MY BIBLE.
Mine to own all alone,
No one else to claim it,
Mine to read, search and read,
Price—I cannot name it.
Mine to love far above
Any earthly treasure.
Here I learn how to earn
My good Master's pleasure.
Mine to hold and to mould
All my life according,
Mine to use, not refuse,
Mine to find the Lord in.
Here I go in my woe,
In my deepest sorrow,
And I find for the mind
Joy in every sorrow.
Mine to cheer, mine to fear,
Mine to safely hide in,
Through the stream, fire and storm,
Mine to stand the tide in.
Here I fare and prepare
On my pilgrim journey—
Meat and drink 'tis to think
And to feast upon it.
Here is peace, sweet release,
When I dwell within it;
Here is rest, sweetest rest,
Comfort every minute.
'Tis a lyre and a fire,
'Tis a glassen window;
'Tis a light, shining bright,
Warning us from danger,
Here is right, here is might,
Here is life eternal;
Here I give, here I live
From my home eternal.
Here is all, all in all,
Christ the hope of glory,
'Tis the new, the ever new
Delicious, old old story.
Oh, 'tis sweet to repeat,
Every word to ponder.
Here I'll pray, here I'll stay,
Till I'm called up yonder.

For the Evangelical Visitor.
THE KEYS.

The New Testament is pre-eminently emblematic in its phraseology. From seen to unseen, and from known to unknown, was Christ's method of teaching. And it is an excellent method still. As long as the world continues man will not get beyond the need of object lessons. The Apocalypse even represents the Upper World as full of the most marvelous symbols.

The key is the emblem of authority and privilege. To open indicates power and liberty. Everybody carries a key. Without it there is no responsibility. We can open the door into heaven, or into hell.

To the house of David were worldwide eternity-including promises given. One was to come "who shall open, and none shall shut; and he shall shut and none shall open." Upon his shoulders was laid the key of the house of David.—Isa. 22:22. Unto Him is given all power in heaven and in earth.—Matt. 28:18. He has the keys of hell and of death.—Rev. 1:18. There is a door opened in heaven, through the flesh and heart and blood of Emmanuel.—Rev. 4:1 and Heb. 10:19-20. The key in the hand of Jesus represents "all the fulness of the Godhead bodily." He is not only the key but the door.—John 10:7-8.

This power he delegates to others. "John saw an angel come down from heaven, having the key of the bottomless pit."—Rev. 20:1. Even to human hands this authority is given, without passing out of the sovereignty of Jesus. To Peter came the solemn trust and obligation: "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."—Matt. 16:19. This does not mean infallibility, as the papist assumes, and as some others pretend who ignore papacy. Peter's binding and loosing at Antioch was by another key and brought on him the sharp and merited rebuke of the Apostle Paul.—Gal. 2:11-17. At Jerusalem and Caesarea Peter used the keys under the direction of the Holy Ghost.—Acts 2 and 10.

The same key is put into the hands of every believer. The kingdom of God is opened to others by our manifestation of the life of Christ. The power and responsibility of 2 Cor. 4:2 rests with all who "name the name of Christ." What are you doing with that key out in Canada? Are you unlocking in your holy life the mysteries of grace and showing your family and neighbors the unparalleled beauty of "God manifest in the flesh"? We have
no business in this world but to en­
shrine, enjoy and exhibit GOD. For this we were created, for this re­
deeved. We are a key in the hand of the Christ of God to open the ful­ness and richness of the Divine Love to a lost world.

Thanks for the stamps you in­
closed. They were greatly needed, and I pray God for fresh supplies. I need thousands. The key of faith fits well into Philipp. 4:19.

C. H. BALSBAUGH,
Union Deposit, Pa.

"LET THEM BE HEARD."
(continued from last issue)

'A due consideration of this min­
istry of gifts in the earliest days of Christianity—those times of high and sanctified spiritual freedom—both shows and justifies the custom of the public ministration of women at that time in the church. The very ground and title of this ministry being the acknowledged possession of some gift, and such gifts being bestowed on women as well as men, the former as well as the latter were allowed to use them in Christian as­
semblies. This seems to me quite evident from Paul's words in 1 Cor. xi., 5 where he strongly condemns the practice of women praying or prophesying with the head unveiled, without expressing the least objection to this public administration on their part, 'but only finding fault with what was considered an unseemly part, but only finding fault with what was considered an unseemly attire for women thus publicly en­
gaged. The injunction contained in the same epistle (1 Cor. xiv., 34), 'Let your women keep silence,' etc., refers, as the contract shows, not to prophesying or praying in the con­
gregation, but to making remarks and asking questions about the words of others.'

On the whole, we may conclude without over-confidence, that there is no scripture which prohibits wom­
en from praying or from prophesy­
ing in the public assemblies of the church; that on the contrary, they seem to be exhorted to the first ex­
erise by the word of the apostle (1 Tim. ii., 9); while for prophesying they have the threefold warrant of inspired prediction (Acts ii., 17), of primitive practice (Acts xxi., 9), and of apostolic provision (1 Cor. xi., 4.)

As to the question of teaching, a difficulty arises which it is not easy to solve. If the apostle, in his words to Timothy, absolutely forbids a woman to teach and expound spiritual truth, then the remarkable instance of a woman doing this very thing at once occurs to the mind (Acts xvii., 26)—an instance of private teaching possibly, but in­
dorsed and made conspicuously public by its insertion in the New Testament.

In view of this example, some have held that the statement in (1 Tim. ii., 9), with the entire paragraph to which it belongs, refers to the married woman's domestic relations, and not to her public relations; to her subjection to the teaching of her husband as against her dogmatic lording over him. This is the view of Canon Garratt, in his excellent observations on the 'Ministry of Women.'

Admit, however, that the prohi­
bition is against public teaching; what may it mean? To teach and
to govern are the special functions of the presbyter. The teacher and
to the married woman's domestic
relations, and not to her public
to her subjection to the
teaching of her husband as against her
dogmatic lording over him. This is the view of Canon Garratt,
in his excellent observations on the

'Phoebe, a deacon,'—a deacon, too,
and 'deacon' when used of other
male officers of the church. (1Tim. iii., 10, 12, 13.) Why discriminate against Phoebe simply because she is a woman? The word 'servant' is correct for the general unofficial use of the term, as in Matt. xxii., 11; but if Phoebe were really a func­tionary of the church as we have a right to conclude, let her have the honor to which she is entitled. If

'Phoebe, a minister of the church at Cenchreae,' sounds too bold, let the word be translated, and read, 'Phoebe, a deacon,'—a deacon, too, without the insipid termination 'ess,' of which there is no more need than that we should say "teacheress" or 'doctress.' This emendation 'deaconess' has timidly crept into the
margin of the Revised Version, thus adding prejudice to slight by the association which this name has with High Church sisterhoods and orders. It is wonderful how much there is in a name!

'Phoebe, a servant,' might suggest to an ordinary reader nothing more than the modern church drudge, who prepares sandwiches and coffee for an ecclesiastical sociable. To Canon Garratt, with his genial and enlightened view of woman's position in apostolic times, 'Phoebe, a deacon,' suggests a useful co-laborer of Romans, 'Greet Priscilla and Aquila, my helpers in Jesus Christ.' Notice the order here; the woman's name put first, as elsewhere. (Acts xvii., 13; II Tim. iv., 78.) But name put first, as elsewhere. (Acts xvi., we read: 'Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles.' (Verse 7.) Is Junia a feminine name? So it has been commonly held. But the en tois apostolois with which it stands connected, has led some to conclude that it is Junias, the name of a man. This is not impossible. Yet Chrysostom, who, as a Greek Father, ought to be taken as a high authority, makes this frank and unequivocal comment on the passage: 'How great is the devotion of this woman, that she should be counted worthy of the name of an apostle!'

To follow still further the list of women workers mentioned in Rom. xvi., we read: 'Salute Tryphaena and Tryphessa, who labor in the Lord. Salute Persis, the beloved, which labored much in the Lord.' (verse 13.) What was the work in the Lord which these so worthily wrought? Put with this quotation another; 'Help those women which labored with me in the gospel.' (Phil. iv., 3.) Did they 'labor in the gospel' with the one restriction that they should not preach the gospel? Did they 'labor in the Lord' under sacred bonds to give no public witness for the Lord? 'Ah! but there is that word of Paul to Timothy, "Let the women learn in silence,"' says the plaintiff. No! It is not there. Here again we complain of an invidious translation. Rightly the Revised Version gives it: 'Let a woman learn in quietness' (hesuchia) an admonition not at all inconsistent with decorous praying and witnessing in the Christian assembly. When men are admonished, the King James translators give the right rendering to the same word: 'That with quietness they work and eat their own bread' (1. Thess. iii., 12), an injunction which no reader would construe to mean that they should refrain from speaking during their labor and their eating.

As a woman is named among the deacons in this chapter, so it is more than probable that one is mentioned among the apostles. 'Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles.'

These are illustrations which might be considerably enlarged, of the shadow which Paul's supposed law of silence for women has cast upon the work of the early translators—a shadow which was even thrown back into the Old Testament, so that we read in the Common Version: 'The Lord gave the word; great was the company of
women to pray and witness for Friends. It was so in the great beginning of the Society of Evangelical Revival associated with the names of Wesley and Whitefield. It has been so in that powerful work of Mrs. Ingalls, of Burmah, attending the ministry of consecrated women in heralding the gospel, herself the leader of the expedition. In this enterprise of carrying the gospel into the regions beyond, and preaching Christ to all nations, and to rest it solely on a literal interpretation of scripture. Yet we cannot refrain from questioning whether the spiritual intuition of the church has not been far in advance of its exegesis in dealing with this subject. We will not refer to the usage prevailing in many of our most spiritual and evangelical churches, but will cite some conspicuous public instances.

Annie Taylor's missionary tour into Thibet has been the subject of world wide comment. And now she is returning to that vast and perilous field with a considerable company of missionary recruits, both men and women, herself the leader of the expedition. In this enterprise of repressing the witness of woman in the public assembly, or for forbidding her to herald the gospel to the unsaved. If this be so, it may be well for the plaintiffs in this case to beware lest, in silencing the voice of consecrated women they may be resisting the Holy Ghost. The conjunction of these two admonitions of the apostle is significant: 'Quench not the Spirit. Despise not prophesying,' (1 Thess. v., 19.)

As is demanded, we have preferred to forego all appeals to reason and sentiment, in settling the question, and to rest it solely on a literal interpretation of scripture. Yet we cannot refrain from questioning whether the spiritual intuition of the church has not been far in advance of its exegesis in dealing with this subject. We will not refer to the usage prevailing in many of our most spiritual and evangelical churches, but will cite some conspicuous public instances.

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When before the Exeter Hall Missionary Conference in 1888, Secretary Murdock described the work of Mrs. Ingalls, of Burmah, declaring that, though not assuming ecclesiastical functions, yet by force of character on the one hand, and by the exigencies of the field on the other, she had come to be a virtual bishop over nearly a score of churches, training the native ministry in theology and homiletics, guiding the churches in the selections of pastors, and superintending the discipline of the congregations, the story evoked only applause, without a murmur of dissent from the distinguished body of missionary leaders who heard it.

When at the same conference, the representative of the Karen Mission having failed, it was asked whether there was any missionary present who could speak for that remarkable work, the reply was, 'only one, and she is a woman.' She was unhappily accepted as the speaker; and though at first demurring, she finally consented, and had the honor of addressing perhaps the most august array of missionary leaders which has been convened in this century. The clear and distinct tones in which Mrs. Armstrong told her story did not suggest 'silence,' but the modesty and reserve of her bearing completely answered to the scripture requirement of 'quietness.' And though she had among her auditors, Oxford professors, and Edinburgh theologians, not the slightest indication of objection to her service was anywhere visible.

We vividly remember, in the early days of woman's work in the foreign field, how that brilliant missionary to China, Miss Adele Field, recalled by her board because of the repeated complaints of the senior missionaries that in her work she was transcending her sphere as a woman. 'It is reported that you have taken upon you to preach,' was the charge read by the chairman: 'Is it so?' She replied by describing the vastness and destitution of her field—village after village, hamlet after hamlet, yet unreached by the gospel—and
then how, with a native woman, she had gone into the surrounding country, gathered groups of men, women and children—whoever would come—and told out the story of the cross to them. 'If this is preaching, I plead guilty to the charge,' she said. 'And have you ever been ordained to preach?' asked her examiner. 'No,' she replied, with great dignity and emphasis—"no; but I believe I have been foreordained.' O woman! you have answered discreetly; and if any shall ask for your foreordination credentials, put your finger on the words of the prophet: 'Your sons and your daughters shall prophesy,' and the whole Church will vote to send you back unhampered to your work, as happily the board did in this instance. How slow are we to understand what is written! Simon Peter, who on the Day of Pentecost had rehearsed the great prophecy of the new dispensation, and announced that its fulfilment had begun, was yet so holden of tradition that it took a special vision of the sheet descending from heaven to convince him that in the body of Christ 'there can be neither Jew nor Gentile.' And it has required another vision of a multitude of missionary women, let down by the Holy Spirit among the heathen, and publishing the gospel to every tribe and kindred and people, to convince us that in that same body 'there can be neither male nor female.' It is evident, however, that this extraordinary spectacle of ministering women has brought doubts to some conservative men as to 'whereunto this thing may grow.' Yet as believers in the sure word of prophecy, all has happened exactly according to the foreordained pattern, from the opening chapter of the new dispensation, when in the upper room 'these all continued with one accord in prayer and supplication, with the woman, and Mary the mother of Jesus, and with his brethren,' to the closing chapter, now fulfilling, when the women that publish the tidings are a great host.

The now economy is not as the old; and the defendants in this case need not appeal to the examples of Miriam, and Deborah, and Huldah, and Anna the prophetess. These were exceptional instances under the old dispensation; but she that is least in the kingdom of heaven is greater than they. And let the theologians who have recently written dogmatically upon this subject consider whether it may not be possible that in this matter they are still under the law and not under grace; and whether, in sight of the promised land of world wide evangelization, they may not hear the voice of God, saying: 'Moses, my servant is dead; now, therefore, arise and go over this Jordan.'—Selected.

THE DISGRACE OF INEFFICIENCY

People take time, use diligence, and pay money to fit themselves for their vocations. They desire to become proficient in their respective callings. This is what our schools and colleges are for, they are designed to qualify and equip our youth for their chosen occupations. Young men go to business college to prepare themselves for business, so that good positions may be available to them. Young women learn stenography, or other branches with which they expect to earn a living. Whatever profession is chosen, qualification for success and eminence in it is sought by a long course of study. The greater the proficiency the lighter the prospect. Our youth are aware of this, they know that fitness for a specified work opens the door of opportunity and insures employment. If application is made for a position and the candidate expresses doubt about his ability to fill the place, it is not likely that he will succeed in obtaining it. It is desired to make a spiritual application of this recognized fact in the business world, or in practical every day life. More of this sense of need for qualification for service should be manifested in the church of Christ, for many who have been church members for years are still in the swaddling clothes of babyhood. They have no aptitude for service because of a willful disinclination to be put in training for it. In every department of life incompetency is a mortification and disgrace, except in the church. Here the stock excuse for exemption from work, sometimes made without a blush, by those who have been years in the communion of the church, is incompetency. In any other calling they would be ashamed of such a plea, still the more ashamed should the Christian be of such a plea, especially after a long period of enjoyment of the advantages of church membership. Nowhere in this world, in none of its spheres of activity, should the Christian be conscious of so strong a desire, and so anxious for proficiency, as in the church of Christ. The one only institution that shall survive all other institutions, and where work and its results abide forever. The law of efficiency in the world, is the law of efficiency in the church. As "practice makes perfect" in the one, so it does in the other. A sense of insufficiency for service, is an argument for service, for we learn to serve by serving, how to work by working. We have known weaklings in exhortations to become very edifying, persuasive through exercising the gift. Experts in any calling had their early failings and struggles. What an impetus it would give the cause of Christ, if the latent unused forces of the church were to be made available through the con-
sent of the people, if the napkin were to be cast aside and the talents it enfolded utilized in the service of Christ, through perfect consecration! —Selected.

**THE DEACON’S WEEK.**

The communion service of January was just over in the church at Sugar Hollow, and people were waiting for Mr. Parkes to give out the hymn, but he did not give it out; he laid his book down on the table, and looked about on his church.

He was a man of simplicity and sincerity, fully in earnest to do his Lord’s work, and do it with all his might, but he did sometimes feel discouraged. His congregation was a mixture of farmers and mechanics, for Sugar Hollow was cut in two by Sugar Brook, a brawling, noisy stream that turned the wheel of many a mill and manufactory, yet on the hills around it there was still a scattered population eating their bread in the full perception of the primeval curse. So he had to contend with the keen brain and skeptical comment of the men who piqued themselves on power to hammer at theological problems as well as hot iron, with the jealousy and repulsion and bitter feeling that has bred the communistic hordes abroad and at home; while perhaps he had a still more visitable task to awaken the sluggish souls of those who used their days to struggle with barren hills and rocky pasture for mere food and clothing, and their nights to sleep the dull sleep of physical fatigue and mental vacuity. It seemed sometimes to Mr. Parkes that nothing but the trump of Gabriel could arouse his people from their sins and make them believe on the Lord and follow His footstapes. Today—no—a long time before today he had mused and prayed till an idea took shape in his thought, and now he was to put it in practice; yet he felt peculiarly responsible and solemnized as he looked about him and foreboded the success of his experiment. Then there flashed across him, as words of Scripture will come back to the habitual Bible reader, the noble utterance of Gamaliel concerning Peter and his brethren when they stood before the council: “If this counsel or this work be of men, it will come to naught; but if it be of God ye cannot overthrow it.” So with a sense of strength the minister spoke:

“My dear friends,” he said, “you all know, though I did not give any notice to that effect, that this week is the week of prayer. I have a mind to ask you to make it for this once a week of practice instead. I think we may discover some things, some of the things of God, in this manner that a succession of prayer-meetings would not perhaps so thoroughly reveal to us. Now when I say this I don’t mean to have you go home and vaguely endeavor to walk straight in the old way; I want you to make ‘topics,’ as they are called, for the prayer meetings. For instance, Monday is prayer day for the temperance work. Try all that day to be temperate in speech, in act, in indulgence of any kind that is hurtful to you. The next day is for Sunday schools; go and visit your scholars, such of you as are teachers, and try to feel that they have living souls to save. Wednesday is a day for fellowship meeting; we are cordially invited to a union meeting of this sort at Bantam. Few of us can go twenty-five miles to be with our brethren there; let us spend that day in cultivating our brethren here; let us go and see those who have been cold to us for some reason, heal up our breaches of friendship, confess our shortcomings one to another, and act as if, in our Master’s words, ‘all ye are brethren.’

Thursday is the day to pray for the family relation; let us each try to be to our families on that day in our measure what the Lord is to His family, the church, remembering the words, ‘Fathers, provoke not your children to anger;’ ‘Husbands, love your wives, and be not bitter against them.’ These are texts rarely commented upon, I have noticed, in our conference meetings; we are more apt to speak of the obedience due from children, and the submission and meekness our wives owe us, forgetting that duties are always reciprocal.

“Friday the church is to be prayed for. Let us then each for himself try to act that day just as we think Christ, our great exemplar, would have acted in our places. Let us try to prove to ourselves and the world about us that we have not taken upon us His name lightly or in vain. Saturday is prayer day for the heathen and foreign missions. Brethren, you know and I know that there are heathen at our doors; let every one of you who will, take that day to preach the Gospel to some one who does not hear it anywhere else. Perhaps you will find work that you knew not of lying in your midst. And let us all on Saturday evening meet here again and choose some one brother to relate his experience of the week. You who are willing to try this method, please to rise.” Everybody rose except old Amos Tuckey, who never stirred, though his wife-pulled at him and whispered to him, imploringly. He only shook his grizzled head and sat immovable. “Let us sing the doxology,” said Mr. Parkes; and it was sung with full fervor. The new idea had aroused the church fully; it was something fixed and positive to do; it was the lever-point Archimedes longed for, and each felt ready and strong to move a world.
Saturday night the church as
sembled again. The cheerful eagerness
was gone from their faces; they
looked downcast, troubled, weary
as the pastor expected. When the
box for ballots was passed about,
each one tore a bit of paper from
the sheet placed in the hymn books
for that purpose, and wrote on it a
name. The pastor said, after he
had counted them: "Deacon
Emmons, the lot has fallen on you."
"I am sorry for it," said the deacon,
rising up and taking off his overcoat.
"I have not got the best of records,
Mr. Parkes, now I tell you." "This,
is not what we want," said Mr. Parkes.
"We want to know the whole experi-
ence of someone one among us, and we
know you will not tell us either
more or less than what you did ex-
perience."

Deacon Emmons was a short, thick
man, with a shrewd, kindly face
and gray hair, who kept the village
store and had a well earned reputa-
tion for honesty. "Well brethren," he
said, "I do not know why I
should not tell it. I am pretty well
ashamed of myself, no doubt, but I
ought to be, and maybe I shall profit
by what I have found out these six
days back. I tell you just as it
comes. Monday, I looked about
me to begin with. I am amazing fond
of coffee and it is not good for me,
the doctor says it is not; but dear
me, it does set a man up good, cold
mornings, to have a cup of hot, sweet,
tasty drink, and I have not had the
grit to refuse! I knew it made me
what folks call nervous and I call
cross before night comes; and I
knew it fetched on spells of low
spirits when our folks could not get
a word out of me—not a good one,
anyway; so I thought I would try
on that to begin with. I tell you it
came hard! I hankered after that
drink of coffee dreadfully, seemed
as though I could not eat my break-
fast without it. I feel to pity a man
that loves liquor more than I ever
did in my life before; but I feel sure
they can stop if they try, for I have
stopped, and I am going to stay
stopped.

"Well, come to dinner there was
another fight. I do set by pie the
most of anything. I was fetched up
on pie, as you may say. Our folks
always had it three times a day, and
the doctor he has been talking and
talking to me about eating pie. I
have the dyspepsia like everything,
and it makes me useless by spells,
and unreliable as a weather-cock.
And Dr. Drake he says there would
nothing help me but to diet. I was
reading the Bible that morning
while I sat waiting for breakfast,
for it was Monday and wife was kind
of set back with washing and all,
and I come across that part where it
says that the bodies of Christians
are temples of the Holy Ghost.
Well, thinks I, we ought to take
care of them if they are, and see
that they are kept clean and pleasant
like the churches; and nobody can
be clean nor pleasant that has
dyspepsia. But come to pie, I felt
as though I could not! and, lo ye, I
did not! I ate a piece right against
my conscience; facing what I knew
I ought to do, I went and done what
I ought not to. I tell you my
conscience made music of me con-
siderable, and I said then I would
never sneer at drinking man no
more when he slipped up. I would
feel for him and help him, for I see
just how it was. So that day's prac-
tice gave out, but it learned me a
good deal more than I knew before.

"I started out next day to look up
my Bible class. They have not
really tended Sunday school
as they ought to, along back, but I
was busy here and there, and there
and it makes me useless by spells.
I tell you just as it
comes. Monday, I looked about
me to begin with. I am amazing fond
of coffee and it is not good for me,
the doctor says it is not; but dear
me, it does set a man up good, cold
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good deal more than I knew before.

"I started out next day to look up
my Bible class. They have not
really tended Sunday school
as they ought to, along back, but I
was busy here and there, and there

If the church wants to increase
the supply of her ministers, let her
take good care of the old ministers
who have worn themselves out of
the service.—George P. Hays, D.D.
THE TRIAL OF INABILITY IN SERVICE.

Peculiar trials fit us for peculiar service. God calls us to a ministry for which we feel unfitted; like Moses, we shrink from it. "I am slow of speech, and of a slow tongue." But by this very trial of inability God will teach us where our strength is to be found. There is nothing in us. It is a hard thing to admit, but our failures in speaking or writing soon convince us of the truth. We have then to depend on God, as Moses did. Then we are strong. He says, "I will be with thy mouth and teach thee what to say." So it was with the young prophet Jeremiah. God told him he was going to make him a prophet to Israel. How he shrank from it. "Ah, Lord God! behold, I cannot speak, for I am a child." But the Lord said, "Say not, I am a child; for thou shalt go to all that I command thee, and whatsoever I command thee thou shalt speak." Then he touched his mouth and said, "Behold, I have put my words in thy mouth." Jeremiah had no difficulty in speaking after that. Once he tried not to speak, but found he could not keep back the words God had given him. God will lead us through the same experience. He will let us first feel our inability, yes, be sorely tried by it. Then he will teach us that his grace is sufficient. When we speak by the Spirit we shall have power in service.

W. S. C.

PERFECT PEACE.

Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee.—Isaiah 26:3.

There is a great truth and principle contained in this verse of Isaiah for meditation and perseverance unto the man of God. It means that we should be wholly givers up into the hands of the Lord; that we reserve nothing for ourselves, and that whatever we do in this life; or how we do it, or in what way we may do it, do it, not because I think so? or because somebody said so? but because it is the will of God. Then our minds and purposes, and what ever we do, are stayed on him, because we always trust in him, and the promise is that he will keep us in perfect Peace. Such perfect Peace, the result means, as I said, wholly given up into the hands of the Lord. Perfect in quality. Then we must have perfect prayerfulness, perfect resignation, perfect perseverance, perfect patience, perfect humility, perfect contentment, perfect willingness to let God be in the rock and I am only the instrument.

Then in such a state and condition our minds and desires are stayed, in perfect Peace, satisfied in God. Our lives will then be, like a calm, still body of water in which the sky is mirrored. Christ says, "my peace I give unto you," this no doubt, is the key to give stability of Peace to the Christian. It is not of this world, for this world has no such power to give. It is fast anchored to the throne of God, and therefore able to keep and hold from drifting away by the waves of this tempestuous sea of life, all whose minds are stayed on God.

GEO. S. GRIM.

A DESCRIPTION OF JESUS CHRIST.

The following letter was written to the Roman senate by Publius Lentulus, president of the council of Judea, in the 15th year of the reign of Tiberius, and was copied from an ancient manuscript in the British museum, London, A. D. 1850, by James H. Watson:

"There lives at this time in Judea a man of singular character whose name is Jesus Christ. The barbarians esteem him as a prophet, but his
followers adore him as the immediate offspring of God. He is endowed with such unparalleled virtue as to be able to call back the dead from their graves, and to heal every sort of disease with a word or touch. His person is tall and elegantly shaped; his aspect amiable and reverend. His hair flows in those beautiful shades which no united colors can match; falling in general curves below the ears, generally agreeably touching on his shoulders and parting on the crown of the head like the head-dress of the sect called Nazarites. His forehead is smooth and his cheeks are without a blemish save a lovely red. His nose and mouth are formed with exquisite symmetry. His beard is thick and suited to the hair of his head reaching a little below his chin, and parting in the middle like a fork. His eyes are bright and serene. He rebukes with majesty and counsels with persuasive language. His whole address, whether in word or deed, being elegant, grave and strictly characteristic of so exalted a being. No man has ever seen him laugh, but all Judea has frequently beheld him weep, and so persuasive are his tears that the multitudes are unable to restrain theirs from mingling with his. He is very modest, temperate and wise. Whatever this phenomenon may be in the end he now seems to be a man of strange beauty and divine perfection in every way surpassing the children of men. —Selected by Harvey B. Lesher.

THE CHRISTIAN'S HOPE.

The imagination will sometimes fly up to God with such power that eagle's wings cannot match it. It sometimes has such might that it can almost see the King in His beauty and the land which is far off. But if it is potent one way it is another, for imagination has taken us down to the lowest planes of earth. But I rejoice and think of one thing—that I can cry out when the imagination comes upon me. So it is with the Christian. If he cries out, there is hope. Can you chain your imagination? No, but the power of the Holy Ghost can.—Christian Work.

A PUZZLED DUTCHMAN.

One who does not believe in immersion for baptism was holding a protracted meeting, and one night preached on the subject of baptism. In the course of his remarks he said that some believed it necessary to go down in the water and come up out of it to be baptised. But this he claimed to be fallacy, for the proposition "into" of the Scriptures should be rendered differently, as it does not mean into at all times. "Moses," he said, "as we are told, went up into the mountain; and the Saviour was taken up into a high mountain, etc. Now we do not suppose either went into a mountain, but went onto it. So with going down into the water, it means simply going down close by or near to the water, and being baptised in the ordinary way, by sprinkling or pouring." He carried this idea on truly, and in due season closed his discourse, when an invitation was given for anyone so disposed to rise and express his thoughts. Quite a number of his brethren arose and said they were glad they had been present on this occasion, that they were well pleased with the sound sermon they had just heard, and felt their souls greatly blessed. Finally a corpulent gentleman of Tetonian extraction, a stranger to all, arose and broke the silence that was almost painful, as follows:

"Mister Breacher, I is so glad I vosh here to-night, for I has hadd explaned to my mindt, some dings dot I neffer couldt relieve before. Oh, I is so glad dat indo does not mean indo adt all, put shust py or near to, for now I can relieff many dings vot I couldt no relieff before. We readt Mister Breacher, dot Taniel vosh cast indo de den of lions, und came outt alife. Now I neffer couldt be­lieff dot, for de wildt peasts woultd shust eat him right off, put now it is fery clear to my mindt. He vas shust py or near to, und didnt not get indo de den adt all. Oh, I is so gladt I vas here to-night. Again we readt dot de Heprew Children vas cast indo de finish vernace, und dot alwish look like a peeg sdory doo, for dey woultd have been purnt up; put it is all blain do my mindt now, fur dey vosh cast py or close to de finish vernace. Oh, I is so gladt I vas here to-night. Und den Mister Breacher, it is said dot Jonah vas cast indo de zea, und daken indo de wale's pelly. Now I neffer couldt relieff dot. It alwish seemed to me to pe a peeg fish story, but it is all plain to my mindt now. He vash not indo de wales pelly at all, put shumpt ondo his pack und rodt ashore. Oh, I vas so gladt I vas here to-night.

Und now, Mister Breacher, if you will shust exblain doo more bas­sages of Sgriptures, I shall pe oh so happy dot I vas here to-night! One of dem iss vere it sayss de wicked shall pe cast indo a lake dat burn mit vire und primstone alwish. Oh, Mister Breacher, shall I pe cast indo dat lake iff I am vicked, or shust near nuff to pe comfortable! Oh, I hope you tell me I shall pe cast only shust py a good veys off, und I vill pe so gladt I vas here to­night. De oder bassage is dot vich says blessed am dey vich do dese gommandments, dat dey may have right to de dree of life, und ender in droo de gates of de city, und not shust close py or near to—shust near nuff to see vot I've lost—und I shall pe so gladt I vash here to-night." —Selected by Sarah Dohner.
Come now and let us reason together, saith the Lord; though your sins be as scarlet they shall be as white as snow, though they be red like crimson they shall be white like wool.

There are different ways in which we can reason. When we are out in sin how often do we reason with Satan. He is always trying to prevent us from leading a better life. He always tells you there is plenty of time; you are too young; why not serve him a little longer; he has something more for you to enjoy. That is his cry all day long, to keep you from thinking of anything good. He has so many inducements for the mind to engage in—always bringing up something new to poison the mind with, just because you stop and reason with him. He loves to have you spend your time—that God gave you for usefulness—to reason with him; he will bring up new ideas until you go to your grave. Then he is happy, and feels as though he had gained his purpose. How sad will be your doom!

One summer day a man was traveling the road from his home to Columbus. By the wayside, in a yard, he saw an aged man sitting in his chair. His hair was blossoming for the grave, the man went in and asked how old he was. He told his age, the traveler said, "You have had a long time to prepare for eternity." "Yes," said the aged man. "When I was young and went to church, I would feel the Holy Spirit striving with me. I would reason with Satan; he would tell me that I was too young, I had plenty of time; I would reason with him in that way from time to time, till now I am so old he tells me that I cannot give my heart to the Lord for I am too old, I have spent all my days in sin.

A few days ago there was one taken out of this world that told the doctor he would give him a thousand dollars if he would cure him. The doctor did not have that power; the Lord took him out of this world. His friends longed for some bright evidence from him that he was going to that happy world. But, said to say, it was all in vain. What a display there was when they buried him. As I saw them pass, I could not help but feel in the depth of my heart, O God, be merciful to the unsaved and show them the error of their way. These are two out of the many that spend their time in reasoning with Satan. How important it is to give your heart to the Lord in youth; you will escape many snares and temptations that are placed before you. Satan is going around like a roaring lion seeking whom he may devour. We see the effects of his work every day, to our sorrow. How earnest the child of God should be; he should put on the whole armor of light. I am so thankful the children of God have some one that is better to reason with, "Come now, and let us reason together, saith the Lord; though your sins be as scarlet they shall be as white as snow." It makes no difference how great our sins are the Lord will forgive them all, and remember them to us no more. He gives us the Bible for our guide. The way is so plain, see Isaiah 35:8: "The way-faring man, though a fool, shall not err therein". When we reason with God he always leads us in the right way and the more we reason with him and study the Bible, the more light he gives us. The road grows brighter, and we feel happy all along the way, because we have such a good master to serve and we fear not death. Our desires are to work for Him till He comes and says, "It is enough."

How often we find those that have come out on the Lord's side and think they are willing to do anything the Lord may ask of them, and are happy as long as they reason with God, but as soon as they commence reasoning with flesh and blood they are tossed to and fro and scarcely know what to do or where to go. Just because they have taken flesh and blood for their counsel in preference to the Bible. We are taught there are many spirits gone out in the world; we should try them; see if they are of God. Some lead us in the dark instead of in the light. If we would obey the teaching of the Bible and reason with God we would always be led in the right way, and every true follower of God is willing to obey the Bible in all its teaching. Nothing is too hard "Her ways are ways of pleasantness and all her paths are peace."—Prov. 3:17. How often we find persons that we feel have been converted by the power of God and been redeemed by the blood of Jesus Christ and are willing to take the Bible for their guide, when Satan comes with some of his temptations to try them. Then their faith gets weak, they commence reasoning with carnal nature. They pick out a passage of scripture here and there, wherever it suits them; that is the way they reason until they are back in the world again, and their last state is worse than the first. "The night is far spent the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light."—Romans, 13:12. Dear Brethren and Sisters, hold us up at the throne of grace, that God's will may be done in all things.

LYDIA A. DAVIDSON,
5224 Peoria street, Englewood, Ill.

"Faith without works is dead."
A GOOD MAN'S CONSCIENCE.

One of the brethren in Germany, by name of Troehnert, of the province of Alsace, by refusing to take the oath of allegiance and declining to carry a weapon when ordered to do so upon being called into military service as a recruit, was put into prison last fall for two months. Upon his release he was again marshalled into ranks and a gun do so upon being called into military service as a recruit, was put into ranks and a gun

Upon his release he was again imprisoned. What the result will be is hard to tell, but it is refreshing to know that even in military-cursed Germany, where the profession of arms is looked upon as the glory of the nation, there are still men who feel that they can afford to suffer for their principles. The Berlin (Germany) Tageblatt of March 6, in speaking of the matter, says that there are others in Alsace of like faith with Troehnert who have likewise refused to bear arms and have been punished with imprisonment. The Tageblatt speaks of Bro. Troehnert as a most exemplary young man in all respects, but seems astonished that he should be so obstinate in the matter of taking the oath and bearing arms. It is refreshing to know that Bro. Troehnert did not refuse to do these things because he looked at it simply as a "church rule," but when he was sent to the chaplain of his regiment to be instructed as to the Christian duty of being obedient to the secular powers and helping to defend and uphold them, Bro. Troehnert clearly demonstrated his position by word of God, to the chaplain's discomfiture. On the 4th of March he was again called into ranks, but appeared without his gun, whereupon Capt. Uttmann ordered the company to form a circle. The military articles were then read to Bro. Troehnert and he was told that disobedience to these rules constitutes one of the gravest military offences. Undaunted by this Bro. Troehnert remained firm and is now again languishing in prison. Truly, as the Christian Conservator says, "Germany, with all its power, cannot conquer a good man's conscience."—Herald of Truth.

WHY I ABSTAIN FROM STRONG DRINK.

Because strong drink does injury to the body. It breeds disease. It disturbs, inflames, and excites one or other of the vital organs. Thousands die from strong drink who were never drunk in their lives. Many used to think that whisky was both meat and drink, not only strengthening but comforting; that it made you warm when cold, and helped to keep you from catching cold when warm. But all that is nonsense. Medical men now tell us that it is no article of food, and can only be of use as a medical stimulant; that there is more real nourishment in a single glass of milk than in a whole barrel of beer; and when people begin to take strong drink, they form a craving for it that leads them to take it often, and then their bodies get poisoned. Once a good man told me that when he got his arm broken, it healed all the faster because his body had none of the poison of alcohol in it. Lately I was called in to see a man dying in a hospital. His disease was consumption, brought on by exposure when under the influence of drink. And we are told that at least 120,000, or more than all the British army put together, die in Britain every year, not from consumption, but from strong drink. And if you will count you will see that if 120,000 die every year from strong drink, then 356 die every day, and about 15 every hour! Solomon said, "Who hath woe? who hath sorrow? who hath redness of eyes? They that tarry long at the wine." Therefore, if you wish to have good health and live long, never begin to touch strong drink.

But again, I abstain because strong drink affects the mind. It weakens it, it darkens it, muddles it, deadens it, destroys it. What babblers and half idiots men become when under the influence of alcohol! How it stirs up all the evil lying at the bottom of the heart! For when a man gets intoxicated, how often he begins to swear and use most horrible oaths and curses! And then how the fighting propensities rise up—leading often to outrage and murder! In Glasgow, a poor man was hung on the gallows, because for four hours, under the influence of drink, he kicked, and bruised, and battered his wife to death. And when he was lying in the condemned cell he called in his son and said, "Oh, never touch strong drink, for it was that which brought me here!" It was too late for him, but not too late for you.—Dr. Alexander Andrew, in Good News.

THE OCEAN SO WIDE.

The fisher men of Brittany, so the story goes, are wont to utter this simple prayer, when they launch their boats upon the deep: "Keep me my God; my boat is so small and Thy ocean is so wide."

How touchingly beautiful the words and the thought! Might not the same petition be uttered with as much directness every morning and every evening of our daily life: "Keep me my God; for my boat is so small and Thy ocean is so wide."

Keep me my God; keep me from the perils and temptations that throng around me as I go about my daily duties, "my boat is so small"—I am so weak, so helpless, so prone to wander, so forgetful of Thy loving kindness! I am tossed to and fro at the mercy of the world; I
am buffeted about by sharp adversity and driven before storms of grief and sorrow. Except Thou dost keep me I must perish. Keep me, my God, for "Thy ocean is so wide"—the journey is so long and the days and the years are so many.

"In Thee, O Lord, do I put my trust. Deliver me in Thy righteousness."—Selected.

WHY I AM A CHRISTIAN.

1. Because "Christ Jesus came into this world to save sinners."—1 Tim. 1:15.
2. Because "the Son of God loved me and gave Himself for me."—Gal. 2:20.
3. Because "the blood of Jesus Christ His Son cleanseth us from all sin."—1 John 1:7.
4. Because "God hath given to us eternal life, and this life is in His Son."—1 John 5:11.
5. Because "he that believeth on me shall have everlasting life."—Phil. 3:8.
6. Because "God hath given unto us His Holy Spirit."—1 Thess. 4:8.
7. Because "there is therefore now no condemnation to them which are in Christ Jesus."—Rom. 8:1.
8. Because "I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord."—Phil. 3:8.
9. Because "we know that all things work together for good to them that loved God."—Rom. 8:28.
10. Because "I can do all things through Christ which strengtheneth me."—Phil. 4:13.
11. Because "He hath said, I will never leave thee, nor forsake thee."—Heb. 13:5.
12. Because "the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever, Amen."—11 Tim. 4:18.

Are you a Christian? If not, are not the foregoing sufficient to induce you to make the decisive step? May God bless these precious texts and all his word to the joy of your soul.

DEATH WARRANT OF JESUS CHRIST.

The following was copied from an engraving in London, A. D. 1850, by James H. Watson:

I, Pontius Pilate, governor of Judæa and Praetore of Gallilee, do hereby condemn Jesus of Nazareth to die between two thieves for sedition.

This sentence will be executed by Marcus Quintillus, Captain of the guard. Given under my hand at Caesarea, this 25th day of March and the 17th year of the reign of Titubius.

P. PILATE, Governor.
—Selected by Harvey B. Lesher.

CHURCH NEWS.

CHICAGO MISSION.

Report of the expenses of the Chicago Mission for the month commencing March 15th as follows:

<table>
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<tr>
<th>Item</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Board</td>
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<tr>
<td>Car fare</td>
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</tr>
<tr>
<td>Sunday school supplies</td>
<td>$8.00</td>
</tr>
<tr>
<td>Rent</td>
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</tr>
<tr>
<td>Other Mission expenses</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>$63.33</strong></td>
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Donations for the same period were as follows:

<table>
<thead>
<tr>
<th>Donor</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>A friend of Waterloo, Ont.</td>
<td>$1.00</td>
</tr>
<tr>
<td>From New Hamburg, Ont.</td>
<td>$6.00</td>
</tr>
<tr>
<td>Richland and Ashland counties, Ohio</td>
<td>$6.20</td>
</tr>
<tr>
<td>Emma Minter, Abilene, Kansas</td>
<td>$2.50</td>
</tr>
<tr>
<td>Elizabeth B. Musser, Rowenna, Pa.</td>
<td>$2.00</td>
</tr>
<tr>
<td>Fanny Eyer, Lancaster county, Pa.</td>
<td>$2.00</td>
</tr>
<tr>
<td>Martha B. Musser</td>
<td>$1.00</td>
</tr>
<tr>
<td>Anna and John Myers Jr., Upton, Pa.</td>
<td>$3.00</td>
</tr>
<tr>
<td>Belle Springs, Kan. S. S.</td>
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</tr>
<tr>
<td>J. E. Longeous, Dunnsboro, Pa.</td>
<td>$1.50</td>
</tr>
<tr>
<td>P. G. Lautenslager, Abilene, Kan.</td>
<td>$1.00</td>
</tr>
<tr>
<td>Chicago Mission S. S., Chicago</td>
<td>$8.91</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$32.76</strong></td>
</tr>
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</table>

Amount on hand March 15th                      | $50.29     |
Amount of expenses up to April 15             | $63.33     |
Balance on hand April 15                       | $10.56     |
Donations for special funds were as follows:

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<thead>
<tr>
<th>Donor</th>
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<tbody>
<tr>
<td>J. B. Knupp, Garrison, Iowa.</td>
<td>$1.00</td>
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</tbody>
</table>

H. L. Shirk, Chadwick, Ill. .......................... 1.00
Amount on hand March 15 ......................... $28.32
Amount on hand April 15 ..................... $50.32

I would say that if there is one who has sent money and has not received proper credit in this report please let me know and I will inform you if I have received it or not. I do not want anyone to be dissatisfied.

The donations for the last month were not so large as the month before, yet we are glad for what we have received, and hope and pray that the Lord will continue the good work begun in the hearts of the dear friends of the cause.

A. L. MYERS.

A HOME FOR THE HOMELESS.

The meeting called to meet in Mechanicsburg, Monday April 15, as previously noted in the columns of the Visitor, was held according to appointment. Considerable interest was manifested. Elder Jacob Engle was appointed chairman and the writer secretary.

After considerable general discussion and a number of propositions had been laid before the meeting, the following resolutions were passed and decisions arrived at,—all without a dissenting vote.

Resolved,—That it is the sense of this meeting that a home for the aged, the afflicted and the poor, including all ages, regardless of sex, for the Brethren in Christ Church and as the Lord may direct is a to be desired end.

Resolved,—That it is the sense of this meeting that Harrisburg or a farm in the vicinity of Harrisburg offers advantages superior to any other place.

Resolved,—That a committee, to consist of eight brethren from the Districts surrounding Harrisburg, be appointed to select and decide upon the site for a home.

The following committee were appointed:
The members of the committee to meet in two weeks from today April 29, at the home of Brother Henry Garman, 1210 Bailey St., Harrisburg, and then or as soon thereafter as possible, perform the duty assigned them. They to consider all the sites and propositions that have been offered or that may be offered, view such as they deem practical, get all the information they can bearing on the case from any person or persons they can or desire and then to decide without fear or favor as they deem to the best interests of the work in hand; and as soon as they have so decided, they shall report to the soliciting committee.

Resolved,—That a committee of five be appointed by this meeting to receive subscriptions and donations, large or small, with power to appoint others to assist them. The subscription papers to be ready at once. The committee to receive donations from any one who will voluntarily give.

The following committee was appointed:


The following subscription papers were prepared by Bro. Long and the secretary, and approved by the meeting.

We, the undersigned subscribers, agree to pay the amounts set opposite our respective names to such party or parties as may be appointed by the Church of the Brethren in Christ, for the purpose of purchasing lands or property, and erecting thereon buildings, and maintaining a home for the homeless of all ages, of both sexes, in Harrisburg or vicinity. No subscriptions to be paid until a sufficient amount is pledged to purchase a site free from debt.

When the subscription committee have sufficient funds pledged to purchase a site as above they shall at once call a convention similar to this one that the work may be furthered. The work was then committed to the Lord in prayer, and adjourned.

Above, we have given the work done by those present and hope the Church and God's people, to whose notice this work may come, will feel that here is an enterprise with stock they can well afford to invest in. Yes, will feel that they want to so invest without personal solicitation. The dividends it will pay cannot be measured by our decimal standard of dollars and cents, but principal and interest will be treasure in heaven. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." And while we believe the principal of all sums lent to the Lord will be treasure in Heaven, we can assure you, dear child of God, that you will always receive large cash dividends when you lend unto the Lord. We do not mean to dictate unto you in what you shall lend, but believe this to be one of the Lord's enterprises. It is at least the sense of those interested that it shall so be. You can send your subscription to any member of the committee or to the writer, who will see that it goes to the proper place and that all receive proper credit. May God's spirit move, lead and direct this work wholly to His honor and glory and for the furtherance of the cause, is the prayer of your brother.

AMOS Z. MYERS,
Mechanicsburg, Pa.

P. S. Should any wish more information before investing I shall be glad to be at their service, if they will write to me.

A GOOD OPENING.

We, the Brethren and Sisters in Christ, agreed to hold a series of meetings and do some missionary work in the city of Harrisburg. We commenced on the evening of March the 7th in Zarger's hall, corner of Thirteenth and Market streets. The interest was good, and we could see that the Lord was in the work; but the hall being promised to other parties for different purposes we could not get it all the time so we discontinued the use of the hall and went to private houses, wherever we were invited. We had cottage prayer-meeting, and sometimes we went into churches and kept up the meetings where we could. We had ministers. Sometimes there were none, but the meetings were continued, and we believe the Lord directed it and was at the head of the work.

Many more doors were opened than we were able to attend to. Some of the places were with praying people who seem to feel that they should do more for the Lord, and they want encouragement and should have better opportunities to be properly instructed. Others have not tasted of God's loving kindness and of the powers of the world to come, but are tired of sin and desire a better way where peace and holiness can be found.

Now we know that the farmer and gardener must first plow and plant and sow before they can gather in the crop, but they do this in faith. They expect to reap and they are faithful in sowing and planting and
labor and laborers. It was also its second session at Valley Chapel, and the Ohio State Council held its session at Stark county, Ohio, on March the 28th and 30th. Religious services were held on Thursday evening, and on Friday morning at ten o'clock the council opened its sessions. Elder B. F. Hoover was chosen moderator and Elder Jacob Wingert assistant moderator, W. J. Myers secretary and J. R. Bossier assistant.

The minutes of last year's council were read and approved.

The treasurer's report was presented and approved.

A state board of missions was again appointed to serve for one year, one member for each district. Rev. D. H. Rohrer was reappointed for Stark county district; Bro. Christ. Brenner for Wayne county district; Bro. H. Rowland for Richland and Ashland county district, and Bro. Levi Herr for Dayton district; the latter was appointed treasurer for the ensuing year. This board is to cooperate with the auxiliary board of Ohio in procuring new fields of labor and laborers. It was also agreed to have a missionary sermon preached at each appointment during the year.

The proceedings were harmonious and the council a success.

On Friday evening a ministerial meeting was held. It was addressed by Elders Wingert and Hoover, A. M. Engle and S. Whisler. On Saturday forenoon the labors of the council were concluded. About the middle of the day two members were received by baptism; the afternoon and evening were occupied by the usual exercises pertaining to a love-feast, and were enjoyed by all who participated in the exercises. The audience was large in the evening and good order prevailed.

On Sunday forenoon a large audience was addressed by Elder Wingert and Samuel Whisler. In the afternoon A. M. Engle appropriately addressed the children and young persons.

Samuel Whisler preached in the evening.

Thus ended a series of interesting and profitable gatherings. * * *

JEFFCOAT'S SCHOOL HOUSE.

North Dickinson county, Kansas, April 29, 1895.

The meeting at Jeffcoat's school-house was very largely attended on Sunday the 28th. Twenty were baptised and one received by the right hand of fellowship, that had been baptised by trine immersion on a true faith. The day was pleasant and the exercises very impressive.

SAMUEL ZOOK.

MARKHAM, ONT.

The Markham Brethren's quarterly council was held March 30th. Everything passed off nicely. Bro's Peter Baker, Peter Steckly and Abram Winger are delegates to the conference. The church is prospering and the brothers and sisters seem to be in earnest, and are alive to the work and for the upbuilding of Christ's kingdom.

There was a meeting called to organize the Sunday school April 2. Supt. David Lehman resigned and Bro. Jonathan Lyons was elected superintendent and Bro. John Beatard assistant. Brother Thomas Dorn was elected secretary and treasurer for the ensuing year. (Bro. L. B. Heise resigned.) The meeting closed with prayer.

THE ARIZONA MISSION.

As we have not noticed anything from Arizona lately in the Visitor I will endeavor to give a report from here. We first give a greeting of love and fellowship to the church in general. May God prosper the cause of Christ in the hands of the church. We are glad to note the various directions in which the church is being led out after the conversion of souls. The Chicago Mission gives us especial cause for rejoicing. Praise the Lord. We also love to see that the Gospel Tent work is being carried on. Glory be to God.

"Go ye," saith Christ. May God put it in the hearts and minds of his people to put forth every effort to carry out this commission.

This great commission reaches to Arizona. The work here is truly very great, but the laborers are few. We only number fifteen members in our little band, yet we are not discouraged. Though our number is small, we believe the Lord sends us here. We want to let our lives reflect the Christ-life within us so that the world may take knowledge that we have been with Jesus. We have faith in God that hope's fruition may yet be manifested for many months. We hope God will move upon the hearts of some elder or minister to come and help us. At some places there is an abundance or surplus of ministerial help. May God send us some one who will give his life in the service of the Master. Temporally we think God is provid-
 EVANGELICAL VISITOR.

ing bountifully for us; and if an el-
der or minister, or Brethren or Sis-
ters would come and locate here we
would rejoice. Or if we could have
some to visit us we believe it would
be good and we would be glad.

We have preaching twice on each
alternate Sunday. Our meetings
are well attended and we hope to see
fruit e'er long. Several young
men have taken a stand for Christ,
and Superintendent are selected from
amongst the Brethren and Sisters.
Three Sisters have charge of the
smaller classes. The attendance of
customers would come and locate here we
some to visit UB we believe it would
be fresh in their memory even in old age. There
are no passages of scripture more
familiar to me, than those learned
in my childhood at Sunday school,
etc.

How lovely it is for little children
to become acquainted with that
blessed book that tells us all about
Jesus. I have children too, all
boys. The youngest is nearly six
years old; he can't read yet and is
too young to walk to Sabbath school
as it is a distance of two miles. A
year ago he would come to me every
Sabbath morning to learn his script-
ure text. He loves to learn verses,
and to hear me read and tell about
Jesus. I hope all the children that
I am talking to, love to do the same
that they may grow up to be good
boys and girls and never be enticed
to go in bad company, read bad
books, say bad words, lie, nor cheat
in any way not even in your plays,
and above all, not to use that filthy
ridiculous stuff called tobacco, which
we are sorry to say is used by so
many even in their youth.

I was glad to see a few lines from
Aunty Lina. I hope she has more
time to write to me than I have that
you may soon hear from her again, as I
love children and I don't like to see
them forgotten. Your Friend,

SARAH M'TAGGART,
Stayner, Ont., Box 135.

LOVE-FEASTS.

June 1 and 2, at Martinsburg, Blair county
Pennsylvania.

May 25 and 26, at Shannon church, Carroll
county, Illinois.

May 18, Nottawa, Simcoe county, Ont.

May 25, Markham, York county, Ont.

June 1, Black Creek, Welland county, Ont.

June 1, Howick, Huron county, Ont.

June 8, Wainfleet, Welland county, Ont.

June 15, Clarence Center, Erie county N. Y.

June 8 and 9, at Highland church, Miami
county, Ohio.

June 8 and 9, at the Brethren meeting-house,
Union twp., Elkhart county Indiana.

June 1 and 2, at the Franklin meeting house,
Whiteside county, Ill.

June 4 and 5, at Breckbill meeting-house,
Railroad station, Green Village, on the
W. M. R. R.

May 4 and 5, at the Brethren church, near
Morrill, Brown county, Kans.

May 25 and 26, at Bethel church, Dickinson
county, Kans.

June 8 and 9, at Belle Springs, Dickinson
county, Kans.

A cordial invitation is extended to all
those attending conference to remain over
the love-feasts.

Victoria Square, April 4.

MARRIED.

TROUGHTEN—HOOVER.—On April 17,
in the Methodist church at South Cayuga,
Ont., by the undersigned, Mr. William
Troughten of Malahide, Ont., to Miss Mary
Jane Hoover, daughter of Bro. J. W. Hoover,
of South Cayuga, Ont.

Geo. Detwiler.

OUR DEAD.

ROBERTS.—Rebecca Tabitha, daughter of
Geo. Roberts, La Junta, Colo., April 10, 1895,
of typhoid pneumonia, aged 5 years and 5
months. Granddaughter of Joseph Basler
of Ablene.

HEISE.—Died, near Gormley, Ont., Bro.
Christian Heise, aged about 74 years. Bro.
C. had been ailing for a long time before his
death. The Brother led a good example to
the bereaved family. He leaves a kind wife
and one daughter and three sons to mourn
their loss; but their loss is his gain. Services
by the Brethren to a large congregation. In-
terment in the cemetery.

SHIRK.—Died, near Gormley, York
county, Ont., April 9th, John, youngest son
of Joseph Shirk, aged 27 yrs. and 8 days, of
grippe and inflammation of the lungs. He
was sick only about a week. He was delir-
ious most of the time till just before he died,
and then sang, "Take the Name of Jesus
With You," and then he prayed before he
died. He was a member of the New Mennon-
ite church. He leaves a dear wife and
two children, the youngest about 3 months
old. It is no doubt a hard stroke for his
neighborhood, as he was just in the prime of
life. Funeral services by S. Hoover of the
Old Mennonite and Mr. Wismer of the New
Mennonite in the Brethren church. Inter-
terment in the cemetery.

* *
BYER.—Died, near Markham Village, Ont., May 20, 1875. Bro. David Byer, aged 74 years. The Brother was not sick very long but was fully given up to the Lord, and I believe he is gone to that home long whence no traveler returns. He leaves a wife and 7 children to mourn their loss; but their loss is his gain. He was a twin brother of Brother John Byer who died two years ago. Brother David was known as the cancer doctor, and had done a great deal toward curing cancer patients. Funeral services were held in the Geyers U. B. church, near Middletown, Dauphin county, Pa., April 2, 1895. Jacob Nisley, aged 90 yrs., 8 mos. and 12 da. Funeral services were held in the Geyers U. B. church, near Middletown, Dauphin county, Pa., April 5, by Bros. J. N. Martin, Solomon Black and the writer. Text, 2nd Tim., 4:6-8. The remains were interred in the family burial ground on the old farm. The brother was a good example for his associates. His place will be seldom vacant at church, Sabbath school, or prayer meeting. He often said in prayer, "I am so tired." On his sick bed he could rejoice in his Savior. He said he wanted to go and be with Jesus. He was buried on the same day, by order of the board of health. Services at the grave only.

Clarence Center, N. Y.

LEWIS.—At the home of her grandfather, Mr. Abram Berry, Clarence Center, N. Y., on Tuesday, March 29, 1895, Lydia E., daughter of Sister Annice Lewis, aged 2 years, 3 months and 10 days, of membranous croup. It was pitiful to see how hard the little sufferer labored for breath and life, and all so silently, without really realizing that she was sick, any more than as she expressed it, "I am so tired." Soon the angel messenger came and took her lovely spirit to rest with the Savior forever. This is the second sad bereavement that our sister has been called to pass through within the last eight months—first the husband in the prime of life, now the little girl. The Lord has been very precious to her in His providential dealings and she has this blessed assurance that, "Whom the Lord loveth he chasteneth," and also has this assurance, that if she proves faithful for a few days more below she can again join her loved ones in that blessed land of light where they can unitedly praise the Lord forever. Services by Geo. Detwiler of Sherkston, Ont., from Heb. 2:9 to a large gathering of sympathizing neighbors and friends.

Clarence Center, New York.

McINTYRE.—Died, April 19, 1895, at the home of his brother-in-law, E. Daniels, in north Dickinson county, Ks., William Franklin McIntyre age 24 years, 9 months and 22 days. He was the subject of this notice was born in South-eastern Virginia, and emigrated to this country along with the Daniels' family about 12 years ago. His only relative in Kansas was Mrs. Daniels, his sister. He was a well-to-do young man, but without the knowledge of salvation until this last winter during the revival meetings at the Jefferson schoolhouse, when he became convicted of his sinful life and turned to God. He had quite a long struggle until he became willing to make a full surrender, but finally found peace and expressed a great desire to follow the Lord Jesus in all his commands. But bodily affliction interfered, and he was fully resigned and died in the blessed hope of salvation through the merits of Christ's atoning blood. His disease was consumption, which he bore patiently, being conscious to the very last. He met death without a fear. Funeral services were held on Tuesday at the U. B. church at Clarence Center. Bro. Asa Bearss of Ridge­way and two daughters. She was a daughter ofAbrara and Maria Martin. She was born near Clarence Center. Burial at Clarence Cemetery.

AMANDA EREHOLM.

BERRY.—At the residence of his parents on Saturday, a. m., April 13, 1895, William Sherkston, Ont., from Heb. 2:9 to a large flock. Interment in the cemetery. She was sick about 6 or 7 weeks. Although she didn't suffer much she bore her sickness with Christian patience and had a word of warning to all that came to see her while she was able to converse with them. Oh, I believe if the neighbors and friends would take the warning now that there would be many conversions through the sister's advice. I believe the dear sister has gone to dwell with Jesus in that bright home where there will be no more parting. She told them not to shed any tears for her. How glad it makes us feel when we know that she has gone to dwell with Christ which is far better than silver or gold. O may we all take warning and be ready, that when death comes we will be prepared.

Clarence Center, N. Y.

HOOVER.—Died at Gormley, Ont., April 9, 1895, Sister Mary Hoover, aged 61 years and 25 days. Services by the Brethren, interment in the cemetery. She was sick about 6 to 8 weeks. Although she didn't suffer much she bore her sickness with Christian patience and had a word of warning to all that came to see her while she was able to converse with them. Oh, I believe if the neighbors and friends would take the warning now that there would be many conversions through the sister's advice. I believe the dear sister has gone to dwell with Jesus in that bright home where there will be no more parting. She told them not to shed any tears for her. How glad it makes us feel when we know that she has gone to dwell with Christ which is far better than silver or gold. O may we all take warning and be ready, that when death comes we will be prepared.

Alice Heise.

Victoria Square, N. Y.

RAILWAY TIME TABLES AT ABILENE.

UNION PACIFIC.

WEST BOUND.

No. 1.—Night Express .......................... 12:30 a. m.
No. 7.—Limited Express ......................... 2:29 p. m.
No. 13.—Freight ............................ 4:40 a. m.
No. 11.—Freight ............................ 5:10 a. m.

EAST BOUND.

No. 2.—Kansas City Fast Mail .................. 3:37 a. m.
No. 1.—Night Express .......................... 3:45 a. m.
No. 10.—Freight ............................ 5:30 p. m.
No. 12.—Stock Freight ........................ 7:30 p. m.

Atchison, Topeka & Santa Fe.

SOUTH BOUND.

No. 2.—Kansas City Fast Mail .................. 3:37 a. m.
No. 1.—Night Express .......................... 3:45 a. m.
No. 8.—Limited Express ......................... 3:50 a. m.
No. 7.—Limited Express ......................... 2:17 p. m.

Salina Branch.

No. 8.—Limited Express ......................... 12:35 a. m.
No. 1.—Night Express .......................... 3:45 a. m.

DEPARTURES.

Passenger .............................. 5:55 a. m.
Accommodation ......................... 12:55 p. m.

ARRIVALS.

Passenger .............................. 5:55 a. m.
Accommodation ......................... 1:45 p. m.

All Santa Fe trains daily except Sunday.

Passenger train No. 306, leaving Abilene at 2:25 p. m., connects at Evans station with through fast train for California, New Mexico and Colorado.

ROCK ISLAND.

SOUTH BOUND.

No. 65.—Local Freight and Accom. 1:48 a. m.
No. 27.—Mail and Express 10:55 a. m.
No. 11.—Freight and Accom. .................. 2:30 a. m.
No. 26.—Mail and Express ...................... 10:48 a. m.

Passenger trains run daily. Freight trains daily except Sunday.