For the Evangelical Visitor.

THE LORD'S SUPPER.

We continue our subject by taking up the first part of our assertion, viz: 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. It behooved the Savior, who was an Israelite according to the flesh, to revere the Law of Moses, and more especially so, since He was the character typified by the same. And furthermore as the Lord had given no other written oracles prior to leading His people out of bondage: also a death penalty was annexed if an Israelite would ignore the commandments of God, notwithstanding the law being compulsory and its observance obligatory on each Israelite, we believe the Savior was prompted by a higher motive in observing the same than mere compulsion. For He said, "With desire I have desired to eat this passover with you before I suffer" (Luke 22:15), showing that love prompted Him to observe the same. The following verse shows that He was accustomed to observe the pasover. "For I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God."

We find of no other passover being instituted under the Law than that commanded by Moses, which was to be observed in memory of Israel's deliverance from bondage, which also was highly honored by our Savior unto the end. We therefore consider the matter very clear as to where, or under what dispensation annexed if an Israelite would ignore the passover, stating in particular that He was to observe the passover, stating in particular that He was to observe the pre-established passover. The above assertion will no doubt admit of any quotation; since the candid readers all agree that it was on the night of His apprehension. I shall now come to the second part of my assertion, viz: That the supper referred to in the 13th chapter of John, is the same as the Paschal Supper referred to by Matthew, Mark and Luke. I am well aware that this is the antagonizing point, a shoal on which many a little craft to-day is toiling to get over. The above assertion will no doubt be confronted with the idea that John does not once mention the eating of the passover with His disciples, but records the eating of a special meal apart from the passover, stating in particular that this meal was before the feast of the passover.

Let us for a moment consider the peculiarity of this evangelist. Whether by peculiar endowment of wisdom, or whether
by inspiration, we notice, however, that his record is prolific with instances of which the other evangelists are entirely silent. As for instance, the memorable interview with Nicodemus; the memorable feast with its last and great day; the eating of the flesh of the Son of Man; the making of more disciples than John the Baptist; together with the ever instructive interview with the woman of Samaria and its connections. If we take an impartial view of all this we can easily reconcile the muteness of this, evangelist on the silent. As for instance, the memorable occurrence for a moment, an occurrence which will prove to be the link which in- part of our subject by referring to Peter's denial, and the crowing of the cock, which will prove to be the link which in-separably connects the four evangelists in their history of our Savior's last supper with His disciples. Let us therefore consider this very thrilling and memorable occurrence for a moment, an occurrence which took place but once in the history of Peter's discipleship with Christ. (We doubtless all concur that this signal of conviction took place but once). Furthermore that it must have occurred on one and the same occasion.

Now, dear reader, let us see whether we can not further establish the following part of our assertion, viz: that "the supper referred to in John 13, was the same as that referred to by Matthew, Mark, and Luke."

Notwithstanding that the former three record it by its ceremonial name and signification, the latter, only records it by its common name, and acceptance, namely, supper; and the passover being eaten in the evening makes it a supper more the less. And John calling it a supper does not at all weaken its paschal bearing or signification. By closely examining the following references, the reader cannot help but clearly see that the record of the four evangelists is a record of the same night's occurrence; although the three gospels relate the import and sacredness of the "fulfilling of the Law." Matt. 5:7. John relates many parts of the circumstance to which none of the others referred, also follows by recording the important bearing of the 14th, 15th, 16th and 17th chapters on which the other evangelists are silent. See Matthew 26:34: "That this night before the cock crow thou shalt deny me thrice." Verse 74, 75: "And immediately the cock crew. And Peter remembered the word of Jesus." Mark 14:30: "That this day, even in this night, before the cock crow twice, thou shalt deny me thrice." Verse 72: "And Peter called to mind the word that Jesus said unto him: Before the cock crow twice thou shalt deny me thrice." Luke 22:34: "The cock shall not crow this day, before thou shalt three deny that thou knowest me." See verse 60 and 61. John 13:38: "Verily I say unto thee, the cock shall not crow, till thou hast denied me thrice." 18:27: Peter then denied again; and immediately the cock crew." Observe carefully, John 13:38 says, "The cock shall not crow until thou hast denied me thrice." Remember, this was said on the night of feast-washing and the supper; hence it is clear that it is the same narrative set forth by the four sacred historians, only that the former three give certain parts of the narrative, and John records other parts thereof. Take four historians of to-day and let them set forth a narrative with which they are familiar and the same variation would to some extent occur. How much more when inspired apostles are moved to set forth the greatest event of all ages! more especially since the salvation of all mankind depends upon the same.

We now come to the third and last part of our assertion, viz: 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, to be continued till He come. The propriety of such a service will first be considered. It is generally accepted by all Bible readers that there are three dispensations set forth in the sacred volume: First the Antediluvian; second the Mosaic; and third the Gospel dispensations. Each of these dispensations have one eventful occurrence or memorial held in prominence above all others. The Antediluvian has the ark, prefiguring Christ and salvation by Him; the Mosaic has the passover, also a type of Christ as a Savior and deliverer; the gospel dispensation has the antitype in the person of Christ, emblemized by bread and wine. Here we have Christ the antitype and great attractive centre towards whom the needles of the former dispensations pointed, set forth, and in Him fulfilled. The harmony of the three dispensations show at once the propriety thereof, and the last being the most eventful, shall endure until the King of kings, and Lord of lords, shall appear in clouds and great glory, where all the saints shall be gathered home into full anticipation of their hopes. We also see the striking analogy in the three emblems. The saved by the ark looked back to their deliverance. The Israelites likewise looked back to their deliverance. And those who are saved by faith in Christ, when partaking of the bread and wine, celebrate their deliverance and glorify the Lamb slain from the foundation of the world. See Matt. 26:26—28. Mark 16:22—24. Luke 22:19, 20. 1 Cor. 10:16; 11:23—26. Note especially the 26th verse, "For as often as ye eat of this bread and drink of this cup ye do show the Lord's death till he come."

We draw to a close with our subject by asking the following question: Where is room for another ceremonial meal? Since under the new dispensation it is neither command, type nor antitype, but as such stands isolated from all other Gospel precepts; and not until an unforetold dispensation would chance to usher in, will it find place other than the Agappa, or (Love-feast), so prominent among the primitive Christians, which, let us be careful and not ceremoniously link together with the commemorative service.

To be followed by vindication and criticism.

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For the Evangelical Visitor.

A FEW WORDS OF ENCOURAGEMENT.

I oftentimes felt, when reading the Visitor, so much encouraged to write more, but do not feel myself in place to write; but my desire is to work for the "Blessed Redeemer" and for the furtherance of the Visitor, and thereby improve myself and perhaps be a help to others through my weakness. I truly thank the Lord for what I have received, as it does me much good to read the letters in the Visitor and my prayer is to God for more light and love to do His will. Some of the brethren and sisters who have not as yet seen the
good of a church paper may say, "Have you not the Testament to read?" Yes I have and I do read it, but it makes me weep for joy when I think what great reason we have to praise God for such a medium through which we can communicate to each other as brethren and sisters through our dear Lord and Savior. But alas! we are not saved by our works, but by grace we are saved. "Faith without works is dead." "Now faith is the substance of things hoped for, the evidence of things not seen, not by works of righteousness which we have done, but according to his mercy, he saved us by the washing of regeneration and renewing of the Holy Ghost." Oh! could I persuade all to come to Jesus! Hope in the promises of God is an anchor to the soul. We will find by happy experiences that He is our shield. I often think how good it is that we have mouth and wisdom, but we should know what to speak. The tongue is a good servant but a very bad master. One of the most dangerous and pernicious evils that we have to guard against is an unruly tongue, and the snares into which we are brought by this little ungovernmentable member are sometimes intolerable to ourselves and ruinous to others. If a word has once come out of the mouth, there is no getting it in again, nor any telling where it will fly, or what will be made of it, if it has been spoken unadvisedly.

"Lord, thou hast been our dwelling place in all generations. Thou turnest many to destruction; and sakest, Return, ye children of men." "They are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down, and withereth. For all our days are passed away in thy wrath: we spend our years as a tale that is told." "And when our fleeting days are o'er, And life's last hour draws near, With still unwearied wing she hastes To wipe the falling tear?"

**Upton, Pa.**  
*SUSAN B. BREWER*

Jesus hath many lovers of his heavenly kingdom, but few bearers of his cross. He hath many desirous of consolation, but few of tribulation. He findeth many companions of his table, but few of his abstinence. All desire to rejoice with him, few are willing to endure anything for him. Many reverence his miracles, but few follow the ignominy of his cross.—*Kemphi.*

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**The Ten Virgins.**

Dear Editor: May God's blessing rest upon you in your work. The Visitor is always welcome in our family, and I hope it may accomplish much good. I will try by the help of God to write a few lines for the columns of the Visitor, on the subject of the "Ten Virgins."

We find in the 25th chapter of Matthew these words, "Then shall the kingdom of heaven be likened unto ten Virgins which took their lamps and went forth to meet the bridegroom; five of them were wise and five were foolish." Now dear readers, brethren and sisters, I have often thought of those Virgins. We read five were wise and five were foolish. It seems to me that they all belonged to one class; and as they slumbered and slept, they heard the news that the bridegroom was coming. They arose and began to trim their lamps; but the five that were foolish soon found they had no oil, and their lamps were going out; so they began to see what they stood in need of, and they asked for help. They asked the wise saying, "Give us of your oil, for our lamps are gone out." But the wise saw they had none to spare, and said, "Go ye to them that sell, and buy for yourselves." And while they were gone the Bridegroom came, and they that were ready—the wise—went in with Him to the marriage, and the door was shut. When the foolish came, the door was shut and they cried, "Lord, Lord, open unto us. But he answered and said, I know you not." So it seems to me, dear brethren and sisters, when I look at the world or worldly professor, they have of their religion to sell and the foolish are ready to buy.

Let us examine ourselves closely and examine that kind of religion closely, and see whether it will stand the test when it is tried as by fire. In general those that have it to sell make it look as plausible and as attractive as they can, so that it will suit the eyes and ears of the foolish; but I fear when they want to trim their lamps they will find they have no oil and their lamps will go out, and they will be left in darkness, and there will be no admittance because they will be strangers to the covenant of promise and without hope. Let us who are of the household of faith keep our hearts filled with the true love of God. Let us keep our lamps trimmed, our lights burning, waiting for the coming of God. If we come to God with an honest and upright heart we have the promise that He will grant us all needful help; but we must be faithful, not only have a name that we live, not only have the appearance of Christians, but be true and faithful children of God. Remember the bridegroom will come. The day is at hand, let us watch and be sober. We have a strong invitation to partake of the water of life freely. Remember, it is without money and without price. Now I think we can see that we are not to go to them that sell it, but to go to Christ. He has purchased us with His own blood and has promised us the kingdom. We are heirs of the promise if we are faithful unto the end. Let us then not be a stumbling-block to ourselves or others, but let us walk in the light as He is in the light, that when the bridegroom cometh we may not be shut out. May the Lord bless these few lines.

**NATHAN B. CASSELL.**

*New Dundee, Ont.*

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**TO THE AGED.**

A few words of encouragement to the aged pilgrims who have stood the storms and weathered the blasts, who have built their house on a solid Rock—the Savior. I made a short visit to some of my aged friends and saw how much they stood in need of encouragement. I found a few near the grave. They cannot go to prayer-meetings or preaching, which was their chief delight through life. One was shut off from the world by loss of sight. The minds of others were failing fast, but when I spoke words of encouragement to them their countenances were changed and love beamed forth from the care-worn face. I could say with the Apostle Paul, 1 Cor. 15:58, "Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord."

A few more days and your bodies will rest in the graves. Think on the promises beyond the grave, and do not lament for what is past, do not lament for what you could have made better; you cannot do your work over. The Savior will forgive all. When He had to give up His work on earth, He left it to God and the
Holy Ghost. If your bodies are racked with pain, think on the Savior. He suffered before you. He groaned upon the tree for you. Hold fast to love, hope, faith, they shall not be taken from you. Of the three, love is the greatest, as love came from heaven and died for man. Love will take you over to the promised land. You shall not be lost. Satan may come from heaven and died for man. Of the three, love is the greatest, as love has died for you and you have accepted Him.

May you be able to say with Paul: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." If Paul would not have kept the faith he could not have said, "I have fought a good fight." Let us keep the faith and have our will in submission to God. From a Sister.

"WHO LOVED ME, AND GAVE HIMSELF FOR ME."—Gal. 1:20.

BY THE LATE REV. JOHN GRAY.

Is there to be heard some sin-burdened soul, weary and heavy-laden, saying, "But who may adopt this language, who may thus appropriate Christ, and say, 'He loved me, and gave himself for me'?"

To such a one we would reply by asking, Who may not? Who are forbidden? Are not all invited, yea, distinctly, commanded to do so? If afraid to lay claim to a promise, who can be afraid to obey a command of God? "This is his commandment, that we should believe in the name of his Son Jesus Christ." Here lose your burden, and find rest and healing by obeying the command of God.

Nor is this the command of God to some, but his command to all and to each one for himself. None are excluded, none are excused from obeying it. Nor can any one find mercy but by doing so.

Who of all that were stung in Israel's camp was ever heard asking, "May I look to the serpent of brass, and be healed?" No one. Each and all of them knew and believed it was lifted up to heal each and all who were stung, and would look to it for healing. And does not Jesus say, "As Moses lifted up the serpent in the wilderness, even so is the Son of man lifted up, that whosoever believeth in him should not perish, but have everlasting life?"

Are you a man? Then says God, "To you, O men I call, and my voice is to the sons of men." Do you belong to the world? "Behold the Lamb of God who taketh away the sin of the world." Are you a sinner? "I came not," says Christ, "to call the righteous, but sinners to repentance," "to seek and to save that which was lost." Are you included in our fallen race? The commission given is, "Preach the gospel to every creature; he that believeth shall be saved." Is it not written, "He tasted death for every man?" "Look unto me, and ye shall live all the ends of the earth;" "The Lord is long-suffering, not willing that any should perish;" "As I live, saith the Lord, I have no pleasure in the death of him that that dieth?"

Thus we see who may and ought to adopt the language of the apostle, "He loved me, and gave himself for me." No one is denied the privilege, but all are invited, yea, even commanded to do so. Here is the assurance given us: "This is the will of God even your sanctification."—The gates of the refuge city were closed against no man-slayer fleeing to it for safety; nor is the gate of mercy shut against any one fleeing to Christ for "refuge from the wrath to come."

Was not the door of the ark set open for all who would enter in for safety; "the clean and the unclean?" Were any turned away that came? Were not all made welcome to its protection? And shall the type be more excellent than its antitype? No, no, so long as Jesus is to be heard saying, "Yet there is room;" "Him that cometh unto me I will in no wise cast out."

Say then, sin-burdened soul, "Weary and heavy-laden," say as did the Prodigal, "I will arise, and go to my Father." Come just as you are.

"Let not conscience make you linger, Nor of fitness fondly dream; All the fitness He requireth Is to feel your need of Him."

The Prodigal came just as he was, in all his rags, wretchedness, and misery. It is for you to do the same.

"If ye tarry till you're better, You will never come at all!"

Know for your comfort that Christ is your way to God, your only way, the true way, the living way, and that no man cometh unto the Father but by Him. By Him your guilt is cancelled, your sin atoned for, your debt paid, the law of God magnified, justice satisfied, God glorified, mercy enthroned, and reigning through the righteousness of Christ to the salvation of all who believe in his name.

Rest assured, penitent sinners all, "though your sins be as scarlet and crimson," you may say, "he loved me, and gave himself for me." Hear how the Savior commands his ministering servants, saying, "Go ye into the highways and hedges, into the streets and lanes, and as many as ye shall find, both bad and good, bid to the marriage;" "compel them to come in, that my house may be filled."

Could the lips of divine mercy say more to encourage and constrain every penitent soul to say, "He loved me, and gave himself for me"? Is it not God letting down to earth the "new Jerusalem," that all who will may enter into its glory?

Have you thus appropriated Christ and his salvation? Have you said, "He loved me, and gave himself for me"? If not, do it now. Come just as you are. It is not your goodness, but your badness and your misery that you are to bring to Christ. Your lost and perishing condition is all he wants you to bring. This recommends you to his mercy and compassion. "Pity brought him down." Paul, who says, "He loved me, and gave himself for me," was of sinners the chief, but he obeyed the command of God, "believed in the name of His Son Jesus Christ," and was saved, and so may you be saved.

Take him at his word, and you are saved forever; saved with an everlasting salvation, "a Son of God," and may say with admiring joyful confidence, he loved me, and gave himself for me."—Selected for publication by SARAH E. SCHLAGENWEIT.

"If ye abide in me, and my words abide in you ye shall ask what we will and it shall be done unto you."—Jesus.
The conversion of Cornelius simply implies a change, of substance. For example, water may be converted into ice; logs may be converted into lumber; wheat into bread, etc. But when we speak of the conversion of a man in a Scriptural sense, we mean that his heart, or rather that his mind has undergone a change. Such a man believes differently from what he did before. He sees things in a different light from what he did formerly, and as a natural consequence he acts differently, and moves in a different sphere.

Now as to the conversion of Cornelius, it seems clear that such a change had taken place with him before the angel appeared to him. Just when, or how, his conversion to God took place, we have no means of knowing. The same is true of the Ethiopian eunuch. Although both were converted, their conversion was not unto full salvation. There was a lack—there was something wanting to bring them into the covenant of free grace.

Before Christ's incarnation, many died who had lived in the same spiritual condition that Cornelius did before hearing Peter preach. What shall we think of their condition after death? Likely these were they to whom Christ preached in prison (1 Peter 3:19), and that they were then released. Now suppose that in our day such devout and God-fearing men as Cornelius and the eunuch were, die, without hearing the Gospel; is there a way for their salvation? It seems reasonable that there should be, but we leave these mysteries with the Lord, where they rightly belong. This much however we know, that if saved at all, they can only be saved by the atoning blood of Jesus. For there is no other name under heaven, given among men whereby we must be saved." Acts 4:12.

But, to return to our subject. We say that Cornelius was converted to God, but not fully saved, and therefore the angel appears to him; and although frightened, he inquires, "Lord, what is it? The angel tells him, "Thy prayer, and thine alms are come up for a memorial before God. And now send men to Joppa and call for one Simon, whose surname is Peter. He lodgeth with one Simon a tanner; whose house is by the seaside; he shall tell thee what thou oughtest to do."

Let us here particularly notice the submissiveness, the obedience, and the care with which Cornelius carried out these instructions. "Now send men to Joppa," about thirty miles distant. It was late in the afternoon when the angel departed, and very likely he got his men ready and started them in the evening, or at least early next morning, for we learn they reached Joppa about noon that day.

Cornelius might have reasoned this way—"Can not an angel from heaven better tell me what I ought to do, than any man in that little town, Joppa over there? Possibly, I have only been dreaming this thing." But no. He was sure he was wide awake all the time. It was a reality! But, knowing that it was a reality, and not more strictly impressed with the importance of obedience, than many seekers of salvation are, he might have begun to reason thus with himself: "The angel is gone now, and it is late in the day, the men are tired of their work, and to-morrow's task is already assigned to them. I can see no particular cause for haste in the matter of sending for Peter, so I will just put it off for two or three days. It will be all the same in the end."

Again, he might have thought: "One man is enough to go and invite Peter. I will send him a few lines with my signet attached; so that he can not doubt, and of course he will come, when he is told about the angel."

Or again, Cornelius might have planned the trip differently from the angel's instructions. He might have soliloquized thus: "It is about thirty miles to Joppa, just an easy day's drive. It will be a pleasure for me to have my best team hitched to the carriage, and to drive over there myself. Peter will be all the more honored if I thus come for him myself."

But seemingly no such thoughts troubled the mind of Cornelius. He sent the men immediately. All other business had to give way to this mission. He sent three men—one more than the minimum limit of the angel's instructions—and no doubt the most sensible and faithful ones he had. Whether by carriage or on foot, we are not told; but we know that on their return, the company consisted of ten men—Peter, six other brethren from Joppa, and the three messengers.

The foregoing thoughts are given to show the faithfulness and obedience of Cornelius as a child of God. He very well knew, that strict obedience—without asking any questions—was required of the soldiers under his command; and so he must be himself, when instructed by a messenger directly from the Almighty.

In this connection, an incident or two may appropriately be given, to show the absolute necessity of strict obedience on the part of the penitent, who is weary and "heavy laden," and is longing for rest. Such a one prays to God as Cornelius prayed. He prays for light, and he prays for deliverance. The Lord hears his prayers and sends a messenger. Not always in bodily shape and visible to the natural eye, but one who inwardly instructs what to do, as the first step towards his acceptance with God. It is right here that strict obedience is an absolute necessity. Cornelius set a noble example in this respect.

We now come to the incidents, and very small and insignificant they sometimes seem to be; and yet such things do block the way to the salvation of thousands of souls.

A good many years ago, a man filled a county office, as "Director of the Poor." There were three such officers. These constituted "The Board." It was the youngest of the three, and junior member of the Board we more particularly speak of here. He belonged to no church. The two elder members belonged to the Lutheran church.

It was the duty of these men to make monthly visits to the "Poor House," meeting there on stated days, overseeing matters in general, and giving directions to the steward, etc. This generally occupied a good part of a day; and of course a good dinner was prepared by the steward's family for these three men and themselves, and for the doctor of the poor, who was always present at these meetings.

On taking their seats at the table, not a word was said about giving thanks, and asking a blessing, but instead, only light, trifling, worldly talk. Well, it so happened that the youngest member became penitent in the interim of two meet.
ings, and set his face Zionward. He erected a family altar, and gave thanks at meals. Then this spiritual heavenly messenger said to him, Now when you meet your colleagues again at the "Poor House," you must confess Christ by telling them of your outset for glory, and further, when sitting down to the table with them, by saying, "Now we will give thanks to our Heavenly Father, and ask His blessing."

Poor, weak, mortal! For lack of a little faith, he disobeyed, and so for the time being, fell back again to the beggary elements of this world.

Another instance briefly told, was as follows: A man in Pennsylvania was for quite a time deeply convicted of sin, and in great agony of mind for his salvation, but failed of the blessing sought. When closely pressed for the cause of his failure, he said, that a good while ago, he took a horseshoe nail from a smith's shoeing box, without his knowledge, and that now that smith was living far out west, and he could not restore the nail to him.

But we return to the subject. Peter was sent for according to directions by the angel; and on preaching to them Christ crucified and risen again, the Holy Ghost fell on Cornelius and on all them, that heard the Word.

Although Cornelius was converted before the angel appeared to him, and likely he had been so for years, but his conversion was not unto salvation, as we learn from the 14th verse in the next chapter. A further and more thorough conversion was necessary, namely, a conversion to the Christian faith. This he experienced in believing the words preached by Peter.

Whatever he may have believed before this, with regard to the resurrection of the dead, of future rewards and punishments, or of a Messiah, he was now fully persuaded that Jesus was the Son of God, and Savior of the world, and could rejoice in being washed in His blood.

But what now of his office as centurion? John the Baptist (Luke 3:14) tells the soldiers what to do. All military officers that follow his teaching as well as the Savior's, are obliged to resign: and very probably Cornelius did so, shortly after his conversion to the Christian faith.

Polo, Illinois. C. Stoner.
Since obedience to the will of God leads the soul into a narrow way, it has a purifying influence, (1 Pet. 1:22) and points us in the direction of the apostle's admonition, "Follow after peace and holiness, without which no man shall see the Lord."

But why suffer all this?

First, Because being thus engaged we have exceeding great and precious promises. If we suffer we shall also reign with Him, and the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Again, being partakers of Christ's sufferings, when His glory shall be revealed we shall be made glad with exceeding joy.

Second, We become more conformed to the image of Christ who being "the captain of our salvation was made perfect through suffering." Though he were a son yet learned he obedience by the things which he suffered also "humbled himself and became obedient unto death, even the death of the cross."

While some who have enlisted under the banner of King Emmanuel may have unalteringly obeyed every command of the master, and with a single eye could perceive and tread in his foot-prints, there are many, alas! too many, who have faltered who once, as the Galatians did, run well, but have been hindered through some cause. But this persuasion cometh not of Him that hath called them, but of the adversary of souls, who "walketh about as a roaring lion seeking whom he may devour."

They once enjoyed their Lord, which enjoyment was realized only by obedience but by again looking out upon the things of the world and cherishing a desire for the same, the sight of the cross was lost, the eyes became darkened and thereby became unable to prove the spirits of which many are gone out to deceive. JACOB N. ENGLE.

AN EXPLANATION.

With the kindly permission of the Editor, I will say by way of explanation of my article on "Cheerfulness" that by some of its expressions, I did not mean all that has evidently suggested itself to the minds of some of my readers.

Objections have arisen chiefly from mistaking my meaning. The Bible speaks of "a time to weep and a time to laugh;" and as sorrow, sadness, weeping, and the milder expressions of a frown and a long face are directly the opposite from my subject, of course I could not successfully make use of them in my article. As joyfulness, gladness, happiness, and innocent laughter are on the side of the subject, they are just what I must make use of.

Now whether laughter pleases God or displeases Him depends upon when it is indulged in, and what has caused it. The Bible makes reference to laughter a great many different times, sometimes with approval and sometimes with condemnation; and if we will study into this matter closely, we will find the laughter of these different references to be altogether of a different nature. Laughter sometimes is an expression of vanity and wickedness, sometimes it is an expression of joy and happiness. It was the Savior Himself that said, "Blessed are ye that weep now; for ye shall laugh."

With these words before us, innocent laughter cannot be successfully condemned; there is a great difference between the sinful injurious laughter of wickedness that will sometimes even try to belittle the true worship of God, and the pure innocent laughter which harms no one, but rather cheers the heart and lightens the burdens of life. The Bible is a perfect book, and treats upon different sides of the same subject; and in order to understand it rightly we must take the whole of it.

If we only select passages here and there we will get a onesided view of it and fail to get the true meaning. God is a tender loving father, He wants us to be happy, and His laws, if obeyed, will tend to our highest peace and happiness. His voice to His true, humble children, so long as they are obedient, always is, Rejoice and be glad. It is only when we disobey that we need to repent in sackcloth and ashes.

The Bible teaches that the Christian has the greatest reason to be joyful and truly happy, and there may be, yes should be, an outward expression of the same. A smile and a pleasant countenance are outward expressions of happiness, while a frown and a long face are expressions of sadness; a merry peal of innocent laughter is an outward expression of happiness, while a groan is an expression of sorrow; and yet all this does not necessarily condemn the Savior because He groaned and wept. Let us turn to the Bible and see why it was that Jesus groaned and wept. Was it not out of sympathy when He saw the sorrow and afflictions of Mary caused by the death of her brother Lazarus? I did not say or even intimate that it was wrong to groan when done out of sympathy as Jesus did; but we should all be partakers of this same love and sympathy that causes us to weep with those that weep and rejoice with those that rejoice. I hope that these explanations will clear away all misunderstanding and bring into closer unity and oneness. Let us be one as the Savior prayed that we might be.

CANTON, OHIO. J. E. MISHLER.
OUR AGENTS are doing good work in obtaining subscribers; both old and new are coming in freely, and if the work continues as it has during this month, it will not be long until we can expect to have issue the Visitor semi-monthly. We trust that all will make an earnest effort to push the work until we will have the desired number. We had printed and directed to be sent out with the Oct. No., a prospectus or subscription list which will be of great help to those who desire to canvass for subscriptions; and if any of our agents have been overlooked or desire more, send in your orders we still have a supply on hand.

WE FREQUENTLY receive letters of inquiry from different localities with reference to the doctrine of the church, and in order to give some idea of the nature of the inquiry and the apparent hunger that there is for the old way—the Gospel way—we publish a few extracts from a letter we received lately, from a person living in one of the southern states, which we give below:

Oct. 8, 1888.

My dear friend and brother in Christ:—

I have of late been thinking a great deal of what I had witnessed a number of years ago, when I traveled through the state of Penn. While I worked as a journeyman shoemaker in Lancaster Co., I met with a people who made a deep and lasting impression on me by their true Christian piety and humility, and straight, upright dealings with mankind who are known by the name of "River Brethren;" and since in the mercy and providence of God I have been led out of nature's darkness, into God's saving light, and sunshine of the grace of the Gospel, and not finding that solid comfort among my present impression on me by their true Christian piety and humility, and straight, upright dealings with mankind who are known by the name of "River Brethren;" and since in the mercy and providence of God I have been led out of nature's darkness, into God's saving light, and sunshine of the grace of the Gospel, and not finding that solid comfort among my present

and humble, and we hope that there was seed planted which may yet be rescued that are drifting into the ways and fashions of the world, but when once truly converted to God we must be humble and make good use of God's Holy word and prayer and self-denial, so that we may grow in grace and go on to perfection.

Dear brother, please favor me with a few copies of the Visitor and other literature of your church. If I get and find the light and information I expect and hope to get through its instrumentalities I shall make a great sacrifice in the way of changing my present location and go where I can find church privileges. But more hereafter, I will close for this time.

CHURCH NEWS.

OCT. 15, we have just held our love-feast and to me it has been a feast to the soul. The word of life was held forth with power, and we hope that there was seed sown which will take root and spring up and bring forth fruit unto life eternal. Ministers present from adjoining districts were Peter Rhodes of Clarence Centre, Christian Wenger of Walpool, and Samuel Doner of Nottawa. The mission board of Canada have been empowered to select and send out ministers to spread the Gospel, and they have called on Samuel Baker of Gormley and John W. Hoover of South Cayuga, to make a commencement by taking a tour through the western part of Ont. They are to commence about the first of Nov. May the prayers of the church go up to the throne of Grace in behalf of these brethren that their labors might be crowned with success, that many souls might yet be rescued that are drifting down the stream. H. R. HEISE.

Victoria Square.

TO THE DEAR READERS OF THE VISITOR, I would say; the brethren of Rainham and South Cayuga are still encouraged to go on in the service of the Master. Two more were added to the church. On the 21st of Sept. at 10 A. M. the brethren congregated at Rainham in the Memnonite Church, near to Lake Erie, for the purpose of receiving a young sister and a brother. The day was fair and after preaching service by Bro. Asa Bearss in English and A. Winger in German, Elder Winger led the candidates down
into the water and baptized them according to the commandments, and they rose to walk in newness of life. May they ever be a light to the world and Heaven be their home! But we regret to say the young sister met with an accident on the next day (the 22d), as she went to Walpool love-feast in company with Bro. J. C. Sider her uncle. While visiting her uncle's there, Sister Sider and he were driving, and their horse took fright and upset the buggy and hurt the young Sister, so that she was unable to commune. But we are thankful to God it was not worse.

J. W. Hoover.

CORRESPONDENCE.

As many of the dear brethren and sisters throughout the church are deeply interested in the missionary work to which the Lord, through the church in council, met at Gravelton, Ind., May 16th, 17th, and 18th, 1888, appointed Bro. T. A. Long of Howard, Pa., and the writer as traveling missionaries during this Conference year, I would therefore say that, after having made all necessary arrangements to leave my home and family, and also of meeting Bro. Long at White Pigeon, Mich., on the 21st of Sept.; I accordingly on the 13th of Sept. bade farewell to loved ones and committed them to the keeping of a loving Father, and also myself to the keeping as well as guidance of Him who has all power in heaven and on earth. Although I never left my family as I did this time scarcely knowing whether I was going or when I should return, yet the Lord wonderfully sustained me in the sacrifice that I was called upon to make, and up to the present time I can say thus far the Lord has helped and He is to-day my strength and shield.

I will, therefore, give, through the columns of the Visitor, an account of my travels and labor up to the present time. I first stopped at Round Grove, Ill., where I visited some friends and held three appointments in Round Grove Church. Here I met quite a number of the brethren and sisters from Clyde, Ill., and preached to an intelligent and attentive audience. It was a glorious feast to my soul and many rejoiced with me in the hope of the glory of God. On the morning of the 17th I bade farewell to kind friends and started for the great City of Chicago where, by request, I visited Bro. B. A. Hadsell and other members of the German Baptist Church. The object of this visit was mainly to look over the field and the nature of mission work in this city. My observation together with what others who have had some experience told me, would impress my mind that there is a large field open for mission work; and that to engage in it with a view to success, it will require some qualified person or persons, and will necessarily be attended with a great deal of expense, and in my mind would require a special action upon the part of General Council. I left the city on the eve of the 18th, and next stopped with friends at South Bend, Ind., where according to previous arrangement I held two appointments in a Tunker Meeting-house three miles north of the city.

On the morning of the 21st I turned my steps towards White Pigeon, and arrived at Bro. Davidson's about 1 P. M. We were glad once more to meet in the providence of God.

But here I was doomed to some disappointment in not meeting Bro. Long as I had expected. Here it was my privilege to meet upwards of twenty of the dear brethren and sisters from Ind., and Bro. and Sister Smith from Vermontville, Mich., in a communion meeting held in the Brethren's Meeting-house on the 22d and 23d. This was a glorious season, and many living testimonies were given for the cause of our blessed Redeemer, and also many heartfelt prayers offered in behalf of the mission cause as well as in behalf of those that have charge of the same.

On the evening of the last and great day of the feast, while many were drinking deep from the well of salvation, one soul accepted the invitation of coming to Jesus to quench her thirst in the Fountain of Life. The meeting was continued to the evening of the 25th, and on the morning of the 26th I bade farewell to Bro. Davidson and family, and was directed to Corinth, Kent Co., Mich., where I found two sisters, being the only members in those parts. Here I remained up to Monday following and held five appointments.

On the first of October I left here for Vermontville, Eaton Co., Mich., where I arrived about 3 P. M. Here we commenced a series of meetings in the Chance Schoolhouse on the eve of the 2d, where we have been holding services every night. Here there is a membership of ten members. Bro. J. H. Smith is a minister, and is a zealous worker in the vineyard of the Lord and quite a help in the work. Our meetings have not been so largely attended as we would like to see them. This is owing partly because many of the residents of the neighborhood are not a church going people. Yet our meetings have been fairly interesting, and on Sunday nights the house has been well filled.

And while we have not seen our labors crowned with as much success as we would like or as may be expected by those interested, yet we have still some reasons to be encouraged. Up to the present time three young souls (Brethren's children), have come out on the Lord's side, and with proper care and training they may become established and may become faithful soldiers for Jesus and instruments for good in the vineyard of the Lord. May the Lord sustain them in this their youthful and wise choice. We also have prospects of getting more help soon. We expect Bro. Herr of Dayton, Ohio, to join us by to-morrow, and we welcome him and trust that he will come full of the Spirit of the Master, and that his going out may be blessed to the good of many precious souls.

Last I take up too much space in the columns of the Visitor I will now close my present report by saying to the dear brethren and sisters that their prayers have so far been answered that I have enjoyed the very best of health and have had much of the Master's presence, and I feel to-day still like trusting in His many gracious promises. I feel to thank the Lord for the many kindnesses shown towards me and my family by brethren and sisters and many kind friends, and I still ask your continued prayers for the work in which we are engaged that it may all tend to the glory of God and the salvation of souls. May the grace of our Lord and Savior Jesus Christ be with you all, Amen!

Yours in Hope,

Noah Zook.

Traveling Missionary.

Vermontville, Mich.

There is truth in the adage that what is well begun is already half done; but it is also true that that which is half done will prove a failure unless it is wholly done. The last half of a good thing is quite as important as the first half, and it is often harder to keep on and finish a work than it was to begin it. It takes two halves to make a whole in any sphere.
NOTES FROM WATERLOO, ONT.

Dear Editor:—I have been thinking a few lines from this place might not come amiss to the readers of the Visitor.

We have just passed through one of the most delightful of summers that it has ever been our lot to enjoy.

Our autumn Love Feast, as announced in the Visitor, was held on the 15 and 16 of Sept. at Bro. John Wilfong's, near Hespeler. Several of our ministering brethren from adjoining districts came to cheer and encourage us with their usual useful Christian admonition, which we trust may be blessed of God to the church and community here. The attendance was large.

The Church has been feeling sad on account of the absence of one of our ministering brethren, Bro. Benjamin Hallman, who was always in his place, attending to all the means of grace—when not hindered. He has been lying near the gate of death for the last six or eight weeks with remitting fever, but is slowly recovering. We are all rejoicing to know that he has been able to attend any of the means of grace. When not hindered, he was always in his place, attending to all the means of grace. At the centre of the end table around this space the ministers were seated, and the remainder of the tables at that end were occupied with brethren and in front by sisters, until all were seated. Then the remaining seats at the table were filled up with those attending the meeting and all ate together.

After supper was over, the brethren took one table and the sisters the other, and the ordinance of feet-washing was attended to and the partaking of the bread and wine as the emblems of the broken body and shed blood of Christ. Grand-father, Elder John Doner, who is gone to his long home for more than forty years, officiated.

During the last fifty years I have been to nearly every love-feast held here in the Markham district, and they were all held similar to the above. Sometimes in pleasant weather the tables were arranged out in the open air, and sometimes some of the brethren would not sit down to the first table, but would serve those that ate and then sit and eat at the second table.

Since we have the church house we have arranged tables in the basement. The members generally go to the tables first and the spare room is filled up with others and all eat together.

Gormley, Ontario. SAMUEL BAKER.

THE OLD WAY.

To stand up for Jesus when it is costly, to be Bible Christians when the church and world conspire to make the way to heaven an easy one; to contend for the old doctrine of the apostles and prophets when it occasions great reproach; to assume that self-denial and non-conformity to the world are essentials in our religion; to insist upon the demonstrations of the spirit with power, and its attestation to its own work; to declare that the old way of the cross is the only way to God,—is the special mission of the few who walk in white. But to do this, relying upon God, is to be in the furnace and not feel the flames; to be among lions, but dwelling securely. It is coming to the Red Sea, but finding a path of power, and walls of protection. This is the miracle of Christ's religion. Dying, we live; and saving our lives, we lose them.—Selected.

There was a table on each side of the barn floor and part way across the end, leaving an open space of three or four feet between the tables. At the centre of the end table around this space the ministers were seated, and the remainder of the tables at that end were occupied with brethren and in front by sisters, until all were seated. Then the remaining seats at the table were filled up with those attending the meeting and all ate together.

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Gormley, Ontario. SAMUEL BAKER.
Do we fully understand the meaning of these words, "Quench not the spirit"? and if so, do we sometimes at the close of the day stop to think, Have I during the day allowed the Spirit to have its free course with me, or have I quenched it? When we give it a thought, we find there are many ways (very many) in which we can quench the spirit. At home, and abroad, and even perhaps when speaking to our loved ones at home, but at present our mind runs to the experience meeting. How many of us are free of that sin there, by listening to the experiences as they are given? We have reason to believe there are very few (if any) free of this, and if such is the case, what will we do about it? Will we still keep on wishing it might be otherwise, hoping and praying, that we may yield more readily to that still small voice? or will we determine "God helping" to strive to overcome this great hindrance to our Christian growth? If the Spirit tells us to rise and testify for Christ at the first opportunity given, and we put it off for the last one, do we think then that we have done our duty, and God will bless us for being obedient? The farmer tells his man to plant corn in the spring, and rye in the fall; and if he would reverse it, would the farmer feel inclined to raise the wages of that man if he would continue to work in that way year after year? We think not, and are not we working something like that for our good Master? If we would each of us, act as we are prompted by the good Spirit we believe results would follow, that would be well worth striving for. Our meetings would be a success. We would gain strength. The chain of love, that binds us together would become stronger. The strength of a chain is the strength only of its weakest link. So we see we have no excuse, though we feel ourselves the very weakest; for it is only when we feel how weak we are of ourselves that God can use us to His glory. But instead, our meetings in the beginning are too often a drag, and towards the close our heart is often made sad to hear one after the other say, "If I had obeyed I would have been one of the first," or sometimes even in the morning some will say, "I didn’t have it good, for I felt I should speak last evening, but I was not willing." We do believe if we feel prompted to speak and there is opportunity to do so, and we put it off, we can never afterwards just say what we were to say, then and there, and then are we not held accountable for that undone work, which we left undone merely by our unwillingness? Can we expect God’s approval for such negligence? Do we then wonder that our way at times seems dark or thorny? Do we not even wonder that God has allowed us so long to continue in such rebellion (If we may so term it) against Him, after we were so dearly bought with the blood that was so willingly and lovingly shed for us?

Dear brother and sister, let us strive that we “Quench not the spirit”, and we rest assured we will gain strength to overcome many other evils, that would still cling to us.

From your humble sister.

FAMILY GATHERINGS.

The remembrance of family gatherings for religious retirement, and if it should prove for divine worship, has sometimes been blessed. An incident is related of a religious man who had been favored with many such opportunities in his father’s family, who was in the habit of gathering all the members of his household at a stated hour every evening. The young man had left his father’s house, and engaged in business in another place; was tempted to go to a place of amusement, perhaps it was the theatre, which he knew was wrong. He had put down the pleadings of conscience against the act, and was drawing near the place when the clock struck. In a moment he remembered that at that hour his honored parents, his beloved brothers and sisters, had sat down with the intention of drawing near to the Holy One, and to offer, if enabled, supplication, adoration, and praise. The striking difference between their engagement and that he was about entering on, so forcibly took hold of his mind, that he turned away from the scene of sin. He could not at that hour so dishonor his father.

As he waited on the Lord Jesus, who by this powerful remembrance had enabled him to resist the temptation, he gained strength, and through the washing of regeneration and the renewings of the Holy Ghost, became a consistent Christian.
Whatever defects and imperfections may attach to a few points of the doctrinal system of Calvin—the bulk of which was simply what all Christians believed—it will be found that Calvinism, or any other form which claims an open Bible and proclaims a crucified and risen Christ, is infinitely preferable to any form of polite and polished skepticism, which gathers as its votaries the degenerated sons of heroic ancestors, who, having been trained in a society, and educated in schools, the foundations of which were laid by men of faith and piety, now turn and kick down the ladder by which they have climbed up, and persuade men to live without God, and leave them to die without hope.

The worst kind of religion is no religion at all, and these men, living in ease and luxury, indulging themselves in the amusement of going without religion, may be thankful that they live in lands where the Gospel that they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islanders, or cut off their heads and tanned their hides like the monsters of the French Revolution. When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, its votaries the degenerated sons of heroic ancestors, who, having been trained in a society, and educated in schools, the foundations of which were laid by men of faith and piety, now turn and kick down the ladder by which they have climbed up, and persuade men to live without God, and leave them to die without hope.

There is an aspect of that burial which is sad and sorrowful. It was in a valley in the land of Moab. And the land of Moab was outside of Canaan. What could be sadder than that the grave of Moses should be on the border of the land of promise, but outside of it? Not where so many Hebrew graves were left, amid the sand of the desert; and not where the grave of Miriam lay, in Kadesh; or the grave of Aaron, amid the cliffs of Mount Hor. Nearer the goodly land than they. On the very edge of it, but still outside.

The sad reason for this is best given in the very words of Holy Scripture. When the host lay encamped in the wilderness of Zin, and there was no water, and the people chode with Moses, then "the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink." And Moses took the rod from before the Lord, as he commanded him. And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice; and the water came out abundantly, and the congregation drank, and their beasts also. And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

The word of the Lord was fulfilled. Aaron died in Mount Hor, and the priesthood devoted upon Eleazar, his son; and Moses died in the land of Moab, and the leader of the people into the land of promise was Joshua, the son of Nun. When the march through the wilderness was over, and the children of Israel lay encamped on the border of Canaan, then—so runs the later record—the Lord said unto Moses: "Get thee up into this mountain Alaram, and see the land which I have given unto the children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered. For ye rebelled against my commandment in the desert of Zin, in the strife of

THE BURIAL OF MOSES.

BY ALEXANDER R. THOMPSON, D. D.

Never had any man a more wonderful burial. No human hands assisted at it. It was not left for the winds to cover with the dust of the mountain the stately form of the eagle-eyed leader; nor for the dew and the rain to moisten it; nor for the sunshine to waste and bleach it. It was not left unburied. Moses died, according to the word of the Lord, and He buried him in a valley in the land of Moab.

The earthly life of the great leader went out as wonderfully as it came in. His mother's resolute love, sorely put to it to save the child who was too fair to be tamely yielded to cruel murder, strong in its faith in God, trusted him in the very track of the daughter of the Pharaoh, and had its swift reward in the command of her woman's heart: "Take this child away, and nurse it for me, and I will give thee thy wages." Who can doubt that it was by the impulse of the Holy Spirit that this brave Hebrew mother was led to make a venture so perilous, that yet resulted in such blessed success? What name this faithful mother gave him when she drew him from the water:

The word of the Lord was fulfilled. Aaron died in Mount Hor, and the priesthood devoted upon Eleazar, his son; and Moses died in the land of Moab, and the leader of the people into the land of promise was Joshua, the son of Nun. When the march through the wilderness was over, and the children of Israel lay encamped on the border of Canaan, then—so runs the later record—the Lord said unto Moses: "Get thee up into this mountain Alaram, and see the land which I have given unto the children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered. For ye rebelled against my commandment in the desert of Zin, in the strife of

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the congregation, to sanctify me at the water before their eyes: that is, the water Meribah in Kadesh in the wilderness of Zin."

The sad story would be incomplete without the record of his entreaty: "I besought the Lord at that time, saying, O Lord God, thou hast begun to show thy servant thy greatness, and thy mighty hand; for what God is there in heaven or in earth, that can do according to thy works?...I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. But the Lord was wroth with me for not going over this Jordan."

Then finally comes the record of his death and burial. "And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho: and the Lord showed him all the land of Gilead unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar. And the Lord said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have in my sight the nations, and the little ones also, which will afflict thy seed after them, and have brought them unto this place. And Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, according to the word of the Lord. And there was no man that knew of his sepulcher unto this day."

But there is an aspect of this death and burial in which they are anything but sorrowful. First, as to Moses himself. He was a hundred and twenty years old, which in that early time was life's superb completeness. "His eye was not dim, nor his natural force abated." He never knew decrepitude nor decay. When a man among us dies in his prime, we are apt to bewail him as having prematurely fallen. If the life that now is were all, there would be some reason for such lamentation. But the life that now is is not all. Here is but the beginning. This mortal life is not the house, but the flight of steps up to the house. Death cannot come before its time. And when it comes, it is but the step over a line, but the passing through a door, but the entrance on life immortal and heavenly. If the work appointed to mortal life be completely done, what remains but that the promised rest follow it? Is it better to linger till the bright eye grows dull, and the silver lip dumb, till the sublimest wit has failed, and we shrink and shiver in every blast? Or, if it please God that it be so, is it not better to go without all this into life immortal?

And then as to the place of this death and burial. It was not in Canaan, but it was in full sight of Canaan. What a stupendous work had come to its completeness! Forty years in the court of the strongest of earth's kingdoms, and forty years' communion with God in the desert, had been the preparation for it. And here was its grand ending. Between lay the successful struggle with the most potent of earthly dynasties, the wonderful exodus through the cliven sea, the awful experience at Sinai, the compacted nationality, the fully organized church, the divine revelation, put in form to last until the end of time, the forty years of march and miracle, until, at length, the goodly heritage lay just across the river. What a life-work was here! What better time to die could have been found for the great chief®in? What fitter moment at which to transmit the leadership of the host to the younger soldier at his side? God knew it. He knows always when our work on earth is done; when all that He means to do by us here is accomplished. We may not be able to see it. With eager heart, and brain full of plans for an earthly future, we may shrink from the thought of leaving them. But life eternal is the eternity of life. If a man keep Christ's saying he shall never see death. We can never cease to be ourselves. Everything integral to us we carry with us into heaven. If life here has become love, service, communion, holy and heavenly, life beyond will be love, service, communion, holy and eternal. The same redeeming love leads us up thither that led us in here. The same unerring wisdom chooses our birthday into heaven that chose our birthday into earth. Once over, we shall see it. His whole procedure with us will be visibly a unit,—time, place, and manner. Canaan was bright that day when the keen eye of the leader kindled into rapture at the sight of Jericho's palm trees, and Ephraim's broad plains, and Judah's hills and valleys, and Lebanon's lofty summits, and the dim, blue distant sea. But who can doubt that heaven was brighter, when life had gone up into life eternal?

Then the company! To an earthly eye there was no company. Only a lone man going out from the encampment that lay in broad lines at the foot of the mountain, who went climbing up the ravines till he came to the very summit. There broke on his enthralled vision the magnificent landscape. Long and eagerly, with his eye flashing and his lip quivering with unutterable emotion, we may believe that he gazed, while the Lord showed him the land promised to Abraham, Isaac, and Jacob. And then that glorious vision glided into another ineffably more glorious, which no mortal tongue could describe.

What followed is only told in the briefest way, and as can be fairly conjectured from later Scripture. The Lord was with him. Moses died there, according to the word of the Lord. He buried him. No man knew of his sepulcher. But there is that mysterious scripture by St. Jude: "Michael the archangel...contending with the devil...about the body of Moses." The words are best taken to mean what they seem to mean. The next time that mortal eyes will behold the body of Moses will be on the Mount of Transfiguration. And between is the mysterious conflict in which angels are the contestants. The chariots and horses of God came for Elijah. There were angels seen by the holy women keeping watch in the sepulcher of the Lord Jesus. These lifts of the curtain discover to us an integral part of their mighty, holy ministry.

And now what a wealth of suggestion is there in this death and burial of Moses! "Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab."

And now what a wealth of suggestion is there in this death and burial of Moses! "Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor; but no man kneweth of his sepulcher unto this day." The death and burial of Moses were according to the will and word of the Lord. And so
our death and burial will be. The time when, the place where, the method by which, we are to go from mortal life to life immortal, are divinely ordered. Life's beginning for us on earth depends on the will of God. Immortal life's beginning for us in Paradise depends equally on the will of God. We may believe that our life on earth will continue until his purpose in it is accomplished. Then will come life immortal and eternal. "Precious in the sight of the Lord is the death of his saints." Over their buried bodies his angels keep watch until the morning of the resurrection, whether their places of burial be known and watched over by men or no. No man knew of the sepulcher of Moses. But the Lord knew of it, and his angels kept vigil over it. And so there may be many another burial-place of which the like is true. "No man knoweth of it." Under the deep sea, in some lonely desert, in some neglected spot which has fallen out of the remembrance of men. But out of the knowledge and remembrance of heaven it will never be. The Lord knoweth it. His angels guard the treasure in it. Unknown of men, it is yet a true cemetery,—a sleeping-place. At the signal of the Lord it will awake. "Thou shalt call and I will answer thee; thou wilt have a desire to the work of thine hands." "O grave, where is thy victory?" "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living."—Sunday-School Times.

Brooklyn, N. Y.

PRAY TOGETHER.

John Eliot, was in the habit of saying, when visiting among clergymen, "Brethren, the Lord takes much notice of what is done among his ministers when they are together. Come, let us pray before we part," and in visiting a family, "Let us pray down the blessing of heaven upon your family before we go."

The Lord does take notice what is done among his professed followers when they meet socially. I fear John Eliot would find some difficulty in introducing prayer at the close of some of the social gatherings held by church members. Visits without prayer are not only too common, but visits without a word or act to show that we are a "peculiar people," walking in the "narrow way," of which Christ says "few there be that find it."

It is a terrible responsibility to own a fine house, and have the basket and store bountifully supplied, and not invite the Lord Jesus to make one of the guests. To be ashamed to speak his name at our tables and in our parlors among invited guests is a strange inconsistency when we depend upon His welcome at heaven's gate for our deliverance from everlasting woe. If the Christian of to-day would resolve never to have "a visit without prayer," or in which prayer could not be appropriately offered, it might save our country for Christ. Snatch the youth from the clutches of the devourer, and hasten the day when all shall know the Lord.—Selected.

LOAFING MINISTERS.

An idler is the devil's apprentice, and it will be strange if he does not soon turn him out a finished workman. A man who is too lazy to work is not usually too holy to sin; and a minister of the gospel who has too much dignity to keep himself steadily employed, may be expected to fall into some snare that Satan sets for men who are not kept busy. There is nothing better for the souls and bodies of ministers of the Gospel, than fervent prayer, faithful study of the Bible, devout meditation, and enough good, honest, laborious work, to keep from idleness and loafing.

Many a man has been beguiled into disgrace and ruin who might have been prospered, honored, and blessed, if he had been driven with hard work, instead of being left to amuse himself and kill time, playing the dandy and loafing among his people. A tent-maker's three-cornered needle, or even an old apostolic fishing-net, or wood-saw, a shovel or a spade, and a sufficient pressure of poverty to induce their vigorous use among the honest sons of toil, would be far more conducive to spiritual health than diligent daily exercise with a croquet mallet, or regular employment at "bottoming chairs" in some rendezvous for wags, loafers and story-tellers.

The Presbyterian relates the following instance, which illustrates this subject;

"More than twenty years ago one of our friends took a long trip, in which he tarried for a night at the pleasant town of S——. The next day he called on the minister of the place. Having sat a short time, the pastor proposed a walk to the business part of the town. The two friends came to a store with a porch to it. They were soon seated on some boxes or benches. One by one the company increased. Our traveler soon perceived that this was the usual resort of a number of men. The boxes and benches of pine were a good deal cut up with knives. The stain or juice of tobacco was unpleasant, indeed disgusting. Our traveler soon left, and with painful apprehensions went home. Mind your book. Pray and work against habits of idleness. Don't sit on boxes about the village. Take heed lest you fall also."—Sel.

OLD JOHN BARRY.

A TRUE INCIDENT.

On the summit of Washington Mountain, overlooking the Housatonic Valley, stood a hut, the home of John Barry, a poor charcoal-burner, whose family consisted of his wife and himself. His occupation brought him but few dollars, and when cold weather came he had managed to get together only a small provision for the winter. This Fall, after a Summer of hard work, he fell sick, and was unable to keep his fires going. So, when the snow of December, 1874, fell, and the drifts had shut off communication with the village at the foot of the mountain, John and his wife were in great straits. Their entire stock of food consisted of only a few pounds of salt pork and a bushel of potatoes; sugar, flour, coffee and tea had, early in December, given out, and the chances for replenishing the larder were slim indeed.

The snow-storms came again, and the drifts deepened. All the roads, even in the valley, were impassable, and no one
thought of trying to open the mountain highways, which even in Summer were only occasionally traveled, and none gave the old man and his wife a thought. December 15th came, and with it the heaviest fall of snow experienced in Berkshire county, in many years. The food of the old couple on the mountain was now reduced to a day's supply, but John did not yet despair. He was a Christian and a God-fearing man, and his promises were remembered; and so, when evening came, and the northeast gale was blowing and the fierce snow-storm raging, John and his wife were praying and asking for help.

In Sheffield Village, ten miles away, lived Deacon Brown, a well-to-do farmer of fifty years old, who was noted for his piety and consistent deportment, both as a man and a Christian. The deacon and his wife had gone to bed early, and, in spite of the storm raging without, were sleeping soundly, when with a start, the deacon awoke, and said to his wife: 'Who spoke? Who's there?'

"Why," said his wife, "no one here but you and me. What is the matter with you?"

"I heard a voice," said the deacon, "saying, 'Send food to John.'"

"Nonsense," replied Mrs. Brown: "go to sleep; you've been dreaming."

The deacon laid his head on his pillow, and was asleep in a minute. Soon he started up again, and waking his wife, exclaimed: 'There, I heard that voice again, 'Send food to John.'"

"Well, well!" said Mrs. Brown. "Deacon you are not well; your supper has not agreed with you. Lie down and try to sleep."

Again the deacon closed his eyes, and again came the voice, "Send food to John." This time the deacon was thoroughly awake. "Wife," said he, "whom do we know named John who needs food?"

"No one I remember," replied Mrs. Brown, "unless it be John Barry, the old charcoal-burner on the mountain."

"That's it," exclaimed the deacon. "Now I remember, when I was at the store in Sheffield the other day, Clark, the merchant, speaking of John Barry, said: 'I wonder if the old man is alive, for it is six weeks since I saw him, and he has not yet laid in his Winter stock of groceries.' It must be Old John is sick and wanting food.' So saying, the good deacon arose and proceeded to dress himself. 'Come, wife, wake our boy Willie, and tell him to feed the horses and get ready to go with me; and do you pack up in the two largest baskets you have, a good supply of food, and get us an early breakfast, for I am going up the mountain to carry the food I know John Barry needs.'"

Mrs. Brown accustomed to the sudden impulses of her good husband, and believing him to be always in the right, cheerfully complied, and after a hot breakfast, Deacon Brown and his son Willie, a boy of nineteen, hitched up the horses to the double sleigh, and then with a month's supply of food, and a "Good-bye mother," started at five o'clock on that cold December morning for a journey that almost any other than Deacon Brown and his son would not have dared to undertake. The northeast storm was still raging, and the snow falling and drifting fast, but on, on went the stout, well-fed team on its errand of mercy, while the occupants of the sleigh, wrapped up in blankets and extra buffalo robes urged the horses through the drifts and in the face of the storm. That ten miles' ride, which required in the Summer hardly an hour or two, was not finished until the Deacon's watch showed that five hours had passed. At last they drew up in front of the hut where the poor, trusting Christian man and woman were on their knees praying for help to Him who is always the hearer and answerer of prayer, and as the deacon reached the door he heard the voice of supplication, and then he knew that the voice which awakened him from sleep was sent from heaven. He knocked at the door; it was opened, and we can imagine the joy of the old couple when the generous supply of food was carried in and the thanksgivings that were uttered by the starving tenants of that mountain hut.—Selected.

THE WHITE SIGNAL.

It is told of Charles George Gordon that, when in Soudan, one-half hour each morning there lay before his tent door a white handkerchief. "And says the one writing of it, "the whole camp knew the significance of that small token, and most religiously was it respected. No foot dared to enter the tent so guarded. No

message, however pressing, was carried in; whatever it was—of life or death—it had to wait until the signal was withdrawn. Every one knew that God and Gordon were alone there together."

What a reproof this is to those who live from "hand to mouth" as regards prayer! If the morning holds a quiet hour, if the ones comprising our little world would keep away from us and give us a chance, if the wants do not press in too clamorously, and above all, if we can do it unobtrusively—in a way that tells none what we are about—we withdraw and hold communication with the One our faith holds to, condensing or expanding the time as circumstances seem to warrant.

Is this not true? Is this not a fair representation of the way most of us draw our heavenly store for the day's need? Now, not until we systematize, and come out boldly and say, "I must have this daily supply of grace, and I will:" not until we place the day's duties back of us resolutely at some stated hour, and say to them, "Wait," can we hope to scale the higher wall where the sun rests continually and the soul finds benediction waiting at each day's end.—The Moravian.

FROM A YOUNG BROTHER.

As I feel it a duty to write a few lines for the Visitor, I will try by the help of God to do so. I was about fourteen years old when the Lord first called me, but it was about a year before I obeyed. I have now accepted His call and my desire is to be faithful and obedient to my Master. I was baptized July 1st, 1888. I have been afflicted for nearly two years and am still so, and I feel it is for my own good, for it is only through this that I have yielded. The Lord has many ways to bring us to Him. I am willing to wait upon the Lord; for He has also revealed to me that He has power to heal the diseases of the body, as well as the sin-sick soul. I feel that if I am patient and willing to wait His own appointed time, I may be made whole again. I do not feel discouraged, but I want to go on in this work doing good whenever I can. I love all the brethren and Sisters in the Church. I ask an interest in your prayers that I may hold out faithful and meet you all in heaven.

JOHNNIE G. NEWCOMER.

New Carlisle, Ohio.
STEPHEN ALLEN'S POCKET-PIECE.

In the pocket-book of the Hon. Stephen Allen, who was drowned from on board the "Henry Clay," was found a printed slip, apparently cut from a newspaper, of which the following is a copy. It is worthy to be placed in every newspaper and engraved on the heart of every young man:

"Keep good company, or none. Never be idle. If your hands can't be usefully employed, attend to the cultivation of your mind. Always speak the truth. Make few promises. Live up to your engagements. Keep your own secrets if you have any. When you speak to a person, look him in the face. Good company and good conversation are the sinews of virtue. Good character is above all things else. Your character can not be essentially injured except by your own acts. If any one speaks evil of you, let your life be so that no one will believe him. Drink no intoxicating liquors. Ever live (mistaken excepted) within your income. When you retire to bed think over what you have done during the day. Make no haste to run into debt unless you see a way to get out again. Do not put off until to-morrow what you can do to-day. Do not put off until to-morrow what you can do to-day. Do not put off until to-morrow what you can do to-day. Do not put off until to-morrow what you can do to-day.

Away down in his heart a sordid, callous, covetous man might content himself with having neither part nor lot in the endeavors and sacrifices which the gospel prompts men to make for the improvement and comfort of others, but he would not care to expose them to public gaze.

BLUNT AXES.

"If the iron be dull," the wise man informs us that we must "put to the more strength," and a good many preachers seem to have heeded this suggestion, and when their sermons are unusually dull, they strive to make up for their dullness by noise, fuss, and flurry. In fact, there are some persons whose axes appear never to have been sharpened. Some are just as they came from the forge, rough and coarse and blunt; and some have been finished and polished till they glitter and shine, but they have never been sharpened, and they will not cut. It is hard work to chop with dull axes; it is wearisome and discouraging; and those who have tried to and are still trying to, may well seek that wisdom which is "profitable to direct," and see that the axe is sharp, and ready for active service. Body and mind, soul and spirit should be kept in constant readiness for work, and in the most effective possible condition. To do this it is needful to be careful about food, drink, labor and rest; and to maintain such unbroken communion with the Lord as shall assure us the constant guidance and assistance of the Holy Spirit; and such familiarity with God's word as shall enable us to so use the Sword of the Spirit that we may stand in the day of battle and vanquish every foe.—Sel.

THE BENEFICENCE OF BENEFICENCE.

BY PROFESSOR E. J. WOLF, D.D.

Suppose there was no need for our giving! Suppose that the poor could be maintained, the orphans and widows supported, the suffering relieved, and misery and want everywhere removed without any contribution from your hand! Suppose that the gospel could be spread over the earth, the Bible circulated among all people, missionaries sent to every quarter of the globe, churches provided in every village of our own land and of heathen lands, and the whole world could be converted to Christ without your being called on for a single gift, would you have it so? Would you openly rejoice over the fact that such a blessed consummation cost you nothing whatever? Could you have the effrontery to arise in an assembly of your neighbors and avow that this suited you exactly? Ah! you have neither the courage nor the meanness requisite for such an avowal.

We have just heard of the death of Dr. John Oberholt of Columbus City, Iowa, a former residence of Wooster, Ohio. Many will remember him as one of Wooster’s ablest physicians, a very exemplary man. He lived to a ripe age. We have no positive knowledge of his age, but he was probably about 80 years old. He was a brother of the late Mrs. Jacob Baker, of Medina, Co., Ohio, and uncle to Sister Susan and Bros. George and W. O. Baker. If we remember rightly it was with him that Bro. W. O. Baker, of Louisville, Ohio, studied medicine. Thus we see the scythe of time is cutting down its victims everywhere, who will be the next.

DIED.—On the 29th of Sept. 1888. Mrs. Christian Heisey at their home in East Donegal township. The funeral was held in the Brethren’s meeting house at Cross Roads, Oct. 1, by the Brethren. A husband and a large family of children survive. Sister Heisey was 45 years old, had a life of trials, and was for a long time ailing before the relief of death. May she now be with Jesus and free from toils and care.

DIED.—Oct. the 6th near Canton, Stark Co., O. Sister Barbara Hoffman, widow of Elder Jacob Hoffman deceased, aged 81 years, 2 months, and 28 days. She was buried on the 8th inst. in the Valley Chapel cemetery, where nearly the whole family now rests. The funeral services were conducted by Bro. Elias Schrock in German, and the writer in English from Matt. 5:8.

Sister Hoffman—maiden name Frockler—was born in Dauphin county, Penn., July the 8th, 1807, where she entered into matrimony with Bro. Jacob Hoffman. This union was blessed with five children, two sons and three daughters; all grew up and were married; but all are dead now except one son, Jacob. From Dauphin Co., they emigrated to Bedford Co., in early years, and about 1850 they moved to Stark Co., Ohio, where both ended their days. Sister Hoffman embraced religion when quite young and lived a consistent life, being kind, benevolent, and devout. W. O. BAKER.


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