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Henry Davidson
Although many years have come and gone,
for believing that the event did not take
Until from the light of Thy beautiful face,
Sorrows may often surround our path,
A Savior is born, a Son is given; "
And in deep adoration their knees lowly bowed
There should be joy in our hearts this Christ­
and first part of the second century, A. D.
tivity of Christ is the 25th of December;
His cradle a manger in Bethlehem was
For the love that was shown many years ago
Where wise men rich presents did bring;
To worship their Savior and King.
And to shepherds, who watched o'er their
The soul-stirring news was proclaimed
And thrice glorious the joyful refrain.

The day on which we celebrate the na­
CHRISTMAS CELEBRATIONS.

There should be joy in our hearts this Christ­mas day,

And praise to our Father in heaven,

For the love that was shown many years ago

When His Son for us was given.

His cradle a manger in Bethlehem was
Where wise men rich presents did bring;
And in deep adoration their knees lowly bowed
To worship their Savior and King.

And to shepherds, who watched o'er their

The soul-stirring news was proclaimed
By heavenly messengers, thrice blessed throng,

"To all people to-day good tidings I bring,
Tidings of joy, great joy, to earth;
A Savior is born, a Son is given;"

Thus did angels make known His birth.

Although many years have come and gone,
Since Christ lived and was crucified,
But He rose again and now reigns above
Forever at God's right side.

Sorrows may often surround our path,
Earthly friends may prove untrue;
But He rose again and now reigns above
And His work may none other undo.

Lord, cleanse from unholy and earth born joys
Each weak and faltering heart.
Until from the light of Thy beautiful face,
We nevermore need to depart.

For the Evangelical Visitor,
CHRISTMAS POEM.

Some of the nations, and especially the
Germans, regarded this season of the
year as of special importance, and the
time of the renewal of the forces of nature.
It was also a season of festivity among the
heathen nations; and as idolatrous prac­
tices gave way to Christian influences,
the anniversary of Christ's birth was
made the center of the festive season,
around which clustered various other fes­
tivals.

As we study the nature of these early festi­
vities, we find much that partakes of the
idolatrous and heathen practices whence they sprung:
and the mind of the
sincere Christian cannot but look with
disapproval upon celebrating the advent
of the Savior in this manner; for only
that which is pure and holy should be as­
associated with an event of so sacred a char­
acter.

The people of Scotland did indeed re­
ject the celebration as savoring of idola­
try; but in England it was always re­
garded, more or less, as a day of social as
well as religious enjoyment. Irving in de­
scribing the old-time celebration in Eng­
land, says: "There is a tone of solemn
and sacred feeling that blends with our
conviviality, and lifts the spirit to a state
of hallowed and elevated enjoyment. The
services of the church about this season,
are extremely tender and inspiring. They
dwell on the beautiful story of the origin
of our faith, and the pastoral scenes that
accompanied its announcement. They
gradually increase in fervor and pathos
during the season of Advent, until they
break forth in full jubilee on the morning
that brought peace and good will to
men."

The nature of the celebration has
changed; but whether it has changed for
the better, I will leave my readers to
decide.

The uncertainty concerning the exact
date of the nativity is, perhaps a fact to be
depreciated; but even that need not change
the nature of the celebration. If we re­
gard the day at all, we should certainly
regard it unto the Lord, and give Him the
thanks that a Savior was born. It is to
be feared, however, that in a great many of
the merry-makings at this season,
the main reason for joy is lost sight of,
and the rejoicing is in one another and
not in the Lord. The gathering together
of the family for social, and it is to be
hoped for religious enjoyment, or the ex­
change of presents might be made profitable;
but how the festivities which take
place in many of our modern churches,
can be made a means of grace to the soul
is beyond my limited comprehension.

The festivals, Christmas-trees, the re­
presentation known as Santa Claus and others
of a similar nature seen in some of our
places of worship, are among the things
which are sapping the very life-blood of
the church. Whatever is not for God is
against Him; and I would ask the vota­
tories of these merry-makings, how much
honor God receives, and how many
thoughts of Him enter into their enjoy­
ments.

But should not Christmas be a time of
rejoicing? Most assuredly; and to none
others more than to Christians. Earth
and heaven rejoiced together at the birth
of Christ, and surely those who have ac­
cepted him as a personal Savior, have
reason to rejoice for the work of grace
wrought in their souls through Him, and
the hope of eternal life. But mingling with
the joy at His birth, is the sad scene of
our wrong-doings, and put Him to an
open shame! H. Frances Davidson.

"Bring ye all the tithes into the store­
house that there may be meat in mine
house and prove me now, herewith, saith
the Lord of hosts, if I will not open you
the windows of heaven and pour you out
a blessing that there shall not be room
enough to receive it."—BIBLE.
THE LORD'S INCARNATION.

"Unto us a Child is born: unto us a Son is given." Isa. 9:6.

It is not the purpose of the writer to enter into any graphic description of the Savior's great humiliation and self-sacrifice, in leaving the courts of heaven, and assuming human form and human nature; neither does he propose to delineate His great love to fallen humanity, and His sufferings for our redemption: all this has frequently been done by able pens than his. But by the help of God, an effort will be made to draw out from the Sacred Record a few thoughts that may tend, more firmly, to press upon the minds of his readers the all-important truth of the divinity of the Babe of Bethlehem.

On the 25th day of the present month (December) 1888 years ago, an angel from heaven appeared unto some shepherds, who were watching their flocks by night, near the town of Bethlehem, in the land of Judea.

Luke says, "The glory of the Lord shone round about" these shepherds, and though it was in the night time, yet this 'glory' made their surroundings brighter, we believe, than the noon-day sun. No wonder they were sore afraid, until kindly spoken to by the angel, whose mission was to inform them of the birth of the Savior. This he did in language of such exalted sublimity as to have no parallel elsewhere—concluding by giving them a sign whereby they might know the truthfulness of his assertion, and that no mistake might be made as to the identity of the Child and Son spoken of in our text.

Great rejoicing is sometimes indulged in when an earthly king or potentate bestows a son and heir to the crown, as his successor; but here was something far surpassing any thing of the kind that had ever taken place in the history of this mundane sphere. It was the birth of a King by miraculous conception—whose kingdom is an everlasting kingdom, and whose dominion endureth throughout all generations. Ps. 145:13.

This rejoicing, it seems, commenced in heaven: for no sooner had the angel delivered his message than a multitude of the heavenly host appeared and testified to the same by praising God and saying,

"Glory to God in the highest, and on earth peace, good will toward men."

Yea, He was born not only a King, but also a Prophet, a Priest, and a Savior—"For He shall save the people from their sins."

Now, inasmuch as there are still some people in this enlightened country, who reject the Savior on the ground that He was only human, let us look at some of the incidents on record connected with His birth.

First, we simply refer to the announcement made by the angel Gabriel to Joseph the Baptist's father, and to Mary the mother of Jesus, about these two sons before they were conceived, and pass on to notice the time and place of the birth of Jesus.

Only two of the Evangelists, namely Matthew and Luke, give any account on this point.

The time was when Augustus Caesar was emperor over all the Roman provinces; Herod being king of Judea at the time: and the place was Bethlehem, a town in Judea about six or seven miles south of Jerusalem. On these points Matthew and Luke agree; and inasmuch as each of them relates instances upon which the other is silent, it only the better confirms their testimony. Had all the Evangelists given nearly the same throughout, there might have been room for a charge of plagiarism.

Luke tells us, that the angel Gabriel was sent to the virgin Mary, to inform her of what was to take place in the near future, and that she should call her son's name Jesus. And from Matthew's testimony we learn, that an angel appeared to Joseph in a dream, instructing him on pertaining circumstances, and also, that the child should be called Jesus. So then, we have the corroborative testimony of Matthew and Luke, that the naming of the child was by divine appointment, and given at different times. In one instance given to his mother, and in the other to his reputed father.

We now come to an incident connected with the history of Christ's birth, given only by Matthew. An incident too, the truthfulness of which, so far as the writer knows, has never been called into question, namely the coming of the wise men from the east. We do not profess to know from what country they came, but likely from Bythinia or Greece, where the wisest men in that age of the world lived; and the distance must have been great, considering the way people traveled those times.

In this place the question naturally presses itself upon us—what is meant by wise men? In answer to Solomon's prayer, the Lord endued him with such wisdom as no other man ever had or shall have. The queen of Sheba could not perplex him with any of her trying questions. Philosophically, he stood head and shoulders above her.—Hence a wise man is one who knows a great deal about the operations of nature and nature's God.

Evidently these wise men that came to Jerusalem, were among the most eminent philosophers of that age of the world. They had studied the operations of nature in various branches; and among them astrology; and although their time was long before the Copernican theory was known or taught, yet by studying the writings of Hipparchus and their own constant observations, they may have been conversant with the names, magnitude and courses of many of the stars above them. Well, they came to Jerusalem, with the inquiry, "Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him."

Let us pause here for a moment and ponder on the appearance of this star. It made its appearance in the east—probably nowhere else. The wise men soon noticed it as being a stranger. Quite likely it surpassed all the other stars in magnitude and in brilliancy. As to its altitude or height above the earth, it differed greatly from every other star. Evidently it was inside of the moon's orbit, and likely not over a mile or half a mile above the earth's surface. The wise men beheld it with fear, if not with astonishment. They knew it meant something extraordinary, and what could it mean? They wondered, and more than likely, they prayed for a solution of the mystery.

Now since, through the instrumentality of angels, the Savior's coming was first made known to Mary, then to Joseph in a dream, then to the shepherds, may we not reasonably conclude that in like manner the glad tidings were conveyed to the wise men in the east? At any rate their information was correct. It was the new born King of the Jews they sought and they found Him too, while Herod, who
being ill-disposed, with all his craftiness failed to find Him.

Again, we consider the star; as the Israelites were led by a pillar of a cloud by day, and a pillar of fire by night, so these wise men were led by the star.

Whether, or not, this star was visible in daytime, we are not informed, but likely it was, for no sooner had they left Jerusalem, than the star reappeared and went before them, till it stopped right above the house where the child was. Now all this goes to show, that this star was of preternatural significance, and designed to portend the dawning of a new era: yea, the era which we now call the Christian era. Anno Domini 1888, is now the acknowledged date, over a great part of the world, and all in honor to the Babe of Bethlehem.

We will not pursue the subject any further for the present, except in giving a brief summary of the most prominent prophecies and events all along the ages, which point to the coming of the Messiah, in the birth of the Babe of Bethlehem. In Deut. 18:15, we have these words by Moses:— "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." In Genesis 49:10 we have — "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." In Isaiah 7:14 we have — "Behold a Virgin shall conceive and bear a son." In Isaiah 9:6, we have the words of the text, and that conception was called "wrapped in swaddling clothes, lying in a manger." C. Stoner.

For the Evangelical Visitor.

THE LORD’S SUPPER.

( Vindication)

In the former article of our subject, the reader was referred to the record of three Evangelists, showing: First that the Savior celebrated the Jewish passover on the night of his apprehension; secondly, that the history of the four Evangelists refers to the same night’s occurrence, as shown by Peter’s denial, and the cock-crowing; and thirdly; that the Savior did institute one memorial service with bread and wine.

We trust the foregoing passages and references have been carefully perused and compared.

Now by "Vindication" the object in view is, not alone to confirm the doctrine of the Church, but more especially to vindicate the unadulterated word of God by adding testimonies to the former; and, giving a word of encouragement to the brethren and sisters to steadfastness in the doctrine of Christ. By referring to the October number under the head of "Early customs of the Church," the views entertained by our forefathers are seen to be plainly and truthfully set forth, to which many of our aged surviving brethren can personally testify at this present time.

If the article referred to will be carefully read, we need not here occupy space to show that they did not consider this meal as a command or ceremonially enjoined upon the Church. By separating the Jewish Passover from the commemorative services, it is by no means the object to make special mention of the Susquehanna river, describing its origin, general course, terminus, together with all its minute details, and repeatedly mention the name of the river. Now let the history fall into the hands of some reader who would carefully follow the record, but, after having read the history, and carefully considered every minute description, would say, it does not mean the Susquehanna, but the Ohio or the Mississippi river and emphatically insist on his interpretation, could we not say justly, that person is either not honest or he is not sane?

Likewise do we say of that person who reads the plain record of Matthew, Mark and Luke, on the subject of the Passover, and then emphatically declares, saying, it is not the Passover but some other meal, whenever it is expedient, to hold such feasts, as they are a means of bringing the members together from different localities, and joining their united efforts in the praise, worship, and glorifying of God. It also has the tendency to collect those who seldom attend worship, and to bring them under the power and influence of the Word of God.

Many of us have seen this demonstrated, even to the converting of many souls, and also to the upbuilding of the brethren and sisters. But, to insist on a special "supper" which in no single instance is commanded in the Gospels, is "teaching for doctrine the commandments of men," which—to say the least—is a gross corruption of the Truth, if not an absolute forgery, see Rev. 22:18. There are, however, difficulties in the way of some honest Christians, which, by the help of the Lord and weak instrumentalities, might be removed. It cannot, however, charitably be admitted that honest brethren will wrongly interpret and misconstrue the plain records of the Gospel.

By a careful perusal of the passages noted, the reader will notice that the Passover was named twelve times by our Savior and the disciples, and in every instance was called the passover; and, if the authors of the expressions understood the language which they used, and were conversant with the act in which they were solemnly and ceremonially engaged; then, do we again say that it was the Jewish Passover which our Savior celebrated on the night of his apprehension and ended with his death on the cross. To illustrate this matter we say: let a historian give a geographical description of the state of Pennsylvania, and in his record make special mention of the Susquehanna river, describing its origin, general course, terminus, together with all its minute details, and repeatedly mention the name of the river. Now let the history fall into the hands of some reader who would carefully follow the record, but, after having read the history, and carefully considered every minute description, would say, it does not mean the Susquehanna, but the Ohio or the Mississippi river and emphatically insist on his interpretation, could we not say justly, that person is either not honest or he is not sane?

"Break forth into joy, sing together ye waste places of Jerusalem; for the Lord hath comforted his people, He hath redeemed Jerusalem. The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."
going down of the sun at the season that the fourteenth day of the first month is does not mean

But some will say that since Christ was crucified on the fourteenth day, it would have been impossible for Him to have eaten the Passover on the same day. Just here we wish to cite the reader to one fact which will—in connection with passages already quoted—prove that the Savior could have both eaten the Passover and been crucified in the same day, viz., that the Jewish day began at sunset, is plain to every one who gives the subject sufficient thought.

If then the fourteenth day begins at sunset, at the ending of the thirteenth, it is therefore very comprehensive that the Savior celebrated the Passover in the evening or commencement of the day, being the fore part of the night, and during the after part of the night He was apprehended, and in the morning was brought before both the Jewish and Roman tribunal and was condemned; after which He was nailed to the cross where He hung till the ninth hour, which implies three o’clock in the afternoon; the day ending at sunset.

Here again we are confronted by some who say that the Passover was, or must be, killed at even before sunset. But we frankly deny this; our quotations will show that it was at even at the setting of the sun: or, as the Hebrew reading and various German versions have it, “between the evenings.” If then it was to be killed between the evenings, at or after the setting of the sun it was as much the fourteenth day, at or after the setting of the sun as it possibly could have been any other. See Deut. 16:6, where it reads, “at even at the going down of the sun;” nay still plainer, read this quotation in both the Luther and Froschaur versions, and you will find them agree verbatim—“Des Abends, wenn die Sonne ist untergegangen” (which is equivalent to the following: In the evening when the sun has gone down.) If the sacred writer says, “between the evenings,” or, “when the sun has gone down;” it matters very little what modern critics or prejudiced devotees say; what we can rely on is: a “thus saith the Lord.” Hence the possibility of both eating the Passover and being crucified in the same day.

Christ has emphatically declared that He has “not come to destroy the law but to fulfill.” See Matt. 5:17. Hence we must accept the position that He ate the Passover in the fourteenth, as instituted in Egypt.

The command was given to eat the Passover with “bitter herbs.” History as well as modern usage proves that in the preparation of bitter herbs—such as mustard sauce, etc.—sufficient liquid matter would have been at hand for this purpose. 2. The command was given to eat the Passover with His disciples, there was a “wine cup” on the table; so we see that the first objection is fully met.

Second, that it was not observed on the proper time. Here we find mentally able men differing with each other; some strongly advocate the above, while others claim that it was observed on the legal time. We assume the position that it was the legal time; namely, on the fourteenth day of the first month, according to the following quotations. Ex. 12:6: “And ye shall keep it up until the fourteenth day of the same month.” Lev. 23:12: “In the fourteenth day at even is the Lord’s Passover.” (Let us remember that in does not mean at or near by.)

Numb. 9:3: “In the fourteenth day of this month ye shall keep it in his appointed season; verse 5: “And they kept the Passover on the fourteenth day of the first month.” Numb. 28:16: “And in the fourteenth day of the first month is the Passover of the Lord;” verse 17: “And on the fifteenth day of this month is the feast.” (Let us notice that there was also a feast closely connected with the Passover, of which more will be said hereafter.)

Deut. 16:6: “But at the place which the Lord thy God shall choose to place His name in, there thou shalt sacrifice the Passover at even at the going down of the sun at the season that thou camest forth out of Egypt.”

And you have bread and bitter herbs with the Passover; and, should they even have had no bread on the occasion, we ask, how often did Judas eat bread with Jesus in the space of the three years of His discipleship with Him? Hence the proper interpretation of this text would be: One of my familiar friends, in whom I should have had confidence, has treacherously given me a kick. See Ps. 41:9. “Yes, mine own familiar friend, in whom I trusted, which did eat of my bread, has lifted up his heel against me.”

Fourth, that John says, “Now before the feast of the passover.”—We will first consider the feast in its specific order, as commanded by Moses. Lev. 23:5—7. “In the fourteenth day at even is the Lord’s passover—and on the fifteenth day of the same month is the feast of unleavened bread unto the Lord. Seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation; ye shall do no manner of servile work therein.”

(It must be accepted from Bible testimony, that the feast of unleavened bread was a feast of seven days, commencing on the fifteenth, while the fourteenth was also to be celebrated with unleavened bread. Ex. 12:18,42; 13:3.)

Numb. 28:16, 17, 18. “And in the fourteenth day of the first month is the passover of the Lord; and in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten. In the first day shall be an holy convocation; ye shall do no manner of servile work therein.” The reader will find important bearings in the foregoing quotations, 1. The positiveness with which the command is given to observe the passover in, and not outside of the fourteenth day of the first month. 2. That in the fifteenth day of this month is the feast: “seven days shall unleavened bread be eaten.” We see clearly that the seven day feast begins with the commencement of the fifteenth and ends with the twenty-first day: Mark the eighteenth verse: “In the first day shall be an holy convocation; ye shall do no manner of servile work therein.” This day of holy convocation was both a day of special assemblage, as well as a day in which no servile work should be done; also was it the fifteenth, falling on the Sabbath, being the day following the crucifixion, which was also called the preparation day, see John 19:31. “The Jews therefore because it was the preparation, that the
bodies should not remain upon the cross on the Sabbath day (for that Sabbath day was a high day) besought Pilate, etc."

If the Savior in fulfillment of the law celebrated the Passover in the fourteenth, as we have plainly shown, then the Jews have celebrated it in the fifteenth, being both the Sabbath, and the day of holy-convocation; therefore John could with propriety call it an high day, for a three-fold reason:

1. It was the legal Jewish Sabbath. John 19:31.
2. It was the first day of the feast of unleavened bread, in which no manner of servile work should be done; also called the day of holy-convocation.

The preparation also was an unusual one, since it was 1. for the ordinary Sabbath, 2. for the day of holy-convocation, and 3. for the paschal supper which all fell upon the same day.

In view of the specified difference between the Savior and the Jews in celebrating the Passover, John could with propriety say, "Now before the feast of the passover,"—having reference to the National celebration of the feast.

There are various passages in the thirteenth chapter of John, which do not seem clear to the minds of some, such as, verses 2, 4, 28, 29, but when the view is accepted as vindicated in the foregoing; that the Savior celebrated the Passover one day before the Jews, then all these apparent difficulties will at once vanish.

Considering the tenor of John's record, it will be readily seen why he did not describe the celebrating of the Passover, but gives the protracted conversation, and the important details of the occasion, beginning with feet-washing in the thirteenth and ending with the seventeenth chapters, which continued from the assembling in the "upper room" until He arrived with His disciples in the garden of Gethsemane, where He was apprehended some time during the paschal night, being led from place to place, until finally the doleful morning came when He was brought before Pilate and received His death sentence, and at about the third hour he was extended on the cross where he remained until the ninth hour or about three o'clock in the afternoon when he expired. Not as some have it, that he was crucified precisely the same hour that the passover was to be slain. Nevertheless the same day, which makes him in the antitype our true passover as well in point of time as to purpose.

One more consideration before we draw to a close; after having shown that John's record is a record of the same night's occurrence as that of Matthew, Mark and Luke; to those who advocate the ceremonial supper theory one thing of two remains to be accepted, viz; either that the supper referred to in John 13, was the passover supper, or that the Savior ate two full meals on this same night, which latter would be absurd reasoning.

Hence since the history of the four Evangelists cannot be disconnected, on this narrative, it must be accepted that it was the legal passover eaten in fulfillment of the law, and therefore not to be continued under the Gospel.

(To be continued.)

For the Evangelical Visitor.

ON THE FIRST RESURRECTION.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Rev. 20:6.

The above applies to the literal dead, who have fallen asleep in Christ, according to 1 Thess. 4:16: "For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Cor. 15:23, 52: "But every man in his own order; Christ the first-fruits; afterwards they that are Christ's at his coming.—In a moment in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible."

That there will be two separate and distinct resurrections from the dead (literal dead) we are plainly taught. Rev. 20:5: "But the rest of the dead lived not again until the thousand years were finished."

Paul's language as found in Eph. 5:14, applies to the spiritual dead: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. 2:5: "Even when we were dead in sins, (God) hath quickened us together with Christ." Eph. 2:6: "And hath raised us up together," etc. Christ's words as found in John 5:25 also apply to the spiritual dead; while those words of Christ found in John 5:28 apply to the literal dead.

Again, Paul's words in Col. 2:13 also apply to those who have been spiritually dead: "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him having forgiven all your trespasses."

Thus by comparing Scripture with Scripture we can readily discover the difference between the First Resurrection as spoken of by the Revealer, and the rising up from a life (or death) of sin. In the rising up from spiritual death we have an agency. By accepting professed grace the sinner becomes awakened, and by forsaking or turning away from sin he receives light, and by accepting this light, which is Christ, he receives power to become the son of God. "For as many as received him, unto them gave he power to become the sons of God." John 1:12.

In the resurrection of the dead we have no agency but will be risen by the power of God at Christ's second coming; and although we do not understand the mysteries of it, yet we are firm in our conviction that there will be a resurrection of both just and unjust; and that there will be as before stated, two separate and distinct resurrections and it is all-important that we have part in the first resurrection. Let us therefore, dearly beloved, cleanse ourselves from all the filthiness of the flesh and spirit and perfect holiness in the fear of the Lord without which no one shall see the Lord. "Be thou faithful unto death and I will give thee a crown of life." Rev. 2:10. If we are faithful unto death we shall all fall asleep in Jesus:

"Asleep in Jesus! Blessed sleep, From which none ever wake to weep."

As the dead in Christ shall rise first, we shall have part in the first resurrection.

The writer being personally acquainted with the Sister, of Randall, Kansas, has been prompted to submit this article in answer to her request in an article written by her in the October No., of the Visitor.

We should all carefully study the Scriptures; for they are given by inspiration and are the revelation of God's holy will concerning our future as well as our present state. Long live the Visitor. It is a precious medium of communication, and I am so glad to see so many of our young contributing to its columns.

NEW YEAR'S HYMN.

Isaiah 21:10.

Standing at the portal
Of the opening year,
Words of comfort meet us
Hushing every fear.
Spoken through the silence
By our Father's voice,
Tender, strong, and faithful,
Making us rejoice.
I, the Lord, am with thee,
Be thou not afraid!
I will help and strengthen,
Be thou not dismayed!
Yea, I will uphold thee
With my own Right Hand;
Thou art called and chosen
In my sight to stand.
For the year before us,
Oh what rich supplies!
For the poor and needy
Living streams shall rise;
For the sad and sinful
Shall His grace abound;
For the faint and feeble
Perfect strength be found.
He will never fail us,
He will not forsake;
His eternal covenant,
He will never break.
Resting on His promise,
What have we to fear?
God is all sufficient
For the coming year.

For the Evangelical Visitor.

THE HOPEFUL FUTURE.

The future — cruel were the power
Whose doom would tear thee from my heart,
Thou sweetener of the present hour,
We cannot — no — we will not part.

Have you ever thought, dear reader,
what a vast storehouse of consolation this little word "future" is? Pitiful, indeed, must be the life of one for whom the future holds up nothing better than the present hour; who cannot anticipate anything better in store for him in the days, months, or years to come? The farmer hopes for better crops, and prices, the manufacturer for increased business, the merchant for better success, the teacher for better schools, higher salaries, and longer terms, and so it goes. There is no end to these hopes, and a miserable blank would life be without them. To think that the bitter reveries that we have had this year would be every year; always the same routine of drudgery would ruin the financial, social, physical, and moral condition of civilization. It would appall the stoutest heart and drive all a man's spirit out of him in a moment. And while there is such wonderful inspiration in our temporal future, there is an other future that I would come at, our eternal future. Man is immortal. There comes a time when dissolution will take place and then; Ah! the possibilities of that future hour are such as should lift us straightway up to heaven, not bodily but spiritually. Heaven is in that future incomparable, grand, and glorious. The hights attained by the financial success of a Girard, a Rothschild, Vanderbilt, or Gould dare not be for a moment compared to the glorious possible future before every human soul. To speak of the glories of that place, if utterance were given, would fill volumes and yet would to God that utterance were given that would incite you to hope for this "future" with a hope that maketh not ashamed. On the other hand there is in that future hell where their worm dieth not and their fire is not quenched, where for companions are Satan and his legions.

How men will exert themselves in the hope for future aggrandizement of wealth! This is witnessed daily, but was more especially so in the early history of the discovery of gold in California. How men rushed headlong to this Eldorado. The hope that I desire to present to you is one of much greater value. Oh that every soul of man could be as interested in this matter of their eternal future as were the gold hunters. Then would the angels in heaven rejoice and be glad.

The exertion required on our part is
but small indeed. It is: Surrender to God, and what follows is "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." This surrendering to God is an easy matter and yet it has been through not surrendering that legions awoke to an interest in their future only when too late.

Friend, will it be your loss? Have you surrendered to God? Are you surrendered to Him even now? Ah! there is a future in store, for the Christian, one that comforts him, and makes life worth living to him. We all lay hold of the blessed heavenly future with God and the Angels.

Mount Joy, Pa. A. Z. MYERS.
baptized. Now, what occurred here before Saul was baptized?

1. He was intensely convicted of sin when the Lord apprehended him on the way,—"trembling and astonished."
2. He repented for three days, fasting and praying.
3. Ananias was sent to him to comfort him and through the putting on of his hands he was made the instrument by Christ to convey grace and blessing to Saul.
4. He received his sight and was filled with the Holy Ghost.

**Deductions.**

1. He was not baptized before he received his sight.
2. He received his sight and was filled with the Holy Ghost at the same time.
3. Jesus always with the healing of the body healed the soul.

How shall we account for the language? It is figurative.

Water is an emblem of purity, and washing of purification.

Baptism is a symbol of what has been wrought in the soul. We have many passages in Holy Writ where water is used figuratively. We cite Psa. 51:2: "Wash me thoroughly from mine iniquity, and cleanse me from my sin"; Isa. 1:16: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well"; Titus 3:5: "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;" 1 Cor. 6:11: "—but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God;" Rvy. 1:5: "unto him that loved us, and washed us from our sins in his own blood." See further: Isa. 4:4; Jer. 4:14; Prov. 33:12; Eph. 5:26; Rev. 8:14.

But is not baptism in itself a saving ordinance? Do we not read in 1 Peter 3:20, 21, that Noah and his family were saved by water and in like figure we are saved by baptism?

The Scripture referred to reads as follows in the authorized version: "Which some time were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing wherein few, that is, eight souls, were saved by water."

"The like figure whereunto, even baptism, doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."

The revised version renders it thus: "Which aforetime were disobedient, when the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved through water: Which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ."

Adam Clark gives the following translation from Dr. Macknight: "By which (water) the antitype baptism, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) now saveth us also, through the resurrection of Jesus Christ."

Different Commentators give still different renderings, such as requirement and inquiry instead of answer or interrogation. Also figure, exact likeness, and antitype are used synonymously.

Notwithstanding all these different readings, this highly figurative portion of Scripture still has its difficulties, considered independent of other passages relating to the same subject. The word of God can not contradict itself. One passage must explain another. If this rule is applied to this passage its difficulties vanish. Let us look at the facts as they stand on record.

Noah built an ark. In this ark he and his family were saved from destruction by the deluge. Paul in Heb. 11:7 ascribes the saving of Noah's family to the preparing of this ark, which he did by faith. Without faith he would not have prepared the ark. Without the ark these eight souls would have perished with the eight millions of wicked antediluvians. It is said that they were saved by water, and that this was a figure, likeness, or type of baptism, which was the antitype, and in the same manner that those waters saved the eight souls, we are saved by baptism. It is a plain fact that water was not the real agent in saving Noah's family and we have already seen that Paul does not mention water as a means of saving them; but ascribed it to the "preparing of an ark by faith." According to Paul's views of this portion of Scripture; Peter's expressions saved by water and the like figure whereunto baptism now saves us, are both symbolical and represent the real means of salvation. The former symbolizes faith and obedience by Noah and his family, the latter symbolizes faith in the atoning blood of Christ with obedience by the Christian believer. The resurrection of Christ is the attestation of the "sure foundation" upon which the Christian's faith is built. In relation to baptism, lest man should take the shadow for the substance, the apostle adds parenthetically: "not the putting away of the filth of the flesh, but the answer of a good conscience toward God." Again the typical cleansing is here a prominent feature. "The external participation of baptism will save no man without an answerable good conscience and consecration. There must be the answer of a good conscience toward God."—Marriott in Henry's Commentary. (To be continued.)

**Confessing Christ.**—There is a kind of fish which resembles sea grass. It hides itself in the midst of marine vegetation. Below is the head, looking like the bulb of the plant, and above is the body and the tail, looking like the blade of sea grass. The ocean currents sway the fish and the grass alike, and so the little fish escapes being devoured by its enemies. They swim along, and one can hardly perceive where fish leaves off and grass begins, so perfect is the disguise. Now, there are a great many Christians whose lives are so blended with the world that they cannot easily be distinguished. They are swayed by worldly maxims and habits; they share with the world in its sinful pleasures. The difference between such Christians and worldlings is not apparent. If this is the kind of Christian life you are leading, you need not be afraid of persecution; the world will not think it worth while to molest such a Christian as that. You will not know what it is to drink of the cup that Christ drank of, and to be baptized with the baptism that he was baptized with. But let a man come out into the open; let him confess Christ as his Master; let him engage in some aggressive Christian work, and he will meet the same opposition which was experienced by the one who said, "I came not to send peace, but a sword."—Rev. Edward Judson.
EVANGELICAL VISITOR.
A RELIGIOUS MONTHLY JOURNAL.

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

January 1, 1889.

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.

The author's name. Not necessarily for publication, paper with black ink, and not too near the edge.

January 1, 1889.

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

BENEVOLENT FUND.

From a Sister

" Bro. Sollenberger

$2.00 $0.50

CORRECTION.—Our attention has been called to an error in an article on Baptism by W. O. Baker, published in the December number. Where the writer states that "the Greek preposition εἰς being rendered "for" thirty-three times in the New Testament according to Dr. Young." It should read "eighty-three times."

We have just received the December number of the Christian published at 47 Cornhill, Boston, Mass., by H. L. Hastings; it is a large 16 page Monthly, artistic in appearance, good paper and a very readable Journal, undenominational in its teachings, but it gives no uncertain sound with regard to the duties pertaining to the Christian life. We are pleased to count it among our exchanges. It is published at one dollar a year.

ON account of the holidays we have arranged with the publishers to have the Visitor published several days sooner, and we expect it will reach its readers before Christmas. Although it is but a small item among the abundance of reading matter that is generally prepared for the holiday season, yet we trust it will still be a welcome Visitor to its many readers, and that some favorable and lasting impressions may be made that may lead some souls to a closer examination of their condition and a firm resolve to do the Lord's will.

THE SUNDAY SCHOOL TIMES truly says, "One of God's ways of training us for His service is by setting us at distasteful tasks for others. We may ourselves be gainers by honest effort in behalf of those who themselves receive no benefit from our endeavors. In considering the question whether our more toilsome work at the present time is a profitable work, we must know that its chiefest gain may be to us in its doing rather than to those in behalf of whom it is done."

HUNGRY FOR THE WORD.—Brother Jacob Meyer, Carland, Mich., in renewing his subscription to the Visitor, says, We could not do without it very well, it is food for our souls to read the experiences of others, it helps to strengthen us and to further us on in the cause of Christ; and that is the kind of papers I like to read. We had no preaching here since you were here, and we are getting hungry. I feel thankful to the Lord that He showed the "River Brethren" the way in here. May God bless them and especially Bro. Samuel Baker of Gormley, Ontario; for he was the one who first dared to come in. I was the worst kind of a backslider but thanks be to the Lord that I am restored. I can say now, that Christ is my Savior. It is my determination by the grace of God to be faithful to the end for they only have the promise. —

As the holiday season is approaching and the year of 1888 will soon close, we naturally feel like taking a review of the past and making some calculations and having some thoughts for the future. They must be purely speculative so far as the future is concerned, yet it is an old saying that "coming events cast their shadows before them." But the first thought that should be uppermost in our minds is, how have we spent our time, our talents, and our means during the year about to close? And what benefit may we derive from the experience of the past, from the success or failures of the year just closing? No doubt most of us have found that in many of our undertakings we have not realized what we anticipated, and we might ask ourselves, What was the cause? Was the undertaking an unreasonable one? Was it beyond our capacity? Was there some defect or inconsistency in the manner in which we undertook the work, or did we undertake it without first carrying the matter to the Lord and asking His direction in it and His blessing upon it? We think here is the great cause of failure, we do not carry our work often enough to the Lord, and we probably do not enough follow the teaching or guiding Spirit of the Lord. There is no work or business in which the Christian should be engaged, that they should not seek the blessing and guidance of the Holy Spirit of God. Any business or calling that we cannot consistently invoke God's blessing upon should not be engaged in. If this was more strictly adhered to by all Christians, we think to day the Church would have more power for good; but it is this compromising business, this unchristian course that is doing more harm to the cause of Christ than any thing that could be done or said by the outspoken unbeliever or infidel. If then in the past year we have not been as careful as we should have been, have not as often as we should have asked the Lord to direct us, may we firmly resolve that during the new year we will be more earnestly devoted to the service of the Lord that we may not undertake anything that we cannot and do not ask God's guiding Spirit to direct us and His blessing to rest upon us, and in all things submit our will unto His that we can say ever, Thy will be done. If this course were more devoutly taken and more earnestly lived up to, we have reason to believe the result would be far more satisfactory, and the end would be glorious. Let us redouble our diligence to make our peace, calling and election sure.
CHURCH NEWS.

FROM A LETTER RECEIVED from Sister Myers, from Canton, Ohio, we learn that they commenced their series of meetings in the Valley Chapel on the 15th inst.

From a letter received from Nappanee, Ind., we learn that Bro. I. Trump of Polo, Ill., is engaged in holding meetings in Elkhart Co., Ind. We have not learned with what success. May the Lord abundantly bless his labors!

WE ARE PLEASED TO NOTE the increased activity manifested by the church in different sections in revival work; this is as it should be. Start early and continue at the work all winter, and under the blessing of God, it will produce fruit in which they that sow and they that reap can rejoice together.

FROM LETTERS RECEIVED from Bro. J. W. Hoover, of South Cayuga, Ontario; we learn that he and Bro. Samuel Baker are out now on mission work in western Ontario under the auspices of the board of missions of Canada. They left home on the first of Dec. and came to Newbury and labored there in private houses and a few nights in the Clemens' school-house; but owing to a call from Fremont, Michigan, they left them on the 11th, for that place, where they expect to labor until after the holidays when they expect to return again to the Province.

Bro. Detwiler, fromSherkston, Ont., writes that in their district, (Black Creek), meetings are now in progress at Wamfleet; and when through there, it will be commenced at Pelham, where they expect to make good success next year. From there they expect to commence at Black Creek, and on the 18th of January their district council will be held at that place.

CORRESPONDENCE.

FROM SOUTH WESTERN OHIO. — The brethren met Nov. 24th, in the church at Pleasant Hill, O. (Miami Co.) in regular District Council; and not until a late hour in the day were the matters of business disposed of. In the evening the brethren began a series of meetings at the same place, under the supervision of our Elder, Brother L. Lukenbach; and Bros. J. B. Wingert and A. N. Engle, as preachers.

Bro. Wingert preached a very appropriate sermon from the words of the prophet Nehemiah 4th chapter, and part of the 6th verse, "For the people had a mind to work." Sabbath morning, Bro. S. L. Herr preached from Matt. 6:33. In the evening Bro. Engle preached, taking for a text 1 Cor. 1:30. This was the last meeting the writer was permitted to worship with them; and he could say as the Apostle, It was good to be there. The meetings were well attended, and as it was with the people when building the wall around Jerusalem, so it was with the brethren; they had a mind to work. The meetings continued until Sunday evening, the 2d. During this time two souls have said they were tired of sin, and have turned their faces Zionward. Praise the Lord for his awakening power! Let us pray earnestly, that they may be redeemed from all sin and that the cause of Christ may prosper everywhere.

A. J. MILLER.

NOTICE.—I wish to ask of the brethren through the E. V. to ascertain at their next District Council how many expect to attend the General Council the 3d Wednesday in May 1889, to be held at Markham, Ontario; and each District to appoint a brother to correspond with me, relative to this and inform me how many are going, what R. R. they expect to travel on, and the name of the station from which they expect to start; I must have this information by the first of March, this will give me time to make all needful preparations.

A. J. MILLER.

MISSION REPORT.

By the help of the Lord, I will again take up the duty of reporting to the Church at large through the columns of the VISITOR the progress of the mission work in which I have been called to labor.

For the Evangelical Visitor.

Dec. 6th, 1888. Dayton, O.

A. J. MILLER.

On the 25th of Nov. Bro. J. H. Smith and myself again filled an appointment at the County House for the benefit of the inmates of that institution, and we have evidence to believe that our labors there are not all lost. One quite aged man desired our prayers that he might find Christ; another one with tears confessed that until recently, he had been very wicked but was now trying to gain an inheritance with the sanctified and wanted our prayers. Even the steward and stewardess were brought to feel the need of salvation. May they seek and find it is my ardent prayer!

On Thanksgiving day a brother and I attended union services in Vermontville; and I hope the Lord may have accepted the services rendered. In the evening we had, as previously announced, Thanksgiving service at the Chance School House. While we did not have so much pomp and style as we witnessed in the morning, yet we felt it was good to render thanks and praise to almighty God for his awakenings, for national, temporal, and spiritual blessings.

The Lord gave clearness of thought and graciously opened a door of utterance into His Word. After this the 18th chap. of Matth. was read and commented on, after which three were received as qualified candidates for Christian baptism, and the right hand of fellowship who had been previously baptized on faith by trine immersion. After this we proceeded to the water and baptized those received for baptism. On Sunday eve we met at the school-house for the purpose of commemorating the sufferings and death of our Lord and Savior Jesus Christ.

There were only eleven communicants yet it was a glorious season of feasting on the love of Jesus. The example of washing the saints' feet was quite a curiosity to many of the spectators and many smiled at the practice, but this did not disturb
our peace for we were conscious of doing as Jesus bade his disciples to do with the promise of, "If ye know these things, happy are ye if ye do them." The reading of Christ's suffering as recorded by St. John 19th chap. together with the services and comments seemed to cause a deep feeling of solemnity to prevail very befitting the occasion. We were enabled to look away to Calvary and by the eye of faith behold the Lamb of God raised up between heaven and earth, bleeding and dying that we might live.

"Oh for such love that rocks and hills Their lasting silence break; And all harmonious human tongues The Savior's praises speak."

We are now about to close our labors here. Amidst all the disadvantages and disappointments the Lord has in many ways favored us. We have missed but one appointment on account of the weather. I have visited thirty families and had prayers with all but one, where it was not accepted. With regard to visiting, more might have been done had it not been that I have been left alone so much of the time. For the past two weeks we were anxiously awaiting Bro. Long's coming; but on the 1st inst. I received a letter from him informing us that, owing to family afflictions, he could not leave home for an indefinite period. Thus I am once more doomed to disappointment. Will every brother and sister earnestly plead with the Lord that amidst all these disappointments I may be able to lean upon the strong arm of my Savior, and that I may find in him my all in all?

This week we held meeting at the Rulison School House. We had very good meetings. The spirit of the Lord accompanied the preaching of the Word to the convicting of sinners, and although some privately confessed to feel the need of salvation, yet they failed to accept offered mercy. May the Lord grant that conviction may not only follow them, but may it become deeper until many, as prodigals, may yet return home to the Father's house! With regard to the work here I feel like saying with the poet:

"On what has now been sown Thy blessing, Lord, bestow; The power is all Thine own To make it spring and grow, Do Thou the gracious harvest raise, And Thou alone shall have the praise."

On Friday eve Dec. 7th we delivered our farewell adress at the Chance School House. The house was well filled and we had an enjoyable time. Many were the well wishes attending the parting hand; and we hope to meet with at least some on the shores of a blessed immortality. On the morning of the 8th we turned our faces toward Carland, Shiawassee Co., Mich., as our next field of labor.

Vermontville, Mich.

For the Evangelical Visitor.

THE OLD WAY.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." Jer. 6:16.

Dear brethren and sisters in the Lord, by the help of God, I will try to be obedient to my calling, knowing that the time will soon come when you and I shall have to give an account for all the glorious privileges that God gives us. I sometimes think there is so much more asked of us than of the heathen, because we have the light of the glorious Gospel in our hand. Dear brethren and sisters, are we trying to seek and walk in the old path that our Savior has laid down for us? Let us remember "the former days, in which after ye were illuminated we endured a great fight of afflictions; and partly while ye were made the gazng stock, both by reproaches and afflictions; and partly, while ye become companions of them that were so used." Heb. 10:32, 33. How willing were we when we felt that we were lost without His mercy; and when He spoke peace to our burdened souls! Then we could sing:

"Through floods and flames, if Jesus lead, I'll follow where He goes. Hinder me not, shall be my cry, Though earth and hell oppose."

It is just as necessary for us to follow the Savior to-day as when we started in His service. It is the same narrow path to-day that it was then. If it is wider to-day than it was then, we have made it so ourselves. Our God is an unchangeable one. Oh, let us be willing to be led by His hand, and then we shall be more than conquerors through Him that loved us and washed us in His own blood.

I desire ever to be willing to say, Father, thy will not mine be done. Pray for me, that I may become what the Lord wants me to be. M. J. LEIDIGH,
Pleasant Hill, O.

For the Evangelical Visitor.

BE YE HOLY.

In a former number of the Visitor, I noticed that some of the brethren are convinced of the sinfulness of using tobacco, and that they are renouncing the same. This, no doubt, we all believe, is a step in the right direction. And being thus convinced, would it not be another step in the right direction, if we were renounced by every brother in our beloved fraternity? and if it were renounced and spoken against by all our ministers? This is sanctioned by Paul in 2 Cor. 7:1; where he truly says, "Having therefore these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Thus, dear brethren, while it is manifest that in using tobacco the flesh is defiled, it therefore becomes us as followers of the meek and lowly Savior to renounce the same, and not only to renounce tobacco but also the intoxicating cup; for again we see, it is sanctioned by Paul in 1 Thess. 5:22., where he says; "Abstain from all appearance of evil." Thus seeing that in partaking of the intoxicating cup, there is an appearance of evil in it, which no unprejudiced person will gainsay, we as children of God should renounce it, for Paul in 2 Cor. 6:17, says; "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." But some one may say, "Can we not use it for medicinal purposes?" Yes, by all means; for if we were sick, and did not use such medicine, that might restore us again to our wanted health, we would not do right, since it is our duty to nourish, and take care of our bodies. This is plainly set forth in 1 Cor. 3:17, where Paul says; "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." But how is it that so many who profess to be Christians, seem to get sick when they enter a town or approach an ale-house, is a question which I have not yet been able to solve. In conclusion, dearly beloved, I trust, I am able to say that none of us are addicted to such a pernicious habit, and that all do reprove and renounce such a habit, and I think according to my humble opinion, we as God's children, by renouncing the above, take a good step towards perfecting holiness in the fear of God. Therefore as God's
1889.

**EVANGELICAL VISITOR.**

IRETH, “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

Matt. 5:16. **CHARLES BAKER.**

**NOTAWA, ONT.**

**MY CONVERSION.**

I have been asked several times to write my conversion, and will now try to do so. I was made to feel my sinful state when quite young. As soon I ceased going to school, I began to be convicted. While attending school, I had my enjoyments every day with my companions; but when that stopped, I began to feel lonesome and my thoughts turned toward myself. The Spirit came to my heart and pleaded admission, but the door was bolted by thoughtlessness and sin, and did not heed the Spirit.

I tried to find enjoyment in the pleasures of the world, and did engage in very sinful things sometimes. I continued in this way for some time, the Spirit still pleading with me. I wished to put religion off until I was older; for I could see no enjoyments in it, the peace in the soul I could not see. I well knew that a Christian should come out from the world in everything that was displeasing to God.

But God did not let me rest in sin; in love and mercy He came again, and thus I was overcome and could no longer resist Him. My sins so burdened me that I felt sick of them and wished to become a Christian. How to get rid of this condemned feeling, I did not know. Oh how I wished I could live my life over again! how different would I live, but here were my sins condemning me. Oh, what can I do, what can I do, was my cry, while I was thus lamenting my sad state, a voice came and said, “Ye must be born again,” or else you can never have any pleasure. My earthly joys were all gone. Under these sore trials I continued for sometime before I became willing to give myself up; but God’s grace and His Spirit were at work, and I was humbled that I felt willing to give myself up under His control, if I only could find rest to my soul. In this condition I continued for several days until one evening as I was on my way to bed a still voice came and said, If you kneel down and pray now your burden will leave you: but I was not willing to do that for I knew if I prayed, it would become known to the people. I went to bed that evening under a heavy burden and wept over my condition until finally I went to sleep. Next morning, Oh how bad I felt! I felt as though left alone without a friend in the world, and without a God. But in that day a will was born in me to give up all for Christ my worldly companions, my pride, yes, I was willing to part with all if I could but gain eternal life. When evening came and on my way to bed that voice came again to me and asked, If you will now kneel down and pray your burden of sin will leave you. Oh, how willing I was to obey; and what a living faith in Jesus I felt then! I knew then that He could and would help me though I felt that I deserved to be cast away. But my faith in Jesus was strong, I hurried into my bed-room fell on my knees and prayed, Oh God, do take this burden from me; and as I arose, I felt that my prayer was heard in heaven and answered upon earth, I felt such a change, such a love was shed abroad in my soul, the fear of death was gone. I looked out through the window and thought the stars of heaven looked so smiling at me as though everywhere was love. I then went to bed but did not sleep. I commenced to sing a hymn that we had just learned, which commenced,

“**I know my sins are all forgiven,**
Glory to the bleeding Lamb.”

Yes, I do believe then and there I was born again—born into a heavenly kingdom.—Old things had passed away and beheld all things became new. A will was also born in me to obey the Lord in all His requirements. I asked God to guide me, and He gave me work, which was to lay off my pride. My clothing had become sinful to me, I had no pleasure in them. It was necessary for me to conform to the new life I was now to live, to crucify the flesh with the affections and lust thereof. This was a hard lesson for me and to my sorrow I must say I looked around me and wondered. Is there no other way to get to heaven than this narrow path? and here I tried another way but could not go therein. I had to come back to where I went astray. Oh, how very glad I was that I became willing to give myself up into the hands of God again, and it was clearly shown me what I should do—that I should lay off my pride, and should wear plain apparel. But not that alone, I should make straight paths for my feet and should make my wrongs right with my parents and others. I obeyed these teachings of the Lord and in obedience I was blessed. Baptism also was shown me clearly, and I obeyed. I became willing to give myself wholly into the hands of God so that He could make me a vessel meet for His use. Many happy times have I had since.

“The Lord my Shepherd is,
I shall be well supplied;
Since He is mine and I am His,
What can I want beside?”

**LEAH TOMAN.**

**NEW DUNDEE, ONT.**

**FOR THE EVANGELICAL VISITOR.**

**PRAAYER.**

We are inclined to forget some solemn truths which have been expressed by Montgomery.

Prayer is the simplest form of speech,
That infant lips can try;
Pray'r the sublimest strains that reach,
The Majesty on high.

Pray'r is the Christian's vital breath,
The Christian's native air;
His watchword at the gate of death,
He enters heaven by prayer.

From the above we can infer that the vitality of prayer, is not to be judged by the form of speech which has been expressed.

Little children may pray, because their sins are forgiven them for His name's sake;
Young men may pour out their desires to God, because they may overcome the wicked one; fathers are not excluded from the throne of grace, for they have known Him that is from the beginning. Although the “form of speech” be widely different, in the above stages or growth of the Christian pilgrim, yet the tenor, and substance, will invariably be the same, because our requests reach the Father by one High Priest and Mediator.

Our Savior exercised much wisdom in giving examples for good; and, so we find also an example of prayer in the 6th chapter of Mathews' gospel.

"After this manner therefore pray ye."

Our Master is not desirous of hearing vain repetitions; he strictly counteracted those in his simple yet sublime "form of speech".

Neither has Our God pleasure in many words, else he undoubtedly would have perfected his work in this particular; and without controversy, the prayer of
the Blessed Teacher is a perfect one, Wherein is it weak? What does it lack? And yet we have heard men, after making a strain of repetitions long enough to weary the patience of their hearers, saying, "We yet conclude by repeating Thy perfect prayer."

This prayer does not lose its validity to the saints; but, he who is often found at the mercy-seat, can sometimes best bring his wants, his fears, and heart's yearnings to the Lord in those "simple yet sublime" expressions. Another thought presents itself in connection with praying "after this manner"; that it be done not to be seen of men and that we appear not as the heathen do. But it might be asked, when shall we pray? This needs little comment: if we search the Scriptures, we find abundant intimacy of the fact that some men prayed always, and the approval of God is expressed in connection with the deed. — Acts 10:2, 3. Again we have instances recorded of men and women who prayed much; as Simeon, Anna; also others, who served God night and day with fasting and prayer. Our Savior also spake a parable, to the end that men should pray always and not faint. Luke 18:1. The above, together with the Apostle's words; "pray without ceasing"; "continuing instant in prayer", and, "I will therefore that men pray everywhere, lifting up holy hands without wrath or doubting," should convince us when we should engage in prayer. We might also bring to notice, instances of men in our present day, who, while engaging in effectual fervent prayer, have received the evidence that they pleased God: the manifest tokens being, visions and revelations of the glories of the kingdom of God; and if we as Christians are alive to our duties, prayer will be a pleasure resort, instead of a grievous burden to be borne.

Again, you ask: What shall we pray for? Comparatively speaking, praying is begging; and he who is a beggar indeed, urgently presses his request for that which he positively is in want of. He begs not because of personal merit, but for the simple reason that he feels his needs.

Do we not sometimes find ourselves asking for things which profit us nothing: things that would even serve to our detriment? And, yet we complain that our prayers are not answered.

Again, we sometimes may be found in the absurdity of asking for things which we are neither capable of, nor willing to receive.

Is it a wonder then that we "ask and receive not!" James 4:3. Another reason for asking and not receiving, is also given by the Apostle James, namely, we ask for some things merely that we may consume them upon "our lusts".

The Scripture also teaches, that, our prayer should imply personality: as, "pray one for another." James 5:16; "for all men; for kings, and all that are in authority." 1 Tim. 2:1, 2: Supplications for all saints. Eph. 6:18. Paul also, as an ambassador, as a minister, as an Apostle, said, "And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel."

If we believe in the power of prayer, let us bear up to the mercy-seat, personally those who labor among us; whether it be locally: or in the capacity of Evangelists. It is a command; hence also a duty, which must be faithfully performed.

In consideration of the above we conclude, that prayer is a privilege, a duty, a necessity, for the healthful state of the saints, both individually and collectively.

It is a life-sustaining principle of the soul. Then while we fight the battles of the Lord may we remember that there is an eternal felicity to be enjoyed in the kingdom of our God; an everlasting rest to the weary wanderer where;—

"Hope is changed to glad fruition,
Faith to sight, and prayer to praise"

H. N. Engle.

One of the proofs of the divine origin of the Bible is its capability of enduring the test of close and thorough study in its every portion. The more a man knows about the Bible, the more he values the Bible; and the more a man studies the Bible, the more he finds in the Bible that is worth studying. There is always something that is fresh and that is deserving of fresh attention to be found in any and every text of the Bible that is brought under fresh examination. This is the unvarying testimony of every intelligent Bible student; and the fact that this is so is an added reason why the Bible should be studied systematically and persistently.—Selected.
let every body know that he is on the Lord's side? Is it not amazing how few there are who are willing to come out boldly and tell to every one that they want to be on the Lord's side? Look at the 9th chapter of Luke the 23rd verse: "And he said unto them all, if any man will come after me, let him deny himself and take up his cross daily and follow me"; but the cross is what men do not like; they want to get to heaven without taking up the cross. If men could buy salvation, they would be willing to pay a good price for it; we would prefer to do almost anything else to get to heaven, excepting the burden of the cross. The way to heaven is perfectly straight, but on the way there is a cross, and if you try to go around it, or to step over it, or to do anything else than take it up and bear it onward, you get lost; when man is ready to follow Christ, and to deny himself, and humble himself, and take up the cross, then salvation is ready for him. Satan puts a straw across our path and magnifies it, and makes us believe it was a mountain, but all the devil's mountains are mountains of smoke, when you come up to them they are not there; now there is nothing to hinder us from coming out on the Lord's side, and confessing Jesus Christ as our Savior, excepting our own will; Satan has not the power to keep us from it if we will.

Christ says, "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Pride, I think, is the worst enemy we have; it keeps thousands of people out of the kingdom of God. The idea that we have to humble ourselves and become like a little child is too much for our pride, "Whosoever will save his life, shall lose it, and whosoever shall lose his life for my sake shall find it," and "Whosoever shall be ashamed of me and of my word, of him shall the Son of man be ashamed, when He shall come in his own glory and in his power, and with all the angels." Ashamed of him, who has bought us with his own blood! Ought we to be ashamed to speak for his cause, and to take our stand on his side? He might well be ashamed of us, for ten thousand reasons which we could show. But the idea of a poor, miserable, vile and blind sinner being ashamed to own Christ, is the strangest thing in the world. Look in the 12th chapter of Luke the 8th verse, "Also I say unto you whosoever shall confess me before men, him shall the Son of man also confess before the angels of God." Think of having our names mentioned in the courts of heaven; this is the language of Jesus, if you will not be ashamed of me here before men, in this old Creation, I will not be ashamed of you in heaven before the angels, in the new Creation. Do the Christian professors in general take their stand and let every one know in their family circle, and among their acquaintances that they are on the Lord's side? The result of such a course, taken by the Christian people, would bring more to Jesus, and be of more good than all the meetings and preaching. Look in the 66th Psalm, 16th verse: "Come and hear all ye that fear God, and I will declare what he has done for my soul." Let us do likewise, tell our experience, take our stand, and confess Christ; this is the way we show how strong our conversion is. Be sure you are on the Lord's side "If the Lord be God, then follow him, but if Baal be God, then follow him." It is one of the surest signs of your genuine repentance to come out before men and confess the Lord Jesus Christ. Take your stand and be a witness of the Lord. "He that confesseth me before men, the same will I also confess before the angels of heaven." The young Norwegian convert when he got up in a prayer meeting, trembled all over, and the tears were trickling down his cheeks, but he spoke out as well as he could, saying, "If I tell the world about Jesus, then will he be the Father about me." "If I tell the world," that is what it means, to confess Christ. Now, are there not hundreds of Christian professors, that are really ashamed of Christ — feel backward about confessing that they are Christians? Like the two young men who came to the same boarding house and took a room together; when they came to go bed, each felt ashamed to go down on his knees before his companion first, but at last one of them took a little courage, but with burning blushes, as if he was about to do something wrong and wicked, sunk down on his knees to say his prayers; so it turned out that both were Christian professors, and yet they were afraid and ashamed of each other. How many times have you done the same thing, perhaps not in that way, but the same thing in effect! henceforth then be not ashamed, but let every one know that you are serving God, and come out boldly and confess him; those who do, will preach better, and stronger than any minister. Each confession, if genuine, is worth more than a sermon. It is like one raised from the dead. O what meetings of sweetness and communion with God we would have, if every one would just come out and do his duty, as God wants him to do! If we boldly took up our cross, and bore it manfully, the world would soon feel the influence of religion.

Christ asked, "Where are the nine?" You have read about the cleansing of the ten lepers. Remember what compassion Jesus had on them, after they had shown themselves to the priests according to the command — behold the leprosy was all gone, they all looked at themselves, and the great truth burst upon them that they have been made well. Nine of them continue on their journey, but one turns back, and falls at the feet of Jesus and glorifies God. Christ, seeing him alone at his feet, after he had conferred the great blessing, asked in astonishment; "Were there not ten cleansed, but where are the nine?" "They are not found that returned to give glory to God, save this stranger." We do not read what became of them, perhaps instead of giving God the glory, they went and joined some church, at least that is the last we hear of them. Many people think that it they join some church, that is all that is required of them. Christ asked, "Where are the nine?" If the Lord has cleansed you, why don't you lift up your voice in his praise, and give thanks? Why do you bury your talents? why do you not confess Christ? One day he said, "Whom do men say that I am?" He wanted them to confess him, and they said, "Some say that thou art John the Baptist, some Elias, and others Jeremias or one of the prophets." But then he asked, "Whom do you say that I am?" turning to his disciples: then Peter answered, "Thou art the Son of the living God." Then our Lord exclaimed, "Blessed art thou, Simon Bar Jonas," yes he blessed him right there because he confessed him to be the Son of God! He wants us to confess him. Then let every one take his stand on the side of the Lord, and confess him here on earth, and he will confess you when you get to heaven, he will be your advocate there because you stood up for him
here. If you want the blessing of heaven and the peace that passeth all true Christians, you must be ready and willing to confess him. Do you know how Peter felt? He fell like thousands of people fall; because they do not confess the Son of the living God! That is the way Peter fell, he saw the people standing all around, and was afraid to own his Lord and Master.

Will these lines be read by any one who is afraid and ashamed to own Christ in his business, afraid to own him among his circle of acquaintances? Should we not be constrained by the love of Christ to tell of him? Perhaps you were out to some public gathering last week, and heard some one make light of religion, ridicule, scoff and jeer at Christ! If you did, and did not confess him and own him then, how can you expect to be acknowledged before the throne at the judgment day, if you are not willing to take your stand on the side of the Lord. You need not expect that he will bless you. I can imagine some one saying: "I do not believe in talking much about myself; well do not confess yourself, but confess Christ. Look in the 5th chap. of Mark, and read about the man out of whom Christ cast the legions of devils, and how he prayed that he might be with him! "No," he said, "You go home and tell your friends, how the Lord had compassion on you," and this man began to publish it, and it says that all men did marvel. He knew the Son of God had healed him, and had put a new song into his mouth. Christ said, "Go home and tell your friends what great things the Lord has done." The Spirit of the Lord was upon him. Yes, but the woman will make an excuse and say, if I was a man I would confess; but look at the 4th chap. of John, there was a woman that stirred up the whole town. She took one draught of the living water, and then she went to publish it, saying: "Come and see the man that told me everything I ever did; is not this Christ?" And then it says that many believed her testimony, and then they got Christ in town, and many more believed on account of his own works. It would be a good thing if there were more women like the woman of Samaria, willing to confess what the Lord Jesus Christ had done for their souls. In the 2d chap. of Acts, the 17th verse, we read that not only the sons, but also the daughters did prophesy. Oh let us all confess Christ, and not be ashamed of our religion, as the apostle speaks of spiritual gifts: for to one is given the spirit of wisdom, to another knowledge, faith, to another prophecy, &c., but all of the same spirit.

Sisters, will you join in and help us;
Moses' sister helped him.
Will you seek the trembling mourner,
Tell them all about the Savior,
Tell them that he will be found?
Sisters pray, and holy manna
Will be showered all around.

—Selected.

TO THE UNCONVERTED.

"There is no repentance in the grave
Nor pardon offered to the dead."

DEAR FRIENDS: Jesus loves and desires to save you. The Word of God teaches us of two ways, or states of the present life: The good and the bad. The good is called the narrow way; the bad, the broad way. Every soul that ever appeared on the earth, walked (lived) on one or the other, but never both at once. We are from birth on the broad or evil way. The narrow one needs to be sought and found.

In order to find the narrow way, we must leave the broad one. This leaving the broad one is repentance. Sorrow and contrition are the marks of our weariness of evil-doing. Sorrowful and contrite that we ever found delight in evil-doing. The love of God, or the Spirit of the Father, (The Holy Ghost) draws the soul toward the living God! That is the way Peter fell like thousands of people fall; because they do not confess the Son of the living God, the comfort of peace, the delight of love and everlasting life on the other should be spurs to relinquish the love of vanity, idle pleasure, and a sinful life. Sometimes certain things hinder the soul from coming. It may be this pleasure, that dress, or ornament, or what not. Or again, it may be you feel a life of piety will be burdensome, or attended with any amount of sadness. Well if the burden is too heavy for you, the Lord himself will help you to bear it. It may appear burdensome, but the yoke of the Lord is easy, and the burden he imposes is light indeed, and a religious life is easy to live. If the love of the pleasures of the world, and its vanities in any form are too great to lay aside, with God it is possible for you to do it. It seems strange that man should consider worldly things and pleasures greater than the pleasures of Christianity. For there is no true pleasure without true peace, and there is no true peace out of Christ. Trust in the Lord, for his mercy endureth forever. Be not ashamed of Christ, for he is not ashamed of you, though he has abundant reason to be, with us all. Be ashamed rather, of the wicked one, whom ye serve. "Commit thy way unto the Lord; trust also in Him, and he shall bring it to pass."—Words of Wisdom.

WAS IT LUCK?

The curtains were drawn to keep out the wintry blasts. And the bright fire light aided the shaded gas lights in revealing all the comfort of that pleasant room. The
number and variety of books in elegant book cases, and the numerous papers on the table, indicated that the owner was a man of culture and familiar with the world's daily doings, while luxurious chairs and lounges proved that he was not unmindful of physical comfort. Indeed as we look at the owner of this beautiful establishment, as he is seated in his easy chair reading a paper, we feel that he is every inch a man, and worthy of our entire respect. The merry group by the fire, who are visitors for the holidays, evidently share our opinion. Suddenly one of the boys, turning to his uncle, said:—

"Uncle Harry, do you believe in luck?"

"Well boys," said he, "that is rather a leading question, I will tell you a little story and you can call it what you please."

"When I was about ten years old, my father died, after a lingering illness. He had been unfortunate in some business ventures and his sickness had entirely exhausted our funds. I left school, and felt that, as I was the oldest, I must help mother to supply the family.

Poor mother, it grieved me greatly to think of my mother at work and deter me in my career as a news-boy. I often thought of my mother in my best style. I sold several papers, but at first it was very hard work. I did not mind the fatigue, I sold evening papers, but I could not call my papers out loud and clear, and then some other boys would get ahead of me. I was better dressed than the other "newsiers," and so they looked upon me as an interloper and tried to run me out of the trade. But I thought of my mother at work and determined I would succeed.

One evening I jumped on a car, crying my papers in my best style. I sold several, and was just leaving the car when a gentleman, who was busily talking with his neighbor while both occupied uncertain standing room, called me: "Here boy a Chronicle," I gave him one and he put his hand in his pocket and drew out and gave me what he supposed was a three cent piece, but I saw it was a gold piece. I jumped off the car in a hurry and soon went home. I felt a little uncertain as to how mother would view the matter, but I never had any secrets from her, so I told her all about it, adding that I considered it a rare piece of luck, for we did need the money more than you children can imagine.

But mother argued that morally I had no right to any more than the price of the paper unless it was given me; that was a mistake. But I insisted that any man so careless ought to lose his money and that it was intended to relieve our necessities. But mother said: "My son, He in whom I have put all my trust has never deserted me yet and I can not so distrust Him now. I would rather starve than have my boy become dishonest."

I believe there comes to every one some supreme crisis in life when good and evil strive for his soul, and that night was the crisis in mine.

Mr. Morton had forgotten his listeners, but was recalled by the question: "But what did you do?" Well, your grand-mother finally got me to promise that if I saw the man again I would return the money. No fear of me not knowing him, his face was before me all the time. Next evening I began my work as usual. I had been through several cars, and almost hoped I could not find my generous patron, but at last came face to face with him. I spoke quickly, for fear my courage would fail, you bought a paper of me last last evening, sir, I exclaimed.

"Well," said he, "I suppose I did, I bought one from some boy. What's wrong? Didn't I pay you?" I told him what was the matter, and his astonishment was great; he looked at me as if I was a curiosity, asked my name and where I lived. Others heard the conversation and my papers were soon sold at double there price,—the gentleman laughingly telling me that they knew what they were about. I fairly flew home that night and I never hoped I could not find my generous patron, but at last came face to face with him. I spoke quickly, for fear my courage would fail, you bought a paper of me last last evening, sir, I exclaimed.

"Well," said he, "I suppose I did, I bought one from some boy. What's wrong? Didn't I pay you?" I told him what was the matter, and his astonishment was great; he looked at me as if I was a curiosity, asked my name and where I lived. Others heard the conversation and my papers were soon sold at double there price,—the gentleman laughingly telling me that they knew what they were about. I fairly flew home that night and I never felt so proud and happy as when I poured that money in my mother's lap and heard her say:—

"Thank God for having kept you honest, my boy."

The next day mother had a call from the gentleman, and the result was that my career as a news-boy ceased and mercantile life began—very low down to be sure, but I worked away. I attended night school too, and by degrees I rose till, as you know, I am a partner in the house. Now you may judge whether I believe in luck, or in the divinity that shapes our ends, rough or hew them how we will.—Kind Words.

Yes take care of them, they need your care, your love, your sympathy, and all the kindness you are able to show them. They have done so much for you which you can never repay, but you can try, by the help of the Lord to do your duty toward them. God will reward you for it and He will give you grace in this as well as in other things. There is so much, which you can do for them, then do it, do not let them feel that they are a burden to you, they are a blessing; you may perhaps not be able to see it now but there, will be a time, when that aged father, or mother, or neighbor, or friend, will lie in the casket before you, then will you be able to rejoice through your tears, that you have done what you could. I thank God that He has used my aged grandparents, as a means of bringing me to love and respect all aged people; and the lessons which I have learned while with them, I am confident I could have learned in no other way. Only a little while and God will reclaim His own, when eternity will only reveal the amount of good we have done them.

A Sister.
YOUTH'S DEPARTMENT.

ADVICE TO THE YOUNG.

Dear young friends: How often we see parents grieved, sometimes almost broken hearted, over disobedient, wayward, children. Christian parents, who have endeavored to bring up their children in the nurture and admonition of the Lord, giving them good instructions, and wise counsel. But they, in spite of kind reproofs, or severe chastisement, pursue their own evil course: taking them in evil company; adopting evil habits, such as, swearing, stealing, lying, etc.; and some go so far (even when quite young) to use that filthy, poisonous weed called tobacco, and still worse, drink spirituous liquors. Now we do not wonder, (although we are grieved,) when we see poor, friendless, or ill-bred children, pursuing the downward road to ruin, those poor, unfortunate, neglected ones. They are entirely without education or instruction. They have not a friend (or if they have), not a God-fearing friend to lead them in the ways of truth. Perhaps they swear because they hear others do so; perhaps tempted by starvation to steal only a mouthful at first, but finally take pleasure in so doing. Next comes lying, as a thief is almost sure to lie to conceal a fault. Then other evils follow. Thus many a one has been brought to a disgraceful end. Sad indeed! But alas! too true. But you, dear young friends, are blest with Christian parents or friends, who have taught you that all these habits are evil, and whosoever delighteth in them shall have no part in the kingdom of glory. Oh, then! dear young friends, I would say to you: Turn; why will ye die? Consider well. Have you grieved your dear parents? Have you disobeyed them? Have you despised them on account of their plainness? Have you caused them to sigh that you had not died in your innocence? If so, turn now. While there is life make amendments. Plead their forgiveness, and cause them to yet rejoice over the prodigal's return. But remember, you cannot do this of yourselves; You must needs look to a loving friend, SARAH McTAGGART. Slater, Ont.

OBITUARIES.

DIED,—at the home of J. B. Shields, Kan., Oct. 26th, 1888; of putrid sore throat and typhoid malarial fever; Charles C. Hoyle aged 37 years and 6 months, and was buried on the 27th in the brethren's cemetery in the southern part of Dickenson Co., Kan. The funeral services were held by the home brethren on the 25th of November, in the Michigan school-house, south of Hope, Kan., which was largely attended. Text, Matt. 24:44 He left a wife and two little daughters to mourn his loss. He formerly lived in Rooks Co., Kan., but moved with his family to Marion Co., Kan., arriving there on the 22d of Oct., and was soon after taken sick. Last fall, at a protracted meeting held in Rooks Co., Kan., by Bro. John Mellinger he came out as a seeker and also obtained peace with God. In the spring he desired to be baptized, but as there was no resident minister there it was postponed and before it could be attended to sickness and death came. In his sickness he told the writer that he was sorry he could not now follow the Lord in all his commandments and have fully taken up the yoke of Christ, but he felt fully resigned to the will of God and trusted all to Jesus, as he knew he had experienced peace with God and the evidence of the new life and that his soul was baptized with the Holy Spirit and he felt that his Savior would be with him in the hour of death. He said a few days before he died to me to teach the young converts to take the yoke of Christ on them soon after conversion and not postpone it. I would yet notice that he held family worship in his family from the time he first started for the kingdom until he was confined to bed; he retained his sound mind until death. JOSEPH FIKE. Lost Springs, Kansas.

TWO BIBLE BEES.

1. Be not conformed to this world at all.—Rom. 12:2.
2. Be ye followers of God, both great and small.—Eph. 5:1.
3. Be ye sober at all times and watch unto prayer.—1 Peter 4:7.
5. Be ever content with such things as ye have.—Heb. 13:5.
6. Be ye doers of the word, not of hearing the slave.—James 1:22.
7. Be all of one mind, live in peace evermore.—2 Cor. 13:11.
8. Be patient toward all men when tempted sore.—1 Thess. 5:14.
9. Be clothed with humility, as one with a cloak.—1 Peter 5:5.
10. Be pitiful, be courteous; no anger provoke.—1 Peter 3:8.
11. Be glad in the Lord, rejoice evermore.—Ps. 32:11; I Thess. 5:16.

The Rock.

Selected by Mrs. W. F. Roth.
Manheim, Lancaster Co., P

There is now before the United States Senate a joint resolution in relation to the manufacture and sale of alcoholic liquors. It reads as follows:

"Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, (two-thirds of each House concurring therein), That the following amendment to the Constitution of the United States be, and hereby is, proposed to the States to be adopted by three-fourths of them, viz.: "ARTICLE.

"SECTION 1.—The manufacture, importation, exportation, transportation, and sale of alcoholic liquors as a beverage shall be, and hereby is, forever prohibited in the United States and in every place subject to its jurisdiction.

"SECTION 2.—Congress shall enforce this article by all needful legislation."

It is not too much to hope that the day will come when this amendment will become a part of our Constitution, and when that day does come, it will bring freedom to a larger number of slaves than resulted from Lincoln's Emancipation Proclamation. May the day speedily come when this desirable end may be reached!January 1, 1889.