HEAVEN.

Just beyond this world of sorrow,
There's a land all fair and bright,
By the mists of death's dark river
Hidden from our mortal sight.
Eye hath never seen its glory,
Ear hath never heard it told;
Heart cannot conceive its beauty
With its streets of shining gold.

With life's river clear as crystal,
Flowing from the great white throne,
Gate of pearl and walls of Jasper,
Built with many a precious stone.
Tree of life whose fruit ne'er faileth,
Sweetest flowers which never fade;
Many mansions everlasting
By our Heavenly Father made.

One by one the saints are going,
To those mansions of the blest,
Away from the vale of tears,
Safe at home with God forever.

No more night of pain and anguish,
Friends we loved have gone before us,
Partings there are known no more
Though we know not what we shall be.

One bright, eternal day
We shall be like our Redeemer
No more night of pain and anguish
Friends we loved have gone before us.

If ye keep My Commandments ye shall abide in My Love.”—Jesus.
Dispensing good where'er he came, 
The labors of his life were love; 
Then, if we bear the Savior's name, 
By his example let us move. 

His pathway being marked out with sorrow and grief from the manger to the tomb, and laboring under agony so that his sweat was as it were great drops of blood falling down to the ground; all without a murmur. 

Then, dear brother, sister, do not get discouraged if you have to labor long and hard. Still keep up that spirit of perseverance. But ah, here comes the crisis; we feel we are too weak of ourselves; then above all it requires prayer and in this we should not do it. Yet he regarded not the threats but trusted in his God, and yet look at the prayers which he made to the living God, although the decree being signed by the king that he should not do it. Yet he regarded not the threats but trusted in his God, and that God in whom he trusted did deliver him. Not alone these, but look at our blessed Lord, what a bright example he left us, he being the Son of God without sin, and no guile found in his mouth, thought it not robbery to be equal with God, and yet look at the prayers which he made at the grave of Lazarus upon the mountain all night, weary and worn of the trials and conflicts which he passed through, yet with a spirit of perseverance he held on to his Father; and in the garden said, "If it be possible, let this cup pass from me, nevertheless not my will, but thine be done." We have another example to prove the basis of our remarks, and that is Solomon as he sat upon the throne with the responsibility resting upon him, he comes before God in humble prayer and asked for understanding; he did not ask for riches or long life, but God said, I have given thee a wise and understanding heart. And now in conclusion, for fear I might get too tedious, I would say, My dear reader, whoever you are, let us desire wisdom above every thing else, wisdom that will make us wise unto salvation, and if we desire to become wise, let us try to win souls. If we have not that faith that worketh by love, if we have not that persevering spirit, let us remember what the Lord Jesus has said, as thou hast sent me into the world, even so have I also sent them into the world. What for? to win souls, from the eternal burnings, for "he that winneth souls is wise." 

E. W.BEATS, A. L. MYERS. 

For the Evangelical Visitor. 

WHAT MUST YOU DO? 

Reader, do you feel the slightest drawing towards God, the smallest concern about your immortal soul? Does your conscience tell you this day that you are not yet forgiven, and have not yet felt the Spirit's power, and do you want to know what to do? Listen, and I will tell you. You must go at once to the Lord Jesus Christ in prayer and ask Him to have mercy upon you, and send you the Spirit. You must go direct to that open fountain of living water, the Lord Jesus Christ, and you shall receive the Holy Ghost. John 7:39. Begin at once to pray to Jesus for the Holy Spirit. Think not that you are shut up and cut off from hope. The Holy Ghost is promised to them that ask Him. Give the Lord no rest till He comes down and gives you a new heart. Cry mightily unto the Lord; say unto Him, "Bless me, even me also; quicken me, and make me alive." I dare not for my part send anxious souls to any one but Christ. I cannot hold with those who tell me to pray for the Holy Spirit. In the first place, in order that they may go to Christ. In the second place, I see no warrant of Scripture for saying so. I only see that if men feel they are needy, pinching sinners, they ought to apply first and foremost straight and direct to Jesus Christ, I see that He himself says, "If any man thirst, let him come unto me and drink." John 8:37. I know it is his special office to baptize with the Holy Ghost and that in Him all fullness dwells. I dare not pretend to be more systematic than the Bible. I believe that Christ is the meeting place between God and the soul, and my first advice must always be, Go to Jesus and tell your wants to Him. Reader, remember this, I have told you what to do. You are to go to Christ if you want to be saved. From your brother, 

SAMUEL H. TROUP. 

New Paris, Elkhart Co., Ind.
great value, or high esteem, with which God regarded his life, and the love where­with God loved the human family, I believe there would not be one that would say the conditions offered in the gospel are too hard, or too burdensome for us to comply with, not knowing that obedience gives joy and pleasure, for we should also love Him because He first loved us. But on account of that veil being drawn over the carnal mind, by an enemy of God, they find many non-essentials in the gos­pel, because the Lord has given liberty, through the grace of the gospel. They want all grace, forgetting that He also requires works of us. Our Savior did not say for naught, “If ye love me keep my commandments.” “Keep” means something. It implies do, which is so manifestly neglected in the world at the present time. Men who claim to be ser­vants of the living God, are heralding the new theory—only believe. If the heart is right, all is right. Never mind your con­science. Get up and say you are saved, and you are saved. Come just as you are, and go with us just as you are; you are all right. Put your name on the church register and give us your money. We will overlook all your faults. Though some of this language may in some re­pects look plausible and contain some true­ness, it impresses me to be swayed to that great and final day that were once enlightened and have tasted of the goodness of God, and have fallen back again to the weak and beggarly elements of the world. And why is all this? Because of disobedience, not willing to give up their worldly pleasures. It seems to me that I know of some that have come so far, and oh! what a pity. How they will work and make such of these their spirit, and hide the strivings of the spirit, and yet not obey the Lord. (Jer. 4:14.)

We will further cite a few instances of passages that describe conversion independent of baptism. These are two kinds: First, those that refer to the means that Christ applies to the soul and exercises in its behalf. Secondly, those that refer to the means that the soul must accept and apply in accepting Christ.

1. Paul (Heb. 9:12, 14, 36) through inspiration ascribes salvation to the blood of Christ shed as a sacrifice for sin.

It purges from sin. (Isa. 4:4; Heb. 1:3.) It blots out transgressions. (Psa. 57:1.) Through it we have remission of sins. (Matt. 26:28; Heb. 9:22.)

2. Reconciliation by Christ. (2 Cor. 5:18.) Sanctified through his own blood. (1 Cor. 6:11.)

Washed in the blood of Christ, the Lamb. (Rev. 1:5; 7:14.)

Washed by the word. (Eph. 5:26.) Saved by the washing of regeneration and the renewing of the Holy Ghost. (Titus 3:5.) Born again of the word and spirit. (John 3:5; 1 Pet. 1:23.)

Reconciled with the precious blood of Christ. (1 Peter 1:18, 19.)


The heart purified by faith. (Acts 15:9.)

Justified by faith. (Rom. 3:28.) Saved through faith. (Eph. 2:8.)

Reformation through the figure of washing. (Isa. 1:16; Jer. 4:14.)

We will further cite a few instances of forgiveness of sin independent of baptism, that have not yet been noticed: “And behold they brought to him a man sick of the palsy, lying on a bed, and Jesus seeing their faith, said unto the sick man, ‘Thy sins be forgiven thee.’ ” (Mark 2:5.)

“For the Evangelical Visitor.

DISOBEDIENCE.

As I am sitting alone at home, not being able to meet with the children of God, I thought I would write a little for the VISITOR.

I have often thought, how many would be among the saved at that great and final day that were once enlightened and have tasted of the goodness of God, and have fallen back again to the weak and beggarly elements of the world. And why is all this? Because of disobedience, not willing to give up their worldly pleasures. It seems to me that I know of some that have come so far, and oh! what a pity. How they will work and make such of these their spirit, and hide the strivings of the spirit, and yet not obey the Lord. (Jer. 4:14.)

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“For the Evangelical Visitor.

BAPTISM.

Its Antecedents, Design, and Benefits.

By W. O. Baker.

In the further investigation of this sub­ject, we will introduce a class of passages that describe conversion independent of baptism. These are two kinds: First, those that refer to the means that Christ applies to the soul and exercises in its behalf. Secondly, those that refer to the means that the soul must accept and apply in accepting Christ.

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Its cleansing power is represented by the figure of water. It is a fountain for sin and uncleanness. (Zech. 13:1.)

Washed, justified and sanctified in the name of Jesus, by the spirit of God. (1 Cor. 6:11.)

Washed in the blood of Christ, the Lamb. (Rev. 1:5; 7:14.)

Washed by the word. (Eph. 5:26.) Saved by the washing of regeneration and the renewing of the Holy Ghost. (Titus 3:5.) Born again of the word and spirit. (John 3:5; 1 Pet. 1:23.)

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whether is easier to say, Thy sins be for­
thine house. And he arose and departed 
thine house." (Matt. 9:2-7; Mark 2:3, 

(then saith he to the sick of the palsy)

tirely independent of baptism. We next 
call attention to the woman, a sinner, who 
came into Simon's house while Jesus was 

"sitting there at meat," and expressed 
her love for Jesus, to the disgust of the 

Jesus in justification of his and his conduct replied: "Her sins which are many are forgiven." He now 
addressing the woman says, "Thy sins are 
	
He further says to the woman, "Thy faith hath saved thee: go in peace." (Luke 7:36-50). This case 
is like the first—a case of remission of sins without baptism. We now turn to the 
gospel according to John 5:1-15. 

Here we have an account of a man who was impotent (paralytic) for thirty-eight 
years, lying at Bethesda waiting for an 
opportunity to get into the pool but his 
impotency foiled all his attempts. In 
this pitiful condition Jesus found him. 
Addressing him He said, "Wilt thou be 

The man deplored his helpless condition, being always super­
seded when the opportune moment came. 
Jesus said unto him, "Rise, take up thy 

He immediately was 


I was converted in Franklin county 

Pa., when I was ten years' old. I had 
a very wild child for my age and I 
had a good many wrongs to make right. 

As I was then a school girl I had to 
take a good bit from the scholars, but the love 
of God was so shed abroad in my heart 
it seemed the more they made fun of me 
the stronger I felt in the Lord. I worked 
along in this way for about a year; in this 
time I enjoyed many good seasons with 

I then told my parents, but as I was the only 
young convert in that neighborhood, some thought I was too young yet for 
baptism. I thought I would work on as 

as synonymous with regeneration. They 

as important in their place and 

as vital as the term regeneration. The 

in some instances immoral lives, depending 
on the externals of religion for salva­
tion, remaining strangers to a living faith 
and a heart religion. With these facts 
before us we feel like impressing every 
soul with the necessity of regeneration, a 
spiritual religion and a godly life. 

( In our next, we will consider the can­
didates for baptism).
chair yet, but the tears were rolling down her cheeks, She was trying to dry them up with the handkerchief in her hand, but they rolled so fast she could not catch them all. I saw there was something more than usual. I asked her why she was weeping so. She could scarcely speak, but did say with a trembling voice, “For you, my child.” It hurt me so to think I made my mother weep, so I went to another room, knelt by the table and asked God to have mercy on me, and to help me to renew my covenant again. When I rose to my feet, there was a small book lying on the table. I opened it and it was the conversion of a young man, and he told how he was convinced to do the will of God, but some others were trying to keep him from the narrow path. For awhile he did not know what to do, but finally told his friends he would have to work out his own salvation and they theirs. This suited my case so well I saw that I would have to give up all if I wanted to serve God, for I could not serve two masters. There the Lord opened my eyes and I could see plainly that it was the spirit of God working at my heart and I was trying to put the blame on my parents, that I was led in such a narrow path. I now returned to my mother, and after telling her what took place. She wept for joy instead of sorrow. My eyes grew dim with tears when I try to write these lines. When I think of a mother’s love for her children, and not only of a mother’s love, but also of the love of God to me, a weak one. I worked on about another year and a half. I was then taken in the church. On my way home, I was so full of God’s love I could say with the poet:

“Oh! how happy are they
Who their Savior obey.
And have laid up their treasures above!
Oh! what tongue can express
The sweet comfort and peace,
Of a soul in its earliest love?”

This was the feeling of my heart as if tongue could never express my comfort. For fear some may think my article to lengthy I will hurry along. When I was fifteen we moved to Dickinson county, Kansas, where there were so many members. I felt as if my trials in a measure over, for I thought how easy it is to serve the Lord here, but two years after we moved here death came and called mother from our family circle. As I was the oldest the charge of the house, and the rest of the family was left to my care. When I came home from the graveyard, I felt as if death had taken my shield, for mother always tried to help bear my troubles and trials of life; but the next thought was: Be not afraid, you have a friend, namely, Jesus, for which I felt very thankful. I was also shown by the spirit of God how I could overcome all evil, even if mother was gone. I was to pray often in secret and read a portion of God’s word every day, which I often neglected while she was living. This I did for a while, and everything went along smoothly. I got along much better than I expected to, both temporally and spiritually. One day as I was very busy I thought I will not get my chapter read to-day; I should have dropped my work and went, but instead of this I worked on and thought, if I don’t get to read to-day I will to-morrow, but when the next day came it seemed I was as busy as the day before. I hope the young will take warning from my case. Here I began to lose ground, but didn’t see it then as I can now. I probably thought what is the use to read and pray so much when I can go to meeting every Sunday, and even sometimes through the week. I soon got so far that the meeting didn’t seem as interesting to me as before; how sorry I must feel as I drop these lines that I was not more obedient to God. I will again say to the young. Don’t do as I did, but improve all the time you can in reading and praying. A few years after this I married, and when I went to housekeeping I thought I wanted nothing in my house that would grieve any of the mothers of the church, when they would come to visit us, but there was such a few came that I finally thought they didn’t care for me because I was an orphan. I then began to pick up a little here and a little there. Conscience would smite me, but I tried to excuse myself by thinking I could go a little farther than those that had mothers to come and correct them, and could still be a Christian; but this would not work for I could hear my mother’s prayers ringing in my ears, for I often heard her pray for her children. I would even see her in my room at night when I would wake up, telling me to be careful, but I didn’t heed. I would here say to the mothers, if you ever have an impression to visit the orphans go, for they must often feel sad and lonely, and you may do more good than you think of. There are so many ways that we can give each other the helping hand. I would to God that we could all obey our convictions, let them be ever so small in our sight. A few years after I went to housekeeping father took sick and died. He had a very severe sickness, and as I was in his room a good bit I thought what poor mortals we are, and I saw if I wanted to enjoy heaven and its happiness, I would have to renew my steps again. I didn’t say anything to any one. On the way home from the funeral I had to say, “O depth of mercy, can there be, Mercy yet reserved for me?” I thought when I get home I will begin to take down the unnecessary things and confess my wrongs and tell to those around me that I wanted to walk a closer walk with God, but then the thought came, if you do that the brethren and sisters will think you were never converted, and I didn’t want them to think that I got in the church without being converted. What a pity when we are not willing to come just as we are. I thought I would work along and say nothing to any one. Perhaps I could amend some of my wrongs, and then I would tell my case to some trusty member and in that way the church at large would not find it out. It seems as if I wanted to work instead of loving God’s work. I thought I would begin to read more and pray oftener, and in this way perhaps I can again find favor with God with confessing to the church. I tried this a short time but I couldn’t obtain the blessing I thought I would by reading and praying. One day while I was in the yard engaged in washing windows, my trouble was so great that I wished I was never born. There I sinned again, for I should not have made a wish like this. I had a pail in my hand and was walking to a barrel, that was dug in the ground, to get water. When I was almost there a voice came behind me saying, You need not wish you had never been born; you can just go along down with the pail and that will be the last of your trouble, and when your husband comes home he will think you went in accidently while trying to get water. I dropped the pail and started for the house, for I feared to go any further. I went to one of the spare rooms and tried to pray, but pray I couldn’t, for it seemed as if my mouth was shut, but I wept bitterly to think father and mother both

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gone and I am so wicked that I can never meet them in heaven. I turned to go out of the room, and as I looked up I saw an angel before me saying softly, Do not fear, I have come to save you. Oh, how this drove away some of my fear! How wonderful is the love of God! A short time after this we moved to another place, how glad I was to leave there; I thought I would try and leave my trouble there so no one would ever find it out, but after we had moved and I had my things arranged, I found my burden was there too. I asked my husband why we didn't move away out West while we were moving. I didn't think that God way everywhere. He said he could always overcome his troubles and trials best among the members, but I could not say that, for I felt as if the brethren and sisters were in my way. I didn't see then that I was in my own way. Shortly after this his parents paid us a visit. Mother asked me how I was getting along. I told her I hardly knew, but one thing I did know, I wish we were away off where no one knew us. Then she said, My child, you couldn't go to meeting like you do now. I said I didn't care for that, for when I do go I thought the sisters didn't care if they shook hands with me or not, and I didn't like to feel as if I was the lowest there. If I had told her my trouble she might have had words of encouragement for me, but I didn't, and in a few days the enemy tried me in another way. One morning after my husband left home, I could hear as if a voice telling me to put my house in order, and to have supper ready when he would come. After eating I was to put my infant to bed, and send him off on an errand, then I was to leave, for if I stay here much longer some one will find out my trouble. I tried to get this accomplished. When he came home I went to the door as before and when I opened it, to my surprise he looked as if he had been weeping half the day. He said he felt as if I had trouble at home and he invited a sister to come and take supper with us. He said he didn't know if it would suit me or not, but his convictions were so strong that he asked her anyway. I closed the door for I could not speak for weeping. After supper, instead of trying to tell her that she had helped to save me that night, I hurried her off to bed. I went to my room weeping and praying for courage enough to break through, but here the enemy was again. He said if I told my husband he would not own me as his wife, but when he came to the room my trouble was so great, and he pleaded so hard for me to tell him what ailed me, I could not hold back any longer, and I told him my trouble. Oh, the food that I did receive that night for my soul! A few days after this he asked me if I wouldn't like to go to prayer meeting and tell the brethren, then he said perhaps you would like to write a few lines for the Visitor. I could hear a low voice saying, Obey: my grace is sufficient for thee: but instead of obeying this low, still voice, I spoke up and said No; I will die before I confess a confession like mine to the church or Visitor.

After he left the room I felt sad, for I see I had closed my way again. Then I thought, how glad I am that it is almost Spring for the prayer meetings will soon close. I didn't tend many meetings during the summer, for it seemed after I would get home my burden would be all the heavier, for I was yet not willing to obey. One beautiful Sabbath morning while I was looking out of the window at the folks going to church, I thought if I could go like other people I would go too. I thought what is the use for me to go for I will be lost any way. I then began to think of the dear ones going before, and I thought I wasn't willing to be lost. I then even wanted to blame God. I wondered that he was so unmerciful as to make me feel so unhappy. I picked up the hymn book and the Testament hoping to find something to suit my case, and praise the Lord. I did. I opened the hymn 380 in our hymn book, and after reading I could see that instead of God answering my prayer when I thought he should, he first made me feel the hidden evils of my heart. I then opened the Testament at the 11th chapter of Romans. After reading this I saw that I was the sinner, and that God was as merciful as ever. I could also see that I deserved nothing better than to be lost and the Lord began to help me, but he didn't help me till I felt my need of Him, but I yet wasn't willing to confess to the church. I do hope that these lines will not find any one in the case I was for it is a wonderful way, but if they should I would here say, Don't trifle your precious time away like I did by trying to step over the cross without taking it up. Take up the cross, the Savior said, if thou wouldst be my disciple. I could here say much more if time and place would permit. After this a neighboring sister paid me a visit. She said she thought it would be so nice if there was prayer meeting at our school-house every Sunday evening, but I didn't; I thought the evenings were too short. She said we could go together early on Sunday evening. After she left I felt very uneasy fearing she might get her wish accomplished. I thought I only could get the prayer meetings and the Visitor out of my reach, then perhaps I could rest at my ease without confessing. I asked my husband one day if he intended to get the Visitor after the year was up. He said he did. When the November number came, instead of laying it on the table as before for all the family to read, I stuck it up in the paper-holder with the rest of the papers. When any of them asked me for the Visitor, I didn't tell them I didn't know where it was, but I would tell them to hunt it. Soon after this I heard that the prayer meetings had started up again. I thought to myself, how will I excuse myself now. One evening my husband said he would like to go to meeting and asked me to go along, but I said, No; I don't intend to take the children out at night. A few evenings afterwards, he asked me to go along to visit one of the neighbors. I was soon ready to go, but on my way home I saw where I had caught myself. I told my husband I wished I had staid at home, but I didn't tell him why. As we were now about to move again my husband thought it was not out of place to have an evening meeting. I didn't say anything against it, but after the meeting began I thought I would give out a hymn and say that expressed my feeling. After the minister was through speaking I thought, now if I am not willing to come out honest I will say nothing for I know no hymn to express my case. Two weeks after this there was meeting in our school-house, and as it was so close I was ashamed to stay at home, but I could scarcely keep back. When the meeting was almost over I thought what a pity this or that neighbor wasn't here. I had scarcely thought till a brother rose and said he thought we had a good meeting if each one only works for himself and not for his neighbor. After he sat down the next brother said he thought if there
is any one lost in a country like this they would be lost with their eyes opened, for he thought we all knew what to do to be saved. I now thought I would ask one of the older sisters to go along home over night and I would try to tell her my trouble, but she failed to come along. I went home with a heavy heart, not knowing if I would see the light of another Sabbath or not, for I felt myself so unworthy that I thought I didn't deserve another day. The next week while I was engaged at my work I thought I would do anything to get rid of this burden for another new year, and when I was willing to do anything, I was soon shown what to do first. I was to go to the next prayer meeting, and I did, but my courage almost failed me, for I seemed to be there to tell me not to tell the worst but I was now determined to serve God with all my soul, mind, heart and strength. On the way home I was shown what to do next if I wanted to work for God, and that was to write for the Visitor. Here you can see I gained nothing after spending the time I did by trying to get around those two things. I had to give up at last if I want to serve God. When I look over these lines and see how many dangers the Lord has brought me through I think I would be glad to be there to tell me not to tell the worst but I was now determined to serve God with all my soul, mind, heart and strength.

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We have thus far received all the numbers issued; but, feel sorry to state that as a general occurrence found some part or parts of its contents "too churchy," ascetic, and unedifying to the general reading public.

We believe the Gospel of our Lord and Savior was efficiently taught and practiced by the apostles; and that our "great High Priest, that is passed into the heavens," will reject us from his spiritual communion if we teach "any other gospel" than has been taught. Let us earnestly strive to preserve and present the truth in its ancient simplicity and purity, not adding or taking from it.

Let us use "sound speech that cannot become a stumbling-block to them that are weak." 

**TAKE HEED.**

"But take heed lest b: any mean this liberty of yours become a stumbling-block to them that are weak." 1 Cor. 8:9. While reading to-day, the spirit of God moved me by saying, "Take up this subject and write something for the Visitor." The apostle here reminds us to take heed lest our liberty become a stumbling-block to them that are weak. This is a daily, yes, I may say, an hourly work for us all as brethren and sisters. I fear we take too much liberty with the world and worldly things, and that our lives are not enough, as it were, hidden with Christ. There are those around us, who see and hear our walk and conversation through life, and if our light does not shine where it should, then surely we become as a stumbling-block for others. When I first started out in the service of the Master, I thought I would lead such a life that all may see I am seeking a better place than this world can give. But oh! how often I see I come short of the promises I once made. Brethren and sisters let us pray for light and grace from above, and follow the Lord Jesus wherever He leads us. "Let our light so shine that men may see our good works and glorify our Father in heaven."

**THE TRUE LADY.**

The true lady is remarkably clean and neat in her person, and does not delight in fine silks or velvets or gorgeous ornaments. D. B. ADAMS.
The Brethren in Christ, commonly called in the United States "River Brethren" and in Canada "Tunkers" for the exposition of true practical piety among all classes, at one dollar a year, or fifty cents for six months. Specimen copies free.

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

April 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.

If you desire to know when your subscription expires, look on the printed tag, on which your name and address is, and that will state to what date payment is made. For instance, April 88 means, that the subscription has been paid up to that date. If you find any error in the date please notify us and we will make the correction.

To those who do not wish to take the Visitor longer we would say, when you write us to discontinue the Visitor, please send us the necessary No.

You desire to know when your subscription expires, look on the printed tag, on which your name and address is, and that will state to what date payment is made. For instance, April 88 means, that the subscription has been paid up to that date. If you find any error in the date please notify us and we will make the correction.

We are receiving favorable replies to your subscription to a church paper, but I have come to the conclusion that I was mistaken. I see

Chosen His Opinion.—Bro. Miller writes from Mt. Morris, Ill., that he has changed his opinion with regard to a church paper, hear him in his own words:

"You know, Brother, that I was opposed to a church paper, but I have come to the conclusion that I was mistaken. I see now that it is just what we need in our church. I believe that it will help to spread the doctrine of the Bible in many families. If many more would do as some have done, send in the names of their children "and others" and encourage it in that way, it might do much good."

I feel to encourage it all I can. I want to help increase the subscription list to fully two thousand, so that we may get the Visitor semi-monthly. I have not the opportunity to meet with the brethren in the Winter as some have, and I am glad when the time comes to receive the Visitor.

With this issue of the Visitor the article or series of articles, on the Lord's Supper by Elder Jesse Engle closes. We have probably given more space to the subject than some of our people thought necessary, but we think not. More than a year ago, we received letters from different persons and different communities, as well from our own people as those of other denominations, asking us for our version or faith on the subject, but other duties kept us from replying through the Visitor, and then too we felt reluctant to enter into a discussion of the subject, knowing that we were not so well prepared to write, and did not have the time, necessary to look up the proofs on the subject, until finally the requests became so numerous, that we felt in duty bound to do what we could, to get some one to take up the subject, but who to get was the question, until finally in conversation with some other brethren at our last General Conference, the name of Bro. Engle was presented, and after considerable persuasion he finally, though reluctantly, consented, and so with the first No. of the second volume the article was commenced, and now the subject is before you, and is for your inspection. You will have ample time to carefully examine every passage of Scripture, and every author referred to, and if you find any errors or misquotations, mark them, so that you can readily refer to them.

We have had quite a number of requests to have the article published in pamphlet form, and it probably will be, but not until it has passed through conference. It is now the work of an individual, and although we think the articles are very well written and the subject is clearly stated, yet we think there may be at least some typical errors in it. We want to know for ourselves, whether we have for every ordinance a "thus saith the Lord" and if it has passed through the crucial test of conference and is accepted, we think it would be well to have it printed in pamphlet form. We need church literature, and anything that will help spread the doctrine of the Bible as believed in, and taught by the church, should find a place in print.
Bro. J. W. Myers, of Etna, Licking Co., Ohio, sends us a statement of the condition of the Kunkle fund, with the amount sent from different places as a donation toward payment of his indebtedness, which was stated at the conference of 1887, held at Abilene, Kan., to be $642.00.

Amount paid as follows:
- Dayton District, Ohio $57.05
- Montgomery Co., Ohio 11.05
- Ringgold, Maryland 7.45
- Franklin Co., Pa. 29.34
- Franklin Co., Pa. 7.00
- New Guilford District, Pa. 19.72
- Brown Co., Kansas 3.50
- Hamlin, Brown Co., Kan. 1.00
- Hamlin, Brown Co., Kan. 0.50
- Donegal Dist., Lan. Co., Pa. 18.34
- Manor Dist., Lan. Co., Pa. 30.00
- Richland Co., Ohio 3.50
- Wayne Co., Ohio 22.50
- Carlisle, Pa. 14.32
- Dysart, Iowa 5.00
- White Pigeon, Mich. 6.00
- Wagoram, Ohio 31.00
- Morrison's Cove, Pa. 28.58
- So. Dist. Dickinson Co., Kan. 25.50
- Upton, Pa. 10.00

Leaving balance unpaid of $291.96.

We would respectfully call the attention of the church to this statement, we see here a balance of $291.96, which we think should be cancelled in some way. We are well aware that there are many calls for charity in the church, and with many there are probably wants near home that must be met, and no doubt should be met first. But as Bro. Myers states, Bro. Kunkle is 72 years old, and has no way to make a living but by day's labor, and the membership there is small, and he is the only preacher they have; can we not pay off that claim and place the Brother clear of debt; and we believe the brethren there will see to his every-day wants. We do hope that we need not refer to this subject again. Send the money to J. W. Myers, Treasurer, Etna, Licking Co., Ohio.

Love Feast on the 4th and 5th of May, at Bro. Stephen Richardson's, near Sedgwick, Harvey County, Kansas, railroad station Sedgwick. A cordial invitation is extended to all.

Bro. Moses Brenneman writes from Cambridge City, Ind., that they have had quite interesting meetings during the last winter. Bro. Jacob B. Wingert of North Hampton, Ohio, was with them and assisted in their meetings and the Church was greatly revived and several gave evidence that they were tired of a life of sin and asked an interest in the prayers of the Church.

From a letter received, from Bro. Martin Sider, of Winger, Ontario, we learn that Bro. Detweiler, of Sherkston, and Bro. F. Elliott from Richmond Hill Village were at their place during the winter, and held meetings with good success. Five or six started for the kingdom, and are showing fruits of repentance. The church has been greatly revived. The old Bro. in his affliction has had cheering news from a dear son living some distance from home. He writes his father and says, "I was a sinner, and I sought and found a Savior, I have tasted of His love, how I can rejoice in that love! I will make the Bible my guide, I wish to be remembered in your prayers." These are cheering words that parents love to hear from their children. Oh, that many more would rejoice the hearts of their parents by their turning to the Lord!

NOTICE.

Confirming my statement in the March No. of the Visitor, the Central Traffic Association have granted the one and one-third fare rate to Toronto, Ont., and return from all points bounded on the East by Wheeling, Pittsburgh, Oil City, Salamanca, Buffalo and Toronto; on the West by Cairo, St. Louis, Hannibal, Keokuk, Burlington, Peoria, Joliet, Elgin and Chicago. For those living East of the boundary line, see Bro. S. E. Graybill's notice in this No. And those living West see Bro. A. M. Engle's notice.  

March 14th, 1889.

A. J. MILLER.

Those coming to the General Conference held at Markham, Ont., May 15th, will change cars at the Union Depot, Toronto for Richmond Hill Station, on the (Northern Div.) Grand Trunk R. R., where all will be conveyed to Richmond Hill Village, and from thence to place of meeting.

P. S. Get your tickets in Toronto, direct to Richmond Hill Village. Trains leave Toronto for Richmond Hill Station 8 A. M., 11:45 A. M., and 3:40 P. M.

Fare from Toronto to Richmond Hill Village, about ($1.00) one dollar to return. By order of A. J. Miller, Dayton, Ohio.

C. Heise, Victoria Square, Ont.
HOME AGAIN.

On Monday, March 11th, I left Eaton county, Mich., for home, stopping with Bro. Davidson about twelve hours, and arrived at home safely on the evening of the 13th, being absent just six months. Praise the Lord for his protecting power in our absence. and for blessings bestowed upon my family. And may the Lord richly bless all those who sympathized with myself and family in my absence both in word and deed. And may the blessing of the Lord rest upon all our labors, and may his name have all the honor in time, and all the glory in eternity. In the language of the poet we conclude:

"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 shalt have the praise."
Your unworthy servant.

March, 14th.

MISSION REPORT.

Our present report dates from February 18th. Since our last report the work of the Lord has been going on, not with wild enthusiasm, but with a steady and solemn onward and upward tendency such as is designated by Paul, Heb. 6., going on to perfection. The meetings have not abated in interest, and calls from surrounding communities have been coming in faster than we could fill them, and as we propose leaving these parts March 8th, it will not be because the work is all done that should or could be done, but owing to pressing calls of home duty, we have determined to turn our steps homeward. On February 23d, we met at the Scott school house at 1 p. m. with a view of hearing applications for membership. Almost beyond our expectations some eighteen made application, and were all that with Peter we could say, "Can any man forbid water, that these should not be baptized; which have received the Holy Ghost as well as we?" On Sabbath morning, we met at the school house where the subject of baptism was taken up and spoken on at length, after which the 18th chapter of Matthew was read and commented on, after which seventeen were received for baptism and one sister by the right-hand of fellowship, who had formerly been baptized by trine immersion on faith. A very solemn and befitting feeling prevailed during this meeting. On Monday, we met at the home of Bro. C. G. Baker to administer the sacred rite of baptism. At this time and place, one more had a hearing and was received for baptism. The Lord favored us with a lovely day and many were the "Praise the Lord's," uttered by those who realize that obedience was better than sacrifice; on account of it being winter, we deferred the laying on of hands until all were baptized and gathered into one room. This was a very impressive and solemn occasion, and although we have often been present at such meetings, but can truly say we never saw it on this fashion such a wonderful manifestation of the outpouring of the Holy Spirit. There are still a number of others who we believe will, ere long, be one with us, and with proper care and frequent visits from Brethren we believe much can yet be done in way of enlarging the borders of Zion.

Two persons made application for baptism after the others were all baptized, but we deferred them believing it to be better for them and the church. We believe there is danger in being too slow to baptize, and also of being too fast, and in this respect, we tried to use precaution and wisdom. After the baptismal services were over, we laid before the brethren and sisters the necessity of electing two persons to the office of deacon and instructed them according to "Paul to Timothy" and Acts 6th chapter, to make it a matter of prayer and meditation, giving them time until further notice when their votes would be taken by ballot. On the eve of the 2d of March, we met at the home of Bro. C. G. Baker to commemorate the sufferings and death of our Lord and Savior. We had a profitable service in this meeting and took up the vote before alluded to, which resulted in the election of Bro. Henry Schneider and Bro. Charles G. Baker to the office of Deacon. On Sabbath, the 3d of March, we held services in the Protestant Methodist church. After preaching the two deacons were installed to office, which was also quite an impressive service. On Monday, the 4th, we went to Ovid, Clinton county, according to previous arrangement and

CHURCH NEWS.

Arrangements of Love Feasts for Ontario.
Markham..................May 18th
Waterloo..................25th
Nottaway.................. " 25th
Black Creek.................June 1st
Howick.................... 1st
Wainfleet.................. 8th
Clarence Centre, N. Y........ " 8th

H. R. Heise.

CORRESPONDENCE.

Brother H. L. Shirk and wife of Chadwick, Illinois, and their niece, Mary J. Shirk, of Florence Station, Illinois, have had quite an extended visit in the vicinity of Hamlin and Morrill, and attending meetings and visiting among the brethren and friends. Sister Mary writes they left home December 24th for Abilene, Kansas, and arrived there on the morning of the 25th (Christmas), visiting in Abilene and in and around Herrington and Hope, on the south side and around Bethel and Zion meeting houses on the north side, until the 16th of January, when they left for Brown county, Kansas, visiting in the vicinity of Hamlin and Morrill, and attending meetings there; on the 21st, they went to Hiawatha from there. Bro. Shirk left for home on the 25th, and wife and niece went to Richardson county, Neb. From there to Nemaha county, Kansas. On the 5th they started for Iowa, stopping part of the day at Council Bluffs, visiting the orphans' home; from there to Dallas Center, Dallas Co., Iowa, visiting with friends and brethren. In the afternoon of February 16th, they started for home and arrived safely home on the 17th, after an absence of nearly eight weeks. During this time they visited one hundred and twenty-one families, and attended twenty-one meetings. The sister closes with these words, "We feel very thankful to the many friends we met for their kindness to us while with them, trusting that the Lord will reward them. We can truly say that our visit has done us good. With love and best wishes to all I will close, asking an interest in your prayers.

Mary J. Shirk.

Stephenson Co., Ill.
held meetings in a hall in a public building, and although we were entire strangers yet we had a very fair turn out at the first meeting and the interest increased rapidly, so that at our last meeting the hall was thronged with people so that nearly all the standing room was occupied; we held in all five meetings and we were made to regret that we could not stay longer. We are of the opinion that if we could have remained there a month or more there might have been a good work done. We made quite a number of friends who would very much liked to have us remain longer, but owing to other arrangements previously made, we could not well stay. One lady rose for prayer at the last meeting, after which we were conveyed to the home of Bro. Henry Schneider, a distance of nine miles, arriving there at the midnight hour. We closed on the evening of the 6th. The 7th we spent in preparing our report and visiting several families in the vicinity of the Scott school-house, and in the evening we met at the school-house for our farewell meeting. We would just here say that we have formed many warm acquaintances since here, and the people have been very kind to us in administering to our necessities and many have been the heartfelt prayers that have been offered in our behalf, and many have praised the Lord for sending these brethren in here to preach the plain gospel. Even while we were making our last round of visits an old grandmother said to us: "I know the Lord sent you in here," and this was said with tears. And just here we would like to say to all the brethren and sisters, and all who feel interested in the welfare of Zion, that they might earnestly pray for the success of the band of brethren and sisters of these parts, and that the Lord might send in a good shepherd to take charge of the flock here, and it is our humble opinion that General Council should take the matter in hand and provide a minister to take charge of this field of labor, and if General Council had power to appoint brethren as traveling missionaries or evangelists, why should it not have power to supply a mission church with a minister, and as there is such an opening here for the spread of the gospel, in addition to taking charge of the flock. In view of all these things, we submit these thoughts and suggestions to all, and especially to those who shall go to General Council next May as delegates. The necessary qualifications of such an one would be to be well versed in the Bible and an able defender of the faith once delivered to the saints, and above all filled with the Holy Ghost and one with some experience as a master builder. On the evening of March 7th, we held our farewell services in the Scott School-house, which was quite an impressive service. Text, 2 Cor. 13:11. We parted with many bathed in tears at the thought of separation, and many were the heartfelt prayers that these dear brethren and sisters may realize all there is contained in the text used for this occasion. We owe much to the dear sisters of Dayton, Ohio, who labored so faithfully among this people. May the Lord richly reward them for the sacrifice they made and for the good they were instrumental of doing. May the Lord lead them into other fields of labor as there is much they can do that brethren cannot do. We also feel indebted to Bro. A. J. Miller and others who were instrumental in sending those sisters in here to help us in the work of the Lord, and for all the good work, we can only say, Praise the Lord. We have another conflict with the stumbling-stone element in the personage of Lyman H. Johnson, of Toledo, Ohio. He came to our meetings on the 23d of February and as is their custom tried to thwart the progress of the meetings by bringing in his false doctrine of doing away with all church ordinances, etc., and as we did not feel disposed to have a disturbance of that kind in our meetings, he was sung down. Afterwards, he brought in several charges against us and demanded a public hearing, which was finally agreed to on our part and on the 1st and 2d of March we met at the Meade school-house for a debate between Johnson and Bro. Long, and in order to have everything straight, we employed a short-hand reporter and expect to have it written out and published in pamphlet form, so that any one desiring to know what argument was produced on both sides can see and read for themselves. After these pamphlets are ready due notice will be given through the columns of the Visitor, where they can be obtained and at what price. The object of this is not to make money but to try thus to defray the expenses of the same. It was no choice of ours to enter upon this discussion, but in defense of the truth, as well as our own Christian character, we were drawn into the same. The issue is left with the people to judge for themselves as to which side has the strongest Bible argument, as will be shown in the pamphlet. Owing to some business, we stopped with Bro. C. G. Baker the last night of our sojourn at Carlisle, and on the morning of the 8th, Bro. Baker conveyed us to the station where we took the train at 9 a.m. The sisters starting for their homes and we for Vermontville, Eaton county, where we remained over Sabbath. We filled four appointments and visited the members, starting for our respective homes on the 11th of March. And we would just here say that notwithstanding we are very much needed at home yet we are reluctant in leaving the field, and our labors together in this work have been very satisfactory to us, and we have not in the least disagreed, and now we submit our work to the Lord and pray the Lord to bless the labors in which we have been engaged, and as we return to our homes and loved ones, our minds will often linger around those scenes that we have witnessed. In conclusion, we would ask that all our imperfections may be passed by, and that the Lord may have all the glory for the good done. These are the wishes and prayers of your unworthy servants, LONG and ZOOK.

NOTE.—We wish to express our gratitude and thanks through the columns of the Visitor to those who contributed of their substance for our mutual benefit while in the mission field, and we pray the Lord richly to repay and bless all those who have thus lent us a helping hand by their contributions. Your unworthy servants, ZOOK AND LONG.

—The tender, humble, broken heart is the best thank-offering.—Perowne.

—Do the truth you know, and you shall learn the truth you need to know.—George MacDonald.

—Do not wait for extraordinary opportunities for good actions, but make use of common situations.—Goethe.
THE LORD'S SUPPER.

Lest we weary our readers, we will with this article come to a close with our subject, by offering a few more vindicative suggestions and criticisms, trusting that the latter may be received by those who differ with us on this subject with the same spirit of Christian forbearance as that in which the writer aims to present them.

In compiling the foregoing articles, the constant aim was to bring to light the different points bearing on the subject. Also to show that the four Evangelists are fully reconciled on the sacred narrative. We therefore continue our testimonies by citing our readers to the fact that the four Evangelists testify that Christ was buried on the preparation day, see Matt. 27:62; Mark 15:44; Luke 23:53, 54; John 19:31-42, which also shows that He was condemned, crucified and buried on the same day, namely, on the Jews' preparation day, being the day before the national celebration. The special emphasis "of Jesus' preparation" stands in contrast to an other preparation, and in testimony of the preparation directed by the Savior. Matt. 26:19; Mark 14:15; Luke 22:9-12. This preparation of necessity was very short, since but one Lamb was to be prepared, possibly less than an hour was required from the time the directions were given until the Savior was seated at the table in the upper room with His disciples. But of Jesus it is said, preparation day, since, possibly thousands of lambs were necessary for the nation's celebration of the passover. In the article published in the January number, the comparative relation between the Savior and the Jews, celebrating the paschal meal was dwelt upon at considerable length, but since there is frequent reference made to the "preparation," or "preparation day," it may still not be fully clear to the minds of some, we therefore once more make reference to the same. The position was fully vindicated in the foregoing, that the Savior celebrated the paschal meal in the fourteenth, which is irrevocably the Biblical time. Maintaining this impregnable position, the following fact is established beyond a doubt, viz.: that the Jews celebrated their paschal meal on the fifteenth, hence follows according to John 19:14, that the preparation was on the fourteenth, being the day they crucified the Savior, viz.: "And it was the preparation of the passover," etc. Let it be borne in mind that the Evangelist had reference to the Jews' passover supper, and not to that already eaten by the Savior, and His disciples on the first evening of the fourteenth. Just here we note that some, place great stress on the integrity of the Jews, saying, they were very strict in fulfilling the letter of the law; in answer to which we say they were very strict in observing the "traditions of the fathers," but "set at naught the commandments of God." See Matt. 15:3-6; Mark 7:7-9; Acts 7:53, viz. "Who have received the law by the disposition of angels and have not kept it." A very poor standard indeed. A people who clambered for a "murderer" and "condemned the Just one;" a factious people who, not many years after, crucifying "the Lord of glory." Who, when His prophecies fell on them, when trenched in by their enemies, were divided into three factions inside the wall of Jerusalem, perpetrating slaughter, by massacring each other, and in their extremity striving for preeminence. Shall such a petrified mass be taken for a standard? We explain, Nay! But we cleave to the integrity of one who said, "I am come, not to destroy the law, but to fulfil;" who also said, "Shew me one sin." Once more we refer to John 19:31, "The Jews therefore because it was the preparation, (see also verse 42) that the bodies should not remain upon the cross on the Sabbath day, for that Sabbath day was an high day, besought Pilate," etc. Again be it remembered that this was the fourteenth, about the ninth hour (being about three o'clock in the afternoon) when the body was taken from the cross, and according to verse 42, laid into a sepulcher near by.

We also note John 13:29, "For some of them thought because Judas had the bag, that Jesus had said unto him, 'Buy those things which we have need of against the feast.'" Nothing can be more clear to the thoughtful reader than the foregoing, when we take the testimony of the Bible for our standard, viz.: that the feast is, or begins on the "fifteenth." Lev. 23:6, Num. 28:17. We have in a former article dwelt somewhat at length on the point of harmony between the four Evangelists, but since some held firm the idea that the meal referred to by John, was not the same as that referred to by the other three Evangelists, we take the privilege to cite the reader to J. W. Beers' Treatise on the Passover and Lord's Supper. This author (possibly one of the strongest advocates of a ceremonial meal) says, on page 110, "But as some seem to doubt the fact that John refers to the same meal that Matthew, Mark and Luke do, as assumed in our second position, we will introduce a few arguments to prove that they do have reference to the same meal," and then goes on to prove with clear testimonies that it was one and the same meal. But what is hard to reconcile, nay, what is utterly unrecognizable with the truth of the gospel, is, that after having substantiated the undeniable harmony of the four Evangelists on the narrative of the night of our Savior's betrayal, he then, after reading in the former three gospels no less than twelve times, the passover says; on page 109, verse 4, "That the meal which our Savior ate with His disciples in that night, was not the passover, and that it is no where called passover, but supper." We therefore earnestly refer the reader once more to the sacred volume by saying, Read Matthew, Mark and Luke, on the sacred narrative, and you will find the assertion alluded to mantled over with the garb of sophistry, and refuted by plain, undeniable testimony and clearness in the gospels. The author referred to also further attempts to disprove, regardless of the testimony of the three Evangelists, who state clearly the making ready the passover, and on being ready, the Savior "came with the twelve," and "sat down with the twelve," and "as they did eat," etc., that this was not the passover, and even attempts to say that after passing through all this form that He did not eat what the sacred historians call the passover.

These quotations from the volume referred to are made only to stir up the pure minds to a more diligent search, and investigation of the truth, hoping that the honest inquirer may abundantly profit by them.

While it was considered proper to discuss this subject somewhat at length, it is by no means considered as the most vital point among the requirements of the gospel, but what has been more especially labored for is, the oneness of mind, and
of the sacred record, together with the hood, to which we bestow the humble subject in consideration, we will be able to confidence that, after an honest perusal oneness of practice among-thoughts expressed in the articles on the all the glory. JESSE ENGLE.

for the Evangelical Visitor.

THE EXPERIENCE

of a school-boy at the age of thirteen years, thirty-five years ago.

It just came to my mind that I should write something for the Visitor, get it a year to try how I liked it.

I will then write briefly my conversion, I can hardly remember the time when I did not pray, especially when there was a heavy thunder storm, I prayed then with fear and trembling. When I came to the age of thirteen, I gave my heart to Jesus. I just had one sin that pressed me with fear and trembling. When I came to me when I promised, and it seemed to go very hard before I could give up, it took me a whole day before I became willing to confess my sin. I expected nothing else but a complete whipping but I found no other way than to go to father as the prodigal son did, and confess all; I went and told him all about it, I told him to chastise me hard for it, for I felt I deserved it, but father said; “My beloved son, you are chastised enough,” and advised me to obey the Savior. Oh then what a blessing I received, and I felt my sins were forgiven. Then I thought every person, all my companions should realize this, so I talked to them, but they could not see it, I would have carried them to the Savior if I could. At the evening meetings I still tried to get them along with me to the meetings, and to go in but they were not ready; by that I was induced to remain with them, but the longer I remained, the more influence they got over me, so one evening in particular I remained with them, and Bishop Gish must have seen us through the window, he came out and went around, and gave each one the hand and when he came to me he drew me to him and gave me a kiss, and then left us. Now the Spirit of the Lord came with power and said, what way are you going, I then asked my companions to go along in the house, but they refused, so I told them if they would not I must leave them. I then and there left my young companions and with them my good name.

I then again received a blessing and went on my way rejoicing. Now right here I would say to the older brethren; remember the lambs of the flock. I do believe that many could be kept on the way by the older members obeying faithfully all the good spirit to feed the lambs.

I was going to school at that time, and I could tell you how I got to praying in the school that all the scholars were weeping, but I dare not mention too much how I got along; but one thing I will mention as it may be a help to some one. I had a great pride in my hair, to have it stand up. My parents taught their children to wash and comb before they went to school; one morning as I went to the glass, a silent voice came to me as I was combing my hair and said, Part your hair in the middle. That was a task for me but I did so, but I did not keep it so the first time, but the second day I took the cross on me and thanks be to God that I did. I again received a blessing in which I had more than the world could give in a long life of sin.

Now these are little things, but they mean much and I believe with God’s blessing have been a means to keep me on the way. They were as a fence around me to overcome temptation as I was like most of young boys, fond of the amusements of youth but these tokens or marks of humility and self denial helped me to stay away from places of sin. Now I would say to the youth, Obey in all these little things and you will grow in grace, and you will be glad when you get older that you were obedient to the teachings of the Spirit. Now I have written a little, I may write more if this is not rejected. I have a warm feeling for the youth. From a brother.

H. B. M.

Mount Joy, Pa.

TO THE UNCONVERTED.

Dear unconverted souls, if you are waiting for a better or more convenient time to become a Christian, I am afraid the time will never come. To day is the day of salvation. Dear souls, if death should come upon you and you had not given your heart to Jesus, what would you do? Your soul would be lost. It will be much harder for you to give up your sinful ways, which you must do to enter heaven, when you grow older in years than when you are young. Give your heart to Jesus while you are young, and spend the rest of your life living for Christ.

A Christian life is a much happier one than worldly life. ’Tis true there are many trials and temptations to contend with.

But if we fight the battle with true faith, we shall conquer in the end and receive the great reward in heaven. Your loving Savior stands waiting for you and is ready to receive you.

Then why do you keep Him waiting so long? Why not come at once? Jesus died on the cross to save us all from sin, that we may inherit eternal life. No matter how great your sins are if you are willing to have them forgiven, He will forgive. "Though your sins be as scarlet, they shall be white as wool."

What a joyful time there would be if all the young people would turn from their sinful ways and live in harmony and peace with God, and not only the young but the older ones who need repentance, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Jesus loves you and is ready to receive you. Come to Him and be saved!

"Should the death angel knock at thy chamber,

In the still watch of to-night,

Say, will your souls pass into torment,

Or to the land of delight?"

My advice to the young is, Come to Jesus while you are young, give your hearts to Him, become a Christian in your youth and you will never regret it. I pray that God will cause you to see the danger you are in, and lead you from that dangerous road into the narrow path.

Selected by Matilda Gingrich.

Preston, Ont.

The time is short.
KIND WORDS.

As the breath of the dew of the tender plant, they gently fall upon the drooping heart, refreshing its withered tendrils and soothing its burning woes. Bright cases they are in life's great desert. Who can estimate the pangs they have alleviated, or the good works they have accomplished? Long after they are uttered do they reverberate in the soul's inner chamber, and sing low, sweet, liquid strains, that quell all the raging storms that may have before existed. And oh, when the heart is sad, and like a broken harp the sweetest chords of pleasure cease to vibrate, who can tell the power of one kind word? One little word of tenderness, gushing in upon the soul, will sweep away the long neglected chords, and awaken the most pleasant strains. When borne down with the troubles of life, we are ready to sink fainting by the way, how like the cheery rays of sunshine do kind words come. They disperse the clouds, dispel the gloom, and drive sorrow far away.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Till their lives with sweetness, speak approving, cheering words while their hearts can be thrilled by them.

Selected by P. G. Hoffman.

For the Evangelical Visitor.

MELCHISEDEC.

Of all the saints in the patriarchal ages, probably none is more involved in obscurity than the king of Salem. His comparative relation, however, to the Son of God—by the order of his priesthood—makes him a character worthy of careful study to every soul who professes to be governed by the living word of God.

Histories, both sacred and profane, make very little, and those rather obscure, comment on this individual; so much, however, we learn that he was king of Salem; priest of the most High God; that after Abram's return from the slaughter of the kings (Gen. 14 chapter), he brought forth bread and wine and blessed as with the blessing of a superior; also that he received tithes of Abram.

Paul to the Hebrews also gives the interpretation of this name; being first, "King of Righteousness;" also, "King of Salem, which is King of Peace." This interpretation plainly indicates that we have before us the mystical, and not the original name of this man of God.

In reference to locality Josephus plainly says that Salem was afterwards called Jeru—salem; and we are favorably impressed with the Jewish tradition that this king of Salem was none other than Shem the blessed son of Noah. This is all the more allowable when we consider, that, according to our Bible chronology, Shem lived contemporary with Abram at least one hundred and fifty years; many years after Isaac was born.

There is something mysterious in the first appearance of Melchisedec and in the subsequent reference to him. He bears a title which the Jews in after ages recognize as meaning their sovereign, and also gifts, such as are emblematic of the Lord's broken body and shed blood.

The idea has often been advanced, even by many students of theology, that the account given in Genesis, is the only occasion of contact between these two patriarchs, which idea we think to be erroneous.

Let us here have our attention drawn to the fact that Bible history is often very indefinite as to places and corresponding dates, especially in the patriarchal ages, often including hundreds of years in a few chapters or even verses.

Let us keep in mind that Abram pitched his tent in Canaan, at Bethel, Hebron, and Beer-sheba, which places were respectively nine, sixteen, and thirty-five miles from Salem. Abram lived at Hebron at the time of the slaughter of the kings, and would it not be very unreasonable for one to suppose that there was no intimate acquaintance between the "Friend of God" and his superior "Priest of the most High God" when living almost as neighbors?

The few words in Genesis, "brought forth," strongly indicate to our mind that this was not, as is often said, the only occasion of their meeting: and the reasonable mind cannot object to the thought that it was by the special providence of the Almighty that Abraham was brought to sojourn in the "land of promise" in order to more fully acquaint and inform him with the requisites of his calling.

To give him rare knowledge not only in husbandry, but also in the different sciences in which history informs us, that Abraham was well schooled.

But above we ask, With whom could the Father of the faithful have come in contact that would have imparted to him more divine knowledge and nature, and impressed his mind and the seat of his understanding more with a living faith for which he is so well known, than such an one as we suppose to have in the personage of Melchisedec?

The above may become the more impressive on our minds, when we consider that through the medium of Shem, Abraham could have had communication from Eden, by the third personage.

Finally, we conclude that it was not a stranger, neither strangers giving and receiving tithes, but that the priest knew whom he benedicted, and the friend of God knew to whom he paid tithes. The above may not be of general interest to the reader, it may, however, serve as an introduction to some comment on He who was made a priest forever after the order of Melchisedec.

H. N. Engel.

A WHOLE TEMPERANCE SERMON.

The following story is told of General Harrison in connection with a public dinner given him on one occasion: "At the close of the dinner, one of the gentlemen drank his health. The general pledged his toast by drinking water. Another gentleman offered a toast and said, 'General will you not favor me by taking a glass of wine?' The general, in a very gentlemanly way, begged to be excused. He was again urged to join in a glass of wine. This was too much. He rose from his seat and said, in a most dignified manner, 'Gentlemen, I have twice refused to partake of the wine cup. I hope that will be sufficient. Though you press the matter ever so much, not a drop shall pass my lips.'"—Selected from the Missionary Visitor by Sadie R. Divine.

Shepherdstown, Pa.

For the Evangelical Visitor.

SADIE R. DIVINE.
What a harmonious sound to our ears is the word heaven. A poet tells us, "'Tis a heaven below my Redeemer to know, to God, by keeping at the foot of our children in all the Lord's appointed ways. When we look forward for a reward of labor, we would soon get discouraged; but when we look at the rich beauties. Do we as parents talk enough to our children of that beautiful place, and when they would tell us of heaven and its beauties. Do we as parents talk enough to our children of that beautiful place, and what they must do to get there? I fear somewhat that this is too much neglected. There is also a way that leads to heaven, it is called the narrow way. The poet says: "There is a way that leads to God—heaven. All others go astray; narrow—but pleasant is the road, and Christians love the way.

It tells us that the way is narrow and all others goastray. It also tells us that it is beset with many a snare, that it leads straight through this world of sin and that many dangers must be passed, but those who boldly walk therein will get to heaven at last. It becomes us then to be bold in our Christian race, and guard against the sinful pleasures of this world which are many, and would lead us to ruin, and not to heaven. When I think of the many loved ones who have gone before, and the evidence they left behind when they departed this life, and the prospect they had of heaven and immortal glory, it creates a longing in us to be there, and engage with them in singing the songs of redeeming love, and walk the golden streets of the New Jerusalem. There all tears shall be wiped from our eyes. There shall be no more weeping and no more sighing, no more "sinning and no more dying," but the "country" to which I am going.

"My Redeemer, my Redeemer is the light." I am glad this moment that I entered on my way to heaven in my young years, and the nearer I get there, the better I like it, and my prayer is that my last days may be my best days on this heavenly way. This is what gives us a foretaste of heaven here already in this world. May all of us that know this blissful place entertain as many as we can to give their hearts to Christ and make their way to heaven.

THE PEACE OF CHRIST.

Many say they have no peace nor rest, but so many crosses and trials, afflictions and sorrows, that they know not how they shall ever get through them. Now we who in truth will perceive and take note, perceiveth clearly that true peace and rest lie not in outward things, for if it were so, the Evil Spirit would also have peace when things go according to his will which is nowise the case, for the prophet declareth, "There is no peace, saith my God to the wicked." And therefore we must consider and see what is that peace which Christ left to His disciples at the last when he said, "My peace I leave with you, my peace give I unto you."

We may perceive that in these words Christ did not mean a bodily or an outward peace, for His beloved disciples with all His friends and followers have ever suffered from the beginning great afflictions, persecution, nay, often martyrdom, as Christ Himself said, "In the world ye shall have tribulation."

But Christ meant that true inward peace of heart, which beginneth here and endureth forever hereafter. Therefore he said, "Not as the world giveth, for the world is false and deceiving in her gifts; she promised much and performed little. Moreover, there liveth no man who may always have rest and peace without troubles and crosses, or with whom things always go according to his will, there is always something to be suffered here, turn which way thou wilt, and as soon as thou art quit of one assault perhaps two come in its place." Wherefore yield yourself willingly to them, and seek only that true peace of heart which none can take away from thee that thou mayest overcome all assaults. Thus, then, Christ meant that inward peace which can break through all assaults and crosses of opposition, suffering, misery, humiliation, and what more there may be of the like, so that a man may be joyful and patient therein like the beloved disciples and followers of Christ. Now he who will in love give his whole diligence and might thereto, will verily come to know that true peace which is God Himself, as far as it is possible to a creature, insomuch that what was bitter to him before shall become sweet; and his heart shall remain unmoved under all changes, at all times, and after this life he shall attain unto everlasting peace.

Selected by MAZIE HESS.

At any price give me the book of God. 

WESLEY.

The Bible has God for its author, salvation for its end, and truth without mixtures of error for its matter.

DR. LOCKE.

Sometimes men come to feel that the church belongs to them, rather than that they belong to the church, and when they come thus to reverse the true order of their relation to the body of Christ, trouble usually arises. We once heard of a brother who had got his relation mixed in this way, saying that he was going to make "His" church a model for the Brotherhood; and then he proceeded to model it after his own notions.—The result was, as it always will be in such cases, trouble. Let no one come to the conclusion that his work is of so great importance to the church that she cannot get along without it. No matter how well we do our work and how much of it we do, others can be found who will do as much and do it as well; for the success of the Lord's work depends upon no one man. Let us not forget that while it is a very good thing for us to belong to the church it is a very bad thing for any of us to think that the church belongs to us.
OBITUARY.

DIED.—Near Bradford, Darke county, Ohio, Ada May Kniesly, aged 16 years, 11 months and 20 days, the oldest daughter of Bro. David and Elizabeth Kniesly, and grand-daughter of Bro. and Sis. Daniel Kniesly. Services were held in the German Baptist church. Interment in the cemetery at the church. The deceased leaves kind and affectionate parents, brothers and sisters, and a large circle of friends to mourn their loss. Discourse from the 12th chapter of Luke, 40th verse. Sermon conducted by the brethren, Jeremiah Hoke, German, John Hocker, and the writer, John E. Hesey, in English.

DIED.—At the home of her daughter, in Markham, March 5th, Sister Gower, aged 76 years, 10 months, and 12 days. The funeral was held at the Brethren's meeting-house March 7th, attended by a large congregation. Services by S. Baker and F. Elliott, from Rev. 14:13. Sister Gower has been a consistent member of the Brethren church for about 30 years and was beloved and respected by all who knew her. She leaves a husband and many friends to mourn their loss.

P. Keagy.

DIED.—January 1st, 1889, Brother John Longenecker of Woodbury, Bedford county, aged 77 years, 6 months and 23 days. The above has been a consistent brother for about fifty years. Leaves a widow and nine children. Funeral services by the home brethren to a large audience.

DIED.—February 19th, 1889, Sister Hoffman, wife of Bro. Christian Hoffman, aged 55 years, 10 months and 14 days. Leaves a husband, two sons and two daughters to mourn their loss. She has been a benevolent wife, a good mother, a consistent member for thirty-five years, believing the loss of the church is her gain. Funeral service by the home brethren, P. Keagy.

DIED.—At Mastersonville, Lancaster county, Pa., February 10th, 1889, Abraham Ebersole, of cancer of the stomach, aged 75 years, 10 months, and 12 days. Funeral services were held at Brubaker's Meeting house, and the remains were interred in the cemetery at the church. Preaching from Job 16 chapter and 2nd verse by Jacob Brubaker, Isaac Detwiller of the Brethren church, and S. R. Yug, of the German Baptist. The deceased was a shoemaker by trade and worked at his trade for sixty years. About three months before he died he gave his heart to God, and desired to follow his Saviour. The brethren had prayer-meeting in his house. He said he desired to do all he could for the Lord but his time was short. He leaves two children, one son, John A. Ebersole, living in Mastersonville, and a daughter, Mrs. Jane Dearman, to mourn their loss.

DIED.—March 5th, 1889, at the residence of her youngest daughter, Markham, Ontario, Rachel Doner, aged 90 years and 2 days. Her husband, John Doner, died March 11th, 1872, aged 71 years. She was a member of the Brethren church for a number of years; was very patient in her sufferings which lasted about six weeks. She leaves seven children, forty-one grandchildren, and eighty-five great grandchildren and many friends to mourn their loss. The funeral was attended by a large congregation. Services by F. Elliott and H. R. Heise, from 2 Tim. 4th chapter, 18th verse. Thomas Farmer.

DIED.—February 18th, 1889, near Georgetown, Miami county, Ohio, of membranous croup, Erlin, son of John and Anna Shelly, aged 3 years, 4 months and 28 days. Funeral services were held in the German Baptist church in Georgetown. Interment in the Georgetown cemetery. Discourse from the 19 chapter of Matthew, 13 and 14 verses. Thus death entered this young family and has taken the only child from the embrace of the young parents and placed it in a more beautiful clime. Sermon by Jesse Stutsman, of the German Baptist, and by the writer John E. Hesey.

DIED.—At her residence near Windsor, February 26th, 1889, Rebecca Brubaker. Her age as near as we know was 90 years. She was a member of the Mennonite church at the time of her death, but in former years a member of the Brethren church. She was the second wife of John Brubaker, who died about ten years and nine months ago. The funeral was held at the house. Preaching by B. F. Hone and S. Whisler. Text, Ps. 90:12. John W. Kohler.

DIED.—Near Dundee, Ontario, February 24th, 1889, Laura, the little motherless and only child of John Master, aged 3 years and 1 month. She was a little favorite in the family and no pains were spared to make her comfortable and happy. She died quite unexpectedly, from what seemed hardly more than a cold, that it could hardly seem possible to its nearest friends that she had passed away. The mournful occasion was improved to a large congregation of sympathizing friends. From the words of David, "I shall go to him, but he shall not return to me. 2 Samuel, 12 chapter and 23d verse, and also from the words of the Revelator, "There shall be no more death," Rev., 21 chapter and 4th verse. These words were very suitable for the bereaved relatives who have the last few years been called to follow so many of their loved ones in the very bloom of life to the tomb, May there be a happy reunion bye and bye.

C. S.

DIED.—Near Carlisle, Cumberland county, Pa., March 2d, 1889, Lizzie, wife of Jacob Neisley, aged 39 years, 5 months and 23 days. Her sickness was pneumo­nia. She leaves a husband, two sons and one daughter and many friends to mourn their loss. The deceased was a daughter of John Wolgemuth. She was a consistent member of the church, kind and benevolent in all her ways, beloved by those who knew her. Peace to her ashes. Services by Isiel Sollenbarger and the home brethren, from Phil. 1st chapter 21st verse. John H. Myers.

DIED.—At Dillsburg, York county, Pa., March 4th, 1889, Sister Elizabeth So­llenbarger, aged 64 years, 7 months and 10 days. She has been afflicted by paralysis over fourteen years, and for the last few years she could not walk nor feed herself. She leaves a husband and three children and one grandson, with friends to mourn her loss. The service by the writer, from 2 Cor. 5th chapter, 1st verse. John H. Myers.

Shepherdstown, Pa.

Wine is a mocker and, strong drink is raging; and whosoever is deceived thereby is not wise.

Solomon.

For what is a man profited, if he shall gain the whole world, and lose his own soul?

Jesus.