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Henry Davidson
THE CRUCIFIXION AND RESURRECTION OF CHRIST.

Amazed on Calvary ye viewed
Your dying Lord and King;
Exchange surprise, for now you hear
His fame and praises ring.

On earth a suffering life He led,
A shameful death He bore.
But now has burst and left the tomb
And triumphed o'er the grave.

Regained the realms of endless bliss,
At God's right-hand sat down
That through His fall and rise we might
Receive a glorious crown.

In the shining courts of glory,
In that place He loves so well,
He has promised that His children
Evermore with Him shall dwell.

Only waiting, waiting only
Till our work is done below,
Then He'll send His holy angels
Who will travel to and fro.

To gather all His jewels
Precious jewels of His love,
To His own dear self in heaven,
To the better land above.


MRS. I. II.

LAST WORDS OF JESUS.

His first words on the cross was a prayer
for sinners, "Then said Jesus, Father, forgive them, for they know not what they do." Luke 23:34. How far-reaching was that wonderful prayer; the second words saved a sinner, "Jesus said unto him, verily I say unto thee, to-day shalt thou be with me in paradise." The dying and helpless robber could do nothing, nor can any man but cast himself upon the mercy of a divine Redeemer, confessing his sins and believing that the coming King was on the cross. The murderer was not in the least fit to come nor had he time to make himself better; but he was saved then and there in answer to his simple trust in one he owned as Lord.

The third words were spoken to his mother; providing for her support and comfort. When Jesus therefore saw his mother and the disciple standing by whom he loved, he saith unto his mother, "Woman, behold thy son, then saith he to the disciple, Behold thy mother!" Thanks be to God. He set us the example of thinking of our mothers even in our dying hour. How he trusted the tender care of the disciples whom he loved, and how we should trust in his unchanging love.

The fourth words, "They hear Jesus crying with a loud voice, saying, "My God, my God, why hast thou forsaken me."
Oh think, dear ones, for we know that all our sins were laid upon him in that awful hour.

And the fifth and sixth words, Jesus cried, saying, "I thirst," and when Jesus therefore received the vinegar he said, "It is finished." When he raised that cry, he proclaimed to heaven, earth and hell that the transaction was done, and it is ours to believe and be saved.

The seventh words he commended his Spirit to God, when Jesus had cried with a loud voice, he said, "Father, into thy hands I commend my Spirit; and having cried with a loud voice, saying, "My God, my God, why hast thou forsaken me," Oh think, dear ones, for we know that all our sins were laid upon him in that awful hour.

The eighth words, "They hear Jesus crying with a loud voice, saying, "It is finished." When he raised that cry, he proclaimed to heaven, earth and hell that the transaction was done, and it is ours to believe and be saved.

The ninth words he commended his Spirit to God, when Jesus had cried with a loud voice, he said, "Father, into thy hands I commend my Spirit; and having said thus he gave up the Ghost."

There is a name I love to hear,
I love to speak its worth;
It tells me of its precious blood,
The sinners perfect plea;
The sinners perfect plea.

I love to speak its worth;
It tells me of its precious blood,
The sinners perfect plea.

For the Evangelical Visitor,

NEWBURY, PA.

J. W. CHRONISTER,

LOVE.

And above all these things put on charity, which is the bond of perfectness. Col. 3:14.

Charity is love. In our German translation we read thus, "Und ueben alles aber ziehet an die Liebe, die da ist das Band der Vollkommenheit."

The apostle, in the foregoing part of this chapter, whence our subject is taken, tells the believers in Christ if they "Be risen with Christ," what they should seek for, what they should set their affections upon, how they should mortify their members which are upon the earth, how they should put off wrath, malice, etc., and how they should forbear with one another, and forgive one another. Then he follows in the language of our subject, and says, "Above all these things, put on charity." The apostle wants us to understand that although these graces above enumerated are good and profitable unto us, charity exceeds them all.

Charity as already stated is love. Love is a bond that unites and holds together all the members of the body of Christ. Love is the foundation of peace. Without love there is no peace. Love is a command from God unto his children. It is essential for peace, for the welfare and the prosperity of the church, the family and the neighborhood.

We are commended by God's word to love one another, to love the brotherhood, to love our neighbors and our children; yea, more, even our enemies. The husband is commanded to love his wife, and the wife is to love her husband. Without love, we cannot love one another. If love reigns supreme in our hearts we will do one another good, we will bear with one another, we will forgive one another. If we love the brotherhood, we will work in harmony with the brotherhood, as far as is consistent with the will of God. We will labor for the promotion
and the extension of peace and unity in the brotherhood. We will not do anything intentionally to hurt the feelings of the brotherhood.

John says, “By this shall all men know that ye are my disciples, if ye have love one to another.” We truly cannot be disciples of Christ, if we do not “have love one to another.” The true children of God cannot live at enmity, neither will we harbor any hatred, or ill-feeling in our hearts. Love will make the true children of God amiable, kind and affectionate towards their fellow-creatures. Yea, we will show it by our conduct and conversation; in fact our behavior and demeanor will be such that others can see at a glance that we are truly the children of God.

The Savior says, “If ye love me keep my commandments.” John 14:15. Love is the propelling power which prompts the true children of God to action wherever an opportunity presents itself for doing good. Whether at home, or abroad, whether in public worship, or in family devotion, yea, love will prompt the true children of God to reverence and to keep all of God’s commandments. It will even prompt us so that we will not hesitate to keep the least of God’s commandments.

“Without charity,” says the apostle, “I am become as sounding brass, or a tinkling cymbal.” 1 Cor. 13:1. Our words may be well chosen and appropriate to the occasion. “Though I speak with the tongues of men and of angels, and have not charity,” my words will avail nothing, and no matter how fluently, or plausibly, they may be, they will in no wise accomplish the desired effect. Love, if we have it in possession, will make us useful wherever our lot may be. If we meet with one another in prayer or fellowship meeting, it will prompt us to speak for the Savior, for whom it is a delight to speak and not a burden. For the Savior says, “My yoke is easy, and my burden is light.” Matt. 11:30. And Paul says, “The love of Christ constraineth us.” Love, if we have it in our possession, will prompt us to congregate at every possible opportunity. “Not forsaking the assembling of ourselves together, as the manner of some is.” Heb. 10:25.

Again, if we meet in council (without which the Church of God cannot exist), and if there are any difficult questions, love will make us deal with them prudently, always taking the word of God for our guide. If there are any differences of opinion we will not have any ill-feeling on that, or any other account, but we will bear and forbear with one another, always trying our utmost to labor for the welfare of one another, and the welfare of our beloved fraternity. Love will cause us to congregate in council, as well as in other meetings, for we know that, according to the words of Solomon, “Where no counsel is, the people fall; but in the multitude of counselors there is safety.” Prov. 11:14.

Love will cause the children of God to esteem others better than themselves. It will also cause us to visit the sick. “The fatherless and widows in their affliction, and to keep (ourselves) unspotted from the world.” James 1:27. That is, we will not mingle with the world, in their vain amusements, neither will we associate with those whose reputation is not of a godly sort. But our glory, joy and delight will be to congregate, associate and converse with those who have obtained like precious faith. And if the children of God meet with trials and temptations (whereby none are exempt), or if we meet with reverses in financial affairs, or if God lays His hand of affliction upon us, insomuch that we undergo severe mental or bodily suffering, love will cause us to repose in the darkest hour, with an unfaltering trust in God, for “We know that all things work together for good to them that love God.” Rom. 8:28.

Love is an indispensable, and unspeakable gift of God unto his children. Without love we cannot serve God acceptably. Love will make the children of God honest in their business transactions, no matter however small the transactions may be. We will always remember the words of Solomon, where he says, “The little foxes that spoil the vines.” Song 2:15.

Yes, love will make itself visible in our families and in the neighborhood wherein we dwell. Love will make us hospitable and generous to the poor, “especially unto them who are of the household of faith.” Gal. 6:10. In fact, love will saturate our whole being, so that whatever we do or say, will be prompted by love.

As long as the children of God are true to their calling, love will guide them into all truth.” It will go with them wherever their calling may be. It will be with them in life, in trials, and temptations, in sickness and pain; yea, even in death, it will not leave nor forsake them. Love “is a friend that sticketh closer than a brother.” Prov. 18:24. Love will convey our souls after death to that glorious land of immortality. It will cause our souls to partake of the felicity of heaven, it will be our song in heaven forever and forever.

Nottawa, Ont. CHARLES BAKER.

That endearing name is used in the Bible more than five hundred and thirty times. The Scriptures acknowledge three heavens. Though it is said of the Jews that they multiply the number to seven. But however it may be devised by a wise Creator, the general term of expression carries the mind upward. Speak to any intelligent being of heaven and at that moment his thoughts are being elevated from earth, and are directed far beyond this ethereal region. Yet we have such men as Ingersoll and his creed, who acknowledge their ignorance when they say they do not know where heaven is, or whether there is such a place in existence. The Apostle Paul speaks of being “Caught up to the third heaven.” The three stages are sometimes described thus, The 1st heaven, “The atmospheric or firmament.” Gen. 1:6-8, 2nd, The stars of heaven, where the “sun, moon, planets and stars” play in their orbits. 3d, The throne of “God and divine glory,” where Jesus our Savior dwells and all the heavenly host bring Him praise and adoration, saying with a loud voice, “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.” This brings us to the thought as often expressed by our Savior. The kingdom of heaven is like unto so or so. From which He draws certain likenesses, could our mind for a moment conceive the beautiful order that is set forth in this representation of the kingdom of heaven, for which the faithful have been laboring these more than eighteen hundred years, since Christ gave those divine instructions, “After this manner therefore pray ye.” God is king. He rules in the heavens above and the earth beneath.” All things submit to His righteous will. In
heaven, royal subjects, on earth obedient children. Even Christ the Son of God was subject until He had put all things under Him, who now sits upon the throne of His glory. Being the center of attraction, and the chief object of adoration, before whom the whole heavenly host assemble and worship Him, saying, "Thou art worthy."

To this high estate and royal childhood we are all invited, which is the highest attainment possible for us to attain to.

"Subjects of a royal line, all children of a king." This kingdom is not an imaginary affair as some people try to believe. The patriarchs in their day spoke of it as a country (Heb. 11:16), to which the weary pilgrim is wending his way. The child of God, who has become an obedient subject to the King of Kings, for we must become His subjects in this life, and suffer with Him, if we expect to reign with Him, will divest himself or herself of every weight and every besetting sin, that they may run the race with patience that is set before them, and thereby also declare plainly that they seek a country" which is not according to the course of this world, "For the world passeth away and the lusts thereof, but he that doeth the will of God abideth forever." The term country would also imply that it is extensive, a place of quiet resort, where the weary pilgrim will not be hampered for want of room, and thereby be deprived of his rest, "For they shall rest from their labors." Here all sorrows, trials, perplexities and anxieties of life cease. All the wicked devices and temptations of Satan will have an end. The world's allurements, labors and disappointments are no more.

Truly this is a land of rest, Canaan was represented to the Israelites as a land of rest, where there would be no bondage or servitude, where freedom should be their portion and privilege, and peace and plenty grace their lot; a land flowing with milk and honey, where they could worship the God of their fathers according to His commandment. But they had to pass through the water to enter into that land; so did our Savior, "To fulfill all righteousness," so must we obtain the promise. They suffered and endured much to obtain that earthly inheritance, how much more should we strive and labor that we may attain to that heavenly inheritance, which is a land of rest in the true sense of the term.

Heaven is also spoken of as "A city which hath foundations," whose builder and maker is God. This city is situated and lieth in that country to which the faithful in all ages directed their journey, and showed by their non-intercourse with the world and its affairs, however plausible they may have appeared, that they sought a better, a more enduring dwelling than this world could afford. Unlike the cities of this world, it will be free from the allurements of sin. There will be no haunts of vice and dissipation there, for there shall nothing unclean enter into it, "But the redeemed shall walk there." It will not be ruled by men of wealth, to exact large rents and to oppress the poor. No. It will be a city of equality, established upon free and equal principles, which will not be obtained by purchase, consequent wealth and rank will not be regarded. But those who have their names "Written in the Lamb's book of life." Those who "follow the Lamb whithersoever He goeth," shall inherit that country and city as children of their heavenly Father, and "if children, then heirs."

From the reputation of its builder and as described by the revelator, it surpasses both in size and beauty, everything that this world has ever produced, or ever can conceive of. 1 Cor. 2:9. It is represented as having twelve foundations, garnished with "All manner of precious stones," with its lofty walls and massive gates of pearl, "every several gate was of one pearl." "Pearl held the highest rank among precious stones in the ancient world, and for an obvious reason, their beauty is entirely due to nature, and is susceptible of no improvement from art."

(King.) The street of the city is said to be "pure gold as it were transparent glass," by which is brought to our mind the high state of perfection. In every part thereof we behold beauty and grandeur, such as only can be expressed by the most costly and beautiful things of earth, which in splendor is like unto burnished gold, as a reflective mirror. The dazzling brightness of which would be more than the natural eye could endure. To this beautiful city our Savior has opened the way that whosoever will, can become an inhabitant therein upon the free and easy conditions of the gospel, and obtain in it a home which shall endure forever.

We also speak of it as our home. "Man goeth to his long home;" we sing of it, "We're going home to die no more." "Child, your father calls, Come home." There is a certain something entwined around the word home, that probably creates a greater attachment than any other work in common use, every member of the family is interested. "Be it ever so humble there is no place like home." Absent ones gladly receive news from home; their thoughts are there. Absent parents think most of home and the family; absent children think most of home and mother. There is no place on earth that gives more comfort and satisfaction to man in general than a good Christian home. With all the labor, cares and trials of life, it is still dear unto us. But that heavenly home, in the city of God, presents unto us far greater attachments than any earthly home can.

How often have we heard of the dying Christian who had all the comforts of earth and home, when he came to the portal of death, say farewell to weeping friends and all that loving hands could do with the bright prospect of yonder home. The anticipation of that future home causes a weary longing, when we think of the many friends who have gone before us, whom we hope to meet on that golden shore. It is not only the hope of meeting our earthly friends and loved ones there that makes our heavenly home so attractive, but the blessed assurance of seeing Jesus our Savior, Friend and elder Brother, if we are a child of God, and all the holy angels of God, who were never defiled with earth and sin, and the impurities thereof, but are pure and undefiled before God and serve Him continually, together with the patriarchs and prophets, apostles and martyrs, pilgrims and fathers, and all the sanctified ones who have been redeemed from the earth. In view of these things "What manner of persons ought we to be in all holy conversation and godliness?" For we would like to make this point plain, that unless we are adopted into the family of the children of God on earth, "Being born again—by the Word of God, which liveth and abideth for ever." That we "May have right to the tree of life." We shall have no part with Him who gave Himself for us, but will be of those who are without. I do not want to speak of that other place where the evil doers and unbe-
Angels are those noble, intellectual and spiritual beings, whom God makes use of as his ministers, to execute the orders of Providence. They are also designated as "heavenly host." Luke 2:15-16, and "God's host," Gen. 22:11. David associates them with the chariots of God: "The chariots of God are twenty thousand and, even thousands of angels." Ps. 68:17.

Their creation compared with man: "For thou hast made him (man) a little lower than the angels." Ps. 8:5; Heb. 2:6, 7.

How they differ to man: "Who maketh his angels spirits; his ministers a flaming fire." Ps. 104:4; Heb. 1:7.

They possess a special attribute admirably beautiful, that is, holiness. Rev. 14:10; Acts 10:22.

They also have different positions. 1 Tim. 5:12.

But they are not to be worshipped by man. Rev. 19:10; 22:9.

Their knowledge and wisdom: "And my lord is wise according to the wisdom of an angel of God to know all things that are in the earth." 2 Sam. 14:20. This demonstrates the extent of their knowledge relative to the earth.

They also see our behavior. 1 Cor. 11:10, and know the treatment that Christians receive from the world: "For I think that God hath set forth us the apostles last, as it were appointed to death; for we are made a spectacle unto the world, and angels, and to men." 1 Cor. 4:9. They also must take remote interest in the sinner's welfare, and his conduct is not unnoticed, because when they repent they effect the feelings of the angels. Is this true? Yes, they rejoice more over one sinner that repents than over ninety-nine just persons, who need no repentance. Luke 15:10.

They are co-laborers with those who have the testimony of Jesus. "I (the angel) am thy fellow-servant and of thy brethren that have the testimony of Jesus." Rev. 19:10. "Then said he unto me, See thou do it not, for I (the angel) am thy fellow-servant, and of thy brethren the prophets, and of them that keep the sayings of this book." Rev. 22:9.

Their administration to man: "The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34:7. This deliverance may be from enemies, sorrows or dangers.

"But the angel of the Lord, by night, opened the prison doors and brought them forth," etc. Acts 5:19.

Here the angel administered deliverance from the prison walls, to the apostles, to the astonishment of their persecutors.

"About the ninth hour of the day an angel of God coming in to him, and said unto him, Cornelius," etc. Acts 10:3. This angel came to administer intelligence, because he told Cornelius that his prayers and alms are come up for a memorial before God, and also told him to send for a man, giving name, place of lodging, and what he would do for him. What blessed instructions followed in consequence of the transmission and acceptance of this intelligence.


At the prayer of the angel comfortable promises are made to Jerusalem.

Elijah received intelligence from the Lord by an angel giving instructions; what to do in Ahaziah's case. 2 Kings 1. An administration of food by an angel to Elijah. After Elijah had done God's will, he was found in a needy condition, sitting under a Juniper tree, ready to die, at which place also he fell asleep when the angel of God came and touched him, which awakened him. No doubt, he was surprised when he saw the cake baken on the coals and a crust of water at his head.

He ate at the command of the angel. This was repeated, after which he went in the strength of that meat forty days and forty nights.

A cheerful message administered to Paul while near Clauda, on the watery deep. An angel of God stood by him in the dark hours of night and told him God's intentions concerning his destiny; that he and his crew should not be merged into a watery grave, but should be saved therefrom.

A mission of mercy transmitted by an angel. Rec. Gen. 19:15. Lot and his family were informed of the pending destruction, which was to fall upon the city in which they lived. He (Lot) took warning and escaped for his life: his daughters too.

The angels that Jacob saw in his vision ascending and descending on that ladder, which extended from earth to heaven, might be classed as a mission of mercy.

"Are they (the angels) not all ministering spirits sent forth to minister for them, who shall be heirs of salvation?" Heb. 1:14.

Joseph says: "The angel which redeemed me from all evil, bless the lad." Gen. 48:16. This sentence indicates an administration of redemption and mercy.

The relationship that angels sustain to us for our good, is indispensable, because they have taken a prominent part in man's salvation, in all ages, which even extends to us.

In the dawn of man's existence, angels were employed to prevent his fall into an eternal state of misery. *** 2 and he (God) placed at the east of the garden of Eden, Cherubim, and a flaming sword which turned every way to keep the way of the tree of life." Gen. 3:24. And they (the angels) also had a hand in the Mosaic law. "And it (the law) was ordained by angels, in the hand of a mediator." Gal. 3:19.

Their power of protection: "My God hath sent his angel, and hath shut the lions' mouths that they have not hurt me." Dan. 6:22.

Their administration to Christ: "For he (God) shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." Ps. 91:11, 12.

And when Jesus withdrew himself, a stone's cast from his disciples in Gethsemane, and communicated to his Father, who is in heaven, about the bitter cup of suffering, an angel appeared from...
heaven strengthening him." Luke 22:43. Nathanael believed Jesus to be the Son of God, because he (Jesus) saw him under the fig tree, before Philip called him. "Greater things than these thou shalt see. Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

While he was in the wilderness, tempted of the devil, angels came and ministered unto him." Matt. 4:11. If Jesus demanded the assistance of angels, in his purity and perfection; how much more do we, who are so prone to evil.

They also were agents in the resurrection of Christ. "And behold, there was a great earthquake, for the angel of the Lord descended from heaven, and came and rolled away the stone from the door, and sat upon it."

Then came forth the crucified Savior, who remained forty days with his disciples after which he led them (his disciples) to Bethany, where he raised his hands and blessed them, and as he had thus done he began to ascend. No doubt they were strucken with amazement, and as they vanished in the blue arch of heaven, at which time two shining angels came down and announced his second advent into the world.

The angel Gabriel announced His first advent. How grand the thought, that an angel carried the name of Jesus from heaven to these lower grounds to us. Luke 1:31. Also the name of John, the harbinger. Luke 1:13. We have no right to disbelieve angels. Luke 1:18, 19. And I think we will know the height of their sublimity until we are conveyed by them into the unclouded regions of God's splendor. I have mentioned none, but the angels of God. There are angels which are called "angels that sinned," 2 Pet. 2:4; angels which kept not their first estate, but left their own habitation. Jude 6; "The devil and his angels." Those angels must have, in some way, disobeyed God's command and now are engaged in powers of darkness to enslave and degrade humanity.

J. R. Zook.

If those are who striving and toiling for wealth for their children, would but take half the pains to secure for them a virtuous and liberal education, how much more rationally would they act.—MRS. R. MORRELL.

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For the Evangelical Visitor.

BAPTISM.

SUBJECTS.

BY W. O. BAKER.

In view of the facts already presented; we must conclude that the proper subjects for Christian baptism must possess the abilities to exercise a living faith; a faith that worketh by love; a faith that overcomes the world. On these facts we base the following proposition: Christian baptism is applicable only to those possessing a living faith. A living faith presupposes a knowledge of the plan of salvation, giving credence to the same, accepting it, and manifesting the moral effects that such knowledge is calculated to produce—viz; conviction, repentance, and remission of sins.

Before proceeding with the evidence, we will lay down the following postulate: Christian institutions must be learned from the New Testament Scriptures. Jewish institutions from the law.

John's ministry was the beginning of the Gospel of Jesus Christ. Mark 1:11. "The preaching of John the Baptist was the dawn of the glorious day of Christianity."

The law and the prophets were until John. Mark 11:13.

From these truths, it is clear that the ministry of John marked a new era. This was begun by preaching repentance and remission of sins; followed by a water baptism.

Hence those whom John baptized were capable of comprehending John's teachings, confessing their sins, making straight their crooked paths, repenting in the full sense, and making choice of baptism; as, he only baptized those who acquired the above qualifications, i.e.; a living faith.

Those who were baptized after Peter's sermon at Jerusalem: Were, first, pricked in their hearts; second, inquired of the apostles, "What to do?" third, received the reply, "Repent and be baptized, etc." fourth, they that gladly received the Word were baptized. Acts 2:37—42.

Philip preached at Samaria and those that believed "Philip preaching the things concerning the kingdom of God, and the name of Jesus," were baptized both men and women.

Philip baptized the eunuch upon his professed faith in Christ. Paul after three days' repentance and being filled with the Holy Ghost was baptized. Cornelius and his household were baptized after hearing from Peter that through faith in Christ, remission of sins could be obtained, and a reception of the Holy Ghost. Acts 10:43, 46, 48.

As further evidence we cite, Romans 6:3—6; where Paul speaks of the baptized as, "walking in newness of life," having "our old man crucified," "that the body of sin might be destroyed," "that henceforth we should not serve sin." Also, Col. 3:12. "Wherein also ye are risen with him through the faith of the operation of God."

Eph. 4:5. One Lord, one faith, one baptism. 1 Cor. 12:13. And have all been made to drink into one Spirit. Gal. 3:27. For as many of you as have been baptized into Christ, have put on Christ. 1 Peter 3:21. The answer of a good conscience toward God.

We will now examine the commission as regards the subject of baptism. It is recorded by Matthew and Mark, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world; Amen. Matt. 28:19, 20. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned, Mark 16:15, 16. "Teach all nations" and "preach the Gospel" are synonymous terms. The subject for baptism must be capable of being taught the Gospel, must believe and then be baptized according to the prescribed formula, and after that continue to be instructed in all the details of Christian doctrine and duty.

Mark is very succinct; "There is the mission—preaching—believing—baptism—salvation."

In further illustration of the commission I will introduce a few quotations.

Baxter:—"As for those that say they are disciples by baptizing, and not before baptizing, they speak not the sense of the text; not that which is true or rational—else why should one be baptized more than another? This is not like some occasional historical mention of baptism; but it is the very commission of Christ to his apostles for preaching and baptizing, and
purposely expresseth their several works in their several places and order. Their first task is, by teaching to make disciples, which are by Mark called believers. The second work is to baptize them, whereunto is annexed the promise of their salvation. The third work is to teach them all other things which are afterwards to be learned in the school of Christ. To continue this order is to renounce all rules of order; for where can we expect to find it if not here? I profess my conscience is fully satisfied from this text that it is one kind of faith, even saving, that must go before baptism; and the profession whereof the minister must expect.”—Dispute of right to Sacrament; pp. 94, 149, 150.—Hinton’s History of Baptism. Page 85.

Campbell:—“The word indeed must be spoken before it can be heard; it must be heard and understood before it can be believed; it must be believed before it can be obeyed; and it must be obeyed before it can be enjoyed. It is not in the power of angels or of men to change this order of things. Hence, no one can enjoy the benefits of Christian baptism that receives of angels or of men to change this order believed; it must be believed before it can work is to baptize them, whereunto Mark, we conclude that the express will of the Apostle Matthew, and the Evangelist of things. Hence, no one can enjoy the benefits of Christian baptism.”—Campbell on Baptism; p. 224.

Grosius:—“Christ properly requires teaching the first elements of Christianity as preceding baptism; which, also, was always used in the church previous to that ordinance.”

Jerome, the most learned of all the Latin fathers, says: “They first teach all nations; then when they are taught they baptize them; for it cannot be that the body should receive the sacrament of baptism, unless the soul has before received true faith.”

Calvin:—“Because Christ requires teaching before baptism, and will have believers only admitted to baptism, does not seem to be rightly administered except faith precede.”

Saurin:—“In the primitive church instruction preceded baptism, agreeably to the order of Jesus Christ. Go teach all nations, baptizing them, etc.” Doctrinal and Practical Sermons by Winebrenner. p. 286.

I introduce these historical evidences to show how learned and pious men in former ages understood the commission of our Lord. These were all but one, candid pedo-baptists. They did not allow their prejudices to subvert the truth, hence, they are reliable witnesses.

We think our proposition established by any single argument introduced as proof. (We will next consider the claims of infant baptism.)

A SISTER’S CONVERSION.

As I enjoy reading the experience and conversions of others in the VISITOR, I have felt it a duty to also let the readers of the VISITOR know how the Lord has converted me. I felt such a change of heart that words cannot express it; I could say with the apostle, “Old things are passed away; behold, all things are become new.” 2 Cor. 5:17. When I look back, how the good Spirit called me in my young years, and was not willing to yield unto His calling, I often feel that I am not thankful enough for His love and mercy that He has shown towards me.

It so happened that I left my parental home in my young years and got amongst the Brethren, and was partly raised by them, and got so much enlightened that I saw it required more to become a Christian than only to attend catechetical services and to join the church. My parents belong to a denomination, who take a different view from the Scriptures than what the “Brethren in Christ” do. They wanted me to join their church. I did so but without a change of heart. But the good Spirit did not let me rest there without feeling myself on the wrong way, but I was not willing to give myself up unto the Lord; my convictions grew deeper and deeper so, that I often felt life was a burden to me, and often wished myself out of the world. I felt like the Psalmist, “The sorrows of death compassed me, and the pains of hell got hold upon me: I found trouble and sorrow.” Psalm 116:3. I looked for nothing else but for this world coming to an end; it seemed to me the sun did not shine clear any more, and at night when I looked in the sky it seemed red like fire so that I was afraid to go to sleep.

I knew if the Lord would cut me off in the condition I was, I could not go to heaven but to everlasting misery. This gave me many thoughts and much trouble; it seemed to me my sins became red like crimson, although I always thought I would lead a moral life. One morning my husband read in a paper of another earthquake in the Southern States, it was also a shock to me that I thought I would give myself up to the Lord, but the enemy said, Not now, I should wait till another earthquake in the Southern States, and got so much enlightened that I saw it required more to become a Christian than only to attend catechetical services and to join the church. My parents belong to a denomination, who take a different view from the Scriptures than what the “Brethren in Christ” do. They wanted me to join their church. I did so but without a change of heart. But the good Spirit did not let me rest there without feeling myself on the wrong way, but I was not willing to give myself up unto the Lord; my convictions grew deeper and deeper so, that I often felt life was a burden to me, and often wished myself out of the world. I felt like the Psalmist, “The sorrows of death compassed me, and the pains of hell got hold upon me: I found trouble and sorrow.” Psalm 116:3. I looked for nothing else but for this world coming to an end; it seemed to me the sun did not shine clear any more, and at night when I looked in the sky it seemed red like fire so that I was afraid to go to sleep.

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I can say of a truth that I have had more enjoyment since I have become willing to go with these despised people (“Brethren in Christ”) than I had formerly in all my pride and vanity. I now enjoy to meet with the brethren and sisters in experience meeting, which I disliked at one time because the good Spirit always pressed me so hard that I should also become like them, and that went so hard against my nature. I now feel myself at home with the brethren, if they are despised. Our Savior was also despised and He bore all patiently for our good. I have also met with many crosses since I am on the narrow way, but we read in God’s word that, “All things work together for good to them that love the Lord.” Rom. 8:28. I wish to become more willing to take the cross upon me and follow Jesus.

Tell me not of heavy crosses, Nor of burdens hard to bear, For I’ve found this great salvation Makes each burden light appear; And I love to follow Jesus, Gladly counting all but cross, Worldly honors all forsaking For the glory of the cross, O the cross has wondrous glory! Often I’ve proved this to be true; When I’m in the way so narrow I can see a pathway through; And how sweetly Jesus whispers: Take the cross, thou need’st not fear, For I’ve tried this way before thee; And the glory lingers near.

MILLERSBURG, Pa. E. J. K.
THE ANCIENT BAPTISTERIES.

HISTORICAL.

In reading the histories of ancient nations upon excavations were being made "by Prof. Sepp, on the site of the famous church edifice built about the year 315 after Christ by Paulinus, Bishop of Tyre. Eusebius preached at its dedication. Here he preached the sermons in his ecclesiastical history."

Prof. Sepp, not himself a Baptist, said to Dr. Fish: "Here is the old baptistery." It is a marble structure, close to the wall, evidently as old as the church, and an original part of it. * * * If it is of white marble, in the shape of a cross. There are four steps at either end, leading down into it, and a hole is seen on the level of the floor for letting out the water. The extreme length inside is five feet and six inches; the depth is three feet; the width is three feet and seven inches." Prof. Sepp said: "They immersed people here." "Did they not also baptize the children?" asked Dr. Fish, "Oh no," replied the professor, "They only baptized the grown people, then."

"But" said Dr. Fish "is it not rather small, taking out the space occupied by the steps?" He at once went down into it, and lowered himself below the level of the top, saying, "This is the way they baptized themselves."

As Dr. Fish remarks, "Candidates often knelt in the water and projected the head and shoulders forward, doing it perhaps, generally, three times. There is ample room for this, as one readily sees. The officiating minister stood beside the baptistery."

"There was no church in all Phoenicia to be compared with this for size and splendor. There are no other foundations of an original church edifice in any state of preservation like this, so ancient, in all the world." And the most of other ancient baptisteries, are modern compared with this.

"Here then" says Dr Fish, "is a new witness for the ancient practice of immersion. If an exquisite font or basin, holding a pint or two of water, had been exhumed, evidently used for baptism, and no baptistery, it had been seized upon as a strong proof of the antiquity of sprinkling."*

WM. G. SNYDER.

Canton, Ohio.

(To be continued.)


For the Evangelical Visitor,

THE LIGHT OF GOD.

"And the light shineth in darkness; and the darkness comprehended it not. John 1:5."

Dear Readers of the VISITOR: As I was thinking over many passages of scripture, it came to my mind about the Light of God; and as I have been impressed for sometime, to write for the visitor, I thought with God's grace assisting me I would do so. How often, I am grieved to see so many, many people walking in darkness; when the light shines so brightly that if only their spiritual eyes were opened, what beautiful things they could see, and now referring to the above verse. The light sheds its rays among the spiritually ignorant, and did not understand, and therefore rejected it, as Jesus Christ is the light of the world, all who reject Him walk in spiritual darkness; while those who follow Him (Christ) have the light of life. God who commanded the light to shine out of darkness, shines into their minds, and gives them the light of the knowledge of His Glory in the face of Jesus Christ; and in His light they see correctly spiritual things. (Christ's testimony concerning John): At that time Jesus answered and said, "I thank thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matt. 11:25. Which none of the princes of this world knew, for had they known it, they would not have crucified the Lord of glory. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned, 1Cor. 2:8,14.

Now brethren and sisters, how are we standing to-day before our Father in Heaven? are we walking in all the light of God? How often I think over these things, and feel sad, and when I look back over my past life, I cannot see anything good of myself, and if I did do any thing that I thought was right, it was only through our Lord Jesus Christ and not of myself. I pray God to give me more light and understanding that my spiritual eyes may be more opened, and that I may keep at the foot of the cross. I want to be where God can use me, for there is where I enjoy and receive the most blessings, I would like to hear from our sisters in Bertie as it would, seem like hearing from home. From your weak sister in Christ Jesus.

MARY A. VANDERVEER
Evangelical Visitor.
Published in the interest of the Church of the Brethren in Christ commonly called in the United States "River Brethren" and in Canada "Tunkers" for the exposition of true practical piety among all classes, at one dollar a year, or fifty cents for six months. Specimen copies free.

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

May 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.

All communications for this and each subsequent issue of the "Visitor" should be in not later than the fifteenth of the month.

If you wish your papers changed from one Post Office to another, always give the Office where you now receive it, as well as the Office to which you desire it sent.

If you do not receive the Visitors in ten days from date of issue write us and we will send you the necessary No.

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 due.

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BEDEVOLSENT FUND.

Elizabeth Musser .................. $2.00
Elizabeth Mohler .................. 1.00
Elmer E. Groff .................. 1.00
A Sister .................. 4.00
A Sister .................. 5.00
N. B. Cassel .................. 1.00

We would say to those who have promised money for the Zook building fund, and to those who propose to give, that the building committee have commenced the house, and are in need of the money. Send all contributions to Isaac Shockey, Treasurer, Abilene, Kansas.

Periodical.—The Prophetic Age a new monthly paper of eight pages published at Ashland, Ohio; and edited by J. B. Lair and J. D. Bowman; as its name indicates it treats on the fulfillment of Prophecy. It makes a very good appearance, is neatly gotten up. Price 50 cents a year. Address The Prophetic Age, Ashland, Ohio.

Charley Weaver says that every farmer ought to take a good agricultural paper, a first-class religious paper and the best county paper. In consonance with his theory he takes the Farmer's Review, of Chicago; the Evangelical Visitor, published at White Pigeon; and the La Grange Democrat. He follows the political teachings of the latter, the religious instructions of the Visitor, and the agricultural pointers of the Review. The Review believes in the early sowing of oats, and Charley is one of the few La Grange county farmers who have already done that work. His theory is a good one, and faithfully carried out will make a man "healthy, wealthy and wise."—Exchange.

We publish in this issue of the Visitor another article from the pen of W. O. Baker on baptism. The article treats mainly on the qualifications of the candidate for baptism; and the next will treat on infant baptism.

The closing articles of which probably there will be two on the mode. We trust the Brother will not stop until the doctrine has been fully vindicated. We are glad that the work has fallen into safe, conscientious and competent hands. We find it a profitable subject for study. Too many people in uniting with the visible church here, do not fully consider the step they are about to take, and take things for granted without being fully satisfied that they have the evidence of acceptance with God; and the result is a cold, formal church without spirituality and without power. But in the study of God's word in connection with this subject and as quoted by the author, we will find much food for thought. We have several inquiries for the work when completed, and we think that it should be published in pamphlet or tract form, and we trust conference will take some action to that effect.

NOTICE.

In the April No. of the Evangelical Visitor attention was called to Bro. A. M. Engle's notice for rates for those living West of the boundary line of the Central Traffic Association; (but no notice was given). The number expected to attend the conference will take some action to that effect.

Purchase return tickets from starting point to St. Louis or Chicago, or to the nearest point within the Territory of the Central Traffic Association, and from there purchase tickets (one way only) to Toronto, Ont., asking agent for certificate, in this way help make up the number required (50), to be entitled to one-third fare returning. If less than this number full fare returning will be charged. According to the reports thus far (to the writer), it is doubtful, and for those living in the Territory of the Trunk Line Association (Eastern States), the number is not sufficient to obtain special rates. Bro. Asa Bearss will countersign all certificates.

A. J. Miller.

LOVE-FEASTS.

At the home of Bro. F. Z. Groff, near Sippo Station, on the Wheeling and Lake Erie Rail Road, Stark Co., Ohio, June 1st and 2d. the Love-Feast for Stark and Wayne Cos., will be held. All are cordially invited.

At the Maple Grove Church near Donnellsville, Clarke Co., Ohio, on the 12th and 13th, of June, the Love-Feast for that district will be held. All are cordially invited.

At the church near Rahn's Station, on the Perkiomen Rail Road, Montgomery Co., Pa. June 15th. A cordial invitation to all.

At Daniel Wolgasmuth's Lancaster Co., Pa.; on the 5th and 6th of June. All are cordially invited.

For the Evangelical Visitor.

FASTING.

Answer to Anna Eshleman, in Evangelical Visitor of April.

Public fasts were occasionally proclaimed to express national humiliation, and to supplicate divine favor as in case of public danger. (Joel 2:1—15.)

The instances given of individuals fasting under the influence of grief, vexation, or anxiety, are numerous; and has in all ages, and among all nations, been practiced in times of sorrow and affliction. (Jonah 3:5.) It may be regarded as a dictate of nature, which under these circumstances refuses nourishment, and suspends the cravings of hunger, for the word itself means to abstain from food. When
the mind becomes over-anxious concerning certain events, either of the past or in the future, and is under its powerful influence, all desire for food seems to be gone, and the mind soars to the very sublime, only to bring up hidden mysteries from the great storehouse of God.

When the disciples failed to cast out the evil spirit from the young man (Matthew 17), in whom the father was so anxious to have him healed, the Savior said it was because of their unbelief; they were lacking just then, and the lack was the want of power, and because they had not faith, their hope was weak, and they failed in the attempt, for faith is the substance of things hoped for; and not having the right of power, that kind of power to heal went not out from them. When Jesus complied with the urgent request, and the miracle was performed to the astonishment of the disciples, they then asked Him, why could not we cast him out; the Savior quietly informs them, it was because of their unbelief. No doubt when their minds had been deeply engaged in the great work before them, they would have had more spiritual power. Even if their Master and the three chief apostles were absent. But he now gives them the key and first Christians, was a life of self-denial, and because they had more spiritual power. Even if their minds had been deeply engaged in the great work before them, they would have had more spiritual power. Even if their Master and the three chief apostles were absent. But he now gives them the key to unlock the curious cabinet, and expose its valuable contents, by telling them, "This kind goeth not out but by prayer and fasting." (Matt. 17:21.)

In the Bible no example is mentioned of fasting, properly so called, before Moses. His forty days' fast, like that of Elijah, and of our Lord, was miraculous. (Deut. 9:9; 1 Kings 19:8; Matt. 4:2.) The Jews often had recourse to this practice, when they had occasion to humbly themselves before the Lord, to confess their sins and depurate his displeasure (Judges 20:26; 1 Sam. 7:6; Jer. 35:9.). Especially in times of public calamity they appointed extraordinary fasts, and made even the children at the breast fast. (Joel 2:16: Dan. 10:2,3.) Our Lord did not institute any particular fast by his own practice, or by any command, yet it is plain that he knew what would befal them, and on one occasion said his disciples would fast after his death; showing that it is a state of sadness or grief that cries upon the mind, that brings us to fast. For instance let a person be deeply engaged, and the mind wholly taken up by anxiety to accomplish certain events that are looming up in the near future, or by the loss of some near friends that has been unexpectedly received; many of us know by experience that at such times the body refuses nourishment. This is a real fast; our Savior recognized the custom, and the apostles practiced it, as occasion required. (Matt. 6:16—18; Acts 13:3; 1 Cor. 7:5.) Accordingly the life of the apostles and first Christians, was a life of self-denial, sufferings, and fastings. (2 Cor. 5:7—11:27.)

Truly while the bridegroom was with them, evidently they could not fast, but the time came when he was taken away, and as was predicted, then they would fast in those days. The bridegroom has been taken away from the natural eye, and we are still, in these days, waiting his return, and should be over-anxious about the souls of others as well as our own, lest He come suddenly and find many sleeping; yes, fasting is essential in our day, and more so than it was in the time of Christ, because greater is the danger of being deceived; for Satan is transformed himself into an angel of light, and it is our duty to fast oft, for therein we receive power to cast out the evil spirit, and to overcome the carnal mind which is enmity with God, and be possessed with that which is spiritual, and put on the best robe, for we were once lost but now are found, was dead and are alive again. A. BEARS.

For the Evangelical Visitor.

NATURAL INTELLIGENCE.

By A. STONER, POLO, ILLINOIS.

"Doth not even nature itself teach you?" 1 Cor. 11:14.

God has given us another book to read beside the word of inspiration—the book of nature—and he that is wise and thoughtful, will read this book with the same purpose as he does the book of inspiration.

But as we look around we see that the reading of the volume of nature is very much like the reading of the pages of spiritual light. If read at all, in the majority cases it is merely read, laid aside and forgotten.

Solomon pointed the sluggard to the book of nature, bidding him go to the ant and learn wisdom. The Psalmist says, "Day unto day uttereth speech, and night unto night showeth knowledge." Wise men (at least in some points) have been reading the book of nature, and writing its history; but it is not finished yet, and if man must do the work, never will be.

In this article we can merely glance at a few things we learn from the book of nature.

No doubt Adam, soon after his creation, perceived that there was a succession of light and darkness, and Noah that there was a time to sow, and a time to reap, a time of cold, and a time of warmth, and all along the line of human life, that there was a time to be born and a time to die.

Thus it has been, and is now, with human intelligence; but there are questions coming to us from beyond our kind—from the animal world. How does the little quadruped know the place from which to receive its food? How do the little chickens and other birds understand the difference in the sound of their mothers' voices? Why do the birds leave the sunny seas of the summer land, and migrate to the north and west in the spring time, again returning in the fall of the year?

There is only one answer to these questions and that is, God has given them the natural intelligence to know what is for their present good, and in this faculty they are superior to man. For this natural intelligence warns them of dangerous places. The power (generally) to discriminate between what is poison and that which is not poison.

Then again, behold the helplessness of man when he is born, as compared with the birds and animals which surround him. But how vastly great is man in the supremacy, in the capacity of acquiring knowledge to that of all other animate nature; while there is but little, if any, expansion of the intelligence of animals and birds, after their ingress into this world. On the other hand, man is continually reaching out after greater attainments, going to higher heights, deeper depths, and wider widths of his expansive nature, searching the realms of nature and of spirit to satisfy his seemingly insatiable thirst for intelligence.

It is praiseworthy that man's natural intelligence has in many instances been used to the bettering of his fellow-man, and that he has been able to help his less enlightened brother up to a higher plane.
of living than that in which he was accustomed to live.

But on the other hand, how sad to see these powers of the mind used to subvert the laws of right living, and using them to their utmost capacity to destroy the symmetry and beauty of this wonderful body, which God has given to us.

As we see the storm cloud overspread the sky on a beautiful summer day, and seemingly mar the grandeur of heaven, so man permits angry passions to sweep over his soul, and frown out through his eyes and face, until his very countenance becomes a perfect picture of the condition of his inmost soul.

The drunkard, as he continues to use the intoxicating bowl, needs no herald to proclaim before him that he is an imbecile of the fire-water, for to the naturally intelligent reader, those bleared eyes, red cheeks, blossomed nose, and bloated appearance, tell only too plainly that he is on the way to the second death.

The tobacco user need not that some one inform his friends that he is using that poisonous weed, for to the naturally intelligent reader, that pinched mouth, with its dark colored complexion, and foetid breath, needs no herald of his inmost soul.

The design of Almighty God has for ages, been to separate unto himself a holy nation, a peculiar people, a church, and for this purpose He must needs have an order or system. If our minds were capable of thoroughly digesting the guidance of the nations—and especially the nation of Israel—we could not otherwise but believe that Israel marked an important era in the development of God's plans.

In the predisposition of this entity there must of necessity be a separation and consecration both on the part of God and man. Abraham was separated and consecrated, as he also himself did separate and consecrate to this pre-ordained structure.

To Abraham it was said, "Get thee out of thy country, and from thy kindred, and from thy father's house." Here, we see a distinct call to separate, not only from kindreds, but by the establishment of the patriarchal government in his household, he was especially separate from the influences of heathendom, and as we have before stated, Abraham's lot was cast in places more congenial to the maintenance of the purity of the worship of God, being under the direct rays of "Righteousness and Peace."

Abraham was "faithful" and his influence was felt for generations in his offspring, until there was established the "church in the wilderness."

In the establishment of a church there must of necessity be a priesthood; and in God's order of things there must needs be a separation in the establishment of a priesthood—not according to the order of men, or more particularly heathen men where priests are chosen according to the diabolical inventions of carnality and lusts, and where the survival of the fittest prevails; but—called of God and chosen as was Aaron.

Through the mighty and miraculous power of God, it was manifest to Israel that Aaron was the man for this service and his seed after him. Any impostor would have subjected himself to death by undertaking to minister in the high-priestly office.

Now, from the above, it is evident—as Jewish history also confirms—that there must needs have been books of registration or pedigrees; in these books were the names, births, deaths, etc., of all the descent of the high-priestly order, as also largely of the Jewish nation, as is evident from the genealogies given in various places in Scripture both New and Old.

A knowledge of these facts certainly had an important bearing on the minds of the apostle's hearers when he said (Heb. 7:3), "Without father, without mother, without descent (pedigree) having neither
the happy plaudit: "Thou good and faithful servant."

God will call into reckoning every one to whom he has delivered talents; and at the day of reckoning will be a rather later hour to consider the question: "Was it intellectual ability? or was it temporal means?"

H. N. ENGLE.

TRIBULATION.

"And not only so, but we glory in tribulation also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:3—5.

First, we might be asked the question, can any one glory in tribulation? Secondly, can it be possible that tribulation is a means of spiritual growth? Certainly the apostle knew whereof he spake to his Roman brethren. He was not a mere echo of other men's thoughts and sentiments. He had for himself realized that "Great is the mystery of Godliness." I Tim. 3:16.

We find it very difficult, however, under all circumstances to glory in tribulation: nevertheless we believe it is possible, as is also a knowledge of tribulation working patience. By closely examining ourselves, can we find that these virtues are possessing our hearts? or are our minds yet carnal? Is it not too often the case, that when we meet with tribulations or disappointments of any kind, it is more likely to excite impatience, instead of patience? fretfulness instead of contentment, and perhaps even murmuring against God, when we think he is dealing rashly with us? But this is not the will of God, "We should be patient in tribulation."

Our text still further informs us of a knowledge of "patience working experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts," etc. This is the point, because "the love of God is shed abroad in our hearts." This, and this only can change our feelings in tribulation. I well remember of a time when I was a stranger to tribulation; or even to much sorrow, but the result was, loss of spiritual life. But for some years the current was changed; that instead of pleasure and happiness as regards this life, I have met with disappointments, tribulations, and distresses of the deepest kind; but because the Lord so graciously shed abroad his love in my heart, I now can see the love of God in it all; and have been able with the Apostle, "to glory in tribulation." Although sometimes, "I cannot see with my small human sight, Why God should lead this way or that for me I only know He saith, Child, follow me, But I can trust."

"I cannot know why suddenly the storm Should gather round me fiercely in its wrath: But this I know, God watches all my path; And I can trust."

Although I feel strong in the spirit we find the flesh is weak, hence I eagerly crave an interest in the prayers of all the brethren and sisters for me a distressed one. ANNIE N. BRECHBILL.

Detroit, Kansas.

EVIL SPEAKING.

The Bible says, "Speak evil of no man." The word translated blasphemy in the New Testament is used six times with reference to speaking evil of our brethren so that whosoever speaks evil of others is literally and spiritually guilty of blasphemy. This is one of the most common and most awful sins men commit. How destructive to the word of God! How destructive to souls; some excuse themselves on this line by saying that they do not tell any thing but what is true. That is the point, to tell what is not true is to lie. To mention to others anything against a person when not present to defend themselves, is to speak evil of them. Though the thing may be as true as the Bible, it is evil speaking.

One of the worst forms of evil speaking is for those of the same society or church, who are mutually pledged by their vows of church relation to unite as Christians in fellowship and love to carry on the work of God, to make confidants of those other churches, or of sinners, and tell them things of the church and their brethren. By so doing treason is added to evil speaking of the worst form. No one should profess religion while doing this kind of work, such a course is below the principles of honesty between man and man, to say nothing of a spirit of religion. Selected.
For the Evangelical Visitor.

THE CONTRAST.

God resisteth the proud but giveth grace to the humble.

Humility is an ornament to us all.

Pride of to day is the great evil of all.

Humility is the only way to real happiness.

Pride is the way to misery and woe.

Humility is what gives us the promise.

Pride is what will keep you from it.

Humility is the real way to elevation.

Pride is the way to degeneration.

Humility is the way to life and glory.

Pride is the way to degradation.

Humility greatly lessens our burdens.

Pride greatly increases our burdens.

Humility can go with us everywhere.

Pride can not go with us everywhere.

Humility is that magnificent adornment.

Pride is that abominable adornment.

God does give the humble much grace.

God does resist the proud always.

Pride greatly increases our burdens.

Humility is what gives us the promise.

Humility can go with us everywhere.

Humility greatly lessens our burdens.

Pride is the way to misery and woe.

Humility is the real way to elevation.

Pride is the way to degeneration.

Humility is the way to life and glory.

Pride is the way to degradation.

Humility greatly lessens our burdens.

Pride greatly increases our burdens.

Humility can go with us everywhere.

Pride can not go with us everywhere.

Humility is that magnificent adornment.

Pride is that abominable adornment.

God does give the humble much grace.

God does resist the proud always.

Then let us follow after humility, and avoid the displeasure of God. For if we come unto him he will in no wise cast us out. For it is his good pleasure to give us the kingdom. D. B. KEEPORTS.

Hope, Kansas.

For the Evangelical Visitor.

PARENTAL INFLUENCE.

We have felt prompted for some time to write on this subject. From our childhood, we have frequently heard complaints made by parents of their children's waywardness, going out into the world, and always rather go to places of worldly amusements, than go to places of worship, with their parents, I can not help but feel grieved, for both such parents and children, I think there ought to be (yes must) a plan (if we can only find it) to prevent some of these difficulties, or should we term them errors? Our children are small, and I am especially anxious about their future, and to have them believe in the God that we do. My idea was, and still is, that if we take our children to meeting, not let them go, but take them with us whenever we can and let it cost some inconvenience, if we take an active part in the exercises while there, if we talk of the exercises on the way home, at home, sometimes when suitable, have it as a table topic (if we have any talking during the meal at all, which I think is not out of place at least when we are alone with the family), and last but not least, if we hear, or what is more know of any evils existing in the church, let it not be once named by us, in the presence of our unconverted children their eyes and ears are only too keen for such things, and when our children see by our words, and actions, that religion is our chief concern, and not a secondary matter, an interest will grow in their minds, and as they grow in years and understanding, this interest will also grow, at least so much so that they will go with their parents, in honor to them and to the cause, rather than to grieve them by staying away. This is my idea, and if it is an erroneous one, will not some one who has a better, let us hear of it, at the earliest possible time? for I do believe the forming of a child's character begins young. And I also think it would be quite consistent, for many of us young parents to get some instructions through the columns of the Visitor on this subject. From a young mother.

ANNIE ESHELMAN.

New Basel, Dickinson Co., Kansas.

For the Evangelical Visitor.

POSSESSING WHAT WE PROFESS.

In regard to the heading of this article much could be said, but I will write just a few thoughts.

Last winter while our revival meetings were being carried on, the brethren and sisters of our church and also of others, would speak freely for the Savior. And while relating the joy and peace they had in the service of God, they also confessed their misdoings or shortcomings. But while we speak of shortcomings we do not mean doing wrong and knowing it at the same time. But we are all liable to make mistakes. Thus, we believe we should confess our faults.

First epistle of John 1 chapter 9 verse, we learn if we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Notice closely this portion of scripture, while the writer was writing he placed himself in the number and says, we (not if you confess but if we). And to make this still plainer, in the seventh chapter of Paul's writing to the Romans we also read of his shortcomings, in verse 16. If then I do that which I would not, I consent unto the law that it is good, 18th verse: For I know that in me (that is in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not. Now according to old Bro. Paul's writings I believe the heart may be fully cleansed and purified and still we may come short. Not wishing to smooth or polish the way so we can come short and think nothing of it, but while we look back over our pathway and see our mistakes it should draw us closer to our blessed redeemer, and we should come in solemn prayer and plead for forgiveness. Some look at us and say if they only possessed what they profess. But this should not discourage us, brethren and sisters.

No doubt, you with myself, can look back and call to mind the time when we for excuses would watch and find fault with all those who were trying to serve God in spirit and in truth. But I thank God that after I was in such a way for so long, that I could not see my faults for looking at other people, he brought me to the light so I could not see other people's faults for looking at my own. Thus I believe it would be well for all to get in this way, then the borders of Zion would be extended, and many who are now on the waste plains of life would be gathered into the garners of the King of kings.

JONATHAN LYONS.

Victoria Square, Ontario.

THIS EARTHLY LIFE.

This earthly life has been fitly characterized as a pilgrimage through a vale of tears, in the language of poetry man himself has been called a pendulum betwixt a smile and a tear. Every thing in this world is characterized by imperfection, the best people have many faults, the clearest mind only sees through a glass darkly, the purest heart is not without a spot. All the intercourse of society, all the transactions of business, all our estimates of human conduct and motive must be based upon the sad assumption that we can not wholly trust ourselves or our fellow-men. Every heart has its grief, every house has its skeleton, every character is marred with weakness and imperfection, and all these aimless conflicts of our minds and unanswered longings of our hearts should lead us to rejoice the more in the Divine assurance that a time is coming when night shall melt into noon and the mystery shall be clothed with glory.

Sel. by Mrs. Anna Myers.

Upton, Pa.
TWELVE GOLDEN RULES.

Be not conformed to this world. Rom. 12:2.
Be ye followers of God as dear children. Eph. 5:1.
Be ye sober, and watch unto prayer. 1 Pet. 4:7.
Be ye kindly affectioned one to another. Rom. 12:10.
Be content with such things as ye have. Heb. 13:5.
Be ye doers of the word, and not hearers only. Jas. 1:22.
Be ye of one mind, live in peace. 2 Cor. 13:11.
Be patient toward all men. 1 Thess. 5:14.
Be clothed with humility. 1 Pet. 5:5.
Be pitiful, be courteous. 1 Pet. 3:8.
Be glad in the Lord, and rejoice. Psalm 32:11.
Be clothed with humility. 1 Pet. 5:5.

From the Book of books.
S. E. Graybill.

For the Evangelical Visitor.

THE SIN OF DRUNKENNESS.

The question of intemperance is one of the most momentous that is before the American people to-day. It is not a matter of indifference with any man or woman, but it stands before the American people, yes, before the world as the great sin and it must be met sooner or later; when, and how, shall that be done? The Church has been laboring for its overthrow by moral suasion for half a century and yet today it is bolder, more defiant than ever.

The question arises, is the Church not united? are Christians not true, or are the means made use of not sufficient to accomplish its annihilation?

First then, we fear the Church is not a unit on that subject. Can it be possible that Christians could feel or act in any other way than for the overthrow of the liquor traffic, when we see its evil effects all around us, when the husband and father is being led to the precipice of sin by the terrible monster—strong drink, and when filled with that vile and soul destroying demon, he goes home more like a fiend than a father, abuses the wife and helpless children and perhaps driving them out of the house, or worse, threatening the destruction of life, maiming or destroying life or health and bringing ruin and destruction to all around? and why? because by some means an appetite has been created in him for intoxicants that he probably cannot overcome, or has not moral strength to overcome, but how has this appetite been created in him? first, I fear in many instances in his father's house; perhaps there has been a custom of using wine on the table and the children see parents and friends drink the social glass; children are invited to taste, and presently they become fond of it and eagerly seek opportunities to gratify their appetites, and drunkenness is not far off, and it does not take many steps until too late the parents see the consequences of their mistake. The son comes home drunk, disgraced and ruined. But again there are other ways that lead to ruin, and in some localities are very common especially in rural districts and that is in the fall of the year those who have orchards or who can get cider cheap, perhaps store their cellars with cider, ostensibly for vinegar but during the long winter, cider, yes, hard cider, becomes the common drink of that family. It is drank by the father and boys, neighbor boys come in and cider must be brought, the little boy, the big boy, the men drink, and a taste for something stronger is formed, and presently the saloon is visited, and what next? ruin, destruction.

But much the larger number commence their drinking habits at the saloons, first in company with associates little by little they are drawn into the saloon; men are ready to encourage it, and the young man is caught in its meshes, and although at first shame and confusion are plainly depicted on his countenance, but after a while he boldly imbibes until destruction overtakes him and eternal ruin.

Can it then be possible that any Christian man, or any number of men claiming to be followers of our Blessed Savior, for a moment can countenance or encourage this nefarious practice, this soul destroying business? surely not. Then again, there seem to be men who wear the garb of Christianity, yes, more, who claim to be called into the ministry of His word, who will uphold this nefarious habit, and who from the stand maintain that under the guise of forced suppression of the liquor traffic the people are robbed of their personal liberty. But is that true?

We think not; liberty to do wrong, is not liberty in the true sense of that word, but all intoxicants should be placed beyond the reach of evil designing men.

We think then greater efforts should be made to close the saloon. Christians should be more united, should work more in harmony with each other. In order to do this acceptably, there should be more of a consecration, of a united impleting a throne of grace, more of a purifying of the heart and hands of Christians, and our words and actions should show that we are in earnest in seeking to uproot and destroy sin and especially the sin, of drunkenness. Paul says, "No drunkard shall inherit the kingdom of God."

For several years there have been efforts made in different states to amend the Constitution by a vote of the people, but much of this has partaken too much of a partisan or political nature, and in such instance it has not we think been for the best, and we are hardly prepared to say that it is the best way to accomplish the destruction of this ungodly business.

But one thing is certain, and we write it in the fear of God, and that is that no Christian can vote for the continuation of the liquor traffic, and retain his Christian integrety, and we hope none of God's people will be found at the polls for that purpose. Dear readers of the VISITOR, let us act advisedly as in the light of God.

FIND IN THE LITTLE DESK.

Not long ago a little girl in a Christian family died. She was only six years old. About a year before her death she had a small writing desk given to her. After she died her mother unlocked it and found this writing:

"The minute I wake up in the morning I will think of God."

"I will mind my father and mother always."

"I will try and have my lessons perfect."

"I will try and be kind and not get cross.""—Christian Guardian.

I attribute the little I know to my not having been ashamed to ask for information.—Dr. Locke.

One of the earliest lessons of childhood and youth should be caution in contracting debts and to live within their income.

—Francis M. Pitts.
CHRIST IS WILLING.

Reader: Settle it down in your mind that if you are desirous to be pardoned and saved, the Lord Jesus Christ is willing to receive you and save you. Does any man suppose that Jesus is not willing to see Heaven filled? do you think he does not desire to bring many sons to glory? Oh, but you little know the depth of his mercy and compassion if you can think such a thought! He wept over unbelieving Jerusalem. He mourns over the impenitent and the thoughtless in the present day. He sends you invitations by my mouth this hour. He invites you to stand. "As I live, saith the Lord my mouth this hour. He invites you to penitent and the thoughtless in the present day! arise, and call upon the Lord. Let the angels of God rejoice over one sinner: Settle it down in your mind that if you are desirous to be pardoned and saved, the Lord Jesus Christ is willing to receive you and save you. Does any man suppose that Jesus is not willing to see Heaven filled? do you think he does not desire to bring many sons to glory? Oh, but you little know the depth of his mercy and compassion if you can think such a thought! He wept over unbelieving Jerusalem. He mourns over the impenitent and the thoughtless in the present day. He sends you invitations by my mouth this hour. He invites you to stand. "As I live, saith the Lord my mouth this hour. He invites you to penitent and the thoughtless in the present day! arise, and call upon the Lord. Let the angels of God rejoice over one sinner.

MINISTERS INSTRUCTED BY A SERVANT.

How can we "pray without ceasing?" is often asked. I remember reading a beautiful answer to this question years ago. At a minister's meeting, this text was brought up for discussion, and at length one of their number was appointed to write on it for the next monthly meeting.

A servant girl who overheard this, exclaimed involuntarily, "A whole month wanted to tell the meaning of that text! It is one of the easiest and best texts in the Bible." Her remark being overheard one of the old ministers called to her and said, "Well, tell us how you understand it; can you pray all the time?" "O yes, sir." "What, when you have so much to do?" "Why sir, the more I have to do, the more I can pray." "Well, my good girl, tell us how it is, for most people do not think so."

"Well, sir, when I open my eyes in the morning, I pray that the eyes of my understanding may be opened; and while I am dressing, I pray that I may be clothed in the robe of Christ's righteousness; and when I wash myself, I pray that I may have the washing of regeneration. As I begin work, I pray that I may have strength equal to my day. When I kindle the fire, I pray that the fire of divine love may warm my heart. As I sweep, I ask that my heart may be cleansed from all that is impure; and while I am getting and eating breakfast, I pray to be fed with the bread of heaven. Then as I look to the children, I look to my heavenly Father, and pray that I may be his own child, and so on all day."

"Enough," said the minister, "go on and pray without ceasing." Surely these things, though hid from the wise and prudent, are revealed to babes. "The meek He will guide in judgment."—Selected by C. S., from sketches from life.

New Dundee, Ont.

DISSENSION.

Other interests besides the salvation of the soul, crowd religion into the background and make it a secondary matter. Jealousies and envyings take root and grow, and that religion which is peaceable and long suffering, meek and, in a word, Christ-like, becomes practically imperceptible, not being led entirely by the Holy Spirit causes a man to stumble at a great many things, and not this alone. A man who teaches the Bible from his own wisdom or from the wisdom of men is sure to fall into error. Being weak in the love of Christ, but strong in his own strength and determined in his mind, he will not allow himself to be corrected, but will hold to his opinions with all the tenacity of his nature.

This is one reason why we find so much dissension at so many of our conferences. So long as we continue in this the work done will be very small and imperfect, and the cause of Christ will suffer. Tenacity to one's own opinion in the face of reason and gospel gives the tempter ample opportunity for furthering sedition and ill-feeling in the church. Those who spurn the robe of charity and blindly rush on in their own opinions and will, are liable at any time to rush into fatal error, and what is still worse, will drag others with them. Another reason and partly comprised in the first one, is that people adhere, like the Pharisees, too much to the formalities of religion and lose sight of the spiritual life that comes from God, and which is necessary above all things. Thus they become so much engaged in controversies about these matters that the work which Christ wants to be done is sadly neglected.

These wranglings about outside doctrines have caused most of the divisions in the church. A certain man would have a particular opinion regarding this or that thing, and because the rest would not all believe as he did he would withdraw from the church. If a minister, he invariably draws within him some members, and often ministers and another sect spring into existence. In this manner our Paul churches, Apollos actions, Cephas branches are caused, each claiming to be the church of Christ.

Christ cannot be divided, and it is his will that the church should not be divided. Therefore those divisions come from the workings of the carnal element, not from the spiritual." 1 Cor. 3:2, 5.

Now this state of things is truly to be deplored let it exist wherever it may be found, and every true child of God should (and we think would) labor to avoid it, and if manifested would try to heal it, but sometimes friendship or relationship interferes and we don't want to oppose it because a dear friend has taken his stand so, he has considerable influence in the church, and presently we are drawn into it, and go with the current or else are silent.

The word of God, or our preconceived notions, and if we use the word of God we will try and pervert it to our way of thinking, put our own construction, and start out with some peculiar teaching and in the course of time we either go to the extreme in our contracted ideas of the gospel requirements, or run riot with new or loose doctrine that will ignore the truths of the Bible. Selected.

TRUE repentance consists in the heart broken for sin, and broken from sin.

THORNTON.

Drunkenness render the mind alike incapable of pious feelings, of social regards, and of domestic affection.
PRAYER AND BREAKFAST.

Some years ago, when the country around Cincinnati was newer than it is now, a pious farmer was busy clearing his land. He had a number of hands employed, and was anxious to accomplish a large amount of work while the weather was favorable. He called them early, and went out with them before breakfast was ready. A horn was blown, and they came in and ate, and returned again to their work.

The farmer had been accustomed to have prayers every morning in his family. But to keep so many men from chopping and log-rolling while he read and prayed was more than he could afford; so Satan suggested, and the good man yielded. His pious wife saw with grief that the family altar was neglected, and her husband in haste to get rich, was departing from God. She talked with him, she pleaded with him, but in vain. At last, she determined to try another experiment.

The next morning the farmer and his men went out as usual, to their work. The sun began to climb up the sky but no summons did not come. After waiting an hour or two beyond the usual time, they went to the house. No table was set, no coffee was boiling on the fire, no cook over or before it. The good wife was knitting quietly with her Bible on her lap.

"What does this mean?" cried the husband. "Why isn't our breakfast ready?"

"I thought you were in such a hurry about your work that you hadn't any time to eat it!"*

"Hadn't time to eat it! Do you think we can live without eating?"

"You can live without eating as well as without praying. The spirit needs the bread of heaven as much as the body needs the bread of earth."

"Well, well," said the farmer, "get us the breakfast, and we will have prayers every morning, no matter how busy we are or how many workmen I have."

She got the breakfast, and he kept his word. The lesson was a good one, and never forgotten.—Christian Guardian.

ADVICE TO THE YOUNG.

Wherefore, O ye young men and women, look to the rock of your fathers, choose the God of your fathers; there is no other God but him, no other light but his, no other grace but his, no spirit but he to convince you, quicken and comfort you, to lead, guide and preserve you to God's everlasting kingdom. So will you be possessors as well as professors of the truth, embracing it not only by education but judgment and conviction, from a sense begotten in your souls through the operation of the eternal spirit and power of God in your hearts, by which you may come to be the seed of Abraham through faith, and the circumcision not made with hands, and so heirs of the promises made to the fathers, of an incorruptible crown. That, as I said before, a generation you may be to God, holding up the profession of the blessed truth in the life and power of it. For formality in religion is causeous to God and good men; and the more so where form or appearance has been new and peculiar, and begun and practiced upon a principle with an uncommon zeal and strictness. Therefore, I say, for you to fall flat and formal, and continue the profession without that salt and savor by which it is come to obtain a good report among men, is not to answer God's love, nor your parents' care, nor the mind of truth in yourselves, nor in those that are without; who though they will not obey the truth, have sight and sense enough to see if they do that, make a profession of it. For where the divine virtue of it is not felt in the soul and waited for, and lived in, imperfections will quickly break out and show themselves, and detect the unfaithfulness of such persons, and that their insides are not seasoned with the nature of that holy principle which they profess.

Wherefore, dear children, let me entreat you to shut your eyes at the temptations and allurements of this low and perishing world, and not suffer you affections to be captivated by those lusts and vanities that your fathers, for truth's sake, long since turned their backs upon; but as you believe it to be the truth, receive it into your hearts that you may become the children of God, so that it may never be said of you, as the evangelist writes of the Jews of his time, "That Christ the true light came to his own, but his own received him not; but as many as received him, to them he gave power to become the children of God, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." A most close and comprehensive passage to this occasion; you exactly and peculiarly answer to those professing Jews in that you bear the name of God's people, by being the children and wearing the form of God's people, so that he by his light in you may be said to come to his own, and if you obey it not, but turn your back upon it, and walk after the vanities of your minds, you will be those who receive him not, which I pray to God may never be your case and judgment; but that you may be thoroughly sensible of the many and great obligations you lie under to the Lord for his love, and your parents for their care, and with all your heart and soul, and all your strength, turn to the Lord, to his gift and spirit in you, and hear his voice and obey it, that you may seal to the testimony of your fathers by the truth and evidence of your own experience. That your children's children may bless you, and the Lord for you, as those that delivered a faithful example as well as record of the truth of God unto them. So will the gray hairs of your parents yet alive go down to the grave with joy, to see you the posterity of your parents yet alive go down to the grave with joy, to see you the posterity of truth as well as theirs, and that not only their natures but the Spirit shall live in you when they are gone. They are abroad and so cannot divide the spoil. But the woman that lost her silver, found it at home, after she had lighted her candle and swept her house. Do you so too, and you shall find what Pilate wanted to know, viz.: truth.

Selected by BARBARA L. WALKER.
Burns, Butler Co., Kan.

A YOUNG SISTER.

I will try by the help and grace of God to write a few lines for the Visitor. I thank the Lord that he called me in my young days. Two years ago this winter the brethren had a protracted meeting and nine souls came out for the prayers of the church, and I was one among the number, but I could find no peace. I was not willing to give up my way and yield to Christ, but the Lord showed me if I would not yield I would be forever lost,
and I did yield and the Lord spoke peace to my soul. I cannot express the great joy and love that was shed abroad in my heart. I am willing now to give up all for the sake of Christ and serve him with all my might. Oh, if everybody could just see the reality that there is in serving Christ, they would not hesitate one moment, but turn from their error and seek Christ. I know I often come short in doing my duty, but if I go to the Lord in prayer; he is always ready to help me. Pray for me when it goes well with you.

Wilmot, Ind. LULU HOLLAR.

FROM A YOUNG SISTER.

I will try by the help and grace of God to write a few lines for the Visitor. I am glad the Lord has ever made me willing to serve him. The brethren had a protracted meeting here two years ago this winter; nine souls arose for prayers of the church, and I was one among the number. I was ten years old when I started. I could find no peace. I was not willing to yield to him, but the Lord showed me if I would not yield I would be forever lost. One evening we had family worship and the Lord spoke peace to my soul. O, what joy I felt in my heart. Brethren and sisters pray for me that I may meet you all in heaven.

Wilmot, Ind. LISSA STUMP.

Waiting for you.

“Three little lambs in the upper fold,
From the heat of Summer, and Winter’s cold;
Safe from earth’s guile, and its dreams untrue
Three little angels that only came
“Three little lambs in the upper fold,
Luring their hearts to the laud above,
Awaiting for you, through the golden hours.

Three little angels that only came
Earthward to murmur their parents name,
In the broken accents of baby love.

Three little lambs from all sorrow free,
Safe from earth’s guile, and its dreams untrue
Three little angels that only came
“From the heat of Summer, and Winter’s cold,
From the heat of Summer, and Winter’s cold,
Are waiting for you in the upper fold.”

These lines were sent me by a dear friend soon after the death of our babe which occurred Feb. 20th, 1888, making three of our little ones which the loving Savior has taken home. I thought if you deemed it worthy a place in the columns of the Visitor, that perhaps it might reach the notice of others similarly bereaved, and that, by the blessing of God, it may prove a comfort and benefit also to them.

I often think that the parting with our loved ones is one of the greatest afflictions we are called on to bear; yet how often they come to us as blessings in disguise. Our kind Father tells us in his word that, “Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby,” Heb. 12:11.

So in this chastisement if we believe and feel that our heavenly Father wounds in love, and that by taking our little ones home, in order to draw us more closely to Himself and to wean us more and more from the transitory things of this earth, then indeed we could say, it is good for us to have been afflicted. May we all be so happy as to meet where parting is no more, is my prayer.

MRS. J. S. HEISEY.

Mercersburg, Franklin Co., Pa.

OBITUARIES.

Died.—Near Ramona, Marion county, Kansas, April 16, 1889, Sister Mary, wife of Bro. Levi Thuma, aged 61 years, 6 months and 24 days. She was buried on the 18th, in the Brethren cemetery, south of Hope, Dickinson County, Kansas. The funeral was attended by a large concourse of neighbors and friends.

Brethren and sisters pray for me that I may meet you all in heaven.

Wilmot, Ind. LISSA STUMP.

Died.—Near Martinsburg, Pa., February 19, 1889, Elmer, son of John and Sister Maria Shoofelt, aged 1 year and 9 days.

Died.—At his residence in Clyde, Illinois, March 8, 1889, Abraham Zook, aged 68 years, 3 months and 6 days. The deceased was born in Franklin County, Pa., December 2d, 1820, and came to Whiteside County, about thirty-two years ago. He was the father of ten children all of which are living, two in Adair County, Iowa, and the rest in Whiteside, Carroll and Ogle counties, this State. During his final illness he suffered intensely, at times, but endured his sufferings with Christian patience; when he was told of his dangerous illness, he remarked: “It will soon be over;” he was as calm as the quiet summer breeze, and said he felt no condemnation and was willing to submit to God’s will. He was united to the “Brethren in Christ” (known as River Brethren) of which church he was a consistent member for many years, and has now gone to reap the reward of his labors. The obsequies were held Tuesday, March 12, and were attended by a large concourse of relatives and friends, the Rev. Myers of Freeport, assisted by Revs. Nice and Trump, officiating.

Died.—Near Plainville, Rooks County, Kan., on March 30th, Bro. Jacob J. Fike, aged 36 years, 7 months and 3 days. Bro. Fike was an earnest and devoted Christian, and was a member of the church for a number of years, and recently elected to the ministry and his funeral was preached on the day that was set for his ordination. His affliction was short and his sufferings great, but he bore them with Christian patience and with a prospect of eternal life. He leaves a wife and five small children in rather a distressing condition.

SAMAEL ZOOK.

Died.—April 10th, 1889, at the residence, 915 Home Avenue, Dayton, Ohio, Harry Wilbert, the little son of Bro. B. E. and Mary Hocker, aged 7 months and 28 days. Services were held in the Christian church, corner Broadway and Home avenue; interment at Fairview cemetery, near Harrisburg, Ohio. Cause of death, pneumonia. The little babe was sick four weeks and all was done that human skill could afford, but God who does all things well, saw best to take it home. Services were conducted by Bro. J. E. Heisey. Text, Luke 18:15, 16, 17. The bereaved parents have the deep sympathy of all.

A. J. MILLER.