ANTICIPATIONS.

One day spent in heavenly pleasures
Comforts more than thousands here;
Shall I cleave to earthly treasures?
Nay! but vanity they are.
Could we here in haunts of pleasure
For a thousand years abide?
T’were compared by heavenly measure
Anguish and an aching void?
Here are pains and tribulations,
Here the Christian’s faith is tried;
And true comforts are no nations
Which the thoughts of death despise.
But beyond this vale of weeping,
Neither pain nor anguish mars,
To the saints—death—after sleeping
Immortality dears.

Eternal is Redemption’s story
In the city of our God;
Where—the sun itself is—glory,
And the Lamb’s the light thereof.
No heart feels the solace vernal
Him, is their delight alone;
Who in such fruition live.
May I strive alone for Heaven,
There drink endless pleasures in?

THE CHRISTIAN’S REWARD.

Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you. St. Matt. 5:12.

We see that in all the occupations and pursuits of life, or at whatever business we may be engaged, there is always one thing that causes us to put forth every effort possible to accomplish the work, and that is the reward that we are to receive for our labor, and very often the reward is one that convinces us that we are well paid for our labor. But again, we have seen in the history of the past, and at the present day and age of the world, that men are offered large sums of money as a reward if they will bring about or accomplish certain ends.

We, during the political campaign of 1888, took notice how busily men were engaged all over our land in expounding the great question of political rights, to gain the victory over their opponents. Their object was not so much to reform the people, and bring back the lost sheep of the house of Israel into the sheep-fold of our blessed Master, but they were working very hard for the dollar, or the reward they were to receive at the end.

How true are the words of the apostle Paul where he admonishes us not to have fellowship with vain fangled teachers. He says: “For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and have pierced themselves through with many sorrows.” 1st Tim. 6:10.

The word of God teaches us, that the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

So we see that all the gifts and all the rewards that the world can give are but momentary. We can rejoice over them for a little season, but when we come to change time for eternity we must leave them all. And what a sad time it would be if one should labor and toil all the days of his life, and at the end of his race receive no reward. But there is a reward laid up in the final resting place, for all those that have been engaged in the service of the Master; and that reward is a crown of everlasting life.

There are men all over our land that pretend to believe that when men die that will be the end of his existence, and that there is no future state for man. But it can not be that earth is man’s only abiding place. It can not be that our life is a bubble cast up by the ocean of eternity, and float another moment on its surface, and then sink into nothingness and darkness forever. Else why is it that the high and glorious aspirations, leaping like angels from the temples of our hearts, are forever wandering abroad, unsatisfied? Or why is it that the rainbow and the cloud come over us with a beauty that is not of earth, and then pass off and leave us to muse at their faded loveliness?

So taking these facts into consideration, it proves to us that we are born for a higher destiny than that of earth. And since we are, it is an evident fact that we must prepare ourselves while here on earth, to enter that mansion that God has prepared for all his faithful children.

May we all, then, be earnestly engaged in doing our Master’s will, while we are permitted to live. God blesses us with health and strength; although trials and temptations assail us, and persecutions surround us, we have the promise that God will be with us in the sixth trial, and in the seventh he will not forsake us, The apostle James, when describing how we shall rejoice under the cross, says: “My brethren, count it all joy when you fall into divers temptations, knowing this, that the trying of your faith worketh patience.” James 1:2,3.

When we reflect back and see how the apostles and others were persecuted by those that opposed the religion of Christ, and how God stood by their side, and upheld them through all their trials and persecutions, this certainly ought to encourage us.

We will take note of a few of those that were called to seal their doctrines with their blood. St. Matthew suffered martyrdom by being slain with the sword at a distant city of Ethiopia. St. John was put into a cauldron of boiling oil, but escaped death in a miraculous way, and afterward was banished to the Isle of Patmos. St. James the greater was beheaded at Jerusalem. St. Bartholomew was flayed alive. St. Jude was shot to death with arrows, and St. Paul, after various tortures and persecutions, was beheaded at.
that laid down their lives for the sake of the fate of the apostles, given by tradition to eternity.

We are taught in the word of God that God is an unchangeable being, and he is the same to-day as He was eighteen hundred years ago. The road that the Christian must travel, or the straight and narrow way that the Savior describes in His blessed word, is the same as it was when the apostles and our forefathers lived. Although there are thousands of Christian professors to-day, that are traveling, as it were, on flowery beds of ease. They seem to think that they can take the world, with all its pride and fashion along, and engage in things that even the non-professor would not do.—Is this coming out from among the world? Is such a one a light to the world and a salt to the earth?

The apostle Paul, in speaking to the Romans, says: “And be not conformed to this world but ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God. Rom. 12:2.

The apostle Peter in speaking to the church of Asia, says: “As obedient children, not fashioning yourselves according to the former lusts in your ignorance.” 1st Peter 1:14. May God help us to this end, that we may be on our watch and guard, and lay our foundation on the Rock of Ages, that when the storms of life assail us, we may stand, and not fall, For soon the reaping time will come, and if we sow to the spirit we shall reap life everlasting. What a reward that will be, when we shall be permitted to reign with Christ through all the ages of eternity.

My prayer to God is, that His people may have such a faith, and bring about such a work, that it may be to their eternal welfare, and to the glorifying of God's holy name. J. C. Dick, Jr. Altona, Ind.

For the Evangelical Visitor.

TITHES.

Tithes or ‘the tenth’ is the proportion of property devoted to religious uses from a very early date. Although a Mosaic institution, they are of much earlier origin.

We have on record instances of this sacred rite as early as the times of the patriarchs, Abraham and Jacob, (Gen. 14:20; and 28:22). There is little doubt in our minds however, but that the giving of tithes was practiced at a much earlier date than the above mentioned. Tithes are ever found to be associated with, or given as a sacrificial devotion, and we have been brought to notice historical facts which indicate to our minds that they may have been of Adamic origin.

But the origin of this matter may have been where it will, as far as pertains to the humane practice, it was nevertheless germinated by the influence of the Spirit of God—for God has never ceased to manifest His direct approval and divine blessing, both individual and national, on such who thus devotedly restore to God his own.

The first enactment of the law of Moses in respect of tithes, is the declaration that the tenth of all produce, whether by agriculture, flock or herd belongs to Jehovah, and must be offered to Him; and further that the tenth was to be paid in kind, or if redeemed an addition of one-fifth was to be made to its value. (Please read Lev. 27:30—33).

We may also by further research learn that the Levites were tithed for the special purpose of maintaining the High Priest (Num. 18:1—28). The Legislation respecting tithes was more extensively particularized about thirty-eight years later: (Read Deut. 12:3—12; 26:12—14).

From the above we gather; (1.) That one-tenth of all produce was to be assigned to the maintenance of the Levites. (2.) That the Levites were to dedicate a tenth to God for the use of the High Priest. (3.) That a tithe, in all probability a second tithe, was to be applied to festival purposes to be eaten in company with the poor and the Levites.

The system of titheing seemed to be instituted for a wise purpose, and we believe that the national prosperity and unity largely depended on a strict adherence thereto.

Excluding the books of Moses, the Old Testament Scripture is very silent on this subject. In the book of Amos, 4:4; we learn that the second tithe in respect to the poor was being withheld; and in Mal. 3:8, we find that among the prominent corruptions which seem to have led to a national rejection, was the matter of withholding the portion of property which they owed to God.

"Will a man rob God?" "Ye are cursed with a curse": It seems very plain that upon a renewed observance of this institution depended the out-pouring of all the temporal blessings for which Israel could wish. But suddenly right here the curtain is dropped—the scene is closed—until about four hundred years later, when one like unto the Son of God rises in the midst of the corrupted mass of humanity in order to set forth the principles of life and immortality.

(To be continued.)
THE ANCIENT BAPTISTERIES.

(Continued from the May number.)

HISTORICAL.

Leaving the sacred country of the patriarchs, prophets, Christ and the apostles, we journey westward to the land of Italy, where church historians affirm the gospel-lamp has never ceased to burn.*

"Dr. Cote, in his book on 'Baptism and Baptisteries,' gives a list of over sixty baptisteries in Italy alone, as late as the year 1337, A. D., and back to the fourth century, in which that of Tyre was built.

During the persecutions of the Christians by the Roman emperors, and until the reign and conversion of Constantine, they hardly dare worship or baptize publicly; so they fled to the extensive underground tombs that honeycomb the earth beneath some parts of the city, and are called the catacombs. Here many worshiped, baptized, and even lived, died, and were buried. In the catacomb of San Ponziano, at Rome, there is an antique baptistery. On the arch over the reservoir is a fresco painting of the Baptist, indicating that baptism was the last thing he did. The path of sorrow, and that path alone, Leads to the land where sorrow is unknown, And where the path is marked out with thorns and briers, Let him who dares walk in that path, Find the path of the Lord, and Christ will walk behind him, And guide him to the land where sorrow is unknown.

Dr. Anderson says: "On a visit to Rome, I went to see this baptistery. My own conviction, as I stood on the platform, looking down into the pure, limpid water, was, that it was made expressly for immersion. Wishing to speak with correctness about it, I took my tape-line from my pocket and measured its dimensions. It was, according to a note made at the time, very nearly four and a half feet long, and three and a half feet wide in front. The water was within about six inches of the platform, or landing place, at the foot of the stairs. It was very clear, and the bottom was readily seen by the light of our little tapers. My first impression was that it was very shallow. Our guide, in ascending the Janiculum Hill to the entrance of the catacomb, had cut a staff, full as high as his head, and had fortunately carried it with him in our long underground walk. With it, I was enabled to measure the depth of the water. It was three feet deep.

Now is it or is it not, "obviously too small for immersion?" It so happened that I had seen three candidates baptized, that is, immersed, the evening previous, at a little place of worship in the forum of Trajan. The baptistery which was used was not more than two and a half feet wide, the same in depth, and probably, six feet long; about the same size as the porphyry baptistery in the Bibliotheca National, at Paris, in which it is said that Clovis was baptized. I can testify that the three candidates were really immersed, yet when I compared the baptistery which was used, with this in the catacomb, I had no hesitancy in pronouncing the latter much more convenient."

"In January, 1872, Dr. Warren Randolph, of Philadelphia, in company with Rev. J. Wall, and a member of one of the Waldensian churches of Northern Italy, visited the baptistery of St. Ponziano. As they stood there, they read several passages from the New Testament in regard to the ordinance of baptism. The Waldensian had been led to doubt whether the rite that had been performed upon him was that which the Lord commanded. As he listened to the reading of these impressive words from the epistle to the Romans, which speaks of being buried with Christ in baptism, and looking down into the clear pool of water, he asked to be baptized then and there, confessing his faith in Jesus Christ. There was no question of the suitableness of the place on the part of Dr. Randolph or Mr. Wall, and he would then and there have been immersed had it not been deemed inexpedient to incur any possible censure from the officers of the government."

The baptisteries in the catacombs are the connecting link between the days of Christ, when fountains, rivers, and pools were used, and the period of separate church edifices for Christian baptism. So that the term baptistery is applied to a building, generally separate from the church, for the purpose of baptism. They were made of various form, size, and material.

"Brande, making a distinction between baptisteries and fonts, says, that the baptistries were not placed in the vestibules of the early churches, as fonts were in the churches of a later day, but were entirely separate, and even at some distance from them. And that it was not until after the sixth century that fonts were placed in the great vestibule of the church, indicating that baptism was the door of the church."*

"But this was not the universal rule, They were distant from the church, in at least sixteen cities of Italy, alone, and built as late as 1337."†

"There are more baptisteries at Rome, but we can not pause to consider them now. Even connected with St. Peter's is a baptistery in which Benedict XIII., who was pope in 1724, restored the ancient rite of baptism by immersion, and constructed a "Large basin in which adults could be immersed.""

Canton, Ohio.
W. G. SNYDER.
(To be Continued.)
HE CARETH.

"Casting all your care upon Him, for He careth for you." 1 Peter 5:7.

What can it mean? Is it aught to Him That the nights are long and the days are dim? Can He be touched by the griefs I bear, And bliss unruffled—by any strife.

Can He be touched by the griefs I bear, And bliss unruffled—by any strife.

What can it mean? Is it aught to Him That the nights are long and the days are dim?

Oh, wonderful story of deathless love! Of conscious sin makes my heart afraid, And my spirit is bowed with shame and wrong; And strong glad music of happy psalms.

We will try to show, that a soul may, with propriety be called a spirit, but that, not all spirits, are souls. The Bible tells us that God breathed into the nostrils of Adam, "the breath of life, and man became a living soul." From this expression we may well conclude that it takes both body and spirit to constitute the soul, and in most instances in the Old Testament, we are justified in accepting this conclusion. As in Gen. 12:13, "And my soul shall live because of thee." Also Leviticus 7:25, "Even the soul that eateth of it shall be cut off from his people." In many other passages, it is very clear that in the use of the word soul, a living body is meant. And James says (2:26), "The body without the spirit is dead." Mark, he does not say the body without the soul is dead. That would be an absurdity, because a disembodied spirit is not a soul, any more than snow is water. True, as to element, it is the same, but since it is in a different state of existence, it takes a different name.

As further proof of the position here taken, we will add that Jesus, in the night of his betrayal, exclaimed, "My soul is exceeding sorrowful, even unto death," and when about expiring on the cross he cried, "Father, into thy hand I commend my spirit." Now mark, it was a soul while in the body—it was a spirit after leaving the body. In perfect harmony with this, are the words of expiring Stephen, "Lord Jesus, receive my spirit."

Also in 1 Cor. 15:45 we find, "The first man Adam was made a living soul; the last Adam was made a quickening spirit." Thus we find, that as a general rule throughout the Scriptures, that in the use of the word soul, it refers to the living human being, and not to a disembodied spirit. But as nearly every rule has its exceptions, so also has this rule, one or two exceptions. In 1 Kings 17:21, 22 we find one exception.

In Rev. 6:9 may be called another exception. It is worthy of note, that the Scriptures in many instances speak of unclean spirits, but never of unclean souls. It leads us to the thought, that the soul, as emanating from its Maker, is always clean, and can only be contaminated by contact with an evil spirit.

Then here the query comes up, "When does the soul first come in contact with any spirit—good or evil?" Paul in writing to the Corinthians intimates that children born of believing parents are holy. Well then, if they are holy they cannot be possessed of an evil spirit at birth, and if possessed by any spirit at all, other than the soul, it must be a good spirit. On the other hand, he wants us to understand that children born of unbelieving parents are unclean. Now how is this? They can not be unclean any more than the children of believers, unless they are born with an unclean spirit as well as with a soul. The only way of solving the question seems to be this, Children are born with a clean soul, and with the same kind of spirit as that of the parents, whether good or bad, and that the souls of children who are born with an evil spirit, are not polluted by that spirit in infancy to such an extent as to make the blood of Christ unavailing.

Again, we come back to the children born of believing parents, which children are said to be holy. It may be asked, How long do they continue in holiness? We answer, Just until their discretionary powers are sufficiently developed to enable them to choose between right and wrong. Then, if they choose to do wrong, as is almost universally the case, the good spirit takes it flight and the unclean spirit enters and defiles the soul.

At this juncture soul and spirit become so much amalgamated—so much unified.

For the Evangelical Visitor.

BODY, SOUL AND SPIRIT.

Here we have the names of three things spoken of in the Scriptures—all of which by implication, are necessary to constitute a human being; and as the workmanship of the great I AM is ever a subject of wonder and admiration to all intelligent creatures, it may not be improper for us to inquire into the nature—or rather into the existence of our several parts.

It is not denied by any sane person of our race, but admitted by all, that each of us has a body—a real, corporeal, tangible body; and that this body of ours is of wonderful mechanism, and so complicated in some of its parts, that no one, except its Builder and Maker, understands it in all its minutiae. But as this body is only matter—formed of the "dust of the ground" it is subject to decay, and consequently of less importance than that which is invisible and immortal—hence, we pass on to notice what can be learned from the Scriptures relative to the other two components.

Many Bible readers readily consider the words soul and spirit, when applied to man, as meaning the same thing; and no doubt in many instances this is true, but we have at least two passages in the New Testament (1 Thess. 5:23 and Heb. 4:12) where soul and spirit are spoken of as distinct parts, and yet present in the same body, at the same time. Hence, if this is so, man must be a triune being. This, then, gives rise to the question, "What is really the meaning of the term soul, as distinguished from spirit?"

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At this juncture soul and spirit become so much amalgamated—so much unified.
and blended into one that nothing but the power of God can separate them.

In confirmation of this we quote in full Heb. 4:12, "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discriminator of the thoughts and intents of the heart."

From this Scripture we learn that the dividing asunder of soul and spirit is possible, but only by the word of God, which is the sword of the spirit. A soul possessed of an evil spirit has the promise of a separation from that spirit, by coming to the Savior and yielding obedience to Him. But this promise is limited as to time, and ends when the body dies, and sometimes even sooner.

If the body dies and soul and spirit are divided asunder by the word of God, the separation can never take place afterwards. The soul, or man's God-given spirit, and the adopted evil spirit, will remain inseparable and must suffer alike the vengeance of almighty God to all eternity. Yea, more, at the resurrection the body shall be re-united with the spirit and suffer the same penalty.

It seems mysterious to our limited comprehension that body, soul and spirit can occupy the same space at the same time, but we have the word of inspiration for it and even more. Turn to Luke 12:43, 44 and 45 and we have the Savior’s declaration that eight evil spirits may possess a man simultaneously. And yet a great deal more still. The sacred record informs us of a man who was possessed of a legion—which implies a number running up into the thousands, and having power to set crazy and rush to destruction a large herd of swine.

One more paragraph and this article will be closed. Not that the writer thinks he has done the subject justice, or that his remarks are entirely free from error; but with the hope that his limited work will awaken profitable thought on the part of the reader, and possibly a further discussion of the subject by some one more able.

This paragraph will be to consider briefly the distinguishing characteristics of body and spirit. Or, to use another word, matter and spirit. Matter in the sense under consideration implies that of which all existent bodies are composed. In other words, matter is any substance or body that we may see or handle. And all matter is destructible, or at least subject to change. The human body is matter. It is visible. It is subject to decay. It is changeable. On the other hand, a spirit is a being—a living being, not visible to mortal eyes. It is unchangeable so far as form or substance is concerned, and it can occupy the same space at the same time, that a similar form of matter may occupy. I know that spirits have, by special Providence, been made visible to mortal eyes, but these are the exceptions, not the rule.

We conclude with Paul’s prayer. 1 Thess. 5:23. That our whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Polo, Illinois. C. STONER.

For the Evangelical Visitor.

LIBERALITY.

God loveth a cheerful giver. 1 Cor. 9:7.

For as touching the ministering to the saints, the apostle thought it not necessary to write to the brethren at Corinth. He knew their forwardness on the behalf of giving to the poor saints. He had been telling the brethren of Macedonia about their forwardness, but lest he find them unprepared he sent some brethren on before to have this matter of bounty ready, that when he comes with the brethren of Macedonia they would not find them unprepared, and be ashamed in this same confident boasting. The Scriptures bearing on this subject have of late made a deep impression upon my mind, fearing this subject of distributing to the necessity of the saints receives too little attention at the present day. We always find in the Scriptures that the saints were very zealous in this, thinking it a service to God, and Paul calls it a good work. In the Old Testament Scriptures God has always made mention of the poor, not to oppress them nor to take a pledge of them. Solomon says, "The liberal soul shall be made fat, and he that watereth shall be watered also himself." Prov. 11:25.

"And he that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again." Prov. 19:17.

"He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor." Prov. 22:9.

"That he giveth unto the poor shall not lack, but he that hideth his eye shall have many a curse." Prov. 28:27.

Now if the giver is constrained by the pure principle of love to the saints in Christ, he needeth not fear that he hath any the less even in this life, for God is able to pay him back; for what we do to the saints in Christ, we do to Him, for He said "I was a hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." We may forget what we do to his poor saints, but the Lord doth not forget, He will say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

And if we love one another as Christ has loved us, we cannot withhold from giving to the needy, if we have this world's good. Paul says, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver." If we have the Holy Spirit in our hearts, I believe that shall teach us how much we shall give, and everyone should obey that spirit, if it is to guide us in all truth. That spirit is the love of God, which is shed abroad in our hearts by the Holy Ghost which is given unto us, and if we do not love our brethren how can we love God whom we see not? John says in his first letter 3:17, "Whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Now for us to say we love one another, and not show our love by giving to him that needeth is not love, but we lie and do not the truth in this thing of giving. Love is the token by which the world shall know that we are his disciples, if we have love one to another. John 13:35.

We find Paul mentions of this very frequently in his epistles.

I will just refer the readers of the Visitor to some of them. Rom. 12:13; 1 Cor. 16:1-4; Gal. 2:10. Many more Scriptures might be mentioned but deem it not necessary, but let us keep the commandments of the Lord, and show our love to Him. Now, if every brother and sister would consider the love to one another in this respect, how easy would every poor one be helped. Let every one give a little and those that have much give more, as he purposeth in his heart, and obey the Spirit.
CHRISTIAN EXPERIENCE.

With a prayerful heart that God will impart to me needful grace, I will endeavor to perform a duty that has for some time been resting on my mind. I have been impressed by the spirit to obey, although through many cares and worries in my little family, I felt to excuse myself, but must believe that God has been guiding me.

Not long ago I met with a brother who asked me if I did not feel to write my experience for the Visitor. I could not say no. I had felt in the past summer to write a little of what light Jesus had given me, that if there were any readers of the Visitor who have not received God’s love, and are still in darkness, my writing, through the grace of God, might be of some comfort to them while in misery, or under the power of Satan, as I was. In my early days of childhood, before I was accountable, how I loved to hear of Jesus; but after that condemnation rested upon me, and I got in such a way through not confessing my lost condition, that I thought I was wrong in my mind, and felt in a miserable way. Satan told me that I was to make a confession of feet-washing that I felt God's presence, and that without God's grace I could do nothing. The first love-feast that I attended I felt somewhat timid about taking part in communion. I knew of nothing in my way, but thought perhaps I was not good enough; that I would be unworthy, if so I would be eating and drinking damnation to my soul. While thinking over it a kind friend said that I should get with some English sisters. I went along, and felt so blessed in the act of feet-washing that I felt God's presence was there.

I made mention in the beginning of what light God gave me in this past summer, and I will now tell the way I came to get it. I had penned a few lines for the Visitor early last spring, after a short sickness, but after that I was stricken with a much severer sickness. One evening all hopes were given up for my recovery, which I think at that time I can truly say I felt reconciled to the will of God, but as health began to improve I found I was here on this sick bed that I learned what an enemy we have to contend with. I wanted nothing but good thoughts, and tried to live closer to Jesus, but the harder I tried the harder Satan buffetted me. I got in a strait of my condition. I was ignorant of Satan's works at this time. I wanted to do the work without the light, and felt since that I might have sung, "All I want is a little more faith in Jesus." But I did not realize it until after I was well again. In about four weeks I was able to arise in the morning again with my family, and Satan desired that I should not take up family worship again. He said I was a hypocrite, and had better wait until I was fit to do so, but I felt to keep hold of my little part of the work, so I continued on in my weak way to discharge my duty in the fear of God. Sometimes I prostrated myself on my face to pray, feeling as though all was not well between me and God, and all the time God was blessing me in all my efforts. It was a want of faith. I would have much to say of my trials, but will omit some; but to own my weakness I will tell the way, or when I received this light, I had the opportunity not long after of attending an experience meeting.

It was my prayer that God might be in our midst. I felt that all were good but me, and I was not worthy to call myself a sister, still I wished to be a child of God, and through God’s grace endeavored to tell what I had experienced. I was just beginning when the evil one made it appear as though none such could be saved.

If I was a child of God I was to prevent all evil from disturbing my thoughts, but we have not this power of ourselves, but by the grace of God our actions can be as becometh saints. I received a letter from a dear brother which did me much good, and especially in this, that we should prove all things and hold fast to that which is good. So we find that it does not only try one, but all. Those that were further experienced in the work than I understood my want, and kindly encouraged me in the way, and God blessed me spiritually. When I retired to bed I felt more like singing than sleeping; still I could not understand why evil presented itself when I wanted all good, and why I had to feel myself so bad. But certainly if we are bad Satan is ready to make us believe we are good enough. So the next morning when I awoke, the spirit said I should call for one Simon, whose surname is Peter, and he would tell me what to do that I might feel to be a child of God. So in my childish way, I told a dear friend who had been much encouragement to me in the work, that I would like to talk with him and one of the
brethren. He said only one? I said no difference if there are half a dozen. It was through great humiliation I told them my trouble, stating that I was unwilling to confess in public. They encouraged me that I should live by faith, and seemed to have a love for the welfare of my soul.

What a feeling of love it created in me for that morning's worship. But when I arrived at my home Satan was again there. He told me that I had been so burdensome to those brethren, and I should be ashamed of my ignorance; but as soon as I became willing to bear up under this shame, I thought just so I have no shame to bear in eternity. Satan had to flee and the angels were present, and such a pleasant season I had never experienced. When I prayed I could just talk to Jesus. I felt Him spiritually by my side, and the beauty of heaven I saw. I felt no longer to stay here, but say, Lord, give me grace to always say, Thy will be done. When we can experience such seasons here below, I think Oh! what must it be to be there!

I have said, and do believe, that my sickness was the grace of God working out in me more of an exceeding weight of glory. I wish God-speed to the church. Sickness was the grace of God working in me more of an exceeding weight of glory. I wish God-speed to the church. When I prayed I could just talk to Jesus. I felt Him spiritually by my side, and the beauty of heaven I saw. I felt no longer to stay here, but say, Lord, give me grace to always say, Thy will be done. When we can experience such seasons here below, I think Oh! what must it be to be there!

Written through the grace of God by Quarryville, Pa. SUE HESS.

WHO IS MELCHISEDEC?

"Now the Lord had said unto Abram, 'Get thee out of thy country. And I will make of thee a great nation, and I will bless thee and make thy name great, and thou shall be a blessing, and in thee shall all the families of the earth be blessed.' And the Lord appeared unto Abram and said, 'Unto thy seed will I give this land; and there build he an altar unto the Lord.' And the Lord said unto Abram, after that Lot was separated from him, 'Lift up now thine eyes and look from the place from where thou art.'"

Now here is where the trouble comes in between men. When Abram came back from the slaughter, and Melchizedec, king of Salem, brought forth the bread and wine, and he was the priest of the most high God, and he blessed him, and said, blessed be Abram of the most high God, etc. Then again the word of the Lord came to Abram in a vision, saying, "Fear not, Abram, I am thy shield and thy exceeding great reward." And when Abram was ninety years old and nine, the Lord appeared unto Abram and said, unto him, "I am the Almighty God, walk before me and be thou perfect, and I will make my covenant between me and thee, and will multiply thee exceedingly." "And the Lord appeared unto him in the plains of Mamre, and he sat in the tent door in the heat of the day, and he lifted up his eyes and looked, and lo, three men stood by him," etc.

And Abram was old and well stricken in age, and the Lord had blessed Abraham in all things. And it came to pass, after the death of Abraham, that God blessed his son Isaac, and according to the word of God, there was now no other priest ordained of God before Aaron, and no other king before Saul. There were priests and kings, but not of God, and they had no power to bless.

Now let us see what Paul says: "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him to whom Abraham gave a tenth part of all, first being by interpretation, king of Salem, which is king of peace. Without father, without mother, without descent; having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually.

Now we as intelligent people, should know something about creation. That there was never a human being that had "no beginning of days nor end of life." And without all contradiction, the less is blessed by the better. And here men that die receive tithes, but there he receiveth of them whom it is witnessed that he liveth." And it is yet far more evident for that after the similitude of Melchizedec there ariseth another priest who is made, not after the law of a carnal commandment, but after the power of an endless life, for he testifieth "Thou art a priest forever after the Order of Melchisedec,"

Now if Melchisedec was a natural man, then Christ was made a high priest after a natural man, and his priesthood would come to nought, which is contrary to the word of God. Now I would say to the readers of the VISITOR, read carefully from the calling of Abraham on to his death, and the 7th chapter of Hebrews. I say Melchisedec was God Himself. He who said, "I was before Abraham," or that rock from which the children of Israel drank.

But I must close. I hope the editor will have patience.

JOHN STERNBERGER.

Sherman's Dell, Perry Co., Pa.

IMPORTANT WORDS.

1.—"Set the Lord always before you." God lives. He sees us, and will hold us accountable. Live as if you knew that there is a God.

2.—"Know, believe, and practice the whole Word of God." We need both law and Gospel, promise and precept.

3.—"Adopt the true Gospel scheme of doctrine." Don't be led off by those who may preach to please, instead of to save. Christ is the way.

4.—"Put a just estimate on time and eternity." Time is short; but eternity hath no bounds.

5.—"Do whatever is incumbent each moment as it passes." Live not in the past nor in the future, but in the present and do your part well.

6.—"Do good to all men, as you have opportunity." Evil doers are all unhappy. It is in well-doing we find our highest bliss.

7.—"Never make a mock at sin, and never jest with sacred things." Holiness becometh thine House, thy Worship, thy Day, thy Name, thy Word, O, Lord.

8.—"Never attempt to find out how near you can come to sin without sinning." Many a man has made a fatal leap at last.

9.—"Never expect great things from sloth, nor regard carelessness as the parent of any good." What is worth doing at all is worth doing well.

10.—"Make no delay in doing good of any kind." A dilatory spirit is most pleasing to the Devil. Act now!
EVANGELICAL VISITOR.
A RELIGIOUS MONTHLY JOURNAL.

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.

July 1, 1889.

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

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

If you do not receive the VISITOR 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 shall to what date payment is made. For instance, April 30 means, that the subscription has been paid up to that date. If you find any error in the date please notify us and we will make the correction.

BENEVOLENT FUND.

From a Brother.................... $1.00
From a Sister....................... 3.00

We occasionally receive money in bills of one to five dollars, in letters without being registered, and we would like to say that we think there is too much risk to the sender. We have also received money by postal note, and on several occasions the inquiry has been made about the receipt of it, and only quite recently a brother writes that he had sent a postal note for one dollar about eight months ago, and we can find no record of the money; of course the notice was delayed too long, otherwise we might possibly have traced the matter to some conclusion. Now we would say to all remitting money to us to read the standing instructions printed in fine type on the first column of this page, where we give the only safe way to send money; but do not send money by postal note. It is not safe.

We have received several favorable replies to our appeal for funds to publish the VISITOR semi-monthly. One brother writes that he will pay five dollars towards the fund another brother writes that the church in his district has taken the matter in hand to raise some money for that purpose, and we look for a liberal response from there. This is the right way.

Let the church in the different districts take hold of the matter and there will be no difficulty in obtaining the amount required, but where the church does not, we hope the friends of the VISITOR will not let the matter rest, but will push the work with vigor to a successful conclusion.

This is a very good time to work, the Lord is abundantly blessing us with a pounteous harvest, and in return, we should dedicate a part of it for the benefit of those who are not so favorably situated, or who are not interested so much in the spread of Gospel truths. May the Lord prosper the work.

We wish to renew our statement to those who write for the VISITOR, that we can not use articles written on both sides of the paper, and they would greatly lessen our work if they would remember this and write only on one side.

We frequently receive articles for the VISITOR signed with only the initials of the name. We would say to such please give us your full name, and if you do not wish your name to be published state so in a note accompanying, and we will respect your wish, but it is necessary to insure publication that your full name and address should accompany every article.

BRO. ABRAHAM STONER, Secretary and Treasurer of the Mission Board informs us that the treasury needs replenishing. The funds for mission work are running low. He states that there are only about two hundred and seventy-six dollars in the treasury now, and there should be much more paid in, and we trust will be before long. We are well aware from our knowledge of the past liberality of the church in supplying funds for mission work that the church needs but to know that it is needed and it will be forth coming. The Scriptures saith "The Lord loveth a cheerful giver," and again "that it is more blessed to give, than to receive." We read also where the Lord said "Bring yea the tithes into the store house that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts; if I will not open unto you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. We hope there will be a favorable response from every brother and sister in the church.

We have still plenty of articles on our file intended for the columns of the VISITOR, but much of it will require a great deal of work to prepare it for publication; and some of it is hardly such as we would like to use just now. We trust that our correspondents will use all due care in the selection of subjects to write on and in the treatment of the subjects. It is important that we should not forget to back up our assertions with a "thus saith the Lord." The columns of the VISITOR are intended as a means of Christian education not as a medium by which we want to present our peculiar views, but as a medium to teach the church—to teach the world the true plan of salvation and to raise all to a higher plane of Christian life. We have many good writers well qualified to instruct, and we earnestly invite and urge you to write for the VISITOR. We have others who have not had so much experience but who show talent that when developed will with proper training stand forth in the front ranks as writers on religious subjects, and we wish to hold out every inducement to you to write. We hope you will write and continue to write, and should your articles not always find place in the columns of the VISITOR, or should be delayed unusually long, do not let that discourage you but continue to write and endeavor to improve. The sentiment may be good but endeavor to clothe it in the best possible language. Remember by care and cultivation we can attain to a degree of perfection in the use of words and style of language that can be attained in no other way, and which you will find of great value to you all through life. And while on this subject let me say to you do not endeavor to write long articles. It is not the amount we have to say but the clear and convincing manner in which it is stated that will add weight to the subject, yet there are, of course, some subjects that can't be condensed, and for these we should take ample space and time to make the matter clear. We hope
that it will continue to be the aim of all to make the VISITOR the best and purest religious journal published.

The many friends of Sister McCaggart, of Stayner, Ontario, will learn with regret that she has been very much afflicted for some time, and in consequence has been unable to write for the VISITOR. We miss her earnest and encouraging articles very much, but trust if it be God’s will that through the prayers of His people she may be restored to health, and that we may again be permitted to hear from her through the columns of the VISITOR.

The Lesson of the Johnstown Disaster.—When we read the different accounts given of the flood at Johnstown, Pa., and the many warnings that those people had of the great and imminent destruction that was at hand, we wonder why they did not flee, in time, to some place of security. But, sinner, do you do any better? You have been often warned and have been frequently admonished to flee from the wrath to come. Have you heeded it? Do you heed it now? Theirs was a warning to flee from the destruction of life and property; but yours from eternal destruction. Theirs from present calamity; yours from eternal banishment. Will you heed it now? Remember momentous things hang on every breath we draw. Come old, come young, if you are not saved, accept Christ now.

CHURCH NEWS.

The brethren of Richland and Ashland counties, met at Bro. Jacob Hoover’s residence, five miles East of Mansfield, to hold a Love Feast on Saturday and Sunday, June 8th and 9th, and were visited by brethren and sisters of the following places; 12 from Stark Co., 14 from Wayne Co., and 11 from Dayton District, among whom were the following ministers, viz: Elder Levi Luckenbach, J. S. Hoke, Elias Shrock, Samuel Longanecker, and J. E. Mishler. We had the pleasure of meeting with the brethren and sisters of Stark and Wayne Cos., Ohio, at their Joint Love Feast, June 1st and 2d, at Bro. F. Z. Groff’s, at Sippo Station, Stark Co., Ohio. There was a large attendance of members as well as others, and very good behavior. The fact is that is a good place to hold a Love Feast. We were forcibly reminded of the many times in the past when we were permitted to meet with those dear people in worship. We well remember when we first visited there when there was not a member in that valley. But through all the various and severe trials and persecutions they have met with, the church has become established, and although death has come in and called away dear ones, and others have from various causes, drifted away, yet those who are there seem to be firmly grounded in the faith, and the number is increasing. One member was added by baptism at the time of the Love Feast. May they continue to prosper, and may their influence go out for good to many more who are yet unsaved. It was truly a soul-refreshing visit.

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WATERLOO NOTES.—Our Love Feast, as previously announced in the VISITOR, was held near New Dundee, at the home of our Aged Brother Hunsperger’s.

The weather being favorable a large congregation assembled, and we trust good impressions were made.

We rejoiced that several ministering Brethren from different parts of the United States were present, to help in the services, and more so on account of the poor health of our Elder who was unable to be present at all of the services.

Baptism was also administered to an aged Brother and Sister. A few weeks before, the laying on of hands was attended to a newly elected minister and deacon, which was quite a solemn and impressive service. The Mennonite Brethren have just closed a large and interesting week’s camp and tabernacle meeting on a farm joining the one on which the Love Feast was held.

Having had the satisfaction of being present at a few of the services, we feel confident that good impressions were made and several found peace to their troubled souls.

On Friday, June 14th, accompanied by wife we left home by private conveyance, to attend the Love Feast at Bro. Benj. Stump’s near Cromwell, Noble Co., Ind. On our way down we stopped over night with Bro. and Sister Greenawalt, near Haw Patch, and filed an appointment for preaching at the Amish church, Saturday morning we started for Bro. Stump’s, and arrived there about 11 o’clock A. M. The meeting was in progress when we arrived. We met there quite a goodly number from Elkhart and Kosciusko Cos., and with those of Noble made quite a congregation; we were not aware that there were so many members in that immediate vicinity. Notwithstanding there has been a secession from the church there, still the number was larger than when we were there several years ago, and they appeared to be very earnest, and no doubt, have reason to be. Two were added by baptism on Saturday. At night the congregation was very large and those who were in the barn were very attentive. We remained for Sabbath forenoon meeting which was very interesting. Many solemn testimonials were given, and we trust that many vows made there will not soon be forgotten.

There was an appointment made there for evening services, Bro. Bechtol from Elkhart, and Bro. Breckbill from Garrett, Ind., remaining until Monday.

After the forenoon service we left for home, stopping over night at Bro. J. S. Hartzler’s, on the Haw Patch, where we agreed to fill an appointment for preaching in the church; but owing to rain there was no meeting.

On Monday morning, we started on our way home, came as far as Samuel Hoo­ley’s where we stopped until after noon; Sister Hooley is one of our early acquaintances of Wayne Co., Ohio. Arriving at home in the evening at about 4 o’clock.

Although during the time of your jour­ney to and from the Love Feast there was a great deal of rain fall, and on Sunday afternoon a very severe storm visited some of the places we passed through, yet our visit was a pleasant one, and we felt that the people we visited among were truly very hospitable. We met quite a num­ber of old acquaintances and formed some new ones; but we were led to feel sad at the changes that have taken place. When we inquired for former acquaintances, we received the reply from many that they were gone the long journey from whence none return, and we were forcibly reminded that here we have no continu­ing city, and that perhaps the next will be our time. May our work be done and waiting for the coming of the Lord.
WHY NOT TRUST JESUS?

"Life everlasting" He offers to thee—
Pardoning grace, setting sin's captive free;
Love that is infinite, perfect, divine—
Such is the portion which now may be thine.
Why not! oh, why not trust Jesus?

"Peace, passing knowledge," He giveth His own;
Joy that thou otherwise never hast known
Wilt thou not come? and, in coming, be blest,
Proving the sweetness of perfect heart-rest.
Why not! oh, why not trust Jesus?

"Fullness of blessing" there dwelleth in Him—
Fullness o'erflowing that fills to the brim:
"His is the Bounty"—but thine is the need;
"His is the Fullness of blessing" there dwelleth in Him—
"Peace, passing knowledge," Pie giveth His own;—

EXPERIENCE OF A MINISTER.

I was sitting in my arm-chair, tired and weary from my labor; for by close application to my ministerial labors, my bodily strength was severely taxed. In my congregation many were seeking the pearl of great price and evidently many had found it to the joy of their souls. My congregation was, according to all appearances, in a prosperous and healthy condition. Joy, hope and courage filled my breast. As for myself, it was great joy for me to be engaged in my labors. My brethren were aware that they were possessed with an everlasting Spirit which caused them to give diligence to make their calling and election sure. My preaching and exhortations did not fail to make a deep impression. My church was always thronged to the uttermost, and the surrounding community was more or less deeply affected.

As my labors increased, I allowed myself to be guided accordingly, to labor to the utmost of my ability. And while I was musing over all this, I was unwittingly overcome by sleep; but I believed to see and take notice of all that occurred, which I will here give in full. A stranger stepped into my apartment, without first knocking at the door. In his countenance I read mildness, knowledge, and steadfastness of character. He was well dressed and with him he had some chemical apparatus, which all well became his personal appearance.

The stranger stepped up to me, and, in reaching out his hand, he inquired, "How is it with thy zeal?"—When he began his inquiry, I believed he wanted to inquire concerning my health, and I was glad when I heard the last words of his inquiry; for with my zeal I was thoroughly satisfied, and about it doubted not the least; but believed that even this stranger would be well pleased with me. It appeared to me as though I could show him my zeal openly, and in the meantime I drew out of my bosom a compact mass. He took it, weighed it carefully in his balance and said: "It weighs 100 pounds." When receiving this answer I could scarcely suppress my joy; then he with a stern look noted down all that had just transpired, and set about to examine the one hundred pounds more minutely. He broke the mass, which I had drawn out of my bosom into atoms, and put it in a smelling pan which he hung over the fire. When the whole mass was refined he set it aside in order to get cold. While it was cooling, it divided itself into different strata and layers, which after being touched by him with a hammer, separated themselves one from the other, each piece then being separately weighed. The stranger wrote the weight of each piece carefully on a sheet of paper, which he handed to me; and, at the same time looking at me with a sympathizing look, he said these words:

"May God save thee!" Upon this he left my apartment. On the sheet of paper the following was written: Analysis of the zeal of N. N.; a zealous workman in the vineyard of the Lord for the crown of glory.

Weight of the mass 100 pounds. After a careful analysis the following were shown to be the separate ingredients—

<table>
<thead>
<tr>
<th>Ingredient</th>
<th>Weight (lbs)</th>
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<tr>
<td>Fanaticism</td>
<td>10</td>
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<td>Personal honor</td>
<td>23</td>
</tr>
<tr>
<td>Love for salary</td>
<td>19</td>
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<tr>
<td>Pride for his own church</td>
<td>15</td>
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<tr>
<td>Pride of personal gifts</td>
<td>14</td>
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<tr>
<td>Love to predominate</td>
<td>12</td>
</tr>
<tr>
<td>Love to God</td>
<td>4</td>
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<tr>
<td>Love toward man</td>
<td>3</td>
</tr>
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<td>Total</td>
<td>100</td>
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The strange proceedings of the stranger and the look with which he looked at me at his departure, had greatly aroused my fears, and by looking at the result of his analysis, I was utterly cast down. I now sought to decipher the figures carefully, but suddenly my thoughts were quieted by hearing and distinguishing a sigh from the stranger, who had in the meantime entered the adjoining hall. Through great darkness, which came over me, and on account of which I could not any more read the paper which I held in my hand, I cried: "Oh Lord, save me!" and kneeling down beside my chair, looked steadfastly on the paper in my hand. But in an instant the paper was changed into a mirror and my heart revealed itself to me in the mirror as it really was. I saw, felt, and acknowledged all, and prayed to the Lord from the very depth of my heart and with many tears, to save me from my own "self." And when I awakened I uttered an exceeding loud and anxious cry.

In the preceding years I had prayed to the Lord to save me from hell, but now the prayer of my heart to be saved from my own "self" took the precedence. Neither had I any rest, until the refining fire came, which sought out and burned up every dross, revealing unto me the innermost thought of my heart and all "self" by its illuminating light. This light has abode in my heart unto this day, and when the trials and tears of my pilgrimage shall have taken an end, then will I in heaven prostrate myself at the feet of my high and adored Lord and Savior, and thank him for the wonderful revelation of that day, by which he revealed the secrets of my heart, and all "self" unto me, and did guide my feet on a better, narrower, and a pleasant path. That day brought about a notable change in my life; and the Day of Revelation will reveal how much that visit of Him, who can search the secrets of our hearts, has accomplished through my labors.

Translated from the German. Nottawa, Ont. CHARLES BAKER.

If any man will come after Me, let him deny himself, and take up his cross, and follow me. Matt. 16:24.

If the Christian course had been meant for a path of roses, would the life of the Author of Christianity have been a path strewn with thorns?—Hannah Moore.
Dear reader: It is now twenty years since I have entered the vineyard of the Lord. I was then quite young; and although I have, in much weakness, been trying to work, yet as I grow older, the work seems to be ever increasing, and silent working is one of the many in which I find myself in the rear. I think we can see the church is suffering for want of "earnest, silent, working." If we would be interested, and sympathize with one another, as members of one body, would not many things urge us to secret with one another, as members of one body, we would be interested, and sympathize, and thus insure the good opinion of all.

We feel convinced that with a united effort, many souls might thus be reclaimed which otherwise fall a prey to the adversary of souls. Dear brethren and sisters, let us not underestimate that little that we can do, and bury our pound, even though it looks small enough in our human sight to be only half a pound; but let us put it to usury, and be zealously engaged with it; for God looks to the heart. And although we often think we have all the work at home that we can do—yes and mine sometimes seems more than I can do—but let us ask ourselves, are we far from home when we are working for one of the members of the family to which we belong? My desire is to do my little and do it well—James 4:17.

Your weak Sister.

For the Evangelical Visitor.

SILENT WORKING IN THE CHURCH.

BY THE ABOVE PRECEPT THE GREAT APOSTLE WOULD TEACH CHRISTIAN PEOPLE TO BE POLITE, OBLIGING, AND RESPECTFUL, CHRISTIAN PERFECTION AS EXEMPLIFIED IN THE CHARACTER OF CHRIST, IS RESPECTFUL, KIND, AND RETIRING, AND DOES NOT UNNECESSARILY AWAKEN OPPOSITION, OR INTRUDE UPON THE ATTENTION OF OTHERS. CHRISTIAN CONDUCT SHOULD BE EASY OF ACCESS, YET MODEST, AND RETIRING. WE SHOULD BE LOVABLE IN OUR LIVES, AND TEMPERED, AND INSURE THE GOOD OPINION OF ALL.

Uncourteous and boorish manners have a tendency to dispel. We may preach to men by our spirit and life, even more than by our formal words. In thinking and acting upon the "things that are lovely and of good report," men will take knowledge of us that are the followers of Him who was "meek and lowly in heart."

There is no place to-day where earnest, consistent Christians have better opportunities of doing good than in the world. We are needed there. Our business pursuits and relations, in the world, and in the church demand it, but let us remember the admonition, be courteous. Let us go forth imbued with the Spirit of Christ, manifestly declared to be "living epistles known and read of all men."

There is perhaps no sign of moral defect more certain, than indifference to the law of Christian propriety. Let us therefore live that we may have "a good report of them that are without," "that the word of God be not blasphemed."

S. E. Graybill.

Martinsville, Pa.

COME TO THE LORD NOW.

I feel as though I should write. I am much inclined to read, and do read for hours.

I will try and briefly state what I have to say.

There is much said now on the subject of intemperance and I have something to relate that transpired years ago.

I had a young man hired to work for me at $1.80 per month, and he was very much inclined to drink. I tried to influence him to quit, but with little success. Once, on the 4th of July, he asked me for a month's wages and said he wanted to get a suit of clothes, but I knew he was inclined to spend his money improperly, and I tried to tell him how he would need his money for other purposes, but he would have it. I then gave him the money, and when he returned he was drunk, and all he had to show for his month's wages was a hat that cost him one dollar.

Some time after he took sick. He thought he would die. He asked praying people to pray for him, and it was thought that he became a convert, but after he got well he was led into the old habits by his drinking comrades. You may readily think that he lost his religion and went from bad to worse.

Some time after he married, became the head of a family. His family, you can easily suppose, suffered the consequence of drunkenness, until finally he left home, and I never saw or heard of him any more. It is to be feared he filled a drunkard's grave.

What a lesson for all, and especially the youth. Let me say to you young man, Abstain from the intoxicating cup. It is a snare to your feet. It leads down to death; not only to an early grave, but it robs you of a spiritual life, and will end in eternal death. What is a drunkard's life? A slave to strong drink. He is at the mercy of the evil designing. He is not respected. He is looked upon with pity and sorrow by those who are his friends, and yet he rejects their acts of kindness and turns for comfort to the intoxicating cup, and for pleasure to his drunken associates. If it were not for these evil influences I do believe there would be more conversions among the young. And oh, how glad the Christians are when they can see the youth return early from the ways of sin to God.

There are many ways in which we can do good and help those in need. I once had a neighbor who had his leg broken by a kick from a horse: He was a poor man. His family looked to him for support. One night at midnight I awoke and this man came into my mind. I was strongly impressed that I should visit and give him a certain amount of money. After promising God that I would I fell asleep. In the morning as soon as I awoke this came to my mind again, so I went to see this man. I took the money in my hand, I shook hands with him and asked him how he rested. He said not very well. He owes a man so much money.
and he promised to pay it to-day and did not have the money. I then gave him the amount; he counted it and with tears said he could now pay the man and wished me God's blessing. I went home rejoicing in the Lord, which I can truly say was worth more than a life-time in spending money for unnecessary and sinful pleasure.

This is not written boastingly, but only to show how God will lead his true followers if we trust in Him.

A few words on the death of one aged. Again are we called to witness the departure of one of the pioneers of the church. One by one they are dropping off. This time it is Bro. Isaac Hershey, who was buried on the 4th of June. If we look at his pious life, and his careful conversation, we must say we have lost a post where we younger brethren could lean on. In his exemplary life he was as a father, with his encouraging words to direct us in humility to follow the Savior. But now he is gone and may God help us to be faithful and obedient in all His commands; may we look to those humble brethren, who have set us a pattern, and may we follow them as they followed Christ. May we become as examples to those coming after in our lives, in our dress, in our conversation, in our conduct, and in our dealings, so that it can be truly said, These people are Christians. Their lives and their devotions show it. Yours from a weak brother in Christ.

H. B. M.


PROTESTANT SISTERHOODS.

Protestant sisterhood is a nineteenth century development such as the reformers three centuries ago could never have thought possible. Even a century ago no such idea would have been tolerated. But to-day there are in the ranks of Protestantism over 13,000 black robed, consecrated nuns. The average American, says the New York Star, will be somewhat surprised to learn that the first Protestant nuns were German, not English, and, instead of being reared in an atmosphere of Anglicanism, were the doctrinal descendants of Luther and Zwingle.

In 1833 a young German pastor, Theodore Fliedner, undertook the work of reviving the mediaeval Order of Deaconesses, and induced a young German girl, Gertrude Richard, to become the first deaconess. A large house was opened at Kaisersworth as the mother house of the order. In spite of opposition from Romanist and Protestant alike, the movement expanded until soon there were deaconess houses in Strassburg, Dresden, Breslau, Stettin and many other European cities. Beyrout, Smyrna, Jerusalem and Constantinople were provided with German deaconesses, and a little colony of seven was planted in Pittsburg.

All this was due to the zealous labor of Pastor Fliedner. At the time of his death, 1864, there were 1,600 deaconesses engaged in more than 300 different fields of labor. The past thirty-five years has held a still larger increase, and now 7,200 Lutheran deaconesses are at work in 1,500 different localities. There are about forty German deaconesses in America, nearly all of whom are in Philadelphia at the Mary J. Drexel home. A home is to be opened in Omaha, Neb., and several probationers are now undergoing a course of instruction preparatory for their entrance into the order. The term of probation varies from two to five years, and at the end of that time the novice dons the uniform of the order and is consecrated a deaconess.

In 1848 Episcopal sisterhoods were formed in England in direct imitation of the Luther orders. They differ from them in one important particular; all who enter these sisterhoods take the vow for life. The sisters v. w and farewell to the world is irrevocable, and she may never marry. On the other hand, a Lutheran deaconess may leave the order whenever she deems best. Another distinction between the two is that the Lutheran sisters or deaconesses are all members of one order, whereas there are sixteen Episcopal sisterhoods in existence.

In Baltimore there are two sisterhoods—those of St. Mary and All Saints, composed entirely of colored women. At Fon Du Lac, Wis., the sisterhood of St. Monica is composed entirely of widows. The sisters of the Episcopal church are never known as deaconesses, and their work is largely of an ecclesiastical nature; yet in their functions of nursing, visiting and teaching they nearly resemble the adherents of the Lutheran and methodist churches.

The Methodist movement had its inception in Chicago in the summer of 1837. Eight women were consecrated as deaconesses, and in three months they made 2,751 religious visits. The work gradually developed into a training school for missionaries, and last year a nurse's training school was added. The Presbyterians and Calvanists are also becoming interested in the movement, and there deaconesses will no doubt soon help in the charitable work.

In New York there is a small colony of Episcopal nuns whose good work has been felt in many a poor and desolate home. They are the sisters of St. Mary. That order was established on Feb. 2, 1865 by Bishop Horatio Potter, uncle of the present Bishop Potter. Four women were consecrated and a mother house established at Peekskill some time after.

The sisters investigate and relieve all cases of destitution brought to their notice, if found worthy; visit from time to time either personally or through the help of ladies staying with them, the many families whose names are on their books; make arrangements for sending children and adults into the country during July and August, and supply medicine and nourishment to the sick.

Calls are frequently issued from the hospital by the sisters to people desiring to obtain house cleaners, day seamstresses, housekeepers and women for other occupations.

WHEREFORE the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. Gal. 3:24.

There must be the preaching of the law, and a law-work in the conscience, before men are likely ever to set out resolutely for Heaven; and without this law-work, they do almost invariably turn back.—Dr. Cheever.

THE BAD CHOICE.—Men are continually following bad example. God fore-tells the terrible results of sin, and yet men choose present pleasures. Drinking men drain the intoxicating cup in the very presence of the picture of the drunkard's home and a drunkard's grave. Men tell lies for the hope of present good, though they hear God's warning voice, saying, "All liars shall have their part in the lake which burneth with fire and brimstone."—PELOUBET.
HAPPY CHARLOTTE.

When I first knew Charlotte S—she dwelt with her mother who was old, deaf and half blind, in a rickety garret on a back seat in T. From infancy she had been lame; her spine was hopelessly diseased, her left hand was entirely useless, her lower limbs were shrivelled and utterly useless, her eyes were diseased, and she labored under the most violent form of asthma.

But her sufferings did not touch the heart of her mother. Poverty and toil had rendered her morose, and she vented her spleen on her helpless daughter. She accused her of "idleness" and even sometimes refused to lift her into bed, and so left her through the bitter night sitting alone, while the icy wind from the broken window almost froze her thin blood, for the room was fireless.

And she was happy, aye, so happy, that she said to me, as I gave her a trifling sum from a few friends, "This is too much. I am too happy. It is far too much. The Son of man had not where to lay his head, while I have so many mercies." I asked her how her eyes were. "Better, much better," she said, "ere long I shall behold the King in his beauty, and the land that is very far off." Of her lameness she said, "I never walked on earth, but I shall soon walk in heaven. Often," she said, "when I can't sleep at night for pain, Jesus comes and speaks to me, and I grow so happy I don't know how long the night is.''

During the nine months of my acquaintance with her, I often looked for some trace of discontent, but her face wore a perpetual smile, and her lips were ever full of blessings. One day I found her sitting on the edge of her bed, evidently full of blessings. One day I found her sitting on the edge of her bed, evidently.

"Jesus can make a dying bed
easy.

White on his breast I lean my head,
And breathe my life out sweetly there."

She told me that for eight nights she had not slept, and added, "It's no matter now, I'm almost home. O death, where is thy sting? I am a poor sinner, but Christ has saved me. I'm happy." Her day was done. She had fought the good fight, borne the cross patiently, and the crown was on her brow. One morning they went to wake her and found her dead. God had given his beloved sleep. Is this religion not worth possessing?

—Sketches from Life.

New Dundee, Ont.

DAVID.

We read in the word of God, that David was "the sweet Psalmist of Israel and a man after God's own heart." We first see his name mentioned in the Bible as a poor shepherd boy. David was one of the great ancestors of Christ and was born in Bethlehem, or the city of David, where also our Lord was born. David was watching his father's flock, when called to be king over Israel on the plains of Judea where the shepherds were watching their flocks, when the angels sang glory to God in the highest over earth's future king. The Psalms of Israel's sweet singer have come down to us through the ages and to-day they are the comfort of thousands of God's dear children. Although but a poor shepherd boy, David became Israel's greatest king, for Christ was promised the throne of his father David. From this we learn the kingdom of God is for the poor as well the rich; God looks not upon the riches nor worldly position of men, but upon the heart. "Hath not God chosen the poor of this world, rich in faith and heirs of the kingdom which he hath promised to them that love him?" James 2:5. May you, dear readers, "Grow in grace and in the knowledge of our Lord and Savior Jesus Christ," and thereby gain an inheritance in that kingdom.

CHRISTIAN UNITY.

Did you ever notice that the last prayer Jesus Christ made on earth, before they led Him away to Calvary, was that His disciples might all be one? I suppose he looked down the stream of time, and saw that divisions would come—how Satan would try to divide the flock of God. Nothing will silence infidels so quickly as the stern lights of a ship, which only gives light to that which is past.

He looked for a city which hath foundations, whose builder and maker is God. Heb. 11:10.

Certainly, if this pilgrimage were all the way a way of ease, then we should not desire to hasten on in it, or to come to the end of it, or to see God in Heaven; too much satisfied with the sweetness of the streams, we should stay away from the fountain.—Dr. Cheever.
YOUTH'S DEPARTMENT.

KINDNESS.

Providing this short article escapes the waste basket, it will appear in the youth's department.

Dear reader, have you ever thought what influence kindness has? In Prov. 15, you can read what good words will do, also what grievous words will do. And I think good words is the outgrowth of kindness. Have you ever thought over it, that our Savior never used any unkind words, under the most trying circumstances, and they were from the garden to the cross?

And just now our Sabbath school lessons are from Gethsemane to the cross. Go with me in the garden, then to the judgment hall, before the Roman soldiers put crore a crown of thorns on His head, perhaps the blood trickling down over his face, and so on to the cross. Just look at those wicked men driving the nails into His hands and into His feet, then raising him up between Heaven and earth. Now all this was done through hatred and envy, and not an unkind word from our Savior. Now here is a great lesson for us to learn. Read what the evangelist has to say about it, and find out what kindness our Savior used toward his betrayers, and who betrayed Him, and smote him on the head, and pierced Him in the side, in that wonderful night.

Pilate, governor of Judea inquired what he should do with Jesus. We can learn that Pilate was willing to let Jesus go free because he found no fault in Him. Yet he was willing to pronounce the death sentence upon Him simply because he was willing to do the Jews a favor regardless of the sin he was committing. Have you ever thought how wicked and unkind that was of Pilate?

But our Savior, surrounded by his enemies, never uttered an unkind word, but patiently listened to all that his enemies had to say.

Of what a lesson of patience we might learn here, if we were wise enough to follow our Savior's example.

Dear reader, "young" or "old," the spirit of Christ will not have any enemies, and he who has not the spirit of Christ is none of his.

I have learned that kind words do not cost more than unkind words and they adorn our profession so much more and better. Come, let us try for a little season to lay every burden by.

D. B. Keeports.

SHOW LOVE "NOW."

"I have a little story to tell you, boys," our old neighbor said to the young people, the other evening. "One day—a long hot day it had been, too,—I met my father on the road into town. "I wish you would take this package into the village for me. Jim," he said, hesitating.

"Now I was a boy of twelve, not fond of work, and was just out of the hay-field where I had been at work since daybreak. I was tired, dusty, and hungry. It was two miles into town. I wanted to get my supper, and to dress for singing-class.

"My first impulse was to refuse, and to do it harshly, for I was vexed that he should ask me, after my long day's work. If I did refuse, he would go himself. He was a gentle, patient old man. But something stopped me—one of God's angels, I think.

"Of course, father, I'll take it, I said, heartily, giving my scythe to one of the men. He gave me the package.

"Thank you, Jim," he said. "I was going myself but somehow I don't feel very strong to-day."

"He was with me to the road that turned off to the town, and as he left he put his hand on my arm, saying again, 'Thank you, my son. You've always been a good boy to me, Jim.'"

"I hurried into town and back again. When I came near the house, I saw a crowd of the farm-hands at the door. One of them came to me the tears rolling down his face.

"Your Father," he said. "He fell dead just as he reached the house. The last words he spoke were to you.' I am an old man now, but I have thanked God over and over again, in all the years that have passed since that hour, that those last words were, 'You've always been a good boy to me.'"

"No human being being ever yet was sorry for love or kindness shown to others. But there is no pang of remorse so keen as the bitterness with which we remember neglect or coldness which we have shown to loved ones who are dead.

WALKING WITH GOD.

The difficulty which most people have in religion is to bring the thought of God into their daily lives. His very greatness makes it hard to connect Him with homely, everyday matters. We get some sense of Him in church, or in the prayer meeting, or in rare hours of exalted feelings. But when we go into the busy world, where most of our life is spent, God fades away into a heaven that is farther off than the blue sky above our heads. This is a great loss to us. It is neglect on our part of our highest opportunity. God walks with us, in closest nearness, at every moment. There is in Him, if we could learn to take it, a provision of helpfulness, of sympathy, of sufficiency, for every step in the whole round of our daily life. The very things that seem insignificant and without spiritual meaning, are set around us by God as a part of our education. And if we habitually recognize his presence in them all, the incidents of business, and our household care and daily walk would become threads of gold, holding us in the sweetest, noblest friendship with our Heavenly Father.—Sel.

THE CHILD AT CHURCH.

The life of a child is largely controlled by impressions from the outside world. He yet lives in the senses. The eye and the ear are the gateway through which his best lessons arrive. The age of reason and judgment, when one can address him through the intellect, is not yet. In this initial state of his education, you must impress his imagination, stir his sympathies, move his heart; you must come close to him, touch him, and cause him to feel the warm pulsations of your own heart. For impression on the heart of the child there is no substitute, according to Bishop Vincent, for the public service. The singing, the prayer, the preaching, combine to insure a serious impression. The place is sacred. For the first time, it may be, impressions come to him from the great beyond; he has a sense of the invisible, the spiritual.—Zion's Herald.

THINK it not strange, concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice inasmuch as ye are partakers of Christ's sufferings. 1 Pet. 4:12, 13.
I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. Exod. 33:19.

As there is a foolish wisdom, so there is a wise ignorance in not prying into God's ark, not inquiring into things not revealed. I would fain know all that I need, and all that I may; I leave God's secrets to Himself. It is happy for me that God makes me of His court, though not of His council.—Bishop Hall.

God's early call.—God calls persons in youth. It is an individual call, by name, for he " calleth his own sheep by name." God calls by his Word, by his loving, attractive character, by what he has done for us in Christ, by his Holy Spirit, by various providences, by conscience, by religious services, by the invitations and influences of friends, by the attractions of goodness and of heaven, by warning, and the fruit of a life of sin,—Peloubet.


They that tarry long at the wine; they that go to seek mixed wine.

Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright.

At the last it biteth like a serpent, and stingeth like an adder.—Bible.

Early Piety.—Like Samuel, 1 Sam. 3:8, we should answer God's calls by " Here am I." It is easier to be a Christian in youth. Then it gives us a much longer time in which to serve God. We may not live to be old, and thus by putting off our duty we may fail altogether. We escape many evils and dangers. No one can sow wild oats in youth, and not reap a harvest of evil. There are some spiritual blessings which can come only to those who have grown up in the Christian life.—Peloubet.

Parental Neglect.—Weak, indolent and neglectful parents sow ruin for their children and sorrow for themselves, many a man is so absorbed in public affairs, in the duties of his profession, or in the business of money-making, as to be almost a stranger to his own children and entirely ignorant of the habits they are forming. Whatever may be its cause, whether it springs from weakness or neglect, we may rest assured that the lack of constant, wise, and firm parental training in the family is the fruitful source of sorrow for the parents and ruin for the children.—R. R. Meredith.

When St. Felix, of Nola, was hotly pursued by murderers, he took refuge in a cave, and instantly, over the rift of it, the spiders wove their webs, and, seeing this, the murderers passed by. Then said the saint, "Where God is not, a wall is but a spider's web; where God is, a spider's web is a wall." What will prayer do for you? I Answer, "All that God can do for you." ... We toll, and moil, and scrape, and make our selves anxious about the dust and dross of earth, and all the while God is holding forth to us in vain the crown of immortality and the golden keys of the treasures of Heaven!—Cannon Farrar.

The Spirit of the Lord brought Philip and the eunuch together to the pleasure and profit and salvation of the latter; but when Philip's work was done, after he had preached Jesus to the eunuch, the same spirit caught him away (Acts 8:39). So providence and the Holy Ghost unite to bring together preachers and people until duty is fulfilled, privilege is accepted, salvation is realized; and then, as suddenly, as strangely, removes the minister to other fields, to other persons, to other work. It may be well to note that Philip's preaching was scriptural (v. 35), that the burden of his message was Jesus, that he preached with the power of the Holy Ghost.—Standard.

Gen. Washington and the Sabbath.—The Rev. Lee Massey, Rector of Pohick Church, where Washington attended service, said: "I never knew so constant an attendant on church as Washington. And his behavior in the house of God was so deeply reverential that it produced the happiest effect on my congregation, and greatly assisted me in my public labors. No company ever withheld him from church. I have often been at Mount Vernon on the Sabbath morning, when his breakfast table was filled with guests; but to him they furnished no pretext for neglecting his God and losing the satisfaction of setting a good example. For, instead of staying at home, out of false complaisance to them, he used constantly to invite them to accompany him.

The most carefully compiled and best general statistical work is Daniel's "Lehrbuch der Geographie." Of this the sixty-fourth edition has recently appeared, which contains some interesting statements and figures. According to these the number of inhabitants on the globe is about 1,435,000,000. There are 3,654 distinct languages and dialects known. There are about 1,100 different religions. There does not exist a single people which is without a religion of some kind. Even the lowest on the social scale have some religious ideas, however crude. Christianity has 432,000,000 adherents. The Roman Catholic church numbers 208,000,000; the Greek or Oriental Orthodox church 83,000,000; the Protestant church 123,000,000. Besides these there are about 100 sects of smaller divisions claiming to be Christians with 8,000,000 adherents. Of the non-Christians 8,000,000 are Jews. 120,000,000 are Mohammedans. These adherents of Islam are divided into three sects, while there are about 70 smaller Mohammedan sects. All other human beings are non-monotheistic or heathen, and embrace 875,000,000 souls. Among the heathen, religious Brahminism is the most widely spread, and embraces about 138,000,000 adherents, and its younger offshoot, Buddhism, embraces 503,000,000. Other heathen religions have 135,000,000 adherents. There are thus yet over one thousand millions of souls who are not Christians! What a lesson for missionary zeal and work!

For the Evangelical Visitor.

Death.

Oh, what fears it would bring upon me when I was upon the broad road of destruction. Often would the words come to me, What will death and the judgment be if I continue on in sin? I had many callings and warnings, and I was not willing to obey God's call, but rejected them all. I had everything that my heart could wish for pertaining to this world, but destitute of the one thing needful pertaining to the next world. Death caused me much fear; should it meet me I would not be ready. I shall never forget the loud call the blessed Savior sent to me. I was at a large gathering where there was much worldly pleasure. They all scanned to enjoy them.
selves. I was there but a short time when the words came so forcibly to me, What will death and the judgment be, telling me it was very wrong to be there.

Oh, how true God moves in a mysterious way, his wonders to perform. Two days afterward I was in good health; and on the third day the kind hand of Providence laid me upon a bed of sickness. Death seemed to me would be my lot just as God had revealed it to me. Oh, how many struggles God had with my heart to do me good, but I was not willing, with all these many warnings and callings, and the vows, promises, and resolutions that I made before God to turn if he would release me of my affliction. The kind Master restored my health again. I grieved the good Spirit and went out into the world again. God followed me wherever I went. He showed me that I could not find peace unless I would make a full surrender and count all things as lost for his sake.

When I meditate over the past, how patiently the dear Savior was with me, it teaches me a lesson to endure all things patiently for his sake. What I have gone through pen nor tongue cannot tell. God's word teaches us if we suffer we shall also reign with him. If we deny him He will also deny us, and God's promises are true. It is not long since I started out to serve God. It is not three years. And oh, what true pleasure there is in serving our heavenly Master. He has done so much for me.

Oh, that we all may be more spiritual minded and less carnally minded for the word teaches us that to be carnally minded is death, but to be spiritually minded is life and peace. My thoughts have often been west this past summer. I was in Ohio the summer of 1886. So many truths were presented to the minds. I shall never forget that I rose for prayer at Bro. Dohner's while there at a love-feast. I shall ever remember the truths that were presented to the hearers at Pleasant Hill on Sabbath, June 13th, the editor of the Visitor was there and so heartily admonished us. There were some present that day that have gone to that invisible world whence none return.

Oh, how often the words come to me that the way to heaven is a narrow way and few there be that find it.

Often do I read and meditate over the hymn number 440:

Infinite joy, or wretched woe,
Attends on every breath;
And yet how unconcerned we go
Upon the brink of death.


OBITUARY.

Died.—Near New Paris, Bedford Co., Pa., Clara Emma, daughter of Brother Henry S. Miller, May 15th, 1889, aged 8 years, 5 months and 28 days. Funeral services by Elder John Stoner, of Martinsburg, Pa.  ISAAC H. STERN.

Died.—At the home of his son, Henry S. Miller, New Paris, Bedford Co., Pa., Andrew Miller, May 27th, 1889, aged 80 years, 2 months and 23 days. Deceased was a consistent member of the church for a number of years, and during his last illness he frequently expressed a desire to be at rest. Funeral May 29th, interment near Shellsburg, Bedford Co., Pa.  ISAAC H. STERN.

Died.—May 18th, 1889, near Conestoga Center, Lancaster Co., Pa., of paralysis, Bro. Andrew Zercher, in his 78th year. A wife and two children survive him. The friends and church sorrow not as those that have no hope.

S.E.G.

Died.—In Winger, near Winger, Ontario, June 13th, 1889, Bro. Andrew Acker, aged 50 years and 11 months. Funeral services were held at the Brethren's meeting house, on the 14th, and attended by a large congregation. Preaching by Bro. A. Bears, of Ridgeway, Ont., and Bro. John Sider, of Winger, from 2 Cor. 5:1. Bro. Acker leaves a wife and 8 children to mourn their loss. But it can be truly said of the deceased that they do not mourn as those who have no hope. He left a good evidence that he was resigned and submissive to God, in his later days, that he has passed through, yet it may well be said of her, "She was faithful in her calling." She was resigned and submissive to God, in whom she put all her trust. And now she has gone with Him to dwell.

The cause of her death is supposed to be consumption. One year ago last February, she was taken with a severe attack of pleurisy, and pneumonia of the lungs, and lay very low for ten weeks. Afterwards she recovered so that during the summer she could walk, and ride out, although she had a bad cough. But in the fall she seemed to grow weaker, her cough got worse, and she was quite feeble all winter. Sunday evening May the 5th she got much worse, and on Friday, May 10th, in the evening near 4 o'clock, she slept, never to wake in this life. Never more shall we be blessed with her endearing company and her cheering words of comfort. Oh! who is it that knows the sad parting of one so very dear and useful, a loving christian mother, but what we trust will sympathize with us. And yet the all-knowing God alone knows our loss. She died at her home with her son-in-law and daughter.

Congress, Ohio.  Lizzie Vanover.

Died.—Near Florin, Lancaster Co., Pa., May 31st, 1889, Isaac Hershey, aged 72 years, 5 months and 21 days. Brother Hershey was a member of the church about 48 years, held the office of deacon for 30 years, was born and died on the old homestead, occupied by the Hershey family five generations. On the day and year above mentioned, as the family clock, (which has counted the hours of the days and nights for 115 years,) struck 6 P.M., Father Hershey breathed his last. His funeral was largely attended by friends and neighbors. Interment at the Cross Roads M. H. He leaves a wife and two sons, and a number of grand children to mourn their loss.

Died.—Near the Trappe, at the home of his son, John H. Harley, Bro. Daniel D. Harley, June 13th 1889, after an illness of ten weeks, which he bore with great patience and resignation, and died in hope of a better resurrection. He leaves two sons and four daughters to mourn the loss of a kind father. He was born near Harleysville, Montgomery Co., Pa., December 25th, 1821. Aged 67 years, 5 months and 19 days. Interment at Mingo, Dunkard cemetery.