2-1-1889

Evangelical Visitor- February 1, 1889. Vol. II. No. 5.

Henry Davidson

Follow this and additional works at: https://mosaic.messiah.edu/evanvisitor

Part of the History of Religion Commons, and the Religion Commons
Permanent URL: https://mosaic.messiah.edu/evanvisitor/14

Recommended Citation
https://mosaic.messiah.edu/evanvisitor/14

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
PRAYER FOR THE UNCONVERTED.

We pray for those who do not pray! Who waste, O Lord, salvation's day: For those we love who love not thee— Our grief, their danger, pitying see.

Those for whom many tears are shed, And blessings breathed upon their head; The children of thy people save, From godless life and hopeless grave.

Hear fathers, mothers as they pray For sons, for daughters, far away— Brother for brother, friend for friend— Hear all our prayers that upward blend.

We pray for those who long have heard, But still neglect thy gracious word; Soften the hearts obdurate made By calls unheeded, vows delayed.

Release the drunkard from his chain; Save those beguiled by pleasure vain; Set free the slaves of lust and bring Back to their homes the wandering.

The hopeless cheer: guide those who doubt: Restore the lost; cast no one out; For all that are far off we pray Since we were once far off as they.

NEWMAN HALL.
Selected by Anna Myers, Upton, Pa.

For the Evangelical Visitor.

PROPHESYING.

"And on my servants, and on my handmaidens I will pour out in those days of my spirit, and they shall prophesy." Acts 2:18.

The prophesying of women was predicted by Joel 2:28, 29, and had there not been such gifts bestowed on women the prophecy could not have had its fulfillment. When the founder of the Christian religion had "finished the work that the Father had given Him to do," and before He "ascended unto the Father," He commanded His disciples to tarry at Jerusalem until endowed with power from on high. This number of faithful disciples, says the apostle Peter, "all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus." These waiting, supplicating disciples were evidently waiting for the promise of the Father and the fulfillment of the prophecy of Joel. When the Spirit was poured out in answer to the united prayers of God's sons and daughters, we are informed that they "were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance." Here is a display of the impelling power of the Spirit of God. The spirit of prophecy fell on His handmaidens alike as upon His sons in that day, and that spake in the midst of the assemblage, astonished multitude, of the wonderful works of God. The relation of the practical and experimental operation of grace in the heart of man will ever be a wonderful theme. The conversion of the sinner to God is a superhuman work, and the testimony of such a change, whether in the character of men or women, is their willingness and the desire to witness for Christ, and to publish their heart experience of this power to save. The testimony of Jesus is the spirit of prophecy. Says the Psalmist, "I may publish with the voice of thanksgiving, and tell of all thy wondrous works." The old dispensation had its prophetesses in Miriam, Deborah, Huldah, and others who were endowed with the spirit of prediction touching the promises and judgments of God, while Anna with her fuller, deeper experience, prophesied of Christ as the Messiah "to all them that looked for redemption in Jerusalem. The spirit of prophecy was not restricted to the Pentecostal period, but was continued, and recognized all through the apostolic age of the Church. Since we find half a century later, that the handmaidens of the Lord were still true to the indwelling power of the Spirit. Special notice is made by the apostle Paul of the virgin daughters of Philip the evangelist (Acts 21:8, 9), and in the 16th chapter of Romans. The same apostle commands the name of Phoebe as a servant of the Church at Cenchrea, and Priscilla as his helper in Christ Jesus, also Tryphena and Tryphosa who labored in the Lord, and Per-
some irregular practices had crept into the Corinthian Church, some "things," whereof the apostle had by letter been apprised (1 Cor. 7), and concerning which he said, "I will set in order when I come." The Church at Corinth was out of order, and the unseemly practices complained of were peculiar to that Church. The apostle's admonition, "Let your women keep silence", etc., was evidently for the Cottle's admonition, "Let your women keep whereof the apostle had by letter been explained of was not the prophesying of affairs, the way of God more perfectly.

I have had much suffering in my time, but the humble command found in the epistle of James did not rest on my mind like this time. But since I have been reading the word more carefully, I was impressed with the apostle's saying, that we should call for the elders of the Church, and let them pray over us anointing us with oil in the name of the Lord, and I praise my God for the prayer of faith, as the effectual, fervent praver of the righteous availeth much. Our Savior said: "If ye know these things happy are ye if ye do them."

Since I set my face Zionward, I wanted to be careful that I was led by the Spirit of God. The first week of my sickness, I thought much over the Scripture but as I have been sewing a little this week, I can walk through the room. I can sleep well, for which I feel thankful. If it is the Lord's will, I hope to be fully restored to health. I hope in the future I may live more to the honor and glory of God. I ask an interest in the prayers of all God's children.

C. A. MYERS.

Shepherdstown, Jan. 6th /889.

CURE OF GRUMBLING.

In a love-feast in Yorkshire, a good man had been drawing out a long, complaining strain of experiences about his trials, and difficulties in the way to heaven. Another of a different spirit, followed, who said, "I see our brother who has just sat down lives in Grumbling street. I lived there myself for sometime, and never enjoyed good health. The air was bad, the house bad, the water bad; the birds never come and sing in the street; and I was gloomy and sad enough. But I flitted I got into Thanksgiving street; and, ever since, I have had good health, and so have my family. The air is pure, the water pure, the house good; the sun shines on it all day; the birds are always singing; and I am happy as I can live. Now, I recommend our brother to flit.' There are plenty of houses to let on Thanksgiving street, and I am sure he will find himself a new man, if he will only come: and I will be right glad to have him as a neighbor.—Selected by J. N. E.
I believe that all religious thinkers and experienced believers in the Lord Jesus Christ do endorse the idea, that man’s spiritual fall and bondage were wholly due to disobedience to the laws of the great Creator, and death was the result as predicted from the great “I Am.” Yet there was nothing natural in it as a command, neither anything temporal awaiting the result of the command given. Had the sin been temporal, the death must have been temporal also, which was not the case, for we read that Adam lived several hundred years after his fall.

Yet, the great change the first pair had to undergo in the garden, was the means of bringing about a different nature than was given to man as the Creator’s own image. “Hence we are by nature the children of wrath,” and must be brought back to the same image as in the first creation of man which was Holiness, for without which no man shall see the Lord. The like nature from the fall has come down through all the generations unto the present, and all have more or less inherited the same, as like begets like, “and everything after its kind.” So, then, we are said to be tied under nature’s bondage. Then, reason teaches us, if we are bound, we must be loosed from such bondage in order to become free, so as to be changed and straightway he will let them go, for he is powerless when the one assists who has “all power in heaven and in earth.”

“Whereon never man sat.”—Before we have arrived at the place of accountability, or where two ways meet, we are not sinners by commission, neither are we followers of that which is good; the soul is held accountable only for that committed by transgressing the divine law written in the heart, this takes place as soon as the mind is matured far enough to conceive the idea so as to know good from evil, for before this no one can plant into their hearts the life germ contained in the command, “Love thy neighbor as thyself.”

But the path of the faithful in this world leading to the promised rest is one which the eye of the eagle, or the natural man, hath not seen, nor the lion, the unregenerated man, walked in. As strong as our love of life, and as many as our attachments here, the change, called death, is feared only by those who are not prepared. For the good things of this earth can sustain only these mortal bodies, and though our ambition or industry may be crowned with success by the accumulation of wealth, and the treasures and honors of the world may be laid at our feet, yet the soul may be poor. Being spiritual, it requires spiritual things to satisfy it, and there must come forth from the Father through Jesus Christ the life and light from God.

Yet, it is very evident that all sinners, as well as Adam, have found death in the error of their ways. Yet the Jews believed, as many now teach, that the fathers had eaten sour grapes and so the children’s teeth were set on edge. But this doctrine was doing a great injury to that people, because it charged their condition to a wrong source, instead of showing them that their own disobedience was working out their destruction. Therefore, in order to set them right, the Almighty said to them through His prophet: “What mean ye, that ye use this proverb concerning the land of Israel. The fathers have eaten sour grapes, and the children’s teeth shall be set on edge.”

Here is justice, and a truth confirmed in the experience of every responsible human being, for who has ever felt the penalty of another’s sin to rest upon his own soul?

Ridgeway, Ont. A. B. E. A B A R S S.
do the things that we would, neither in­
 deed can as long as we follow the perish­
able things of this world, the lust of the
flesh, and the lust of the eye, and the
pride of life is not of the father, but of the
world. If any man love the world, and
follow after the ways of the world, he
cannot be a follower of our Lord and our
God. We must crucify the old man with
his affections and lusts, and daily put on
God. We must crucify the old man with
his affections and lusts, and daily put on

THE LORD’S SUPPER.

In the former articles, it has been shown
that Christ celebrated the Passover in ful­
fillment of the law, and therefore not to
be continued under the gospel.

We will now proceed to consider the
“feasts of charity,” also called “love­
feasts” (agapae), which were in practice
among the early Christians as seen in
Jude, verse 12, with their comparative
relation to the Lord’s Supper.

Just how these feasts were conducted
or celebrated, is not clearly given in the
sacred writings, nor have we any right to
say that they were confined to one given
form; but the name defines their charac­
ter, viz., Feasts of Charity. Charity, the
main characteristic of the feast, blends
harmoniously with the Spirit of Christ.

The subjects of charity among the
early Christians were numerous, from
various causes. Possibly the first case
was, that the Jewish people among whom
the gospel was first introduced, were
much prostrated by being tributary to the
Roman government.

Second. — Selling their property and
having things in common, spending much
of their time devotionally; and third,—
because of the dearth, which was fore­
told by Agabus, which occurred in the
reign of Claudius, together with other
causes, such as persecution, confiscation
of property, etc.

When looking into the history of the
primitive church, especially the record
by the noted historian Gottfried Arnold,
we find that in connection with their
communion services, these feasts of char­
ity or love-feasts were celebrated, to which
the necessary of life were brought by
those who had means, and not only were
the direct supplies for the needs of the
body brought, such as food, but also in
funds, says the eminent writer; and, fur­
ther states that from these contributions
were taken bread and wine for the com­
munion service, stating that it was ex­
pected that all (who could), should at
least bring to the feast so much, as would
be sufficient for his own communion.
Arnold also states that some of the primi­
tive Christians celebrated the communion
in connection with meal-times, in order
to exemplify the Savior, since he insti­
tuted the communion in connection with
a meal. He however in no instance makes
the slightest intimation that they consid­
ered these meals mandatory in their natu­
ure (see Gottfried Arnold’s illustrations of
the primitive Christians, 2d book, 15th
chapter).

We also cite the reader to other noted
historians of the primitive church; for
want of space we only give their names:
Neander, Coleman, Cane, Bingham,
Macknight and Mosheim; we give a
brief extract from Mosheim: “The peo­
ple, though they had not abandoned the
Jewish worship, held however separate
assemblies, in which they were instructed
by the apostles and elders, prayed to­
gether, celebrated the Holy Supper in re­
membrance of Christ, of his death and
sufferings, and the salvation offered to
mankind through him; and at the con­
clusion of these meetings, they testified
their mutual love, partly by their liberali­
ty to the poor, and partly by sober and
friendly repasts, which thence were called
feasts of Charity;” all these eminent
writers refer to the practice of the love­
feasts (agape), among the early Chris­
tians, stating also that they were fre­
quently celebrated in connection with the
communion (or Lord’s Supper); but not
one of these writers makes any reference
to these feasts as a command, given
either by the Savior or his Apostles;
should these feasts have been considered
indispensable, by our Savior, we would
have much reason to regret the imper­
fection of the Gospel, since they are no­
where commanded therein.

In the apostolic, as well as in the pre­
apostolic age, it was customary to have
their principal feasts in the evening; hence
the frequent references made thereto as a
supper which indicates their time more
than their signification as seen in the au­
thorized version.

The German translators, however, seem
more careful to refer to their signification,
than to the time in which they were cele­
brated; namely—Abend Mahl, signifying
evening feast. While these feasts have
an important bearing, and a significant
influence, the most scrupulous care must
be exercised that we attach no more to
them than their original sanction will per­
mit, lest we fall into the error of the
apostate Jews; namely, of “teaching for
doctrine the commandments of men,”
but to teach and practice what is clearly
and emphatically set forth as a command,
we need have no hesitancy, hence we
come to the plain command—the "Lord's Supper" real, or absolute, as set forth by the former acquired habit.

When taking up this important bearing of our subject, it becomes necessary to take into consideration, the term supper in the original (deipnon is the Greek word used); and in the use, and application of this term, we have the adage verified as follows,—"Custom makes law."

It will not be strange to the thinking mind, that this term in its original use means "a morning repast", sometimes "dinner", but in the course of time its use was so changed that instead of signifying a morning repast (or feast) it designated a dinner or supper.

It is evident that the original word (deipnon), indicates a feast, as Luther, and other German translators have more scrupulously defined it, namely, "Abend Mahl" (or evening feast). This fact is confirmed by Elder Dillen, in the Lewisville debate, when he quotes from Homer. "Deipnon in Homer, breakfast." "In attic writers, and in the New Testament, dinner, or supper." See also in Beer on the Jewish Passover, etc., pages 203, 204.

"Deipnon a morning repast; dinner, Prandium; New Testament, supper," the principal meal of the Hebrews, and taken by them in the evening, from the Hebrew, a feast, banquet. In remote antiquity deipnon signified a morning repast, and sometimes dinner.

From the foregoing it is seen that the Lord's Supper, as referred to in 1 Cor. 11, is by no means a full meal, but it is a full feast, as will be shown in the following:

That the Corinthians were in confusion is very plain, from 17, 18, 19, 20 and 21 verses; and the most proper view that can be taken of their feast, was a conglomeration of three things, viz., a bacchanalian feast, a feast of Charity, and the communion; the Corinthians having been idolaters before their conversion, it would be very reasonable to think, that when they deviated from the right, that they would readily fall back to their former habits, just as a man who frequented the intoxicating cup before his conversion, when temptations come he inclines to the former acquired habit.

The Corinthians were instructed by the apostle how to conduct affairs in the church, 1:2, but according to verse 17, failed very materially. Paul no doubt spoke to them of the agapae, or feast of Charity, but that he spake to them of the "Lord's Supper", is beyond a doubt, since he says, "For I have received, of the Lord, that which also I delivered unto you, that the Lord Jesus in the same night in which He was betrayed, took bread," etc., and while they went to solemnize this sacred rite (they, already having been corrupted from the simplicity which is in Christ), fall into this base confusion, and corruption.

The apostle, as a benevolent father, did not cast them away, for this gross error, but after the required reproof, kindly sets them in order, and his proceedings with them clearly brings out the true feature of the feast (or supper). He does not say, Brethren, you have been very disorderly in your feast, and now that you may be in order hereafter, I will tell you how to do, and how I received these ordinances from the Lord, and how you may avoid such base disorder, and confusion hereafter which certainly will bring the Christian religion into disrepute. Now brethren, the next time you celebrate the Lord's Supper, I want you to kill a beef (or if you prefer, a number of lambs). Make ready an orderly supper, and when everything is ready, then all be seated and eat your meal in common, and when you have eaten your supper, then proceed with the bread and wine, which you must not forget belongs to this meal also. They no doubt went to celebrate the agapae, and the communion, but before they were through with their devotions they had the base feature of their former idolatrous feasts interwoven, namely, drunkenness, (and for ought we know) other features, still worse, of which they are sharply reproved in the first Epistle 5:1.

In his reproof the apostle particularizes, in verse 20 he says, "When ye come together into one place, this is not to eat the Lord's Supper," (or as Luther renders it, "This is not the way to celebrate the Lord's feast"); (deipnon), verse 21, "For in eating every one taketh before other his own supper, and one is hungry, and another is drunken." Verse 22, "What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not;" we may thus imagine the confusion, and the feelings among the poor.

To illustrate this confusion, we refer to the Danish gathering, "when much of the common, and poor class of people assembles to see his nobility, the king, spending their time and money, but when the royal feast was celebrated, it was their sad privilege to stand at paupers' distance, and be content with beholding the festivity and drunkenness, after which they went home, pronouncing curses upon their own heads for their folly."

The apostle does, however, tell them very plainly in verses 23 and 34, how to proceed to avoid all this confusion, viz., "For I have received of the Lord, that which also I delivered unto you, That the Lord Jesus in the same night in which He was betrayed, took bread; and when He had given thanks, He brake it and said, Take eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also He took the cup after He had supped, saying, This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me." 1 Cor. 11:23-25.

In verse 34 he says, "If any man hunger, let him eat at home: that ye come not together unto condemnation," as if to say, If you can not have better order at your feasts of Charity, you had better not have them at all, since you have houses at which to eat. Neither does the apostle say that he received any command from the Lord, that they should hold feasts of Charity, but he tells them very plainly what he did receive of the Lord Jesus.

When we hear of some who say, that, to take a small slice of bread, and a sip of wine, could not possibly constitute a feast (deipnon), we must conclude that such have a very limited knowledge of the body, and blood of Christ.

When we celebrate the Lord's Supper, in the emblems of bread, and wine, we partake of the mystical body of Christ.

The design of this service accords with the design of the Jewish Passover, viz., to keep in constant memory, our eternal redemption purchased on Calvary, since He has become our Passover. 1 Cor. 5:7.

We will briefly consider the essence of the mystical body of Christ. We begin with John 10:30, "I and the Father are one." 8:58: "Before Abraham was I am." Here we have the co-equal, self-
That they may all be one: as thou creating, self-existing, self-sustaining principle of the Creator, in Christ. 15:23: "That they may all be one: as thou Father art in me, and I in thee, that they may also be one in us;" verse 23: "I in them, and thou in me that they may be made perfect one;" 14:16: "and I will pray the Father, and He will send you another Comforter, that he may abide with you forever." Here we have the union, and fellowship of the Father, Son and Holy Spirit. 6:53: "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." Here we have the lifegiving—and vitalizing principal. See verses 54—57. Verse 33: "But whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Here we have the all cleansing, and refreshing element. 6:63: "The words that I speak unto you, they are spirit, and they are life." Here we have the soul-quickening, and soul-reviving power. 14:19: "For the bread of God is He that cometh down from heaven, and giveth life unto the world;" verse 35: "I am the true bread which cometh down from heaven, and giveth life unto the world." Hence, he adapted his instructions to his spiritual condition. Nicodemus betrayed his ignorance of the spiritual nature of the Gospel. As a Jew his mind was preoccupied with a ceremonial religion. Having a knowledge of baptism as practiced by John and Jesus’ disciples, if he had any intention of becoming a disciple of Christ, the first thing of which he would think would be baptism. This fact would account for the placing of the terms "water" and "Spirit." His mistake consisted in understanding the Savior literally. He had to be delivered from two errors: his literal view of the new birth and his inclination to a ceremonial religion only.

Having failed to comprehend the first lesson, the Savior repeated and further developed by illustrating it, in order that he might lead his night scholar to see that it was not a natural birth nor a water birth, but a typical illustration of the spiritual change that his disciples must experience.

The true nature of this birth and the agencies through which it is accomplished, are clearly stated by Peter, 1st Epistle 1:22, 23: "Seeing ye have purified your souls in obeying the truth through the Spirit," etc. "Being born again not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

Two standard commentators, Clark and Henry, consider the expression, "water and Spirit," similar to the one in Matt. 3:11, where we find, "with the Holy Ghost and with fire," occurring and meaning with the Holy Ghost as with fire. The meaning of the first is, of the Spirit working like water. In corroboration of this view they cite the following passages where water is used metaphorically for spirit. Isa. 44:3: "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed and my blessing upon thine offspring." John 7:38, 39: "He that believeth on me as the Scripture hath said, out of his belly shall rivers of living water flow." ("But this spake He of the Spirit, which they should receive.—1 Cor. 6:11: Titus 3:5.) It is plain from these passages that the real work of regeneration is wrought by the Word and Spirit and that the reference to water can be no more than symbolical. And, in this sense, it is likely that there is a secondary reference to baptism in this passage.

Having examined the proof on the affirmative of our question; we will now take in review the evidence on the negative, beginning with the baptism of Cornelius. This man is remarkable as being the first gentile convert to the Christian faith. This pious Roman worshiped God and gave alms. His sacrifices reached the throne of heaven. An angel was sent to him to direct him to send for Peter to preach the gospel to him. The whole audience believed, and while Peter was yet speaking, the Holy Ghost fell on all of them as on the apostles in the beginning. After this occurrence Peter pronounced to his brethren "of the circumcision" from Joppa, the question: "Can
any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?” Acts 10:47. And Peter “commanded them to be baptized in the name of the Lord.” “They that were not baptized, which have received the Holy Ghost, spake with tongues and magnified God.” Acts 10:47.

They heard the gospel, believed it with a living faith, received the Holy Ghost, spake with tongues and magnified God. After all this occurred, Peter commanded them to be baptized.

We will next call attention to one individual and two household baptisms. The first is that of the Ethiopian eunuch who had been at Jerusalem worshiping. He was either a Jew or a proselyte to the Jewish religion. The narrative states that he was a man “of great authority under Candace, queen of the Ethiopians, who had charge of all her treasure—a quite honorable and responsible position. This indicates that he was a man of intelligence and honesty. While at Jerusalem, it is presumable that he heard of the Christian religion and of the crucifixion of Jesus of Nazareth,—if not before—and he may have been favorably impressed with what he saw and heard. We have reason to believe that he was open to conviction. While on his way returning from Jerusalem, he read the prophet Isaiah. As he was reading the fifty-third chapter “with a hungering and thirsting after righteousness,” the Spirit directed Philip to join himself to his chariot. The eunuch invited him to sit with him. It was a query with the eunuch of whom the prophet spake. Philip took these scriptures for a text and “preached unto him Jesus.” We have reason to believe that he expounded to him the whole plan of salvation. They came to water, and the eunuch asked to be baptized. “Philip said, If thou believest with all thy heart thou mayest.” He said, I believe that Jesus Christ is the Son of God. And he was baptized; “and he went on his way rejoicing.”

Paul and Silas arrived at Philippi, a city of Macedonia.—This was the first introduction of the Gospel into Europe.—There was a place outside of the city “by a riverside where prayer was wont to be made.” Here, some pious women resettled. Among them was Lydia, “a seller of purple, of the city of Thyatira, which worshiped.” This woman was a Jewish proselyte. On the Sabbath Paul and Silas went out to this place and spake to the women. Lydia heard them and the Lord opened her heart, “that she attended to the things which were spoken of by Paul.” That is, inclined her heart to believe, accept and obey the Gospel. She carried this good news to her household for they were also inclined to believe and be baptized. They were either her own sons, servants, or employees. The apostles, before leaving the city, visited the house of Lydia, and Paul says they comforted the brethren. (Acts 16:40.) While the apostles were prosecuting their missionary labors in Philippi, they were followed by a damsel who was a soothsayer and brought her master much gain. Paul being grieved by her conduct, cast out the evil spirit and thus destroyed her master’s source of gain. They drew them before the magistrate, and the people rose up against them. And they were beaten and cast into prison. The jailer being charged “to keep them safely,” “thrust them into the inner prison, and they made their feet fast in the stocks.” “At midnight Paul and Silas prayed and sang praises to God: and the prisoners heard them.”—Acts 16:25. While the apostles were thus engaged, suddenly, an earthquake occurred and “the foundations of the prison were shaken.” The prison doors were opened and the bands of the prisoners were loosed. The jailer awoke and supposing that the prisoners had fled, was about to commit suicide. But Paul restrained him. After procuring a light, he “came trembling, and fell down before Paul and Silas.” He brought them out of prison and said, “Sirs, what must I do to be saved?” The reply was, “Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.” Next, “they spake unto him the word of the Lord, and to all that were in the house.” Acts 16:32. The sequel was that they all accepted the Gospel, exercised saving faith, and were baptized. (Acts 16:34.)

In all these instances faith preceded baptism. “What faith means we learn from 1 John 5:1: “Whosoever believeth that Jesus is the Christ, is born of God.” Verse 5.—“Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?” Verse 10.—“He that believeth on the Son of God hath the witness in himself.”

Romans 8:16: “The Spirit itself beareth witness with our Spirit, that we are the children of God.”

John 1:12, 13: “But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

John 3:18: “He that believeth on him is not condemned.” What it means to be born of God, we learn further from 1 John 5:18: “We know that whosoever is born of God sinneth not; but that he is begotten of God keepeth himself, and that the wicked one toucheth him not.”

1 John 4:7: “Beloved let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.”

1 John 5:3: “For this is the love of God, that we keep his commandments: and his commandments are not grievous.”

SUMMARY.

I. The atoning blood of Christ is the efficient cause of the new birth.

II. Faith is the procuring cause.

III. A new birth means a new life.

IV. A new life means a deliverance from sin: its practice, its guilt, its power, and its pollution.

V. Baptism is the external sign of the work wrought by the Spirit in the soul.

(To be continued.)

—The most delicate, the most sensible of all pleasures, consists in promoting the pleasures of others.—La Bruyere.

—If thou art wise, thou knowest thine own ignorance, and thou art ignorant if thou knowest not thyself.—Luther.

—He that hath tasted of the bitterness of sin will fear to cognize it; and he that hath felt the sweetness of mercy will fear to offend it.—Charnock.
TO OUR CORRESPONDENTS.—We respectfully call your attention to the misquotation of Scripture in some of your articles for publication in the Visitor. We do not think it is done intentionally, but from want of care. We would suggest then in writing articles for publication, that you get your Bibles and examine every quotation, whether it is correct, and whether it conveys the meaning you wish that it should. It is not always necessary to give chapter and verse, though that is a very good way, but always make the quotation from Scripture correctly. It is much less trouble for you to correct one article than it is for us to correct many.

WE PUBLISH in this number of the Visitor an appeal from the pen of Bro. Isaac Shockey, of Abilene, Kansas, in behalf of Bro. Noah Zook, who is now out in the mission field at labor in the vineyard of the Lord. It is not necessary for us to say anything especial of the sacrifice Bro. Zook and family are making; but would only add that you, who can sit in the seclusion of your comfortable homes with your families can hardly realize the privations and sacrifices those brethren are making, who are away from home and home comforts for months in the Master’s service. Remember, it is more blessed to give than to receive.

WE ARE RECEIVING abundant material to select from, and we could readily publish the Visitor semi-monthly, if our subscription list up to two thousand subscribers at one dollar each or to those who wish to send Christmas presents to their children let it be the Visitor: that is something they can use all the year, and may be an everlasting benefit.” Thanks, friend Heisey, we are glad to hear from you. Come again and bring some of your neighbors along.—Ed. Bro. J. B. Knupp, of Dysart, Iowa says, “Enclosed find one dollar for the Evangelical Visitor. We are always glad to read its columns, would think it unjust to have it discontinued. It appears to me there is so much food for the soul in it that every family should read it. My prayer is that God may bless the Visitor, with all who are giving it support.” Bro. A. Shollenberger from Covington, Ohio writes, “The Visitor is a welcome guest in my family, and its pages and lines are carefully perused; never laid aside till it is read two or three times. It is like the

BENEVOLENT FUND.

Abraham Stoner..........................$1.00
R. E. Hershey..............................$1.00

TWO STICKS, or the lost Ten Tribes of Israel found, is the title of a work from the pen of M. E. Sheshman of McPherson, Kansas. We have not had time to examine the work closely, but from the exhaustive manner in which the author treats the subject, we believe it will be of great interest to all Bible readers, and especially to the student who desires to acquaint himself with the mysteries of that wonderful Book. It is undeniroministaed, contains 265 pages, good type, heavy paper, neatly bound in cloth and is offered at $1.00 a copy, postpaid. It has found a ready sale. The second edition is already sold, can be had of the author, McPherson, Kansas; or those desiring to procure it through the Visitor, can send the money to this office, and we will order the book for them.

February 1, 1889.

**Benevolent Fund.**

Abraham Stoner..........................$1.00
R. E. Hershey..............................$1.00

Two Sticks, or the lost Ten Tribes of Israel found, is the title of a work from the pen of M. E. Sheshman of McPherson, Kansas. We have not had time to examine the work closely, but from the exhaustive manner in which the author treats the subject, we believe it will be of great interest to all Bible readers, and especially to the student who desires to acquaint himself with the mysteries of that wonderful Book. It is undeniroministaed, contains 265 pages, good type, heavy paper, neatly bound in cloth and is offered at $1.00 a copy, postpaid. It has found a ready sale. The second edition is already sold, can be had of the author, McPherson, Kansas; or those desiring to procure it through the Visitor, can send the money to this office, and we will order the book for them.

February 1, 1889.

**Benevolent Fund.**

Abraham Stoner..........................$1.00
R. E. Hershey..............................$1.00

Two Sticks, or the lost Ten Tribes of Israel found, is the title of a work from the pen of M. E. Sheshman of McPherson, Kansas. We have not had time to examine the work closely, but from the exhaustive manner in which the author treats the subject, we believe it will be of great interest to all Bible readers, and especially to the student who desires to acquaint himself with the mysteries of that wonderful Book. It is undeniroministaed, contains 265 pages, good type, heavy paper, neatly bound in cloth and is offered at $1.00 a copy, postpaid. It has found a ready sale. The second edition is already sold, can be had of the author, McPherson, Kansas; or those desiring to procure it through the Visitor, can send the money to this office, and we will order the book for them.

February 1, 1889.

**Benevolent Fund.**

Abraham Stoner..........................$1.00
R. E. Hershey..............................$1.00

Two Sticks, or the lost Ten Tribes of Israel found, is the title of a work from the pen of M. E. Sheshman of McPherson, Kansas. We have not had time to examine the work closely, but from the exhaustive manner in which the author treats the subject, we believe it will be of great interest to all Bible readers, and especially to the student who desires to acquaint himself with the mysteries of that wonderful Book. It is undeniroministaed, contains 265 pages, good type, heavy paper, neatly bound in cloth and is offered at $1.00 a copy, postpaid. It has found a ready sale. The second edition is already sold, can be had of the author, McPherson, Kansas; or those desiring to procure it through the Visitor, can send the money to this office, and we will order the book for them.

February 1, 1889.
have a wide circulation is my prayer.

CHURCH NEWS.

A SERIES OF meetings was commenced at the Franklin School-house, on December 9th, and continued to the 25th of the same month; during which protracted efforts, five souls identified themselves as volunteers to the Master's service. The following brethren (ministers) assisted: H. Shirk, H. Trump, A. Myers, and A. Stoner, with the home minister, A. G. Zook.

MISSION WORK.—On the 12th of December, Bro. Samuel Baker, and myself, began a series of meetings in the Union Church at Fremont, St. Clair Co., Michigan, and continued the meeting until the 25th of December (Christmas) with good results. Ten or twelve rose for prayers and seemed much concerned about their soul's salvation, but I don't think all found peace, while I was there, however, some five or six arose and testified for the Master, and I think with proper care and the meetings continued a number may be brought to a saving knowledge, and make earnest workers for Christ. We gave the meetings over to Bro. Reichard and others to continue, and Bro. Baker and I left to return to Ontario; he went to Blenham, and I returned to Mosa, held three meetings there and visited from house to house. On the 2d of January, returned home after an absence of over one month, found family and all well. I feel to praise the Lord for his protecting care and good will come from these meetings yet. On Thursday, the 27th of December, 1889, I expect to help Bro. J. H. Smith of Eaton Co., we started for the kingdom, while others

South Cayuga, Ont.

From Southwestern, Ohio.—Dec. 15th, the Brethren began a series of meetings at the Fair View Church, Harrisburg, Ohio, continuing until New Year eve. The meetings were not so well attended, on account of other meetings in the neighborhood. The services were conducted by the brethren here until the 20th, when Bro. Isaac Trump, of Polo, Ill., came to our assistance full of spiritual life and power, and we had a glorious waiting before the Lord; the Church was greatly revived, and it was very manifest that the Spirit of the Lord was wonderfully working upon the hearts of the unconverted. New year's evening meeting was begun at the Christian Church, corner Broadway and Home avenue, Dayton, O., and of these meetings we can truly say that the Lord was with us in mighty power. Bro. Trump preached powerful sermons, and we pray that great good will come from these meetings yet. We feel to praise the Lord that he prompted our brethren to come to our city and hold meetings. We welcome you, we entreat you to come, and proclaim the glorious Gospel of Christ; it will be received, as we believe there are many souls hungry for the pure word of God. We are very grateful to our Christian friends and brethren for the kindness shown to us, and that they opened the doors, and bid us come in and worship with them. Oh, that we may all come upon the same common platform as the Gospel places before us, and then welcome the day that we can hear the blessed word, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

A. J. MILLER.

On Thursday, the 27th of December, I bade farewell to those whom I fondly love and boarded the train for the field of labor prescribed to us by the Mission Board. I arrived at Carland, Michigan, on Saturday the 29th of December, and as I left the train, one of the first my eyes greeted was Bro. Zook, who was compelled to labor for some months without my assistance on account of family duties. Accordingly we were conveyed to Bro. Andrew Mitchell's, and after some deliberations we went to the place of meeting where a number of intelligent people assembled to hear the word of life expounded. Since then we have had preaching every evening, and much of the time prayer meeting at private houses in the afternoon. In all, we must say, that we have had joyful seasons. Our meetings are well attended and some have started for the kingdom, while others who started in other years professed to have a deeper work of grace in their hearts, and others who were traveling on part of the line of Christian duties have openly confessed their willingness to do the whole will of God.

We are anticipating a general building up of the house of the Lord in these parts. But while the Spirit of the Lord is and has been at work here, Satan has his agents abroad trying to destroy the good that may be done. Strange to learn, how some of the citizens had been praying for the Lord to send some of his servants in here to teach the way of the Lord more perfectly, and they claim since our coming that their prayers have been answered. Praise the Lord. How long our labor will be continued here we are not able to say, but hope the Church at large will, with one accord, make prayers to the Lord for us, that there may be none other than the Spirit of the Lord, to guide us in all the duties enjoined upon us; that our labors, whether continued or not, may all be to the honor and glory of God. Those who can stay at their own resides and with their loved ones, cannot fully realize the great want abroad in the land for the Truth of the Gospel of Jesus Christ. Oh how ready we should all be to promote the cause of our Heavenly Master; without fear or favor of man!

And if the worth of souls would lay as near and dear to our hearts as the things of this world, there would be stronger demonstrations of the Spirit and power of God. And while we go from place to place and from house to house, we believe if those at home or elsewhere will frequent the secret closet, and be engaged for the work and for us, as all should be, the Lord can work wonders through human instrumentalities, though they are but feeble worms, and dust of the earth.

"With confidence we now draw nigh (to duty), And Father, Abba Father cry."

Carland, Mich. T. A. LONG.

MISSION REPORT.

On Saturday Dec. 8th in company with Bro. J. H. Smith of Eaton Co., we turned our steps toward Carland, Mich.; where we arrived in the evening and stopped with Bro. J. Roose for the night, there being no appointment for that night. On Sunday morning, we went to
Sabbath-school and after Sabbath-school had our first appointment at the Scott school house. The attendance here has been good when the weather was favorable, and the interest was fair, though not such as we would like to see.

Bro. Smith had expected to stay two weeks, but on account of sickness in the family was called home on the 14th. We continued the meeting at the Scott School-house. We found Bro. Roose and wife, Bro. J. Meyer and wife, composing the membership here, and having just recently united with the Brethren, and being isolated from the Church, we found them not very well established, but since our sojourn among them, they have been greatly revived. Bro. T. A. Long came to our assistance on the 29th of Dec., for which we praise the Lord.

Those brethren, who have any experience in going out into the field to labor, with a view of building up the cause of our blessed Redeemer, find many opposing elements; so we find here there is opposition. Those brethren who have labored here, very well know the nature of the opposition, and for their satisfaction we will state how we found it, and how we met the same. There are a set of people in these parts who are followers of Christ and the apostles. But we noticed by Christ and the apostles. But in all its teachings, as taught and practiced by Christ and the apostles. But this he declined to do. Next, we proposed to him, if he could show anywhere by authority of God's word when all church ordinances were done away to be continued no more, then we would begin to preach that doctrine from that day on. This he could not do. So we declared him vanquished, and we recognize in it all the hand of the Lord, and to Him be all glory, honor, and praise. There was quite a house full of people present to witness the foregoing, and at least some have been fully convinced and have openly declared for the whole Bible. Others saw the complete victory of the open Bible, but are not willing to give up. But upon the whole we believe it to be good for the neighborhood, that they sent for him, and that he was so completely beaten with his own rod. And we most humbly pray that the Lord may yet show their leader, and all their followers the error of their ways. We trust the Lord will yet do a great work for the people of this neighborhood, in the way of having a people united wholly upon Bible teaching; and although not many sinners have yet been converted, there have been a few that came out on the Lord's side, and we still hope that there may be more.

We said to hear him, and he talked and read the Bible for two hours; and we said amen to all that was Bible and to what was not we said no. He hardly knew what to make of us since he could bring out nothing upon which to establish a quarrel. And we were so glad that we could say that we were not the followers of any man, having no man's name attached to our brotherhood. On Monday, we met at the home of Bro. Henry Schneider at one P. M.

We gave Vantine liberty to read, and he consumed one hour and a half talking and reading from the different epistles to the churches, and again we said amen to all that was Bible. After he was through, Bro. Long took up the subject, and talked a while, endorsing all that had been said in accordance with the Bible, and furthermore, he said: we are willing to take Vantine by the hand and call him brother, if he will take the whole Bible in all its teachings, as taught and practiced by Christ and the apostles. But this he declined to do. Next, we proposed to him, if he could show anywhere by authority of God's word when all church ordinances were done away to be continued no more, then we would begin to preach that doctrine from that day on. This he could not do. So we declared him vanquished, and we recognize in it all the hand of the Lord, and to Him be all glory, honor, and praise. There was quite a house full of people present to witness the foregoing, and at least some have been fully convinced and have openly declared for the whole Bible. Others saw the complete victory of the open Bible, but are not willing to give up. But upon the whole we believe it to be good for the neighborhood, that they sent for him, and that he was so completely beaten with his own rod. And we most humbly pray that the Lord may yet show their leader, and all their followers the error of their ways. We trust the Lord will yet do a great work for the people of this neighborhood, in the way of having a people united wholly upon Bible teaching; and although not many sinners have yet been converted, there have been a few that came out on the Lord's side, and we still hope that there may be more.

We still earnestly crave an interest in the prayers of all God's dear children, that we may always be armed with those weapons which are not carnal, but mighty through God to the pulling down of strong holds. Bro. Long has written an article for the next number of the VisiM that includes quite a part of our work here, so that it is useless for me to go over it. Hereafter our report will be jointly. The Lord has blessed us with good health so far, Praise the Lord.

Carland, Mich.

For the Evangelical Visitor.

THE NARROW WAY.

Dear readers, are you on the narrow way that leads to life and happiness? If not, why delay? We find in the Word of God that, "Strait is the way, and narrow the gate, which leadeth unto life; but few there be that find it." How sad to think only a few shall find it. Why is it? The fault does not rest on our Blessed Savior, for He said, "Whosoever cometh to me I will in no wise cast out." We also know He is no respecter of persons, but, "Whosoever will may come and drink of the Water of Life freely." Blessed thought, we can all travel on this narrow way to Canaan's happy land. But how often we are not willing, we think the way looks dull and gloomy and turn away from it. But the child of God finds it a pleasant and peaceful way. We find the Savior said, "I am the door, if any man enter in he shall be saved and shall go in and out and find pasture." (St. John 10:9.)

How often, we find we are not willing to be stripped of all that is sinful, and otherwise, we are not able to enter the strait gate, nor, yet, walk in the narrow way.

Again, we find of a wide gate and a broad way that leads to destruction, and many there be which go thereon. Why is it? So many would rather choose death than life. Again, we find in Scripture, "There is a way which seemeth right, but the end thereof is the way of death." Prov. 16:25.

Therefore, let us be wise and choose the narrow way and at last inherit eternal life.

Gormley, Ont.

M. DONER.
Personal Appearance of Savior.

While looking over some miscellaneous selections, the following has come to my notice, and thought it would probably be welcome to the columns of the Visitor.

"Much has been said and written on the personal appearance of our Savior, when he was in the flesh, and there are few themes which excite a more lively interest than this.

The following epistle seems to us to bear more plausible marks of authenticity than any we have before seen.

The Boston Journal says it was taken by Napoleon from among the public records of Rome, when he deprived that city of so many valuable manuscripts.

It was written at the time and on the spot where Jesus Christ commenced his ministry, by Publicus Leutullus, the Governor of Judea, to the Senate of Rome, when Caesar was Emperor. It was custom in those days for the Governor to write home any event of importance which transpired while he held office:

Conscript Fathers:

There appeared in our days a man named Jesus Christ, who is yet living among us, and of the Gentiles is accepted as a prophet of great truth; but his own disciples call him the Son of God. He hath raised the dead, cured all manner of diseases. He is a man of stature somewhat tall and comely, with a very ruddy countenance, such as the beholder may both love and fear. His hair is the color of the flax when fully ripe, plain to his ears, whence downward it is more orient of color, curling and waving about his shoulders; in the middle of his head is a seam or partition of long hair, after the manner of the Nazarites. His forehead is plain and delicate, his face without spot or wrinkle, beautiful with a comely red; his nose and mouth are exactly formed. His beard is of the color of his hair, and thick, not of any great height, but forked.

In reproving he is strong,—even though he slew both a young lion and a bear,—yet probably some might be willing to attribute it to inspired fury, to venture the hurling of the fatal stone at a defiant and gigantic enemy.

In final consideration of service, we conclude that the Christian’s delight is in the service of the past or future generation or forcing upon the present such air castles of carnal service as were never appointed of God.

Such characters might be able to kill both a young lion and a bear, and try to alleviate in service, such who are who are more timid by nature; but when called upon to show their integrity by a living faith in the Son of God, they would invariably be found devoid of the virtue, lacking which—St. Paul says—leaves men as a sounding brass, or a tinkling cymbal.

May we become awakened—by the influence of the spirit which guides into all truth—to a sense of the duty which is obligatory upon every individual member of Christ.

May we not be found as such who are covetous for services which others have done; for the services which we by no means capable of doing; and further for the service which we would, by no means, be willing to do if called upon.

When once the young and rising generation wish to do the services appointed for the aged, or per contrary, the aged the service which is appointed to the young, then it cannot be otherwise but their will be confusion in the house of God.

Each successive generation invariably has its special duties to perform, and, if fathers in Israel would be earnestly engaged in the work to which Titus was ordained—Teaching the young men to be sober-minded; showing themselves patterns of good works; uncorruptness in doctrine, gravity and sincerity—Then we might with consistency look for men like Timothy, whose youth cannot reasonably be despised.

A universal gift to mankind is “conscience;” and it is to be feared that conscientious aspirations, both in youth and age are sometimes suppressed to the hurt of the church, and consequent retarding of the development of her resources.

In final consideration of service, we conclude that the Christian’s delight is in a daily consecration to God, and a strict obedience to his laws, for by revelation it has been shown him that it tends to his happiness in time—that it makes a lasting impress on his character, being influential for good wheresoever his calling, by service, may lead him.

But above all is he impressed with the revealed truth that every day thus spent tends to the glorification of the immortality which—after death—is promised to the saints in light.

H. N. Engle.
Some time ago, I was impressed with a duty, which I feel I owe to one of God's servants, while I and family paid a visit to Bro. Noah Zook's family. Bro. Noah Zook has been called into the mission field to labor for souls, and has been away from home now, about four months and will probably be away several months more. I felt so glad, and thankful that we have brethren that are qualified, and that are willing to leave home and home comforts, and go out and expose themselves to hardships and privations, and labor for the cause of Christ and the Church, and then, I was made to feel glad that the Sister especially, and her family were willing to make the sacrifice of giving up husband and father for the good work in which he is engaged, and I was made to feel that I, for one, owed them a favor, which I feel that the Lord requires of me—namely to make a small sacrifice for their benefit—I call it small because I look upon it as very little in comparison to what they have done, and as nothing more than I, and the brotherhood owe to them. Bro. Noah Zook is not as fortunate as I and many others are in the church. He has a large family, eight children and some of them small. Bro. Noah, when at home, works hard and struggles under disadvantages to make an honest living for himself and family. It is true they own 160 acres of land, but there is an incumbrance on it of $2500; and 80 acres of it is what is called in the west a timber claim for which he has no deed, but will get one from the government after planting and cultivating five acres of forest timber. Under these disadvantages he has not been able to build for himself and family a comfortable house and they are living in a very small house—a small kitchen covered with shed roof and not plastered and a small room, perhaps 10 x 12 feet and two bed rooms just large enough for one bed each, no cellar, no upstairs. Now I felt a pity for them, I thought of my own comfortable house; many brethren live in large, comfortable houses, and this our Bro. who is out and we believe is useful in the hands of God for good has to feel that his family is deprived of these comforts, which even many of those have to whom he is breaking the bread of life. I would feel to say right here, Brethren and Sisters, you who are surrounded by all the comforts of home, place yourselves in their stead, and then think how you would feel under these circumstances to make the sacrifice for the church which they have made, and, like myself, you will undoubtedly feel that you will take a little of the abundance and of that which you can easily spare, and administer to one of God's needy servants to something that will make them comfortable. My impression while I was there was this, and I trust it was from the Lord. That I should be one of others that will help to build for Bro. Noah Zook and family a house, not extravagant, but comfortable and large enough. Such as I would like to live in myself and family, and in order that this move which I believe is from the Lord may be a success, I make this appeal through the Visitor, and I will say, I will give to this undertaking to be put into the hands of a committee of brethren to build a comfortable house according to such plans as the committee shall see fit for the benefit of Bro. Noah Zook and family. I will give fifty dollars, ($50.00) payable at any time I am called upon, when a sufficient amount is subscribed between this and the first day of April 1889. And I will say to all the servants of God upon whom the Master will call for assistance in this noble cause send your names to Bro. H. Davidson, editor of Visitor, with the amount you have decided to give, on or before Feb 18th 1889. So that the result can be published in March number of Visitor. Your name need not be published, but the amount subscribed, so that we know whether the undertaking will be a success, which I believe it will, if each Bro. and Sister will just do as the Lord will direct them through his Spirit. I will yet say, Don't be afraid of subscribing too much, if more comes than is needed for the house it will be applied towards paying the indebtedness on the land, and again I would say, don't be discouraged if you can not give much, if the gift be ever so small if given with a view of doing good to one of God's servants, God will bless you for it; if it only be a mite. Now brethren and sisters, let us take this to the Lord, and do in this matter as God directs and I believe there will be not a grudging but a bountiful giving, and joy and gladness be carried to the Sister who has, for the sake of the Church and the cause of God, been willing to sacrifice her husband upon the altar of consecration.

Abilene, Kan.

Isaac Shockey,

A CARD TO THE UNCONVERTED.

Have you found refuge in Jesus? "Seek ye first the kingdom of God, and His righteousness." Matt. 6:33. Reader, have you sought it?

"The wicked shall be turned into hell, and all the nations that forget God." Ps. 9:17. The only refuge is in Jesus. Are you in Him? "I am the door, by me if any man enter in; he shall be saved." John 10:9. Have you entered in by the door? Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Matt. 7:21. Have you complied with the conditions of salvation? He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Mark 16:16.

Do you believe this? It is Jesus Christ's own word; by not believing it you are already condemned. Jno. 3:18. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock. Matt. 7:24. Are you sure that you are founded upon that rock? If not, then commence to do His sayings now. If ye know these things, happy are ye, if ye do them. Jno. 13:17. Reader, have you done them?

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Rom. 6:5. Do you wish to appear in his likeness? At his coming by obeying Jesus Christ you can so appear. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. Rev. 22:14.

Reader, do you wish to enter in through the gates? Then do his commandments: to-night they may be closed against you forever. To-day the offer is unto whoever will, and if we would be saved, we must accept the offer of salvation upon the free and easy terms of the Gospel. For there is none other name given, none other conditions proffered, by which we can be saved, but alone those given us in the Gospel of our blessed Redeemer. Dear reader, consider them, and be made wise unto salvation.

D. Heise,

Clarence Centre, N. Y.
I will try to write a few words of encouragement to the children of God, and also to those who are yet unconverted. I read an article in the Visitor headed, "Little Children, love one another;" so I felt like writing a little on that subject myself. I often think, dear brethren and sisters, we should try to keep up that love for one another which we all had when we commenced the service of the Lord. I will never forget the love I felt in my heart for all the people of God when first I turned to the Lord, and I think we should be very careful that we do not lose that love; for by this we know that we have passed from death unto life because we love the brethren. I often think when there is confusion among brethren and sisters, there surely is a lack of that love. Let us all try to have more of that pure love in our hearts. "If a man say, I love God, and hateth his brother, he is a liar." 1 John 4:20. I will yet say a few words not of misery to serve the Lord, that is if we have done, but it is only through the goodness of God that I am what I am. Although I feel my weakness, Jesus is strong to help us bear the trials and temptations of this life, though the burden may be so heavy that we feel almost crushed beneath it, we are to cast our burdens upon Him, who careth for us. This last fall I prayed earnestly, for a minister to come here, and for real holiness sermons, and praise the Lord he has answered my prayer. The Lord, has just sent us what we need here, and the Lord has wonderfully blest us during the last five weeks. I can truly say, we have been feasting on heavenly manna, and God's children have been greatly revived in this place, glory to God; although we have not seen as much progress as we would like to have seen, but praise God, a few have chosen the better way, and for the encouragement of Bro. Zook, and Bro. Long, who have labored so faithfully since here, I must say, it is a good thing the Lord sent them here, for it has brought some to confession, and to make wrong things right. Pray for your sister.

Hamlin, Kan.

—Our enjoyments are greater than our afflictions, and our afflictions less than our sins.

—If believers are condemned by the world, let them remember that they shall not be condemned with the world.

In obedience to my convictions, I will try to write a few words for the Visi

For the Evangelical Visitor.

LOVE.

In compliance with the request of my brethren in this place, I will try to write a few words for the Visitor. I have been afflicted for five months so feeble, helpless, and ready to die, I gave up all for Christ. No tongue can express the sweet music I heard when I gave up all. I told my oldest daughter, I gave my little ones into the hands of the Lord, and she should care for them when I am gone. Our oldest two are trying to serve the Lord; they gave their hearts to God when quite young; but it pains my heart to think of those, who have not yet turned to God. I have prayed for them that God will send his convicting power before it may be too late. I pray God to send us blessings here in our community, that we may be cleansed in the blood of the Lamb, and be true, earnest workers in God's vineyard, and not be found idle and murmuring against the good Man of the house; for I have near and dear ties in heaven, and they are awaiting me to come. The Lord is my strength, and my shield, and my heart trusted in him; I am helped therefore, my heart greatly rejoiceth, and with my song will I praise him that I may walk more in the light, and that those around us might see that there is reality in serving the Lord.

Our lamps are trimmed and burning,
Our robes are white and clean;
We've tarried for the bridegroom;
O, may we enter in!
We know we've nothing worth,
That we can call our own,
The oil, the robes we wear,
Are all from him alone.
Behold the bridegroom cometh;
And all may enter
Whose lamps are trimmed and burning;
Whose robes are white and clean.
Go forth, go forth to meet him,
The way is open now
All lighted with the glory
That's streaming from his brow.

—You can't prevent the devil from shooting arrows of evil thoughts into your heart; but take care that you do not let such arrows stick fast and grow there. Do as an old man of past times has said: "I can't prevent a bird from flying over my head, but I can prevent him from making a nest in my hair." —Martin Luther.

Hamlin, Kan.

—Our enjoyments are greater than our afflictions, and our afflictions less than our sins.

—If believers are condemned by the world, let them remember that they shall not be condemned with the world.

SUSAN GOOD.

Shannon, Ill.

Hannan Schneider.

Carland, Mich.

—Live to explain thy doctrine by thy life.—Prior.

—I never heard, yet, of a committee asking for a preacher that is popular with God Almighty.—Rev. S. Jones.

For the Evangelical Visitor.

CONSOFOR ME.

WHAT THE LORD HAS DONE

FOR ME.
MISSED IT AT LAST.

Some time ago a physician called on a young man who was ill. He sat a little time by the bedside examining his patient, and then he honestly told him the sad intelligence, that he had but a very short time to live. The young man was astonished; he did not expect that it would come to that so soon. He forgot that death comes in such an hour as ye think not.

At length he looked up in the face of the doctor, and, with a most despairing countenance repeated the expression: I have missed it at last.

What have you missed, inquired the tender-hearted, sympathizing, physician? I have missed it at last, again he repeated. Missed what? Doctor, I have missed the salvation of my soul. Oh, say not so! It is not so. Do you remember the thief on the cross? Yes, I remember the thief on the cross. And I remember that he never said to the Holy Ghost: Go thy way;—But I did. And now, he is saying to me, Go your way. He lay gasping awhile, and then looking up with a vacant staring eye he said, I was awakened and was anxious about my soul a little while ago. But I did not want to be saved then. Something seemed to say to me, don't put it off, make sure of salvation. I said to myself, I will postpone it. I knew I was a great sinner, needing a Savior. I resolved, however, to dismiss the subject for the present, yet I could not get my own consent to do it, until I had promised to take it up again at a time not remote and more favorable. I bargained away resisting and insulting the Holy Spirit. I never thought of this. I meant to have made my salvation sure, and now I have missed it—at last—. You remember, said the doctor, that there were some who came at the eleventh hour. My eleventh hour, he rejoined, was when I had that call of the Spirit. I have had none since—shall not have. I am given over to be lost. Oh, I have missed it; I have sold my soul for nothing—a feather—a straw—undone forever. This was said with such indescribable despondency that nothing was said in reply.

After laying a few moments, he raised his head, and looking all around the room as if for some desired object—turning his eyes in every direction,—then burying his face in his pillow he again exclaimed in agony and horror: Oh, I have missed it at last! and he died.

Reader, you need not miss your salvation, for you may have it now. What you have read is a true story. How earnestly it says to you, Now is the accepted time. Christ has suffered the just for the unjust; and God's word to you is, Regent and believe on the Lord Jesus Christ, and thou shalt be saved. To-day if ye will hear his voice harden not your hearts. Heb. 3:7,8. "All we like sheep have gone astray, we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Isa. 53:6.—Sel.

Happiness is not perfected until it is shared.—Jane Porter.

The greatest pleasure wealth can afford us is that of doing good. It is a happy thing when a man's pleasure is also his perfection.

IMMERSION.

Dr. Schaff, a Presbyterian, is chairman of the American committee in the new Version. He is confessedly one of the most learned and conscientious scholars living, on the above subject, he holds the following:

"On strictly exegetical and historical grounds baptism must be immersion; without prejudice to other interpretation would ever have been given to Bible baptism. It is the most natural interpretation, and such we must always give. Immersion is natural and historical; sprinkling is artificial and an expedient for convenience' sake. All the symbolism of the text Romans 6:3, 4, and everywhere in the Bible demands the going under water and coming up out of it to newness of life. Sprinkling has no suggestion of burial to sin and resurrection to Holiness. In order to its original meaning and its vital relation to redemption through Jesus Christ baptism must be immersion. Why do you wish to get rid of it. Eminent Theologians have wasted their learning attempting to defend sprinkling? Imposition is not exposition. All the early defenders of Christianity taught that nothing but immersion was baptism, and all the Greek or oriental churches continue to immerse to this day.—Sel. from 'Atlantic Missionary', Jan. 28th, 1885.

PROFESSING HOLINESS.

Professing holiness, but so greedy after this world's goods there is not much ambition, or time for spiritual things. Professing holiness, and unconcerned about the salvation of souls. Professing holiness, and still conform to this world. Backslidden in heart, and still professing holiness. Professing holiness, and adorned with gold, pearls, and costly array. Professing holiness, theoretically, but practically denying it. Professing, but not possessing holiness. Professing holiness, but quarrelsome, debatable, envious, and contentious. Professing holiness, but careless and indifferent about reading the Bible, secret prayer, and family worship. Professing holiness, but living unholy lives.

Now take a little advice. Square up your lives by the word, or stop professing holiness. If you have been deceived in the past, for Jesus' sake, now, that you have the light, undeceive yourselves.

—Pentecost.
YOUTH'S DEPARTMENT.

FROM A YOUNG SISTER.

I have read the VISITOR, and it has done me good. I can say my desire is to press onward in this needful work, but I must confess that I often fail. I was in my fifteenth year when I was called from darkness to light, and since then I am trying to be obedient to His will. I have not regretted it, and find that it is a good way if we are willing to obey the teaching of the Spirit of God. I wish to let my light shine, so that others may see that I am trying to lead a Christian life. I want to be more obedient to His will. I know I am weak but thanks to His infinite mercy, I am yet strong enough to trust in Him for help, and we have the promise that He will help all those who will ask in faith. I have realized that there is more pleasure in the Christian way than there is in the world. But there seem to be the obstacles in the way to hinder my progress, but I know that He who has been my guide thus far will be able to carry me through.

I take new courage day by day to follow my Redeemer. I have trials to endure, privations to undergo, battles to fight, but we can overcome all by trusting fully in the Lord. Precious promises, that He will be our strength, our help in time of need. I am well aware that chastening seems grievous at the time, but if we are only willing to submit to Him the reward will be ample at last. I would ask an interest in your prayers that I may become more submissive to His will.


A GOOD EXAMPLE.

When Admiral Farragut's son was ten years old, the father said in his hearing that when he was old enough to make a contract and keep it, he had a bargain to offer him. The son rose up and asked the father, what the contract was. The admiral said, "The proposal I intend to make is this: If you will not smoke or chew tobacco, drink intoxicating or strong wines, till you are twenty-one years of age, I will then give you one thousand dollars." "I am old enough to make that bargain now," said young Farragut, "I will accept the offer." The bargain was closed, and when young Farragut was twenty-one the cash was handed to him.

"AND THEN?"

A young man, whom I had known as a boy, came to an aged Professor of a distinguished Continental University, with a smiling face, and informed him that the long and fondly cherished desire of his heart was at length fulfilled—his parents had given their consent to his studying the profession of the law. For some time he continued explaining how he would spare no labor nor expense in perfecting his education. When he paused, the old man, who had been listening to him with great patience and kindness, gently said, "Well! and when you have finished your studies, what do you mean to do then?" "Then I shall take my degree," answered the young man. "And then?" asked his venerable friend. "And then," continued the youth, "I shall have a number of difficult cases, and shall attract notice, and win a great reputation." "And then?" repeated the holy man. "Why then," replied the youth, "I shall doubtless be promoted to some high office in the state." "And then?" "And then," pursued the young lawyer, "I shall live in honor and wealth, and look forward to a happy old age." "And then?" repeated the old man. "And then," said the youth, "and then—and then—and then I shall die." Here his venerable listener lifted up his voice, and again asked, with solemnity and emphasis—"And then?" Whereupon the aspiring student made no answer, but cast down his head, and in silence and thoughtfulness retired. The last "And then?" had pierced his heart like a sword,—had made an impression which he could not dislodge. The result was, that he became converted, and dedicated his remaining days to the service of Christ.

Reader, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? What then, art thou living for? Art thou grasping a shadow, and losing an eternal substance? Oh, awake from thy dream, lest it be said to thee—"Thou fool, this night thy soul shall be required of thee," where, then, will these things be for which thou hast been laboring? Oh, reader, this world is but as a bursting bubble. Turn, then, to the Lord. Flee to Jesus as thy Savior. He will receive thee, fit thee for heaven, and give thee a peace and joy which the world can neither give nor take away.

OBITUARIES.

DIED.—near Greentown, Stark county, Ohio, on the 16th of Dec., 1888, Flanna, wife of Levi Stoner, aged 47 years, 2 months and 19 days, and was buried in the Royer Cemetery at the Dunker Church, east of Greentown, on the 19th. Her maiden name was Royer, and was united in matrimony with Levi Stoner, in Jan., 1868. She leaves a husband and four children, two sons and two daughters to mourn their loss. The deceased has been a zealous member of the Dunker Church, upwards of 20 years. Old Order the few last years. On Thursday, 13th, she complained of pain in the stomach, something similar to what she had been subject to, for some years, but became more serious on Saturday, when it proved to be inflammation of the stomach, and terminated in death on Sunday night. She was amiable, mild, and gentle, and bore her afflictions patiently, until death came to her relief. Funeral services conducted by Humphrey Mohler. Admonitions from 2d Cor. 5:1—10.

OBITUARIES.


MARBIED.

HEISE—ENGLE.—Married at the resi­dence of the bride's parents, near Belle Springs, Dickinson county, Kansas, on the 15th of Dec., 1888, by Elder John Mellingor, Bro. A. J. Heise of Brown county, Kansas, to Sister Mary, only daughter of Elder Jesse Engle. The oc­casion was celebrated by the attendance of a large circle of relatives and friends. After visiting a few days in Dickinson county, the bridal pair then journeyed eastward to Clarence Centre, N. Y., Victoria Square, Ont., where the husband's father C. Heise lives, and possibly to Pennsylvania before their return. They expect to make their home in Brown county, Kan. May peace and prosperity attend them, and may they be bright and shining lights in the service of the Lord.

DIED.—near Madison, Westmoreland county, Pa., November the 27th, 1888, Paul Highbarger, aged — years. Was buried in the cemetery at Madison, Nov. 30th. The deceased was a particular friend of our boyhood days, and he was one of the two familiar faces we met in our recent visit there. Well do we remember the last farewell made, when he brought us to the cars at West Newton. "More than likely we will not meet again in this world," but little did we think that we would so soon realize the fact. Bro. Highbarger was a member of the Methodist Church, a man well informed on the Christian life; he was a good man and will be greatly missed by the church and especially by the immediate family. He leaves a wife and an adopted daughter to mourn their loss.

DIED.—near Mount Joy, Lancaster county, Pa., Dec. 15th, 1888, Sister Nancy, wife of Elder Jacob Hostetter, aged 78 years, 8 months and nine days. The dear sister was confined to her bed about seven weeks. Her funeral was held at the Cross Road Meeting house, on the 18th of December, to a large congregation. She was buried in the Cross Road Cemetery. Her maiden name was Stauffer.

DIED.—near Mount Joy, Lancaster county, Pa., Dec. 28th, 1888, Elder Ja­


died. — at the home of his parents near Pleasant Hill, Miami Co., Ohio, Aug. 13th 1888, John F. Staub aged 30 years, 1 month and 29 days. He was a son of Philip and Margaret Staub. The deceased was not a member of the church, but during his sickness, he was earnestly engaged in prayer, and there were evidences that he was accepted of the Lord. The funeral services were held at Pleasant Hill. Bro. John Heisey preached, taking for a text the last clause of 12th verse, 4th chap. of Amos.

DIED.—Dec. 17th, 1888, in Lancaster Co., Pa., Sister Amanda, daughter of John and Martha Ginder, aged 17 years, 5 months and three days. The funeral services were held at his late residence, notwithstanding the inclemency of the weather, the funeral was largely attended, about one thousand people were present, and preaching was held at two different places at the same time. His remains were interred at the Cross Road Cemetery by the side of his wife. Bro. and Sister Hostetter were married 64 years. He at the age of 26, and his wife at the age of 16. After they were married, they moved on the farm at the Big Chiques, near to Moore's Mill, where they lived together all the time of their married life, which was 64 years. Their death occurred only 13 days apart. They leave many descendants. Nine children survive them, 67 grandchildren, and 53 great grandchildren. Several of their children died quite young. The surviving sons and daughters are Rev. Abra­


gain to the text of the last clause of 12th verse, 4th chap. of Amos.

FILE YOUR VISITORS.

Do not destroy your Church papers. Every number contains articles that you want to re-read, and make a study. In your Scripture studies you may want to refer to them. Stitch them together, and place them where they are of easy access when wanted. Some, if not all the numbers, may grow more valuable as time passes. Even now you may take any one of last year's numbers and read it again with pleasure and profit. Each volume makes a valuable book, especially so to the members of the Church.

A. BEARSS.