiefly to religious education or training. Let us pass on to the last called as well as the greatest of the apostles, one who, in the culture of mind and graces of heart, compares favorably with Moses, both of whom present examples of the greatest spirit of self-sacrifice recorded in the Scriptures—our Lord excepted—Ex. 32:32 and Rom. 9:3.

Paul was born in Tarsus, a city which "rivalled Athens and Alexandria in learning and philosophical research."

He was of good parentage and had the distinction of being a Roman citizen. How far his education extended, we have no especial means of ascertaining. Good authority in Jewish history states that he was educated in all the philosophy and learning of the Greeks. The Scriptures, however, do not warrant us in making that assertion; but as the discussions in philosophy and the learned discourses were accessible to all, a youth of his ability would doubtless improve these opportunities. His sermons too display a knowledge of the Greek ideas and a rare tact in choosing the language and theme best suited to his hearers. Besides this he also had the advantage of the best education afforded by the Jewish schools. He says that he was "brought up at the feet of Gamaliel." Acts 22:3. In other words he was a pupil of Gamaliel—one of the best teachers among the Jews.

After the miraculous conversion of Paul, we may judge from Gal. 1:17 and 18 that he spent three years in Arabia before beginning his labors, no doubt in meditation and prayer, and in receiving those special revelations from God which he has given us in his epistles. Here then we again meet with a twofold education, that of the head and the heart, possessed by the most zealous of the apostles.

Something might be written about Luke, Stephen, and others who were among the educated, but this article is growing too lengthy.

Paul advises Timothy to "Study, to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Christ's admonition is to make use of the talents given, and if possible increase their number. The Greek word *talanta* here may, and probably does, mean *what are apportioned or allotted* to one. And certainly the highest gift bestowed upon man by his Creator is the immortal mind and spirit—a mind capable of wonderful development. May our Lord at His coming not find these talents laid away in a napkin or we may hear the terrible words given to the faithless servant.

Sometimes we are willing to spend six days in the week striving for riches, which Christ pronounces such a bane to the possessor, and consider the time spent in educating the mind as almost lost. But whether we obtain the education of the head or not, may none of us fall short of that knowledge which will make us "wise unto salvation." Education if rightly used as in the case of Paul, will prove a blessing; but we had far better remain in ignorance than to possess the power which a thorough education will give us, and use it in pulling down, rather than building up, the cause of our Blessed Redeemer.

H. FRANCES DAVIDSON.
EVANGELICAL VISITOR.

A RELIGIOUS MONTHLY 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, at one dollar a year, or fifty cents for six months. Specimen copies free.

May 1, 1888.

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 fifteenth of the 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.

Send Money by Post Office Money Order, Registered Letter, or Bank Draft, to Henry Davidson, White Pigeon, Michigan.

Benevolent Fund.

$1.00.

We are sorry to learn that some of our subscribers do not receive their papers regularly. We are unable to account for it, but we would state to all, if you do not receive the Visitor in ten days after the date of issue, please drop us a card and we will supply missing numbers.

We would be thankful to any of our friends who have a surplus of January numbers of the Visitor if they would mail us a few extra copies. We need them to supply extras called for and for our file.

The Christian Herald comes to us regularly, and we prize it as a valuable contribution to our list. We would say, if you are not a subscriber, you should certainly be, and the best time to begin is now. It is offered at one dollar from receipt of subscription until January 1889. It is a large 8-page religious family newspaper, published every Thursday at Detroit, Mich. The Christian Herald furnishes 8 pages, 56 columns of choice reading from the ablest thinkers and best writers; and is furnished to new subscribers weekly from receipt of subscription to Jan. '89 for $1.00. Send for sample copies. Try it.

Among our exchanges there are none that we value more highly than the New York Weekly Witness, published by John Dougall & Co., No. 17 Vandewater St., New York. It is, as its name implies, a weekly independent in its treatment of the various questions of the day, and generally on the right side of all moral issues. On religion it is unsectarian. It is a safe family paper, published at one dollar a year. Previous to our becoming associated with the publication of the Evangelical Visitor, the Witness was in our family for fourteen years; and during all these years we have found it a safe family paper, and now we hail with pleasure the privilege to record it among our exchanges.

Passengers from the West will take the B. & O. Ry., at Chicago, and stop at the road crossing west of the Gravelton Water Tank, unless on night trains when they will go on to Milford Junction. The B. & O. R. R., has kindly agreed to carry all passengers for conference from Milford Junction to the crossing nearest the place of conference, at low rates from the 15th to 19th of May inclusive, during which time all day-trains will stop at the crossing.

Through the courtesy of the Central Traffic association, we have obtained reduced rates for all those who reside within the limits of the association and desire to attend the Conference at Gravelton, Elkhart Co., Ind.; and those who reside in Ontario will be favored by applying to T. D. Sheldon, of Buffalo, New York, agent of the Grand Trunk of Canada. We expect also to obtain rates on the Trunk Lines east of Pittsburg from the Trunk Line Committee. In all cases full rates will be charged to Milford Junction, Elkhart county, Ind., and one-third rates to Ontario, commencing Feb. 23, and closing March 28, has greatly revived the church there, and has been a means of reaching quite a number of old people. From different letters we received from there during and since the close of the meeting, we condense the following: The meetings were held for the first two weeks by the home brethren, but at the end of that time they obtained the help of Bro. J. W. Hoover of South Cayuga. During the progress of the meeting about 20 came out for prayer; among them ten are from 40 to 70 years of age, the others younger. One old man about 80 years old who had been a hardened sinner, after the meetings had been in progress about ten days, was made to cry out for mercy, and it could be said of him like Saul, "Behold, he prayeth." One brother writes it was the best meeting we ever had in our meeting-house and the attendance was large. During the progress of the meeting on March the 6th there was an election held for two ministers and the choice fell on Peter Steckley and H. R. Heise. May they become earnest and efficient workers in the vineyard of the Lord.

We notice from a letter received from Bro. Peter Keagy, of Woodbury, Bedford county, Pa., in speaking of the revival service of Martinsburg, Pa., that the meeting there continued for about six weeks and that the Cove has not been visited with such an out-pouring of the Spirit of the Lord among the brethren for forty years. We are glad to notice too the readiness with which the young converts take hold of the work in the Master's vineyard. We have just received a letter from one of them which will appear in this issue of the Visitor, and we hope it will be followed by many more, not only there, but elsewhere; and while we expect to read many communications from our people in different parts of the church, if our lives are spared we hope also to be permitted to learn much of the steadfastness and self-denial of those young converts as well as the exemplary lives they will lead in the Master's service; and we would say to you whom God has called into the ministry of His word as watchmen on the walls of Zion, may God help you to "stand steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know your labors in the Lord are not in vain."
Another Conference year is just about closing and another conference is about to meet, and we trust we will be pardoned for any seeming privilege we may take in referring to the fact. We always feel that a Christian conference or a conference of Christians is a very important event. It is naturally supposed that there is something to counsel about, and in the diversities of views entertained by Christian people coming from the different localities in which we live and labor, there will, undoubtedly, matters present themselves which will be a benefit to us as Christians and as a Christian church to confer with each other to counsel about, and in the diversities of naturally supposed that there is something for the building up of the Master's kingdom. We hope to receive benefit from the event and we trust that it may be lasting. We hope that our coming together will tend to a more earnest and united work for the building up of the Master's kingdom. We hope we may be permitted to meet many that we have met on former occasions, but while we look forward to that happy event, let us not forget that even so near as our conference is, death may intervene even before that time. But there is one meeting we are approaching. It will not be a conference in the sense that we generally understand the word, but if we are faithful it will be vastly more joyous. There we will not need to confer with each other as to the best means of bringing about certain desired results; but there we will meet the results of our work, and if found faithful, we will be permitted to hear the welcome news, "Come, ye blessed of my Father. Enter into thou the joy of thy Lord."

CORRESPONDENCE

The Evangelical Visitor reaches us regularly, monthly; but we can scarcely wait still till it reaches us. It is a sheet which, in our estimation, should be in the hands of every brother and sister in our church, especially where there are young people in our families; they should all have access to it, rather than be allowed to read other literature which is trashy, or trivial, and of no good to the immortal soul. Let us just here say that we as parents ought to guard against that kind of literature which is only calculated to lead young souls astray. Let us shun it as we would a serpent. It is the Devil's work, put up in such a form as to appear harmless; but at last "it stingeth like an adder," and as poisonous as the bite of a serpent.

So brethren and sisters let us at all times be on the alert, and see that our boys and girls, have nothing but the best reading placed before them; such that will do good to the soul; and that is not calculated to lead these dear ones astray. Let us all have the Visitor in our homes, that our children can read it and it will do their souls good.

The revival which was in progress in our church during the winter just passed, resulted in 51 souls professing faith in the "Lord Jesus Christ," of whom 27 were received into the church, 25 by baptism and two by the right hand of fellowship. Our ministering brethren from abroad, who largely conducted these meetings, were Bro. Jerry L. Hoover of Fishertown, Bedford county, and John Myers of Shep-herdstown, Pa. These brethren who have so diligently worked among us have gone to their respective homes, accompanied by the best wishes of the brethren and sisters, and the many friends whom they made whilst among us. May the Lord bless them richly, and spare them to go on with the good work, and at all times give God the glory. Our prayers have at last been answered—viz: for a grand awakening up of us all and the conversion of precious souls. Since these meetings have closed, we have held from one to three prayer and praise meetings weekly, which are largely attended by not only the brethren and sisters, but by many of our young friends. At this writing father Bowers, a member of our church for 30 or 50 years, is suffering from dyspepsia. He is however patient, and at all times trusting in the Lord. We were with him, and prayed with him, and he is so resigned to the will of the Lord, that he says, "The Lord's will and not my will will be done."

We have also recently organized a Sunday-school in our church which is being largely attended and very interesting. May we all work and pray for the success of the S. S. in our church throughout the whole brotherhood everywhere, thereby fulfilling the divine command: "Train up a child in the way he should go, and when he is old he will not depart from it." Yours in the Lord. A Brother.

Martinsburg, Pa.

For the Evangelical Visitor.

MISSION WORK.

H. N. ENGLE.

(Som Duties of and Hindrances to Successful Work.

In viewing this subject, we must admit that the commission is not founded on the sinking sands of time and mortality, but on the solid rock of God's unbounded love and power.

The commission was spoken to witnesses from the lips of God himself, mysteriously manifest in the flesh; and we, who believe in the record of God's love, must admit that, although Heaven and earth pass away, yet God's word will not pass away; but liveth and abideth forever. Thus we admit that the commission is transmitted to the Church through all time; and if we wish to excuse ourselves, it is to be feared that in the next advent, we may be accounted not as sons but as bastards. Heb. 12:8.

But let us now reflect on the unbounded love of Jesus Christ, our Lord, and remember, not only the purchase which was made on Calvary's hill, but also the promises in God's word in relation thereto. In the book of Psalms it is written, 2:8, "Ask of me and I will give unto thee, the heathen for thine inheritance, and the uttermost parts of the earth for thy possessions.

Right here we might arrest our minds and ask ourselves, as representatives of the Church, "Do we ask for the King's promised possessions? do we put forth any efforts to obtain the inheritance? do we sacrifice anything to the interests of the Lord's own heritage, the heathen and the uttermost parts of the earth?"

Too many of us live in pleasure and wantonness in luxuries and extravagances. We feel, perhaps, too much as the church of Laodicea: "I am rich and increased with goods and have need of nothing;" not knowing that we are "wretched, miserable, poor, blind, and naked."—Rev. 3:17.

Unless we have what tends to our comforts, or even the vanities and extravagances of the day, we are not in an enjoyment which we wrongfully call religious. Well might we ask, "Why all this waste?" This might have been saved and given for the mission cause!
Might we not with consistency say that many of us sacrifice (as a free-will offering) one dollar to extra expenses, two cents to the mission cause?

Again, how much of earthly possessions are in the hands of Christian men, which the holders know not whether it is for a wise man or for a fool?—Prov. 21:20.

Perhaps if it were invested as "bread upon the waters," it would after many days be returned many-fold. In these latter days, many men are heaping up treasures against the day of wrath and righteous indignation of God.

If our minds would be more engaged concerning our "Father's business" (commission), we might hope to see some marked changes in the Christian church. Instead of seeing men drunken with the wine of fornication (Rev. 17:2), stuffed in the orders of business and cares of riches, we probably would see more men like Paul, who counted all things but dross, that he might inherit the unbounded gifts of Christ Jesus our Lord. Christian activity would be very plainly set forth, and as a consequence the conversion of many souls would follow. The power of God would come down in dwellings as among men, and the nations would run unto the salvation.

"Doing nothing." It was said of the prophet, to say, "Here am I, send me:" as a private worker, or if the Lord had entrusted the word of God to him, he would be a cheerful giver of the bountiful stores of God.

The impression is too prevalent among us, that what is entrusted to me is mine. Oh, what a deception!

How often do we see when too late, that men might have done much in way of charitable and mission contributions.

Then again, there are some special requisites for successful mission work. We must have the proper material to work with. We do not think that men should be chosen to the work who are of small experience, both as Christians and also in the ministry; but men of large Christian experience, and who have proven themselves to be well established in the ministry, holding forth the word of life, not shunning to declare the whole counsel of God. Men who not only desire to get the people from the shifting sand, but whose heart's burden is also to see them founded upon the Rock of their salvation.

And we further believe that if the church would often give attention to fasting and prayer, the Holy Ghost would have occasion to say, "separate unto me Barnabas and Saul for the work whereunto I have called them." Acts 13:2.

Barnabas was a man full of faith and of the Holy Ghost; Saul, for a considerable time, preached the gospel to his own countrymen and the scattered house of Israel before the Holy Ghost could fulfill its mission.

Again, we need men who are not entangled with the affairs of this life, but who, in fighting for the King, will sacrifice everything that is a burden or weight; consecrating themselves wholly to the work.

There are also some hindrances to the work which should be removed. The Church should take a step in way of selecting capable men for the work, and also means to supply that which "lacketh on their part."

If none will volunteer, the Church (in order to be clear) will be obliged to select from her ministers those who are capable of discharging this duty. Certainly, if the laity are at the disposal of the Church in the selection of ministers, the clergy should be at the disposal of the Church in the appointment of missionaries, or even (according to Bro. Stoner's suggestion) the laity, in the establishment of permanent mission posts.

We heartily endorse the statements made by Bro. D. Heise of New York, in the January number of the Visitor. We certainly think the Church lacks a proper system for successful mission work; and although the Church has done much in her limited capacity for the spread of the Truth, yet there is much room for scattering the seed broadcast over the plains, highways, haunts, and hedges.

We trust that the General Conference will consider the subject well and remove the burden which certainly rests too heavily on some men's shoulders for successful work.

For the Evangelical Visitor.

OBEEDIENCE.

The prophet Samuel told King Saul, "To obey is better than sacrifice, and to hearken better than the fat of rams." Self-experience has taught us that the words of the old Prophet are fulfilled unto the present day; but the carnal mind is so liable to overlook small things. When Naaman the Syrian came to the Prophet Elisha to be cured of his leprosy he was told to go to the river of Jordan and wash himself seven times; he was sadly disappointed. He expected the Prophet to make a great ado over him. Even so the sinner, when under conviction, is anxious to hear that voice saying, "Thy sins
are forgiven thee,” and wonders why it is not granted unto him, not thinking that if he would only obey that gentle Spirit, it would teach him that he had sinned against his fellowmen and restitution must be made. Let us humble ourselves and give heed to that still small voice which is trying to persuade the wicked to forsake his way and the unrighteous man his thoughts. (Isaiah 55:7) But if we are not obedient, the Lord has said, “My Spirit will not always strive with man.” If we are obedient to the Spirit, the light of the Gospel will shine into our once benighted hearts as the rays of the sun shine into a dark room—we can see what it contains. O, that all could feel the love of God shed abroad in their hearts, and realize how necessary it is to be obedient and continue in prayer and watchfulness!

Come, my brethren and sisters, let us humble ourselves at the feet of that meek and lowly Jesus and pray to Him for truth and have on the breast-plate of righteousness. We must have our loins girt about with truth and have on the breast-plate of righteousness.

No more we'll feed the flame,
Nor judge ourselves too wise;
Nor lurk within our eyes.
Unto the world we'll prove
That we disciples are,
That they shall behold us walk in love
And say the Lord is there.

WHAT MAKES LIFE WORTH LIVING?

Happiness is what makes life worth living.
There are two kinds of happiness: the genuine and lasting happiness, is only to be realized, when we are sincerely devoted to the work of the Divine Master. He bestows upon us, His creatures, rich blessings; they afford us more pleasure than the whole world combined. The true world has its enjoyment or happiness, but unlike the heavenly joys, they last but a moment and then bring remorse of conscience and condemnation to the soul. This life is made up of storms and sunshine, thorns and flowers. Every one whether saint or sinner has his portion of them; but the Christian has such a grand advantage in this, that when trials or oppositions come he can apply to the glorious throne of grace, and there find a balm for every wound, while the world has no resource whatever.

And when the world persecutes us, we not only find immediate relief in the Comforter which Christ sent at His departure from this world, but we have the promise that our reward shall be great in heaven.

Truly life would not be worth living if there was no future happiness.

How terribly dark must the future seem to those who have launched down the storm of time until they have reached the abyss of eternity, and have neglected the important preparation of their soul, and have done nothing in behalf of the welfare of their fellow men.

Undoubtedly it would be theirs to say, “My life was not worth the living.”

But on the other hand, take the old veteran of the cross who has labored faithfully in the vineyard of the Master and has used his life’s influence for good. When he comes down to the verge of Jordan, he may look back without regret and feel that his life was one of importance; and therefore worth living.

The Lord had a noble design in placing us here, and if we allow the Divine Spirit to lead us, our lives will not be empty dreams, and the time will soon come when we shall be delivered from the vain things of earth: for the day of our redemption draweth nigh.

Let us therefore, as the children of God, watch and labor earnestly, and in due time we shall reap if we faint not.

North Hampton, O. F. U. LERY.

For the Evangelical Visitor.

ADMONITION

“Let us take the more earnest heed to the things which we have heard, lest at any time we should let them slip.”

Let us think a moment of the solemn responsibilities that are resting upon us as fallen beings. Dear Christians, let us stand fast in the Lord and work for God the author and finisher of our faith. Let us forget those things which are behind and reach forward to those things which are before, and press toward the mark for the prize of the high calling of God in Christ Jesus. Let us put on the whole armor of God, that we may be able to stand against the wiles of the devil.

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It is true the follower of Christ has many temptations, adversities, and tribulations to pass through, and there are many things which may cause sorrowing and lamenting, but how thankful we should be that we have the freedom to follow the dictates of the Spirit of God, and worship Him unmolested. The apostles and Christian martyrs in early ages were not thus favored. They were “persecuted from city to city,” and for their safety and liberty to follow God’s spirit, they hid themselves in caves and dens. They were put to death, even burned at the stake for Christ’s sake; yet they rejoiced and sang, and their last breath they spent in entraining their enemies to seek salvation through Christ and obedience to God. Can we not rejoice in the same power and grace, in the same Comforter and Spirit of truth which we receive by being adopted into the household of faith?

Let us not rejoice in our own righteousness, or in the works of our own hands, but in the glorious love of God in the soul, and the witness of the Spirit that we have, by the wonderful love of God, been brought out of the bondage of sin and darkness into the glorious light and liberty of the Gospel. “Rejoice, because your names are written in heaven.” Thanks be to God, that we may enjoy His salvation. Then with gladness we should yield obedience to His word and will, and not complain of His service as have some of old, saying, “The burden of the Lord, the burden of the Lord.” For surely we can not find it to be the will of God that His followers should grieve so much, and be “of a sad countenance.” For Christ says, “my yoke is easy and my burden is light.” Even though “we must through much tribulation enter into the kingdom of God,” it is our duty and privilege to make known to others the joy and peace which obedience to God gives, and the better, deeper, and more lasting enjoyment which Christ alone can give. O, may this be manifested in our daily life, conduct and conversation. May we have much to say, to encourage one another, of God’s power to save, and His grace to keep us and give us joy; for it seems that some who much desire salvation are sometimes thrust back by hearing so much of the dark side of the Christian life. Rejoice in the blessedness of the promise of receiving “manifold more in this present time, and in the world to come life everlasting.” Rejoice in the hope of the glory of God. Rom. 5. 2.

If any people have cause to rejoice, it is the people of God, His obedient children. The prophet in foretelling of the new dispensation speaks and says: “And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.” Isa. 35:10.

O! may we come before the Lord with songs and everlasting joy, and may we always be obedient and have the approving smiles of God upon us, then we can be enabled to rejoice in Him who loved us and gave Himself for us.

“Rejoice in the Lord alway, and again I say rejoice.” Phil. 4. 4.

_Covington, O._

H. E. CASSEL.

ENCOURAGE ONE ANOTHER.

I know it is our duty to try to encourage one another in the good work of our God and Savior who loved our poor souls dearly, and suffered so much for us sinful creatures. Oh, I often think how do I show my love to my dear Savior who has shown so much love for me? Could we but show half the love to our Lord and Savior, and not only to the Lord but to all His people that He has shown to us, it would be well. I often think I do not show enough Christian love to my dear neighbors and friends. I love their souls as much as my own and desire them to be saved in that home of rest where there is no pain nor sickness, but all is peace and joy. My prayer is that I may be more sincere in all I do or say. My wish is to try to obey the Scriptures more fully. St. Luke, 6th chapter often comes to my mind, could I only obey it more than I do, I know I would be happier in the Lord if I always tried to do good to every one, not only to those who do good to me, but to those who treat me spitefully. It is right to be kind and good to every one. This is my wish to let my light shine more and more that I may grow in grace as I grow in age. Remember your weak sister in your prayer.

_Regina Baker._

_Victoria Square._
Foliage and clusters of fruit, the husbandman comes and cuts back, trims and trains, and in consequence brings more fruit, and much sweeter and better fruit. Thus it was with Jesus. Many hearts became attached to Him and loved Him dearly, left their homes and traveled with Him; but like the branch of the vine that shoots away off and far above, unless pruned, it draws much unnecessary substance from the vine without bringing much fruit, so it was with Christ's disciples, so it is to-day, my dear reader—some would sit on the right hand and on the left of the throne in the kingdom, some would climb a tree to see Jesus; but some would go with Jesus, but asks permission to bury his father first. Jesus says, "Follow me, let the dead bury the dead." You see here the branches were to be close to the vine, vanity and carnality were cut off, and that portion which bears fruit is near to the vine is left on. Dear readers, let us keep near the vine; let the Father trim off envy, hatred, partiality, intemperance, pride, slang phrases, filthiness, foolish talking, jesting which are not convenient, but rather giving of thanks. Eph. 5:4. James 1:21 says, "Lay apart all filthiness and superfluity of naughtiness and receive with meekness the ingrained word which is able to save your souls." This would necessarily take away some tobacco, many harsh words, many unkind actions, and backbiting and story-peddling. We beg your pardon, do not get out of patience, for these are the orders of the Husbandman. Those branches that bear fruit He will purge that they bring forth more fruit.

The disciple of Jesus who has brought forth fruit meet for repentance received grace and love in his heart, is taught to forsake "the lust of the eyes, the lust of the flesh, and the pride of life, which is not of the Father, but is of the world." How many professors of religion, nay how many come to the knowledge of the truth and draw away the blessings and squander them, and Christianity suffers. But, dear reader, let us keep near to Christ and bring forth fruits of the spirit as "Love; joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance: for they that are Christ's have crucified the flesh with the affections and lusts thereof." Gal. 5:22—24.

**For the Evangelical Visitor.**

**BLESSNESS.**

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

What are His commandments? They are many, and of different kinds, which are taught us almost daily in the word of God, and by His spirit. Some one may say, there are little commands not necessary for us to obey, while others may say, there are some large ones which are impossible for us to keep, but this is contrary to the teachings of our blessed Lord and Savior; He has not given any commands to His children, which are impossible for them to perform; and He has commanded it to be taught to His followers, that if we come short in the least commandment we are guilty of all. Therefore we must conclude that all His teachings and commands are necessary for our soul's salvation. This is made clear, in His commission to the apostles, when He said, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you; and Lo, I am with you, even unto the end of the world." Matt. 28:19, 20.

Dear brethren and sisters and readers of the Visitor, who have named the name of Christ, let us, with willing hearts, endeavor to keep His simple commands as required of us, whether they may seem great or small in our eyes, asking the Lord for His help; for He has promised to help in every time of need. By experience we can testify that He does bless every act of obedience; and what can compare with the blessings God gives to His children. Nothing can give so much comfort to the soul as this; while on the other hand if we are careless, and neglect to do what He requires of us, Satan gets the advantage of us little by little, and if we are not found watching, he will take us captive. O, the terrible consequences that await such! Let us then be careful that we lose not that which we have wrought, but that we may receive a full reward. May the Lord ever keep us, as His children, in meekness and lowliness of heart, until we too hear the glorious invitation: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."


**BEGINNING FAMILY WORSHIP.**

A young man of fashion, wealth and education, and high social position, at a midday prayer-meeting felt in himself the hope that maketh not ashamed, realized a Savior precious to his soul. He believed that God, for Christ's sake, had forgiven his sins, and determined that he would never be ashamed of Christ. He would acknowledge and honor Him everywhere. The opportunity, the time and place, soon came. He was returning to his home in the evening. "Now," said he, "I must honor and obey God in my family. I must set up family worship."

"Oh, no," said the tempter, "not yet! Don't be in a hurry. Take time. Get a little stronger, and then you can go on better."

"I must begin to-night. I do not know what my wife and sister will say; but it is a duty and I am resolved to do it, and trust God for the rest. I must pray in my family."

"Not to-night," said the tempter; "you don't know how to pray. You have never prayed much. You are not acquainted with the language of prayer. Wait and learn how first."

"No, no; I must pray to-night, I will pray to-night. Get thee behind me, Satan!"

He passed into his dwelling, and into his library, and there, before God, his Heavenly Father, and in the name of the Lord Jesus, he poured out his heart, and asked for strength and grace from on high to assist him in his duty.

When he met his wife that evening, she saw at once that a great change had taken place in him, but said nothing. At length he asked her:

"Would you have any objections to our having family worship?"

After a moment's surprise and hesitation, she said, with true politeness:

"Certainly not, if it is your pleasure."

"Bring me a Bible then, please, and draw up under the gas-light and let us read and pray." He read a chapter, and then kneeled down, but his wife and sister sat upright in their seats, and he felt that he was alone on his knees. He lifted up his eyes to God, and cried out in the bitterness of his soul, "God be merciful, to me a sinner." And gathering strength, he went on in his prayer, pouring out his most
earnest cries and supplications that God would have mercy on his beloved wife and sister. So earnest, so importunate was that prayer that God would show His converting power and grace on the spot that the heart of his wife was melted and overcome, and she slipped from her seat upon her knees beside him, and putting her arms around his neck, ere she was aware she burst out into one agonizing cry to the Lord Jesus for mercy on her soul; and then the sister knelt down by his other side, and she too put her arms around him, and burst into a flood of tears.

He continued to pray; he devoted himself and those with him to God. He confessed and bewailed his and their manner of life hitherto; he pleaded the promise of God to all those that seek Him, and with unspeakable joy he made mention of the amazing grace of God in the pardon of his sins, and he besought that they all might find and obtain together peace and forgiveness through a crucified Savior.

The submission was complete; the surrender was fully made; repentance and faith sprang up together in the hearts of the family in that parlor, of all they were, and all they would be, or should be, to God to all those that seek Him, and with the verse. Often they ask so many questions that we don't get on very far with our reading.

It seems to me that the best way to train a people is to begin with the children. It is like this; once I pulled up a little seedling tree a foot high, and planted it near my house, where I watered it and cared for it. When the dogs scratched it over, or the oxen trod on it, I straightened it up again. Then I drove down a strong stake beside it, and I tied it up in whatever direction it was crooked. Now, after ten years, it is a tall, straight tree. So it seems to me that if we take the children and bring them up straight, we shall have an upright nation, and that by God's Word we shall make them truly upright.

I have been thinking also how we should train our people in benevolence. We must train the children. I have a little girl to whom I gave a red cent and wished to teach her something. So I asked her to what she would give it—to the sick, or for the preacher, or for sending missionaries? "What do they send missionaries for?" she asked. "To teach the people God's Word who have not heard it," I answered. "But what will one cent do?" she replied. Said I, "If one hundred little girls should give a cent each, it would make a dollar." My little girl had learned to sing and play a little on the organ. When the young men came in, they would ask her to sing for them; but after this she would answer, "I will if you give me a cent." When she had laid by five cents, I asked her if she was going to buy candy or nuts with it, "No," says she, "I am going to give this to Mr. Singing Walker, our missionary to the wild Indians." This, it seems to me, shows the way we are to train up our people, beginning with the children.

—Selected from The American Missionary, and sent for publication by J. H. Eshelman.

Sedgwick, Kan.

A SCRIPTURE ALPHABET.

[Arranged by Miss C. E. Lumnum, Superintendent of Lynu (Mass.) L. T. L. The leader gives the initial, and the children respond with the verse. Suppose you look up the Scripture references.]

A.—A good name is rather to be chosen than great riches.
B.—Be not among wine-bibbers.
C.—Can one walk on hot coals and not be burned?
D.—Depart from evil and do good.
E.—Even a child is known by his doings.
F.—For the drunkard and the glutton shall come to poverty.
G.—God is our refuge and strength, a very present help in time of trouble.
H.—Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.
I.—I love them that love me, and they that seek me early shall find me.
J.—Judge not, that ye be not judged.
K.—Keep me from the snares which they have laid for me.
L.—Little children, love one another.
M.—Mark the perfect man and behold the upright, for the end of that man is peace.
N.—Now is the accepted time, and now is the day of salvation.
O.—O give thanks unto the Lord, for he is good.
P.—Ponder the paths of thy feet.
Q.—Quench not the spirit.
R.—Remember now thy Creator in the days of thy youth.
S.—Some trust in chariots and some in horses, but we will remember the name of the Lord.
T.—Touch not, taste not, handle not.
U.—Upon the wicked He shall rain hail, fire, and brimstone.
V.—Vow and pay unto the Lord your God.
W.—Watch and pray, that ye enter not into temptation.
X.—Except a man be born again he cannot see the kingdom of God.
Y.—Ye that love the Lord hate evil.
Z.—Z is for Zion, the city of God.
I did not think that I ever would attempt to write an article for a public journal, but lately I felt impressed to write a few lines to the children that read the Visitor. These words are on my mind very often, "Honour thy father and mother, which is the first commandment with promise, that it may be well with thee and that thou mayest live long on the earth." Eph. 6:2 and 3.

I often think there are many children in the world who do not appreciate the fact as they ought, that they have kind, loving parents who care for them, and are interested in their welfare until perhaps it is too late and death has called them from their sight forever.

Remember, if you have been disobedient to your parents and to your Savior, who bade you follow Him, and you neglected or refused the kind invitation, how will it go with you when you are called to cross the river of death? I have a father gone to eternity. He is now in the hands of his God. I think sometimes that I can hear him sing and pray. If I could only once more behold his face, what a pleasure it would be. I would say to you children, be kind and obedient, "Honor thy father and thy mother as the Lord thy God has commanded thee, that it may go well with thee in the land which the Lord thy God giveth thee." Deut. 5:16. I often think what is a home without a mother, our best friend on earth. She is always ready to soothe our sorrows and give us good counsel, and is always concerned in the welfare of her children. She is often at your bedside in the still hours of the night watching over you in sickness and in health, perhaps when you are sleeping sweetly with no care or sorrow on your mind. She has all the care and toil on her, all for your comfort. Oh children! if you are kind and obedient, what a comfort it will be to your parents.

Your friend may turn away and forsake you, but a mother's love is ever true. Then if there is such a blessing promised to obedient children in earthly things, how much more in Heavenly things by Him who came into the world to seek and to save the lost. Jesus died on the cross for the Evangelical Visitor.

FROM A YOUNG SISTER.

I will try, by the help of God, to write a few lines for the Visitor. I was converted last winter. I was convicted many times before, but was not willing to yield to the Lord. At last I became willing. I am fourteen years of age. I was baptized on the fourteenth of February, about two weeks after I was converted. I enjoy myself very much since I am serving the Lord who has done so much for me already. I thought the people would ridicule me if I became a Christian, but thank the Lord they did not. I have a great many trials and temptations; but with all that I enjoy myself much better serving the Lord than I did serving Satan. I so often come short of doing my duty, but soon that small voice comes and tells me about it. After I was converted I liked my parents so much better than before. These were the words that came into my mind when I was converted, "0 I am so happy in Jesus;"

and the next day I felt like singing:

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

I thought every person should serve God. I desire by the grace of God to make my home in heaven. Let us all try to be ready; for "an hour when ye think not the Son of man cometh." I am ready when death comes to meet me.

Pray for me that I may discharge my duty and work out my soul's salvation with fear and trembling.

Annie J. Stoner.

Martinsburg, Blair Co., Pa.

It is a cruel thing to send a boy out into the world untaught that alcohol in any form is fire, and will certainly burn him if he puts it into his stomach. It is a cruel thing to educate a boy in such a way that he has no adequate idea of the dangers that beset his path. It is a mean thing to send a boy out to take his place in society without understanding the relation of temperance to his own safety and prosperity and that of society. The national wealth goes into the ground. If we could only manage to bury it without having it pass thitherward in the form of a poisonous fluid through the inflamed bodies of our neighbors and friends, happy should we be. But this great abominable curse dominates the world. The more thoroughly we can instruct the young concerning this dominating evil, the better will it be for them and for the world.—J. G. Holland.
RECONCILIATION FIRST.

"If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift, and go, be reconciled to thy brother, then come and offer thy gift." (Matt. 5:23, 24.)

We might not help our brother having aught against us, but we need not hold aught against him. We express wishes to lay our all upon the altar. "To be acceptable, we must present our bodies a living sacrifice" (Rom. 12:1), blameless (2 Peter 3:14; Eph. 5:27), without spot or blemish (Rom. 12:1), without reproach (1 Peter 3:14; Eph. 5:27), without spot or wrinkle or any such thing, to be holy and without sin in God's sight (Rev. 19:7, 8).

It is God's work we are doing, and if we think we have wrongs, they are against God more than us. "The reproaches of them that reproached thee fell upon Me" (Rom. 15:3). And He will attend to the avenging without our wishing it. "Ye are of more value than many sparrows" (Matt. 10:29—31), not one of them that reproached thee fell upon Me." (Matt. 26:34.)

"Leave there thy gift, and rememberest that thy brother hath aught against thee." (Matt. 5:23, 24.)

"Peace on earth, and good will to men." (Luke 2:14.)

D. W. RAGIN.

LIST OF APPOINTMENTS FOR LOVE FEAST.

ONTARIO.


Markham, York Co., June 2.

Howick, Wellington Co., 2.


Waterloo, Waterloo Co., 16.

NEW YORK.

Clarence Centre, Erie Co., June 16.

Ohio.


Near Orville, 2.

Ashland and Richland Cos., Samuel Whisler, June 2, 3.

Miami Co., P. B. Staule, Pleasant Hill, June 16, 17.

Stark Co., John L. Myers, Near Canton, June 9, 10.

A cordial invitation extended to all.

OBITUARIES.

DIED, At Clarence Centre, April 14th, 1888, of congestion of the brain, Fannie Mable, daughter of Bro. Adam and Josephine Carver, aged 1 year and 6 months.

Funeral services by the Brethren.

D. HEISE.

DIED, Feb. 27th, 1888. Mary Ellen Charleston wife of Bro. John Charleston, near Yocumtown, York Co., Pa.; although no member of the church, yet a lover of the truth and in her sickness she was seeking and praying to the Lord for salvation and we trust she has gained that Heavenlyland. Her age 33 years, 2 months and 3 days. Services by the writer.

J. H. MYERS.

DIED, near Spring Hope, Bedford Co., Pa., March 12th 1888, Sister Susanna Miller, aged 78 years, 1 month and 12 days. Sister Miller was the oldest sister in this church, very much resigned and calmly awaiting the Master's call to convey her longing spirit home. May we all have that blessed hope that will land us safely across the chilly waters of the shadow of death. She was buried March the 15th, services by the home brethren at the Spring Hope church, from Matt.24:44.

Spring Hope.

J. L. HOOVER.

DIED, near Hespeler, Ont., on Good Friday, Waterloo's oldest lady, widow of the late John Groh, aged 96 years and 4 months. Her husband preceded her about 15 years, having lived together about 60 years. She was the mother of 11 children—three of whom still survive—and could look over four generations of her offspring. This aged sister was in good health, retaining all her faculties, with the exception of her eyesight for the last 15 years, and having a remarkably retentive memory until last fall when she was slightly stricken with a paralytic stroke.

She came to Canada in 1810 when this country was a dense wilderness and lived to see it blossom and bloom like the rose.

About her Christian experience, I know little, but that she belonged to the Brethren Church for about 60 years; and in cases of sickness, her help was often sought and cheerfully rendered. She left a hope that she has gone to the better world. Her funeral was largely attended; and the occasion improved from the words, "It is appointed unto man once to die but after this the judgment," and words of comfort spoken from Rev. 14:13.

A cordial invitation extended to all.

J. H. MYERS.

Another lady aged 92 died on Easter. She also had a large family, some of whom have preceded her. She died some distance from here at the residence of her youngest daughter, but was brought here where they lived at her husband's death, and was buried beside him in the Blenheim Mennonite Burying ground, to which Church they belonged. Her husband (the late Christian Stauffer) preceded her about 20 years. This brings to my mind that very solemn occasion. The services were opened in German by the Mennonite brethren, then Bro. Watson, a local preacher of the Methodist Church, was to speak a little while in English. He took for his text the words, "There remaineth therefore a rest to the people of God," and commenced to speak of the different rests referred to in the Word of God, and when he was about to describe the rest referred to in his text, he fell lifeless at the feet of those with whom he was associated in the service. The large congregation was awe-struck, but he had doubt entered into the Christian rest, which was about to describe. On the Sabbath intervening between the death and burial of father Stauffer, in the class-meeting, father Watson spoke of the joy their aged friend must experience on that his first Sabbath in Heaven, and then said: "When I think of the happiness of the Christian, my soul is filled with joy and I long to be gone." I remember quite distinctly hearing him say at different times if it should so please God, he would like to drop in the harness, to die in the pulpit. His desire was gratified. Though dead he yet speaketh.

New Dundee, Ont. C. S.

FALLEN ASLEEP.

Abram Keagy Sr. of Bedford Co., Pa., March 8th, 1888, after an illness of over six weeks, fell asleep in Jesus. Our dear brother bore his sickness so patiently and all his mind was to glorify the name of the Lord. In the beginning of his sickness he was visited by the writer and brother Peter Keagy. At this visit he desired to be anointed with oil in the name of the Lord, which was attended to, and the Lord blessed it to the comforting of his soul. He was a member of the church for many years, and a post and a pillar. Would to God every one would leave such a testimony as he did; his age was 74 years. Text Rev. 14:13. Services by the writer and home brethren.

J. H. MYERS.