There was never a night without a day,
There is many a rose in the road of life,
For the sweet blue sky will still peep through
The grass is green and the flowers are bright,
To the sunny soul that is full of hope,
That is richer far than the jeweled crown,
Than to snap the delicate, minute threads
Better to weave the web of life
It may be the love of a little child,
And then blame heaven for the tangled ends
Or the miser's hoarded treasure.
Which we pass in our idle pleasure
And hands that are ready and willing
A bright and golden filling,
For a cup of water given.
And sit and grieve and wonder.
—Sel. by W. H. Stauffer.

**REST.**

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls." Matt. 11:28, 29.

These words were spoken by our Savior while He was fulfilling His mission on earth. While He was teaching the people, we believe, as He looked upon them, He saw many who were laboring under a load of sin and guilt. He, being filled with compassion, gave them this pleasant invitation, "Come unto me," and then gave them this consoling promise, "I will give you rest." By obeying this portion of Scripture, we can pass through the world under the blessings of God and at last be landed safely on the bright banks of eternal deliverance.

"Come unto me." Within those three words rests a great deal of meaning. If we obey this command, we will have to repent of all our past sins with a godly sorrow which worketh repentance unto salvation not to be repented of. 2 Cor. 7:10. Then we shall find rest and enjoy sweet communion with our Savior.

There are people who believe this rest which is promised in the 28th verse is only a mental rest. We sometimes hear them say the moral man can enjoy this rest. But when we read the Scripture carefully, we must say he cannot. The Savior says, "Come unto me." Now we may ask the moral man, when he came to the Savior, and I feel safe to say he cannot tell, just because he has never come to the Savior. He is depending upon his own good works and giving God no honor whatever. How can he enjoy this rest?

Now, after we repent and find this rest which is promised in the 28th verse if we would stop there and think to be saved, we would be mistaken; but if we take the yoke upon us and be baptized, we shall find rest unto our souls. Again, if we wash our brother's feet, we shall find rest unto our souls. Thus we see in every act of obedience, we shall find rest unto our souls. John 12:32. The Savior says, "And if I be lifted up, will draw all men unto me." If we become willing to be drawn to our Savior, His blood shall cleanse us from all sin. Now we are saved from our sins, but not yet saved in the glory world. Thus we believe the ordinances of the Gospel is a plan, not to save us from sins, but the answering of a good conscience.

When our Savior said, "Come unto me, all ye that labor and are heavy laden," all will say they believe He means laboring under a load of sin and guilt. While we are under this load, we are of all men most miserable; for we are under the lashings of a guilty conscience; thus we become anxious to be freed from this burden, and the Savior's words are applicable to us. Before we can enjoy rest, this burden must be removed, and in order to remove it, our sins must be pardoned; then, and only then, we can enjoy this rest.

I cannot find but one command given to the sinner, and this is to repent. After we repent, we find this rest, and our names are written in the Lamb's Book of Life. Some may say, if your name is written in the Book of Life, you certainly shall be saved. Right here I wish to draw your attention to Scripture. When the great work of the New Testament was about accomplished, John, the revelator, wishing to impress upon the minds of the people the great importance of obeying every word that was written within that Holy Book, writes thus (Rev. 22:19): "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Now, we cannot take the words from the Book, but by omitting them ourselves and teaching others the same, we take from the words, and hold our own words in higher estimation than the words of our Savior and the inspired apostles. But we are not obliged to obey the ordinances of the Gospel before we have a part in the Book of Life. Now, as I said, the ordinances of the Gospel are not to save us from our sins but a plan for saving the saved. I would like to say a few more words on baptism. (1 Pet. 3:21). We learn that as Noah was saved by water this is a "like figure wherunto baptism doth also save us." We believe Noah was quite a wise man; preparing for the water which was to come. In the case of Noah we have represented Christ, the candidate for baptism, and the world. The ark rep-
resent Christ, Noah the candidate, and those who would not hear Noah's preaching, represent the world. When the appointed time came that the waters should come upon the earth, Noah entered into the ark which is representing Christ, and God shut the door. Hence we see Noah was safe from the world and the sins of the world.

Now he was saved from sin, but not yet saved by water. After he had entered the ark, then came the water representing Baptism. If we go into the water first, this is not a like figure. Do you think, Noah could have been saved if he had not gone into the ark first? Heb. 10:22: "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed in pure water." Our hearts are sprinkled with the blood of Christ which is shed for many for the remission of sins. Then our bodies washed in pure water for the answer of a good conscience.

In conversation with a certain person a short time ago, I asked him the meaning of this Scripture (Heb. 10:22). He said this sprinkling would take place in our hearts every day. If so then the washing should take place every day, because our hearts are sprinkled, and our bodies washed. I believe after our hearts have been sprinkled from an evil conscience, it should not take place again as long as we are in the faith. In Rom. 6, we read about Paul's shortcomings. Although he says, "Now if I do that I would not, it is not my will, but sin that dwelleth in me."—not in his heart, but in his flesh.

Jonathan Lyons.

Victoria Square, Oxt.

CONSCIENCE AS OUR GUIDE.

It is not our object here to discuss the subject of conscience from an ethical standpoint, as we are unable for a task like that, but merely a few warnings.

Conscience is defined as an innate principle in man teaching him what is right and what is wrong. Now just here a mistake is made by multitudes, and such an awful mistake it is, that it will certainly launch many poor souls into endless doom. We rely on conscience as our guide and say our conscience does not condemn us or our conscience commends us and say truly; yet we do that which is in direct opposition to God's Word, because conscience may be a false guide. Yes, it not only may be, but is with thousands of poor deluded mortals. The heavenly mother's conscience commends her when she casts her tender babe to the vile crocodile, just as sure as yours, my brother or sister, commends you if you spend a portion of each day in sweet communion with God in secret prayer. The Roman Catholic's conscience commends him when he prays to the Virgin Mary or to some other patron saint.

We might multiply examples of perverted consciences commending the possessor and lulling him to sleep in futile hopes; but these are sufficient to illustrate our point and prove conclusively that our consciences are moulded by our surroundings, our teachings, and the influences brought to bear upon us, until like Paul we may do things most contrary to God's will, and imagine we are fighting valiantly for Him. Fortunate indeed are those whose eyes are opened like his, and if blindness must overtake them, that they may be healed.

Nor will it excuse us to say we are sincerely and faithfully obeying the teachings of our conscience. If conscience is wrong and we obey its monitions to the dot, we will be lost none the less surely. We must then find some means to test this inward motor. We must find out whether its teachings lead us up to God, or down to hell. Why is it, brother, that you can smoke that filthy cigar, and I do some equally inconsistent thing? Simply because we hearken to our consciences, and they justify us in these weaknesses of ours. Perhaps, not at the first, but we love these things, weanker for them, and we think it is not much. Very soon conscience will not condemn us and even probably, commend us.

What shall we then do? Is there no detector to which we can subject our consciences as the banker does his bank notes? Is there no means of being positive about a matter of so much importance as this? Oh yes, glory to God! There is, It is the Bible. If we will get right down to it with God's Word as our base, with the sword of the Spirit, and the telescope of secret prayer, we will soon see clearly whether we are right or not; and we will do more—we will obey. We will not any longer excuse ourselves by saying, We don't feel so, or, my conscience is satisfied; but it will be, Is God satisfied?

Take warning, dear brother, dear sister, do not make conscience your guide. All men possess a conscience but ours is a royal heritage, and if there is a doubt, even when you take God's Word, we have a sure Helper, one possessed only by zealous Christians: it is God's Spirit. On this you may rely, but on conscience never.

May none of us obey a perverted conscience to our eternal sorrow.

Mount Joy, Pa.

A. Z. Myers.

For the Evangelical Visitor.

CORNELIUS.

In the 10th chapter of Acts, we have a short account of a man whose name heads this article. The account of him given there is often referred to by teachers of the Word. As to his office, nationality, and reputation, but little inquiry is generally made. These characteristics of the man will here be briefly considered.

His dwelling place was at Caesarea, then a seaport on the Mediterranean, 60 miles Northwest of Jerusalem, but now in ruins. He was an Italian Centurion, appointed by the Roman government—that means which he was a military officer commanding one hundred footmen.

It seems from this and from other passages in the New Testament, that the Romans had a number of such Centurions stationed in different parts of the country, presumably to keep the Jews in subjection. At any rate, Cornelius was not a few, neither was he a Samaritan, but he was what they called a Gentile.

The Jews—or rather the Israelites—were God's Chosen People. They were the posterity of Abraham, in whom all the nations of the earth were to be blessed. Gen. 18:18.

No doubt the Jews looked upon the Romans, as well as upon all other Gentiles, as unclean—not in favor with God, and unfit for their company. But here was this Cornelius—a man in authority by the great Roman power—and not only that; for we infer that he was also rich in this world's goods, from the fact that he gave much alms to the people, and had household servants and soldiers waiting on him continually. He must have been surrounded with all the luxuries of his day and age—yea, everything that could make life agreeable.
Men occupying such a position in life as he did, are generally prone to put their trust in their secular power and in their riches, and thereby forget God. But not so Cornelius; for we are told he was a devout man, and one that feared God with all his house. We do not know where this man got his religious education, but we do know, that in the main, Gentiles were idolaters, and that Cornelius was not an idolater because he feared the true God and prayed to Him always.

Let us for a moment ponder on this noble, God-fearing propensity of Cornelius! He was not an Israelite; he was not under the Mosaic law; and it is doubtful whether he was at all instructed in relation to the resurrection of the dead. It is doubtful whether he was instructed on everlasting rewards and punishments. We do not know whether he had ever read the Scriptures or not; but if he had, very little did he find implying conscious existence after death, and of man's endless duration either in happiness or in misery. The Sadducees believed and taught the Mosaic law. They were Israelites as well as the Pharisees, but did not believe in the resurrection of the dead nor of the existence of angels and spirits. If, then, a part of Israel did not believe in a resurrection, why should Cornelius the gentile believe it? Supposing that he did not know of any resurrection, his godly fear consisted only in an apprehension of evils that the Lord might bring upon him in this present life. If this was all that he feared, his prayers to God, his fasting and his alms were all intended to appease the wrath of Almighty God, and to solicit Him in his favor, so that he might have no trouble to the day of his death, and that he might be buried in peace.

But whatever may have been the belief of Cornelius in regard to a future life, one thing is certain, namely: He was sincere in his devotions. Otherwise the Lord would not have heard his prayers; much less sent an angel to speak to him face to face; as it is proverbial that "angels' visits are few and far between."

No one was present with Cornelius when the angel appeared before him. Likely he had a private room into which he retired for prayer on fast-days, or at stated times. O, that all who name the name of Jesus would follow the example of Cornelius in this respect! The private room—the closet with the door shut—is the best place for sweet communion with God.

Cornelius had fasted all the day till 3 P. M. when this heavenly Messenger in bright clothing surprised him. No doubt his fasting had animated his 'spiritual powers to a higher pitch, too, on this occasion than usual. At all events it is a means of grace that should not be neglected.

The angel coming in to him, addresses him in his own familiar name, saying—"Cornelius." Cornelius was frightened at the sight, but as an honest man he had the courage to ask, "What is it, Lord?"

**Polo, Ill.**

C. STONER.

(To be supplemented in next number by **"The Conversion of Cornelius."**)

For the Evangelical Visitor.

**ALABASTER BOXES.**

"Love is fruitful in ways of expressing itself towards the object beloved." Mary loved the Savior, and in order to show her love and gratitude to her Benefactor, came to the house of Simon the leper; and while the Savior sat at meat, availed herself of the opportunity to break the box of precious ointment, with which she had prepared herself, and poured it on His sacred head. This tender proof of reverent love met the approval of the Master. The precious ointment was neither wasted nor lost as some thought, since it was the means of permitting the Master to enjoy this unwonted token of unfailing friendship and love. Between the motives that incited Mary and Judas to action, there is an inexpressible difference. While the latter was planning to go to Christ's murderers with the question, "What will you give me, and I will deliver him unto you?" Mary was "doing what she could" to soften the rugged path of the Savior to Gethsemane and the cross. She brought the cordial before the trial. She no doubt knew that the shadow of the cross had already fallen upon Him, and therefore "came aforehand to anoint His body to the burial." Honorable mention of what Mary hath done shall be made "throughout the whole world, wheresoever this gospel shall be preached." The redolence of the alabaster box shall fill the world with sweet perfume, and memorialize the conduct of Mary.

Let us who are in Gospel times, endeavor to imitate the example of Mary by doing our anointing while our loved ones are near us. Let our words, our actions, and our tempers always be the expression of filial love and tenderness.

Life is fraught with cares, vexations and sorrows, and we may, if we will, break our alabaster boxes of tenderness and forbearance, and fill our homes with the sweet fragrance of love's consolation. Oh! how much we may do in this eventful life in healing broken hearts, in soothing sorrows in helping to disperse the dark clouds of adversity. "Little deeds of kindness, little words of love" may indeed "make this earth an Eden, like the heaven above." Mary did what she could. Let the happy experience be ours, when our labors here in this nether life are ended, that we have in the spirit of Christ imitated her of whom it is said, "She hath done what she could."

S. E. Grayhill.

Martinsville, Pa.

**DIVINE HEALING.**

For some time I have desired to write an article for the Visitor, and it seemed there was no way or opening, until in the last number of our Visitor some one had a few quotations on "Divine Healing"—the subject I was impressed to write upon. As soon as I glanced over them, I thought I would now try to discharge my duty—the Lord giving me grace. The quotations were good, but I felt they were not giving justice to the cause. It is certainly a cause which should not be so dark to the human family as what it is, especially to the Christian Church and those who are Bible readers. It is such a blessed privilege for every Christian to enjoy. When we think for a moment that we are the Lord's and that His constant care is over us, it would certainly seem an incredible thing if the Lord would not care for us in an hour of pain or affliction. Some say we are not doing our duty. I think Scripture bears us out in it.

Christ had the power when here on earth to heal all manner of sicknesses and diseases, and nowhere can it be found that any were sent away not healed. Now we know He is the same yesterday, today, and forever; why then should our faith waver on this point when He has such power? Did He not say in John 14: 12—14: "Verily, verily, I say unto you,
He that believeth on me, the works that I do, shall he do also: and greater works than these, because I go to the Father. And whatsoever ye shall ask in my name, that will I do; that the Father may be glorified in the Son. If ye ask any thing in my name I will do it?" We find that sickness often (if not always) comes from disobedience, or sin. As in Ex. 15:26: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord which healeth thee."

"If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord which healeth thee." If then sickness or affliction comes through sin, the Lord certainly intends it for our chastisement. If so, let us learn the lesson which the Lord intended to teach us. If it is to try our patience, let it have its perfect work; if it is to try our faith in God, let us be strong; for He will not allow us to be tempted above that which we are able to bear. There would be pages to write, but do not wish to weary our readers; I will only mark a few references, and give an opening for some other.

I enjoy the Visitor very much. It is just what we make it. May we all be thoughtful and prayerful in writing an article on any subject! My prayer and well wishes go with it into every home.

Matt. 9:36; Matt. 10:1; Luke 4:18; 2 Chron. 30:20; Ps. 107:20; Acts 28:27; 1 Pet. 2:24; Matt. 4:24; James 5:14, 15; Ps. 103:30; 1 Cor. 12:9; Jer. 30:17.

Lancaster, Pa.

MAZIE HESS.

PAUL'S GREAT SECRET.

BY THE REV. THEODORE L. CUYLER.

The secret of Samson's strength was in his hair. When his locks were shorn off, he became like other men. *The apostle Paul tells us (according to the accurate rendering of the New Revision): "I have learned the secret both to be filled and to be hungry, both to abound and to be in want; I can do all things in Him that strengtheneth me." The secret of Paul's fortitude and cheerfulness and endurance to the end, was that Jesus lived in the very depths of his soul. A perennial well was opened in the apostle's soul when he was converted: the novelty of the first experience at Damascus passed away, but the deep, clear, living waters never ran dry. People could always predict how Paul would act, because the principle that ruled him was always the same. "The love of Christ constraineth me; I can do all things in Christ who strengthens me."

Too many professed Christians are the creatures of circumstances and conditions. They go up and down with the tide; today they are happy, to-morrow they are "in the dumps." When business thrives they are great believers in providence; when times grow hard, and income falls off, their faith goes out like a candle under an air-pump. In revival seasons they can sing and pray and exhort glibly; when the surrounding atmosphere cools down they are as cold as ever. The real reason is that they live on circumstances, and do not live on Christ. He is the same yesterday, to-day, and forever.

Paul had learned the secret of perseverance. All true Christians, whether they bear the ear-mark of Calvin, or Wesley, or Luther, agree in this that a Christian holds out for no other reason than that Christ holds out in him. Because Jesus lives, he lives also. You can no more exhaust the graces of a Wesley or a Shaftesbury, a Spurgeon or a Moody, than you can pump the Hudson River dry at West Point. What a transcendental prayer that is of Paul for his brethren, "that ye might be filled unto all the fulness of God!" When we meet with a man or woman who is equally cheerful in sunshine or in storm, who is always abounding in the work of the Lord, who serves Christ on every day as well as on Sunday, who cares more to be right than to be rich, who can say "grace" over the bitterest cup of trial—when we meet such people, we know that down in the secret depths of their souls is Christ the well-spring. They never freeze up, and they never dry up. Holiness means health; and one healthy Christian is worth a car-load of church-members whose religion has the symptoms of an intermittent fever.

Paul also had learned the secret of power. A Cunard steamer with an empty coal-bunker could not move a rod from the wharf; if towed out to sea, she would be the sport of every gale. Fill her furnace with coal, and she is a match for a hurricane. In like manner the source of power in every effective Christian is Christ dwelling in him. George Mueller's career is a mystery to some folk; but to those who discover the prodigious faith which keeps him linked to Christ, there is no mystery in his success. There is immense power in single-hearted love of Christ, and in the honest determination to serve Him on all occasions. This is a higher gift for a minister than genius or eloquence or erudition. A man of very moderate talents becomes a leading man in the Church and in the community as soon as Christ gets complete hold of him. Those four fishermen of Galilee never would have risen above their fishing-smacks if "power from on high" had not entered into them, and made them teachers of sublime truth to the end of time. Nay, Paul himself would have rotated into obscurity had not Jesus made him a giant by His grace. "Not I, but Christ that liveth in me," was the secret of power. And in our churches we sometimes discover a very plain man who has attained to a great propelling power, simply by the momentum of his godliness.

He follows Jesus so steadily and vigorously that he moves others by his sheer momentum. Not a great man, he yet does great things "through Christ who strengtheneth him." Here was Paul's secret. Happy are we if we have found it out. Happy is that church which has learned the secret of the Lord; it is with them that fear Him. —*Evangelist.*

For the Evangelical Visitor.

THE POWER OR COVERING OF THE HEAD.

We as a plain church people, frequently meet with opposition regarding the power or covering of the woman's head which is commanded by the Apostle Paul. "But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head, for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven let her be covered." 1 Cor. 11:5, 6.

Now a great many persons will venture to argue that the Apostle here refers to the natural covering (the hair) that was given for a protection to the head, but we think it is shown so clearly, there seems to be no room left for argument. If the Apostle here has reference to the natural covering, how must we understand the fourth verse of the same chapter. "Every man praying or prophesy-
I believe a woman can go about her daily duties, having her mind heavenward, and even send up ejaculations to God, with her head uncovered. But when she is in deep meditation, seeking counsel from God's word, conversing on religion, giving thanks at table, or humbled in prayer, she must be covered, or she dishonoreth her head. "Judge in yourselves is it comely that a woman pray unto God uncovered." 1 Cor. 11:13.

No doubt this plain covering so much despised by the world, causes considerable self-denial. But if we want to follow our meek and lowly Savior, we must be willing to suffer reproach for his sake. It is a way of self-denial, hence He says; "Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:29, 30.

Now when we become willing to obey His commands, it seems quite easy to wear His yoke. Through obedience we are blessed. We do not heed the reproaches or scoffs of the world. Then I would say ere I conclude, if any sister may feel it a cross to wear this covering, be faithful, where there is no cross there is no crown. Only a few days and your plain and much despised head-dress will be exchanged for a glorious crown of righteousness that fadeth not away.

SISTER SARAH MC TAGGART.

SLAYNE, ONT.

For the Evangelical Visitor.

CLEAN IN AN UNELEAN WORLD.

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and run with patience the race that is set before us." Heb 10:2.

We all think without a doubt, that it is an easy matter to live pure and undefiled in Heaven. The blessed word is filled with promises of the same. Stephen says: "Behold, I see the heavens opened, and the Son of man standing at the right hand of God." And again, see Rev. 20:10; 20:2. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. But it is here in our present existence that we must cleanse ourselves of all unrighteousness.

Our Savior knew the frailty of man, and commanded us to pray without ceasing; for the followers of Christ continually meet with temptations and enticements of this world. The enemy of our souls approaches us in various ways. It may be in watchfulness. If we have our minds so taken up with things of the world, how can we be on our guard? We forget Christ, become light-minded, and indulge in jesting and follies, that a moment's consideration would teach us not to do. If we would always watch we would have ourselves clean, and not cause others to stumble.

"Be ye always ready to give an answer of the hope that is within you," and if in a moment of carelessness, a seeker or one that craved knowledge, would approach us, would we be ready to give an appropriate answer if our minds are fastened on perishable things? And are we always willing to bear the cross? If we take up the cross with a willingness, how easy it is to bear! but if we drag it along it is so heavy. If we do not bear the cross, can we wear the crown?

"Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake."

Dear young sisters! let us humble ourselves, and be willing to be counted nothing for Jesus' sake. Are we not wandering away from the land-marks? In many little things we can give way to the lusts of the eye, and pride of life, and are strongholds for Satan. And if we see our errors, and yet would like to drag them along, how our conscience is polluted, and then how can we pray and say, "Lead us not into temptation, but deliver us from evil." O what affords more comfort than a clear conscience! When we retire at eve and meditate over our deportment through the day, and feel that God's light and love are not barred from us, would we be ready to give an answer of the hope that is within us, and yet be ready to give an answer of the hope that is within us, and yet be ready to give an answer of the hope that is within us?

"I'll lay me down in Jesus' arms, To sleep in his embrace; O, what has half a Savior's charms? What's equal to His grace?"

A young friend wrote the following to me not long ago: "O, that all could feel as I feel; I want Jesus and I care not for the perishable things of this life, but I feel free from them all. What triumph in a Savior's love, and then thus living, we
would not forget our duty, but try to aid and assist the fallen and weak, thinking of others’ comforts, and lending a helping hand, or even a look, an act of kindness, or a word of encouragement. When I was so heavily burdened with my load of sin, how much it encouraged me when I saw Christians were interested in my soul’s welfare, and the gentle reproofs and loving kindness that was shown to me by a Christian lady whose constant company I could enjoy, only urged me on to Christ.

“Be ye therefore perfect, even as your Father which is in heaven is perfect.” Christ sought not His own comfort while here on earth, but was constantly doing and loving kindness that was shown to us by those who may be influenced by our chaste and pure conduct. When we receive the blessing every time. This “Feed my lambs,” saith Christ our Shepherd, “and my sheep.” This is the spirit I want to have in the hearts of those who are Baptized.

BAPTISM.

Jesus Christ 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.” A rule by which we may test all ordinances is, Has Christ commanded these things? What He has commanded must be obeyed if we want to be saved. “He that believeth and is baptized shall be saved.” Baptism without faith would be a mockery. Faith precedes baptism. They that gladly received His word were baptized. Baptism was the outward expression of the inward faith. Christ Himself was baptized, not to wash away His sin, for He was without sin; so should every person be who is baptized. The Apostle Peter says, baptism is “not the putting away the filth of the flesh but the answer of a good conscience towards God.” One who has a good conscience has no feeling of guilt within him; so should every person feel before they are baptized. Baptism should not be administered to any person who cannot say that he knows his sins are pardoned. Baptizing sinners who feel and know that they have never been born of the Spirit is not right; for they can have nothing like a good feeling or conscience toward God. Many persons are baptized and taught that they will be saved because they are baptized; but that will not save them if they are not baptized with the Holy Ghost.

The ordinance of baptism is only administered to a person to show that he has been cleansed from all sin and has a good conscience toward God. It is one of the plainest commands, and one that no believer can pass by; for “he that knoweth to do good and doeth it not to him it is sin.” Therefore we would say to all who have received the Savior and believed on Him, do not delay, but yield to this plain command. There is much dispute about the mode of baptism. Christ was baptized in the river of Jordan; and we read in the Word of God that persons were baptized out of doors (Matt. 3:6; Mark 1:4, 5; Acts 8:34); in places where there was water or much water (John 3:23; Acts 8:36). They both went down into the water (Acts 8:38); they came up out of the water after the baptism (Matt. 3:16; Mark 1:10; Acts 8:39). They were buried or planted and raised when they were baptized (Rom. 6:4; Col. 2:12). In all the ancient versions of the Testament up to the eighth century the term baptize was either transferred or translated dip, immerse, plunge, or a word of kindred signification. The Syriac, Arabic, Ethiopic, Egyptian, Armenian and Latin, immerse; Persic, wash; German, Swedish, Danish and Dutch, dip; Coptic, Schidic and Bosmunic, plunge; but none ever gave the idea of pour or sprinkle. The testimony of the church fathers demands our respect since they were the earliest witnesses and best prepared to judge of the earliest mode. St. Dionysius of the first century says, “The total hiding or covering by means of water is fitly taken for an image of the death; and burial by three immersions in the water, the death and burial for three days and nights of Jesus.” Jerome, A. D. 331, says, We are thrice dipped in water, that the mystery of the Trinity may appear to be but one; and therefore, though we be thrice put under water to represent the mystery of the Trinity, yet it is reputed
but one baptism. Eunomius introduced the mode of single immersion, and Theodorot, Bishop of Cyrus A. D. 393 says that Eunomius subverted the law of holy baptism which had been handed down from the beginning from the Lord and the Apostles, and made a contrary law, asserting that it is not necessary to immerse the candidate for baptism thrice nor to mention the names of the trinity, but to immerse once only in the death of Christ. Tertullian was born at Carthage in Africa A. D. 160. The following is an extract from his writing on baptism. He says, "When we go to the water to baptize, we confess the same that we confessed in the assembly at the laying on of hands, that we renounce the devil and his work with his angels; then we are immersed three times when we are in the water and confess our Christian faith in his word. We confess with our mouth that we renounce the devil and his work with his angels. The candidates for baptism must prepare with many prayers and fasting and bending the knees, watching, praying and confessing all their former sins. They are then baptized confessing their sins. Baptism is a seal to faith. We are not baptized that we should then cease from sinning but be saved. When we go to the water to baptize, we must be all covered with water; and although we have ceased to sin and because our hearts are washed." Martin Luther says, "First the name baptism is Greek; in Latin it can be rendered immersion. When we immerse anything into water that it may be all covered with water; and although that custom has now grown out of use with most persons, nor do they wholly submerge children, but only pour on a little water: yet they ought to be entirely immersed and immediately drawn out, for this the etymology of the name seems to demand." Calvin says the word baptize signifies immerse, and it is certain that the rite of immersion was observed by the ancient church. Phillip Shaff one of the foremost Biblical scholars in America states as to the mode of the external form of baptism, "It is beyond all doubt that immersion was the original and normal mode." Dr. Chalmers of Scotland says the original meaning of the word baptism is immerse. Bishop Taylor of the church of England says the custom of the ancient churches was not sprinkling but immersion.—Selected.

For the Evangelical Visitor.

EXPERIENCE.

After having been requested to write my experience to be published in the Evangelical Visitor, and having sought help from on high, I now proceed as briefly as possible to give the readers of the Visitor a short sketch of my Christian experience. I united with the Baptist Church when quite a child, was baptized and duly installed as a full member of that church where I remained until I was grown up and married, and we had moved to Kansas into the vicinity of a Methodist church where we attended revivals and other religious meetings. I concluded to join this denomination; but upon examining myself I found that I had not had the true change of heart. I determined that I would pray for it and I was taken up as member on six months' probation. I prayed earnestly for a true change of heart, and if I had given way to the persuasions of the better spirit, and lived according to the dictates of my conscience, I firmly believe I should have found true peace with God; but deceiving myself into the belief that I could do as others did and be saved I led such a life. I was taken into this denomination as a full member, but yet I was not satisfied with this kind of Christianity. There seemed to be such a lack. I prayed all the time for help and light but still lived on in this way, feeling all the time so condemned because of my pride. I loved dress and jewelry more than I loved God, and that was standing in my way, keeping the light off of my path. After struggling on in this way for about seven years, my conscience condemned me all the time because I was not living in accordance with the Scripture, and the discipline of the church, I determined to forsake pride rather than to have the spirit of God forsake me, so I, according to the dictates of my conscience, laid away my jewelry, with the exception of a piece or two which I thought necessary, and tried to become plainer in my dress. I was blessed in all that I had done, but yet I had not made a full surrender which I know God requires of us, so that the condemned feeling still remained, and not perfect peace which I longed for.

I lived on in this way about three years longer, my jewelry was still a temptation to me, I would look at it occasionally and occasionally wear it, but oh! with what pain! It so disturbed what peace I had, that I at last determined to make a sacrifice of it and all unnecessary articles of wearing apparel; so accordingly one day I gathered together all of my jewelry, excepting a piece or two and burned them up. I was strengthened and blessed in this act, but still it seemed really needful for me to make a complete sacrifice, a full surrender before I could receive perfect peace. I was very much dissatisfied in this denomination. It seemed that I was through weakness unable to follow the voice of conscience while trying to serve God with this people; but at last I made a full surrender to God, of all jewelry and everything that was unnecessary and then God put it into my heart to turn to the Brethren in Christ. I first went to Sister Mary Zook and had my first talk about joining that church. I was very strangely drawn toward this people, irresistibly I may say, and was blessed and helped in every move in this direction. This was about the last of last April. I was baptized according to the custom of this church and was then considered a full member, and I can say to-day that I am enjoying perfect peace. I am perfectly satisfied with my home in this denomination, and I ask for nothing better than a home among these plain, unpretentious, God-fearing people, who have welcomed me and treated me as the children of God. I hope that this my experience in brief may be a help to others, and if any person reading this article has such feelings on account of pride as I have had, don't do as I at first did, make a partial surrender to God, but for His sake and for the sake of your immortal souls, I implore you to make a full surrender and do it instantly; for "now is the accepted time" saith the Lord. Yeu have no assurance that you will have as much time granted you as I have had. It was only through the tender mercy of our Lord and Savior Jesus Christ that I was permitted to live to see this day. Make a full surrender of all to God and claim the promises that are made to the true child of God. Pray for me brother, and sister, that I may meet you in our Father's house. Sister Abbie Cress.

Abilene, Kan.

The Slothful and Diligent.—The soul of the sluggard desireth and hath nothing; but the soul of the diligent shall be made fat.—Solomon.

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.

Edited by H. Davidson, White Pigeon, Mich., to whom all communications are to be addressed.

October 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 desire it sent.

If you do not receive the Visitor in ten days from date of issue write us and we will send you the necessary correction.

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

Sister Greisbach........... $2.00
For Semi-monthly Visitor, from a sister, $2.00

Heaven is near to all, it is but our duty to put ourselves in a way to obtain it.

Nothing that we could gain by courtling the favors of the world will compensate us for the loss of Heaven.

Now is the time to win for yourself a home of everlasting bliss in the world to come.

How short is our time here on earth! and yet it is the only time we have to prepare for a home in Heaven. Prepare to meet thy God,

WITH THIS ISSUE we present to the readers of the Visitor the first number of the second volume. One year of our work as an Editor is before you. It is for you to judge of its merits or defects; but while we humbly bow to the decree of destiny, we would yet venture a few words in vindication of our course. Others might have done much better than we have; others might have brought more talent into requisition than we possibly could; others might have shown more learning and wisdom in conducting the work committed to our care; but we are not so willing to confess that others would have more faithfully and honestly tried to discharge their duty in the trying position in which we have been placed. Without entering into the difficulties that hedged our way in the prosecution of the work assigned to us, we feel to say that they were many: without money, without the ordinary resources to be had from advertisements, without experience, and with at least some, who were, to say the least of it, not friendly to the enterprise. We entered upon the work, firmly believing that it was God's will that the work should go on, and, backed by the friends of the enterprise, we have been favored by a reasonable degree of prosperity, and we feel confident that with God's blessing under the prayers and help of His people the work will prove a blessing to the Church and to humanity.

IN THIS ISSUE of the Visitor we publish several articles on Church doctrine. We do not believe in continually harping on the ordinances of the Church. We think that is not the first duty required of us, neither do we think it is our whole duty; yet it should have, and necessarily must have a large place in a Church paper as that in connection with the internal or spiritual life of God's people, is what the faithful servant of God should, at all times, maintain. But while the every day Christian life should be largely dwelt upon by every true child of God, yet the ordinances of the Church should be equally maintained; and for this reason we are glad that we can welcome to the columns of the Visitor several articles of more than ordinary interest. One of the articles referred to is from the pen of J. E. Mishler, of Canton, Ohio, on foot-washing. It is short but it is well written and clearly sets forth the duty of God's children to obey the Savior's commands. Bro. Mishler has written several articles for the columns of the Visitor from time to time; and among them his articles on "Unity" should commend themselves to the faithful perusal of the child of God.

Another article is from the pen of Elder Jesse Engle, of Belle Springs, Kansas, on "Suffering" which will be followed by several others on the same subject.

We have often been requested to publish such an article or articles, but have not been able to secure the necessary help until now. Bro. Engle at the earnest solicitation of others has finally consented to write.

We would ask a careful and impartial examination of the articles as they appear in the Visitor by every reader who will have access to its columns believing it will be profitable reading for all.

OUR EVANGELISTS.—A brother living several hundred miles from here has sent us five dollars to be given to the Evangelists, Zook and Long, for the benefit of themselves and families, and suggests the propriety of giving the opportunity through the columns of the Visitor, for contributions for their benefit. Of course this is not intended for traveling expenses while they are out on mission work; for all money for that purpose should be sent direct to Bro. Abraham Stoner, Green-town, Stark Co., O., who is treasurer of the mission fund; and we would here say that the treasury needs replenishing, and don't forget sending often to Bro. Stoner for that purpose.

But the money sent to me by this brother is for an entirely different purpose. These brethren who have gone out on mission work and expect to be gone all winter, have made and are making great sacrifices. Their worldly circumstances are not any better than many others of the brethren and not so good as some who can be at home caring for the wants of their families while these are away from home, away from family, and deprived of the opportunity of seeing to the duties incumbent on parents. These are sacrifices that very few even of our people have experienced and yet it is a duty that we as a people should not neglect. Our forefathers did it and under their care, with the blessing of God, the Church prospered and we are enjoying these blessings. Will
we stop here or will we go on? The question must be settled by us. Jesus says, "The harvest truly is plenteous but the laborers are few. Pray ye therefore the Lord of the harvest that he may send more laborers into his vineyard." "He that reapeth shall receive wages and gather fruit unto eternal life." We would say then, acting upon the suggestion of the brother, whatever money you desire to contribute for the wants of the evangelists and their families send it along and it will be applied as you may direct; but here we would say, we have no wish to have the care of this money and would much prefer to have some other person to see to it, but since it was the brother's suggestion and since the brethren will be laboring in Michigan for the present and probably, we will have communication with them all the time that they will be out at work. We are willing to lend our aid until some other and better way may be devised. But while you contribute of your substance do not forget to offer up to God your earnest and unceasing prayers that God may so bless these workers and their labors that many souls may be converted to Him, that the borders of Zion may be enlarged, and that His name may be glorified.

**CORRESPONDENCE.**

September 12th, 1888.

**DEAR EDITOR:**—The Evangelical Visitor made its first visit to our house early in June, unlooked and uncalled for, yet perfectly welcome. It was a stranger at the time, but after donning its outer garment and inquiring into its real name and character, it styled itself the Evangelical Visitor. In a few hours I had read all its pages. Since then it comes regularly every month. It affords me much joy. I am much refreshed in spirit to learn that the good Lord is saving sinners. I read the experience of a number who have come out on the Lord's side. Some with whom I formerly met have stepped into the pool and were made whole, and now we hear them speak of the wonderful things of God, to my mind a long felt want supplied. I hope and pray that it may be an agent in the hands of God in doing much good, a rising sun and a shining light that may shine into darkness. Surely this world is in darkness and dense darkness covers the people. May it point out the narrow way, the way of self-denial, the way of true holiness, the way to the cross, the way to heaven.

I want to say a word to the dear brethren. The Visitor looks to you and to the sisters for strength and support, if the Church stands under its arms with their prayers and with their money it cannot fail to be a success and become a praise in the land. I would say to the Visitor, cry aloud and spare not, shun not to declare the whole counsel of God, and herald salvation abroad for the people must hear. Oh how much work there is to do! Brother, sister, have you done your duty? Look around you and see perishing souls!

**JACOB HOLLINGER.**

**EARLY CUSTOMS OF THE CHURCH.**

To the readers of the Evangelical Visitor. I learn that there is an inquiry by some of the brethren as well as others with regard to the early customs of the Church concerning the observance of the ordinances. The request has been made to me for an explanation or answer.

When the Church was first organized so the fathers have told me, and since I have seen it, the Supper was not held as a sacred meal to be partaken of only by the members.

But at Love Feasts when they met to attend to the ordinances of foot-washing and to commemorate the sufferings and death of our Lord and Savior, the church then was not large and they often killed a lamb, and prepared it in connection with the other provisions, and when the meal or supper was ready the brethren and sisters, and all others that were present would seat themselves at the table to partake of the provisions for the body. And after all were done eating, those that were not members would take back seats, water was brought and the brethren and sisters commenced washing feet in their proper order. When that was done, then bread and wine was brought to the same table leaving the table undisturbed until the meeting was closed. After the close of the meeting the sisters would take charge of the table and wash the dishes, etc.

But as the brotherhood increased in numbers and the meetings became larger, changes in providing for the people had to be made, and as is customary now, so it was then; provision was usually made for all if possible, not only on the evening of the services, but also for other meals. And it is still practiced here in Pennsylvania on occasions of large love-feasts. But for what we call small feasts, most of the members living near where the feast is, eat at home when they are hungry as the apostle says, and meet to attend to the ordinances of feet-washing and commemorating the suffering of our dear Lord and Savior in partaking of the bread and wine.

**JACOB M. ENGLE.**


**For the Evangelical Visitor.**

**THE LORD'S SUPPER.**

Since the question is often asked, What is the Lord's Supper? it is a proof that many sincere minds for some cause are not clear on the subject. It may not be improper to say that incorrect teaching may be one and perhaps the main cause. But there are no doubt other reasons for not having a clear view of the subject. We may fail to apply ourselves to close study, and fail to examine the Holy Scriptures, and to compare Scripture with Scripture, or Evangelist with Evangelist. The subject truly is an extensive one, and one upon which able minds have spent considerable labor. While we would not wish to be uncharitable, we cannot help but believe that religious preferences and prejudices have biased even such minds from arriving at the true sense and relation of our Lord's Last Supper with His disciples.

And inasmuch as we know that the battle is not to the strong nor victory to him that runneth, and furthermore that the Lord took weak things to confound the things which are mighty, we trust that the readers of this article (as it may be continued in the E. V. from time to time) will bear with the weakness of the writer; yet follow closely his reasoning on the subject in hand, earnestly comparing the same with the Scriptures, and by so doing will, no doubt, finally with us be fully persuaded in their own minds.

In order to do justice to the subject, it will be considered in order to briefly refer to the Jewish passover which was instituted in Egypt by the Lord through the
hand of Moses. The original design of the passover was doubtless to be a memorial service, since it was positively to be observed during the entire period of the Jewish dispensation, as a memorial of the deliverance of the Israelites from Egyptian servitude. Second, It was designed to be observed by them as an act of obedience; since by disobeying the command, their deliverance would not have been brought about, and they would have continued in bondage.

Herein we see that the Passover was especially and peculiarly adapted to the typical dispensation, prefiguring our Lord as the great deliverer and true Passover, or Lamb, slain for us, which every enlightened Christian ought to know, and pointed to the fullness of dispensations as having begun in the God incarnate, who on the entrance of His mission said: "I am not come to destroy the Law but to fulfill." Being an Israelite according to the flesh and of the priestly line (not after the order of Aaron but after the order Melchisedec), He fulfilled all the requirements of the Law, blameless, even to the annual observance of the Passover. But while He was ordained in the foreknowledge of God to be placed "far above all principalities and powers" and was not to fill the place of a figurative Lawgiver, but emanating from the legal chambers of heaven, He, after fulfilling the typical law, became the absolute Lawgiver, regardless of all the types and figures referring to His mediatorial office.

Now comes to some the critical question, viz: where does the Law end, and where does the Gospel begin? Some in their reasonings will lap the ends of both dispensations. Others will join them by the plummet (or perpendicular line), while others stand confounded at the uncertain sound of the trumpet: Lo here! Lo there! Whether so or otherwise, the solution of the problem rests on the following question, viz: Was our Lord's last supper with His disciples under the Law, or was it under the Gospel? If under the Law it ended with the Law. Since "Christ has become the end of the Law to every one that believeth," hence self-evident the end of the Law to His believing Church of which He himself became the head. If under the Gospel, then it must be continued, by virtue of His saying: "If ye love me, keep my commandments."

We therefore humbly and thoughtfully make the following assertion: First, That the supper eaten by our Savior and His disciples on the night of His apprehension was the Paschal supper eaten in the fulfillment of the Law, hence not to be continued under the Gospel. Second, That the supper referred to in John 13th chap, was the same as that referred to by Matthew, Mark, and Luke.

Third, That on the same night He instituted a memorial service, to be observed (not in memory of the Israelites deliverance), but in memory of Himself, (Luke 22:19) to be continued in His Church till He come. The above assertion we will endeavor to confirm with scriptural proofs, comparing Scripture with Scripture, and evangelical proofs, reconciling evangelist with evangelist.

(To be continued.)

For the Evangelical Visitor.

FEET-WASHING.

The ordinance of feet-washing was instituted by the Savior on the night He was betrayed; He ate the passover with His disciples (Luke 22),"and supper being ended, he riseth from supper and laid aside his garments, and took a towel and girded himself," etc. (John 13:2, 4), and washed his disciples' feet and wiped them with the towel, etc., after this He seated Himself at the table again and instituted the Lord's Supper, or the partaking of the "bread and wine."

The eating of the Passover ended the law, it being the type of Christ and was to be kept from the time the Israelites were delivered from their Egyptian bondage until Christ the true Passover was slain for all, especially those who obey him. The "bread and wine" represent the body and blood of Christ; and as the Passover was in commemoration of the event in Egypt, so the partaking of the "bread and wine" is in commemoration of the death of our Savior until He come; and as a preparation was required of all that partook of the Passover, so also the Lord has enjoined upon the church a preparatory ordinance in feet-washing, which represents that self-examination taught in 2 Cor. 11:9, and after "a man examine himself" he is qualified to eat. With this examination a rectifying of all that may be in error is implied, and a cleansing of that which was soiled or polluted; and as the foot is that member of the body that comes in the closest contact with the earth, the Lord chose to wash that member to represent the above, and after our feet are clean (whole) we can walk perfectly and can help to take the mote from the brother's eye, that is, we can go in a lowly and humble way to help the erring brother right, if he can hold still, as is also manifested in feet-washing, he may also be washed and that spirit will be manifested that Christ had when He said, "Father, forgive them; for they know not what they do."

The Lord enjoins upon us to worship Him in spirit and in truth; and as in conversion the spiritual work which is wrought in the soul, is exemplified by water baptism, which is not the cleansing of the heart, but an external rite bearing evidence to the spiritual work in the heart and an act of righteousness, and also a step forward in divine life, so feet-washing is the outward rite which accompanies the preparation to qualify us to partake of the communion of the "bread and wine" and is also a work of righteousness. We thus obey the injunction, "If I have washed your feet ye also ought to wash one another's feet, for I have given you an example that ye should do as I have done unto you;" and we worship the Father in spirit and in truth which is well pleasing in the sight of God. Let us aim always to be in the right spirit when we perform this ordinance and live the principles out in our lives.

Canton, O.

J. E. MISHLER.

If the condemnation of Capernaum shall be so much greater on the day of Judgment than that of Sodom, because the people of Capernaum had enjoyed greater spiritual advantages than the Sodomites, how terrible will be the condemnation of Americans who reject the offer of Christ's dying love? We have not the visible presence of Christ as the inhabitants of Capernaum had; but we have what is far better and what they had not, the glad news that He has made full atonement for our sins. We have also His written Word to guide and quicken us, and the Holy Spirit to aid us in understanding and obeying the Word. "How," then, "shall we escape if we neglect so great salvation?—Szl.
TO A YOUNG MINISTER IN CHRIST.

Go, brother, speed thy mission
Throughout the broad, broad land;
Gird on the Christian armor,
And never idle stand.

Go in thy youthful vigor
Nor heed vain earth's renown,
Spend all thy strength for Jesus
And bright will be thy crown.

Go not with pomp and splendor
In fashion's proud array;
But with a meek, pure spirit
Oh! wrestle, watch, and pray.

Go speed thy holy calling
And crush each error low;
For Jesus is thy captain,
He'll help defeat the foe.

Go round the sleeping sinner,
Show him the shining way;
And bring all back to Jesus
When from the fold they stray.

Go, brother, then and hasten
To teach the commandments
Thus all God's truth to prove.
And when thy arduous labor
For Christ on earth is done,
Oh! may thy crown be star-gemmed
And shine bright as the sun!

Montgomery Co. By Mrs. J. H.

"LITTLE CHILDREN, LOVE ONE ANOTHER."

"Affectionately addressed to all the children of God scattered abroad."

Dearly beloved and longed for, whether you are poor or rich, gifted with much or little knowledge, who read this, let me first ask you to pray that the Holy Ghost may accompany the reading of it; for it does not contain much of the word of man, but principally the words of Him who is faithful and true, and who prayed for His people that they might be sanctified through the truth—God's word is truth (John 17:17).

The subject of this article is Love to the Brethren, and this love is a proof that we have "passed from death unto life" (1 John 3:14). Love was the commandment Jesus gave (John 13:34). Love is the grace whereby His disciples should be known of all men (V. 35). Love is the first fruit of the Spirit (Gal. 5:22). Love is the bond of perfectness (Col. 3:14).

Love is the fulfilling of the law (Rom. 13:10). Love is the debt we owe one another (V. 8).

Love is the path the followers of God are called to walk in, as dear children (Eph. 5:1, 2). Love unto all the saints is the true companion of faith in the Lord Jesus (Col. 1:14). Those taught of God to love one another are exhorted to increase more and more (1 Thess. 4:9, 10). We are to put on the breast-plate of faith and love (1 Thess. 5:8). By love we are to serve one another (Gal. 5:13).

Love will cover the multitude of sins among ourselves (1 Peter 4:8). Love is that which we are to follow after (1 Tim. 6:11).

We are to provoke one another to love (Heb. 10:24). Love shall never fail, and is the greatest of graces (1 Cor. 13:8—13). And then as to the degree and character of our love—love is to be fervent. See that ye love one another with a pure heart fervently (1 Pet. 1:22; 4:8). Love is to be "without dissimulation" (Rom. 12:9). Love is to be in the Spirit (Col. 1:8). Love is to be in deed and in truth (1 John 3:18).

Love should abound more and more in knowledge and in all judgment (Phil. 1:10). Love is even to make us willing to lay down our lives for the brethren (1 John 3:16), for Jesus said, "This is my commandment, That ye love one another, as I have loved you" (John 15:12).

Beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God (1 Jn. 4:7). The low state of the church of God is in nothing so evident as in the lack of love among the saints. May we not go into different towns, and find Christians calling themselves by various names, and entirely estranged from each other, having no care or sympathy? Yet it is written, "God hath tempered the body together, . . . that there should be no schism; . . . but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." (1 Cor. 12:25, 26).

It may be, beloved reader, you are saying, "I cannot remedy this." But mistake not; had each one desired and attempted it, "as much as lieth in him," it would be remedied. Perhaps within a short time you may meet a Christian, who thinks you take no interest in him, because you differ from him in judgment, then seek to convince him you do take an interest in him, by some little mark of love, or by being at least kindly affectioned towards him, as a brother towards a brother; and if done for Jesus' sake, our Lord will accept the smallest service. It may be some will say, "Though we do not show much love to our brethren, yet we love them in heart." Ah! this is not like the love of Christ. He proved His love by His service. His love cost Him His life; let not ours then be inactive love; but may we seek opportunities of serving our brethren. And from our little love arises our little union. When Jesus was about to leave His disciples, His prayer was, "Holy Father, keep through thine own name those whom thou hast given me, that they may be One as we are;" and again, "Neither pray I for these alone, but for them also who shall believe on me through their word; that they all may be one, as thou, Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."

But, beloved, we have failed, we are no longer by our union a testimony to the world to the truth of the religion of Jesus. Instead of this, the world is continually taunting us with our divisions. In every town, and almost every little village, the name of Jesus is dishonored by disunion among His people.

There is no schism in the body; that members have not the same care one for another, and the sin of this is, I believe, not thought of, because divisions are so common. We see it not as God sees it. We seem not to know that the Holy Ghost is grieved day by day on account of it; but when our eyes are enlightened by the pure commandments of the Lord (Ps. 19:8), we shall not wonder that the church of God, in neglecting love and union, has fallen into so low a state. And before there can be more power amongst us, there must be more union. Before the disciples were filled with the Holy Ghost, "they all continued with one accord in prayer and supplication; they were all with one accord in one place," And can we expect to be "filled with the Spirit, when we have no desire thus to meet, but are content to be divided and separated from each other? In the happiest state of the church, "all that believed were together," and "the multi-
tude of them that believed were of one heart and of one soul;" and their hearts being filled with love, they could willingly part with earthly things, neither said any of them that aught of the things which he possessed was his own (Acts 4:32).

The Holy Ghost, by the mouth of His servants, in the Epistles, is continually exhorting us thus: "Be of the same mind one towards another" (Rom. 15:15). "Now the God of patience and consolation grant you to be like-minded one towards another, according to Christ Jesus: that ye may have one mind and one mouth glorify God, even the Father of our Lord Jesus Christ" (Acts 15:5). "Be of one mind, live in peace, and the God of love and peace shall be with you" (2 Cor. 13:11). When the apostle Paul beseeches the Ephesians to endeavor to keep the unity of the Spirit in the bond of peace, seven points of union are named: one body, one Spirit, one hope of your calling, one Lord, one faith, one baptism, one God and Father of all (Eph. 4:4, 6). To the Philippians it is written, "Stand fast in one spirit, with one mind striving together for the faith of the gospel" (Phil. 1:27); and again, "Fulfill ye my joy, that ye be like-minded having the same love, being of one accord, of one mind" (Phil. 2:2).

Paul speaks of having a great conflict for the Colossians and others, that their hearts "might be knit together in love" (Col. 2:2); and though Peter wrote to believers in different parts, "To the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia" he concludes, "Finally, be ye all of one mind" (1 Pet. 3:8). Think not, dear reader, that you cannot promote this union. Though you may consider yourself but a very feeble member of the body of Christ, yet you can greatly promote it. Do you ask how? By Prayer. "The effectual fervent prayer of a righteous man availeth much." The prayer of one availeth much; and though among a great number of Christians you should be the only one who sees it is the mind of God, and for His glory, that His people should be one mind: yet He will bless you to the promotion of this union among others: "and thy Father which seeth in secret shall reward thee openly!"

And as He who is "faithful and true" has said, "Behold I come quickly!" should we not arise and trim our lamps, that we might be ready for His coming? And nothing would cause us to shine so brightly, as love and union! This is the trimming that our lamps need. Jesus shed His precious blood to bring us nigh to God, and also nigh to another. Let us not therefore, dearly beloved, be found torn asunder when He comes. There is consolation in knowing that there is a fullness of love in Jesus, to cause the heart of each one of His people to be filled with love also; and His fullness I commend you that He may be greatly glorified in you, when He shall come from heaven.—Selected for the Evangelical Visitor by Amanda J. Engle.

Hancock, Penn.

ASK AND RECEIVE.

A pious young lady was requested to teach a class of girls in a Sunday School. She accepted the invitation, and engaged in the work. She was seen to be earnest, faithful, and affectionate with her youthful charge. In a little while one scholar after another became thoughtful, serious, and anxious, until every member of her class was converted. She was then requested to take another class, and had not been long in it before similar effects were produced, and ultimately every member of this class also believed in Jesus. She was finally induced to give up this class, and take another one of children, in which again she had not labored long, when the same results followed as before, every pupil having been brought into the Shepherd's fold. Her work was now done. She fell asleep in Jesus. After her death it was generally induced to give up this class, and take another one of children, in which again she had not labored long, when the same results followed as before, every pupil having been brought into the Shepherd's fold. Her work was now done. She fell asleep in Jesus. After her death her friends, on examining her journal, found the following resolution:

Resolved, That I will pray once each day for each member of my class by name.

On looking further into this faithful teacher's journal, they found the same resolution rewritten and readopted, with a slight addition, as follows:

Resolved, That I will pray once each day for each member of my class by name, and agonize in prayer.

On looking still further into the journal, the same resolution is found rewritten and readopted, with another slight addition, as follows:

Resolved, That I will pray once each day for each member of my class by name, and agonize in prayer, and expect a blessing.—Sabbath Reading.

WORKING FOR GOD.

We are at a distance from the Brethren. Sometimes we do not hear them preach for many months. It is a glorious privilege to be permitted to attend our own church, and one that I always enjoyed, but of course here we must be content to go to other meetings. Sometimes we get to hear ministers of other churches who preach the Word of God to us in its purity. Elder Tobias of the Evangelical Church was here in our little town, and preached five sermons. It was meat and drink to my soul to hear the naked truth preached.

We have been living away from the society of the Brethren nearly thirteen years, and realize the need of the missionary cause. O, that the Brethren might awaken more and more to the injunction of Christ: "Go ye into all the world, and preach the gospel!" We are aware that the time is coming when our lips and tongues will be stilled in death, when we can no more improve our time. We believe that the doctrine held forth by the Brethren is the truth as it is in Christ. O! then why not scatter it far and wide that we may be as light-houses on the stormy coasts guiding some to the shores of rest? I have often prayed that God would place us among the Brethren if it was His will, but if not, I will be satisfied here, and try to let my light shine among my fellow men. God knows what is best for His children.

Will some one please explain through the paper how you understand this: "Blessed and holy is he that hath part in the first resurrection, over him the second death hath no power." Does it mean conversion or resurrection at the last day? By a sister who wishes the building up of God's kingdom. A. E. E.

Randall, Kansas.

-EXAMINE diligently thy conscience and to the utmost of thy power purify and cleanse it with true contrition and humble confession; so as there may be nothing in thee that may be burdensome unto thee, or that may breed in thee remorse of conscience, and hinder thy free access to the throne of grace.—Kempis.

The nurse who attended Voltaire in his last illness, remarked after his death, that for the wealth of all Europe, she would never see another infidel die.
I have taken the New Testament Scriptures to read and consider every verse more carefully than before; and this text has caused me considerable meditation and examination of myself. Do I, or do we condemn ourselves with any thing that we fall not into temptation. (Mark 13:33.) We must pay close attention to this or we may be led to partake of the world's goods which do not belong to us, and the world will soon notice when we as professors in Christ claim the least of their possession, which is not convenient neither a light; for the lust of the eyes, the lust of the flesh, and the pride of life is not of the Father but of the world. (1 John 2:16.) Then why should we be led to make ourselves unhappy by burdening and condemning ourselves with those things in which the world takes pleasure. We neither have praise of God nor of the world. If we do not gather with Christ, we do scatter abroad. (Matt. 12:30.)

Again we are commanded by the Word of God to be clothed with humility; for "God resisteth the proud but giveth grace to the humble." What is meant by humility? We never see any person humble when they follow the fashion of dress of this world, which many of our professors in Christ allow themselves to do in our day. Christ has said that he is meek and lowly in heart. "Come unto me all ye that labor and are heavy laden, and I will give you rest." (Matt. 11:28.) Can we profess to be unburdened of sin and follow the meek and lowly Savior, when we still manifest by our appearance and conduct that we love to gratify the lust of the eye, the flesh, and the pride of life which is not of the Father but of the world?

Let us ask the Lord to help us to examine ourselves carefully that we may only seek to follow Jesus the Author and Finisher of our faith; for without Him we can do nothing. "Turn away mine eyes from beholding vanity." (Ps. 119:37.)

Anna Mary Meyer.

Shippenburg, Pa.

MY EXPERIENCE.

I have from time to time felt that I should tell how the Lord has led me. I was quite young when the Spirit came to me, showing me that I had something to do for the future if I would gain eternal life. When at the age of twelve years I was at our love feast, and heard the brethren and sisters tell their experiences, they related my feelings. Not very long after, there came two brethren to our place, and they were relating their experiences. The tears rolled down my cheeks, but I did not wish the rest to see that I was under conviction. When they had all spoken, they said if any of us felt burdened, we should make known how we felt, but I did not say anything. I was very near the kingdom at that time. The next morning they talked to me, but I could not speak. O! what a near way I would have had if I had yielded to that Spirit! but I was not willing. There came a time when I was not well, and this convicting Spirit came again and again. I felt I was a lost sinner, and if I should die, I could not go where Jesus was. I then began to pray that the Lord would not take me away until I was prepared. One day I went to see grandmother, and she asked me whether I desired to serve the Lord, and talked with me a while. She said that she believed that was what made me so sickly. I said it was not that. O! I have often thought, would that I had told her in what state I was! She could have helped me; but I was going to keep it all to myself. When I went to bed, I could not sleep for weeping. I could see the Savior nailed on the cross and see the blood flowing from His side, and I thought what pain the Lord had to go through for our sakes and yet we are so unwilling to work for Him. At last I made up my mind to serve the Lord, let it go in the world as it will. It was shown me that I should put away unnecessary things, which I was not willing to do, but I had no rest night or day until I was willing so forsake all. When I was humbled enough, the Lord took away the sins which were resting so heavily on me, and O, how happy I felt! I could sing with the poet: "Happy day, Happy day, When Jesus washed my sins away." O, how willing I was to work for the Lord! But I have failed many a time since, and did not live so near as I should have done, or thought I was going to. I have a desire to serve the Lord, although it is often in weakness and trembling. I have had many rejoicing seasons already and I have never had a desire to go back. Pray for me, dear brethren and sisters, that I might be kept faithful to the end.

Matilda Ginzrich.

Preston.

For the Evangelical Visitor.

MISSIONARIES.

"Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest."

Since the announcement to the Church, through the EVANGELICAL VISITOR of our earnest, and zealous, and self-sacrificing brethren Zook and Long having arranged to enter upon the duties and labors assigned them by General Conference, I have been somewhat concerned about them, and their families, and also the people to whom the Gospel may "sound out" through them.

We have referred to them as being self-sacrificing which is the spirit that characterizes the true disciple of the Master who came not to do His own will but the will of Him who sent Him, and to finish His work; and surely the servant should not be above his Master. May these humble servants be as their Master!

We believe that many prayers are being offered up in behalf of those brethren and for the success of their labors in the great harvest field of the Lord.

Though not present in last year's Conference when the brethren were chosen for this special work, we are informed that the care of their families and their affairs at home have been taken into consideration, still to be absent from those whom we love and who need our care, requires a great portion of grace and self-sacrifice, not only on the side of the husband but also of the wife and family at home. May they be able to commit themselves to God and His grace! Think of them, brethren and sisters, in your prayers. Think of them, fathers and
mothers, when you surround your own family altars.

Their expenses shall be paid we are informed, but I have been thinking that possibly there has been a limit to those expenses to the hindering of the work. The Master said to His disciples just before His passion, "He that hath a purse let him take it and likewise his scrip."

The brethren in their labors will no doubt visit many families, some of them perhaps very poor. To make the preaching of the Gospel effective, it must be ministered not in "word only but in deed also." Brethren and sisters, this would be an excellent opportunity for "doing good" by ministering unto them (the brethren) of our substance, and so holding up their hands in the work.

And should our liberality abound beyond that which in their judgment is necessary for that purpose, would it not be to the credit of the Church if there should be a generous sum remaining in their hands as a partial recompense for their labor? The writer believes this course would be in harmony with the Gospel. The Master has said, the laborer is worthy of his hire." Luke 10:7. May the Lord add His blessing! Amen.

J. H. Eshelman.
Sedgwick, Kan.

FOLLOWING CHRIST.

By the grace of God I thought I would also write a few lines for the Visitor. I always feel it my duty to do what good I can to advance the cause of Christ. In the first place I would say a few words to the dear young Christian friends.

As I was young when I first started in the good cause I met with many trials and temptations. The way often seemed dark and gloomy, but when I would go to the Lord in prayer and ask Him, in faith believing, He would always help me, and the way would seem bright and clear.

So I would say young Christian friends, do not be discouraged though trials and difficulties surround you, and Satan spreading himself across your pathway, as he did with Christians of old, seeking whom he may devour. He often comes to me and says; you can do this or that, you need not be so humble, you can still do right and serve God; but I must say o my shame I often give way to him in some way. And how did I feel over it? I had no rest until I went back where I left off. So I believe it will be with every young Christian. Satan will make the way as hard as he can for us to travel on, but how thankful I feel to my heavenly Father that he has kept me on that narrow way of self-denial.

I have been trying for nearly thirty-eight years to follow the meek and lowly Jesus, and I am not tired of the way yet. I have a desire to go on and make heaven my home. I sometimes fear the way is too narrow for some Christian professors, they are getting on the broad road. I would say to our older brethren and sisters who have been trying to fight the good fight, let us be a light to those that come after, and that follow in our footsteps. There is nothing that gives me more joy than to hear of souls coming to Christ. It is such a good way if we are only willing to bear the cross. The Savior says: "He that endureth unto the end shall be saved." When I think of my dear father and mother who have gone before me to that glory world, I have a desire to meet them there. How often did they tell me about that place, and after they were laid in the cold grave, their words spoke louder than when they were here. So I would say to all Christian parents who have children that are unsaved, do not give up praying for them, and telling them of Christ and the place He has prepared for us.

I believe there is a great work resting upon us as parents; but, if we do our duty and be a light to those who are around us, I believe we are free, and can feel that we have discharged our duty. There are many who have children out of the fold of Christ, but I hope and pray that the Lord will find way to their wandering souls before it is too late. I would yet say to all God's children, pray for me and my dear family, that we may one day meet all God's people around His throne, where sickness and sorrow will be no more, where all will be peace and happiness is my prayer.

"We shall meet again,
How sweet the time will be
When in that happy land,
Each other's face we'll see!
The dear ones that are gone,
We'll meet them there;
Around the great white throne,
And Jesus will be there."

Alona, Ind. NANCY DICK.
would have been watchful, as the Savior said, we would not have wandered from that narrow path. There are many other ways by which we may be led astray.

I do not believe that the outward form will save us, but the heart must be right; and if the heart is right, all else will come right, the life, walk, and conversation.

James says the tongue is an “unruly member full of deadly poison,” and that no man can tame it. Let us therefore take special heed and watch this little member; for it can set a whole world of iniquity on fire, asking the Lord to help us. With it we may either bless God or curse Him. Let us ever use it to the glory of God. May we keep the Savior’s words and be on our guard, and live so that beholders may see and feel that there is reality in the religion of Jesus Christ.

M. BRUBAKER.

Morrill, Brown Co., Kan.

For the Evangelical Visitor.

THE RENT VEIL.

As I was meditating over the sufferings of Christ and the different events which occurred at His death, I noticed among the rest that the “veil of the temple was rent in twain from top to bottom.”

When God gave Moses the pattern to make the tabernacle, He told him to make a veil which should be put up for a division between the Holy Place and the Most Holy Place. In this Holiest Place of all was placed “the golden censer and the ark of the covenant overlaid round about with gold wherein was the golden pot that had manna, and Aaron’s rod that budded, and the tables of the covenant; and over it the cherubim of glory, shadowing the mercy seat.”

These all have a great signification—foreshadowing God’s wonderful plan of redemption for fallen humanity. The “veil” was hung up to prevent the people from beholding and touching these precious things, and no one was allowed to enter behind the veil except “the high priest once a year, and that not without blood to offer for himself and the errors of the people.” So when God was done with symbols and shadows, He brought into effect the real substance of which these things were a shadow—through Jesus Christ his Son who offered Himself up on the cross as a “sacrifice,” thus making full atonement “once for all.” And as soon as His atoning blood was shed—the great price of redemption paid—we notice among other remarkable events that the “veil of the temple was rent in twain from top to bottom,” thus as it were abolishing the partition which was between God’s free grace and humanity. Christ now has become our “High Priest and has entered into the Holiest with His own blood,” and has taken away the veil so that we may have free access to a throne of grace and plead our own case through the merits of Christ’s blood before God. We further notice that Christ’s atonement did not only bring us free access to a throne of Grace where we may receive pardon for our sins and salvation to the soul, but through it we have also received the “adoption” as sons and daughters of God whereby we cry “Abba Father,” and have entered under the promise that the “Holy Spirit will guide us into all truth.”

Dear brother and sister in Christ, the veil is truly rent. “The true light” is shining into our hearts, and our spiritual eyes are opened. We see those “heavenly treasures” which were “before hid in God” gleaming forth in all their splendor. Glory to God!

We can now read the Word of God, truly realizing that they are “words of eternal life” given us for our comfort and consolation, making us to feel that we are brought into a new element where God pours new light into our hearts as we meditate and pray.

Fordwich, Ont. JOHN REICHARD.

For the Evangelical Visitor.

A POWERFUL WORD.

A word of inspiration is given to us, in Heb. 4:12: “For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner, of the thoughts and intents of the heart.”

In view of the above, we may ask: who dares undertake to speak concerning the power of this Word, but he who has first been pierced, and divided asunder, having come in contact with one edge and again, also with the other?

Such a one may well say, “The powerful word of God.” This power was peculiar not only to the early existence of the Word, but, as the Word “liveth and abideth forever,” so the power is also its contemporary.

Let us for a moment notice the influence which it sways over the minds of men and women in our present day. Although a day of scepticism, the minds of men are so confronted by the Scripture truths, as to cause them to sacrifice many of the otherwise terrestrial pleasures, even, “the lust of the flesh, the lust of the eyes, and the pride of life.” Men become convinced of the truth contained in God’s word, and base their hopes, quell their fears, soothe their sorrows, and look as through a glass dimly into the glorious future, awaiting the coming of our King, whose word shall be our judge in the great and last day.

This same Word is also a most powerful stimulant of man’s intellect. No book in all the world’s libraries has been its equal in inspiration.

The principles of the Bible hold the germs of all moral and intellectual purity, hence, also, the airs of a higher spiritual nature, and to the soul a more genial clime.

O the wonderful thoughts of God therein recorded, giving incontrovertible truths concerning the past, removing the veil to the anointed eyes which hides the eternal future from mortal sight!

It gives histories, prophecies, also wailings of despair; it tells alike the stories of faithful saints and godless sinners; and finally winds up by using for the topmost stone, the head of the corner, the glorious Gospel of the Son of God.

Justly has it been said, “The entrance of thy word, O Lord, giveth light;” and such light is gleaming forth through this same Word, that man while clothed with this veil, cannot fully approach thereunto.

Yet even saints translated into the image of Christ are made fit vessels for the reception of, and mediums through which may be reflected, faintly at least, the rays of the Sun of righteousness.

H. N. ENGLE.

Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him.—Isa. 3:10, 11.
YOUTH'S DEPARTMENT.

WHAT THE LORD HAS DONE FOR ME.

I was much pleased to notice in the Visitor, a Youth's Department, making the paper interesting both to old and young. I was converted when I was fourteen years old. I never regret that I turned to the Lord in my early days, I spoke peace to my troubled soul. I shall never forget the time when the Lord spoke peace to my troubled soul. I thought, how can one that has once come to the Lord than I had in my sins, yet pleasure since I have given my heart to the Lord. I often think what a pity it would be if so many would be lost. They could then say with the poet, "O how happy are they Who their Savior obey!"

All my desire was to meet with God's people. I must say I have had more pleasure since I have given my heart to the Lord than I had in my sins, yet through weakness I do not live so near to the Lord as I should. I often think of these lines:

"There is a dreadful hell,
And everlasting pain,
There sinners must with devils dwell
In darkness, fire, and chains.

"Can such a wretch as I
Escape this cursed end?
And may I hope whenever I die
I shall to heaven ascend?"

I would ask an interest in the prayers of the brethren and sisters for me a weak one.

Susie Hawbaker.

FROM A YOUNG SISTER.

I was pleased to notice in the Visitor a Youth's Department. I feel myself unable to write, but will do the best I can. I know it helps one to read how others are getting along with this great work we all have to do if we ever expect to gain that heavenly home. I think it is our duty to do what we can. So many young people are led astray. If they could only realize what the Savior has done for them they would certainly give themselves to Him. I often think what a pity it would be if so many would be lost. They spend their time in idleness and do not consider it, but the time will come when those who are Christians will rejoice. How happy it will be to meet the loved ones in heaven. We all have loved ones over there and if we prepare ourselves we shall meet there. Pray for me.

"When shall we meet again,
Meet ne'er to part?
When will peace wreath her chain
Round us forever?
Our hearts will ne'er repose
Safe from each blast that blows
In this dark vale of woes—
Never—no, never!"

AMANDA E. EBERSOLO.

Clarence Centre, N. Y.

OBITUARIES.

DIED.—September 10th, in Rainham, Sister Bowman, wife of Bro. Albert Bowman, aged 25 years, 4 months and 28 days. She was buried on the 11th of Sept., in the Bethel Cemetery. She leaves a dear husband and one child. Her disease was consumption. A little over two years previous to her death she and her husband united with the Brethren, and have been engaged in the service of the Master until He saw fit to take her to Himself. Much sympathy is felt for the husband and her three surviving brothers, as she is the third one who has died inside of six months with the disease. Her father died in the Spring nearly six months ago, and her sister Catharine on the 17th of June, aged 14 years. (Sister Bowman's father is a brother to A. Winger of Walpool.) The funeral services were conducted by Eld. A. Winger of Walpool, in German, and by the writer in English, from the words: "Behold thy mother." John 19:27.

J. W. HOOVER.

DIED.—Near Powls Creek, O., George Henry, son of Friend Thomas and Sarah Parcher, August 19th, age 1 year, 2 months and 28 days. The funeral services were conducted by the writer to a very large and sympathizing congregation. May God bless and comfort and condole the bereft family!

S. H. LIGHTHILL.

DIED.—Saturday the 15th of September, 1888, near Cambridge City, Ind., Sister Wimmer. She was buried Monday, the 17th, at Locust Grove Cemetery. Funeral service was preached to a large congregation in Locust Grove Church by the writer and Bro. Lewis Kinsey, of the German Baptist Church, text, Rev. 14:13. Sister Wimmer was afflicted since last winter, and during all the summer could get no relief from medical aid, until finally death called her to a better home prepared for the children of God. She was a faithful Christian wife and mother. She leaves a sorrowing husband and six children to mourn their loss.

Moses BRENNEMAN.

Cambridge City, Ind.

DIED near Fordwich, Ont., Aug. 20th, 1888, Diana Witmer, aged 20 years, 2 months and 14 days, daughter of Emanuel and Sister Mary Witmer. Diana was a moral and well beloved young girl. But she had neglected the salvation of her soul until her death. But the last half day of her life she pleaded most earnestly with the Lord for the pardon of her sins, and before she died she comforted her parents and friends with the evidence that she could die happy.

JOHN REICHARD.