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Brethren in Christ Church
ABIDING.

I need not care,
If days be dark or fair,
If the sweet summer brings delight,
No thought of mine
That forms afar, through buds and bloom,
If the sweet summer brings delight,
No thought of mine
That hides away the secrets of the violets,
I do not know
The subtle secret of the snow
That hides away the secrets of the violets,
Till April teaches them to blow.

Enough for me
Their tender loveliness to see,
Assured that little things enlarge,
Falls to my lot, it cannot be
That I may never turn my face
Till April teaches them to blow.

Nothing share
Of less or loneliness or care
Fails to my lot, it cannot be
More than Thy will for me to bear,
And, none the less,
Whatever sweet things come to bless
And gladden me, Thou art its source
And sender of my happiness.

When our mind
Add this to me
Comparison with another who, perhaps,
Whatever sweet things come to bless
And gladden me, Thou art its source
And sender of my happiness.

Nor on the sand
Of shifting faith and feeling stand,
But wake and sleep with equal trust,
Knowing my times are in Thy hand.

ANONYMOUS.

"BUT LET A MAN EXAMINE HIMSELF."
1 COR. xi, 28.

There are seasons and occasions
when it becomes obligatory for a man
or (anthropos) a person, who
claims affinity with Christ and a
right to church privileges, to give
especial heed to the above injunction.

The church at Corinth was on the
evening of commemorating the suf-
fering of Christ, but because of irreg-
ularities and discord in the church,
it was necessary in order to a proper
observance of the ordinance, for the
apostle to recommend and demand
of each individual member a prepara-
tory work. That which was needful
for the Corinthians, we believe, is
needful for the church of today,
when there is so much formality
and drowsiness. But let a man ex-
amine himself first, as to his Christ-
ian character. Now if Christ
dwells in us, we have his spirit and
his mind. Says the apostle Paul,
let this mind be in you which was
also in Christ Jesus. Phil. ii, 5.

And again, "If our heart condemn
us not, then have we confidence to­
ward God?" 1 John iii, 21. There-
fore, the standard by which every
man shall prove his own work, is the
word and Spirit of Christ. He has
become the Christian's pattern and
his example we must imitate. We
are not to examine ourselves by a
comparison with another who,
perhaps, may be weaker than ourselves,
for if the standard is low and imper-
fect, we will, in all probability con-
tent ourselves with a corresponding
experience. Let us "rejoice in our-
selves and not in another." Let us
never become emboldened to absent
ourselves from the Lord's table,
through the example of others. A
worthy participation of the memorial-
s of Christ, require a living union
with him.

We must be a part of his
mystical body, otherwise we can re-
ceive no benefit by coming to the
Lord's table. The communion is a
church ordinance, it is for the Chris-
tian, none others have a right to
this institution.

Again, "Let a man examine him-
self" as to his knowledge of the mat-
ter and designs of the ordinance.

God would have his people to act
intelligently and understandingly.
So in partaking of the emblems of
his broken body and shed blood, we
may keep in remembrance the aton-
ing sacrifice of our Lord and Savior.
Again, "Let a man examine him-
self" as to a state of peace and rec-
ociliation with his brethren and
his fellowmen.

The apostle Paul in Rom. xii, 18,
abominates us to "live peaceably
with all men." And in Heb. xii, 14,
follow peace with all men. But
since love is the very essence of
Christianity, therefore, "let brother-
ly love continue." The Christian's
legacy is love and peace. Behold,
says the Psalmist, "How good and
how pleasant it is for brethren to
dwell together in unity." To pre-
serve such friendly and desirable
relations among brethren, the divine
Teacher says in his sermon on the
Mount, "therefore if thou bring thy
gift to the altar, and there remem-
brest that thy brother hath ought
against thee, leave there thy gift
before the altar and go thy way,
first be reconciled to thy brother,
and then come and offer thy gift." 26
Matt. v, 23, 24. Love, unity and
oneness are the cardinal graces of
Christian fellowship.

Again, "Let a man examine him-
self" as to the condition of his
heart and mind. We might have
certain qualifications, and yet be
wanting in devotion and gratitude.
Our minds may, through the "cares
of life, the deceitfulness of riches and
the lust of other things" be in such
a cold and callous frame as to ut-
terly unfit us for the observance of
solemnly appointed things. If the
scrutiny of our hearts reveals a
want of faith, we may conclude that
we have been unfaithful, since faith
is in a great measure the result of faithfulness.

If the touchstone of Christian character when applied reveals a far off frame of mind, let us earnestly entreat the Lord for the bestowment of a devotional frame, a pure mind, and a loving heart. The duty and obligation of commemorating the ordinances of our Lord's appointment is imperative upon every child of God. They are means of grace, and if thwarted should intercept or impair the privileges which we have in Christ, the fault will be our own.

Martinsville, Pa.

S. E. Graybill.

For the Evangelical Visitor.

THE PROMISING YOUTH.

The youth who promises to be useful in the future, who is he? We answer, it is he who lives and obeys his parents, and who bears a brotherly love to his sister or brother. It is he who gives his heart to the Lord in his youth, and then strives to govern himself according to the Word of God. It is he who frequents the house of God, and attends Sabbath School at every opportunity. It is he who knows how to behave himself in the house of God, in the Sabbath School, in society and in any place or walk of life. It is he who does not take God's name in vain, and out of whose mouth does not proceed foul or vulgar language. It is he who shuns evil companions; when he is enticed by an evil person, he does not consent, but has the courage to say "no." It is he who is modest and kind and who is both truthful and honest even were he to suffer by his truthfulness and honesty. It is he who respects the aged and who would not do an injury to any infirm or disabled person. It is he who thinks more of home than the street, the saloon, the theatre, or any other place of amusement. It is he who has respect for himself and keeps himself clean and tidy. It is he who shuns all evil habits: he chews not, nor does he smoke; he abstains from the intoxicating cup and flees from its presence as he would before an adder. It is he who strives hard to obtain a liberal education and makes good use of it after he has obtained it. It is he who often reads the best of all books—the Bible—and who scorns to read vile literature and worthless novels. It is he who is kind to dumb animals, and who shudders at the thought of torturing even a worm. It is he who is punctual at the hour of business, obeys his superiors, "and who begins at the bottom of the ladder and works himself up." Of his money he makes good use, for sacred and charitable purposes as well as for secular purposes.

A youth that has the above named virtues in possession, will be spared, in the future, be as a beacon light to those who are shipwrecked in life, a joy to his parents, an ornament in society, and an useful instrument in the hands of God.

Nottawa, Ont.

CHARLES BAKER.

PAUSE AND THINK.

Yes for a moment, cease from the hurry of this busy world and think, what am I, and whither am I going? From the very depth of my inner being there comes the consciousness that I am a frail, dying creature, yet possessed with an immortal soul. I cannot shake off the thought that I am a sinner according to nature,—a subject of God's moral government, yet a rebel against him. I am a pilgrim bound for the grave, but oh, that will not be the end of me. The flesh and body which make up my physical frame are not myself. I, that is my soul, am traveling to eternity—never-ending state of existence. Every act of my daily life is known to God. Must I not account for all of them? Pause and think. There are deeply solemn and mighty truths. On your present decision, may depend your future happiness, on many forever if you are unsaved, unregenerated and unpardoned, but still living in sin and going the downward road to ruin and satan instead of to happiness, God, heaven, and home. Turn back, retrace your steps, repent of your wrongs, seek Jesus, call upon him and he will hear you. Accept what he offers you, hear, believe and live. Jesus is the gift of eternal life from God to the world, and is the friend of sinners, grace, mercy, pardon, full, free, complete.

Jesus Christ gave up his life on Calvary to save you from that fearful doom, which your sins deserve. Why be satan's slave, when you may be God's freeman in that eternity you are so rapidly tending? There is a heaven and there is a hell and if you die as you are—living in your sins—you will have to take up your abode and be punished with the wicked. Pause and think, think of your soul. Then think of God and how much he has done for you, and is still doing. Come to him today, tomorrow you may bepast the reach of hope.

DANIEL H. EICHELBERGER.

For the Evangelical Visitor.

Morrill, Kan.

MY EXPERIENCE.

I have long felt like writing for the Visitor, but put it off thinking I could not write as good as others, but I will try and write a little of my experience, as I love to read the experiences of others. I was about fourteen years old when I, with some more of my young companions, made a start to serve the Lord. They had made up their minds to do so and asked me to go with them. I did not feel the need of it just then. I often thought I would some time, but thought I was not old enough, but when they rose up I could not keep back. I cannot say that I felt myself a sinner, and I never experienced such a change as some, but I knew I would have to do something if I wanted to be saved. I thought, perhaps, I had done something to grieve my mother and I asked her to forgive me. She said, I did not do anything and I did not know that I had. I was always afraid to do wrong. It was quite a
while before I was fully given up, I was not right willing to let my schoolmates know that I wanted to serve the Lord. It was about a year after my first start that I was baptized. There were nine of us—mostly young people. I did not have such a happy feeling after I was baptized, and it often troubled me. The thought came to me “you felt good before you were baptized why did you not remain so?”

Then came the love feast and communion, and I was tempted to stay back, fearing that I might eat and drink unworthily, but I went with the rest and felt better until the next love feast. I was going to stay back again, and mother asked me what was wrong? I told her I thought I was not right and she asked me, if I had done anything wrong? I said, I did not think so. She said, I should go. It was just the tempter trying to keep me back, and I often think it was so, as I have not been troubled in that way since. But I have often been troubled with doubts.

I thought perhaps I was not right because I had not such a bright evidence as some and it often caused me deep trouble. Sometimes I felt so gloomy I would take my work and go to my room so as not to see or speak to any one, and mother asked me what was wrong and tried to encourage me, but still I could not feel as I would like to. I often thought if I could tell some one how I felt I would feel better, but I had not the courage unless they would ask me. I often thought, is it possible for a child of God to have such feelings, or is it possible that the tempter could cause a Christian to feel thus? Was it temptations or not I could not tell. Then I would look at others how happy they felt. I thought if I could only feel so I would be so willing to talk to others and invite them to Christ. I thought, why should I invite others when I did not feel right myself, and it often kept me back, but still I had a desire to serve the Lord. I often prayed that he should show me what to do, if I was not right in his sight that I might become right. This passage often comes to my mind: “He that cometh to me I will in no wise cast out,” Jno. vi, 37, and this gave me courage. I thought if I came to Him in a right way and did not strive against him he would not forsake me. He says, “he that is not against me is for me,” Mark ix, 40. But I did not have those feelings at all times; I also had happy seasons sometimes, and lately they have not troubled me much. We read in his word, “we know that we have passed from death unto life because we love the brethren.” I Jno, iii, 14. I can say I had a love for the brethren, and loved to meet with them and love to still, and my desire is still to work for Jesus though it is in weakness. I often think I have done so little for him. I wish to be an earnest worker for him so that when I am called away I may hear the news, “well done.” I fear I am getting too lengthy, but as I could never express my feelings in speaking I thought I would do so in writing. I wish your prayers for me that I may grow stronger in the Lord.

Bethesda, Ont. 

LEAH STECKLEY.

FROM A YOUNG SISTER.

While reading the experiences of others I felt that I should tell others of my experience; but without the help and grace of God we cannot accomplish anything that is pleasing to him. It is but a short time since I have given my heart to God, but I am not tired of the way. Though we have trials and temptations the Lord will be with us if we trust in him. I praise the Lord for what he has done for me; he has brought me through many dark seasons and I often feel sorry that we do not do more to the honor and glory of God, for we can never repay what he has done for us. Well do I remember when the Lord called me. The call was so loud that I was in great fear and distress, though I did not say anything to any one. That day a sister was at our house and as she left she told us of a young person who had the drawings of the Father and when the Lord called him he shouted, the heavens are opened. This gave me relief but that same spirit followed me until I became willing to forsake the evil ways and follow the Savior. Therefore I can praise my heavenly Father and trust in him. I have a strong desire to press onward and gain that mansion which is prepared for God’s faithful children.

I often think we are not as much in earnest as we should be. Are we walking in the light as we should? that others may see that we are what we profess to be, and that they may turn into the offers of mercy and seek salvation? I must often think back over my past life. When I was yet out in sin, I would hear the brothers and sisters say that this was a glorious way to be traveling on and that they enjoyed it so much. I could scarcely believe it because I loved the things of this world so much and the enjoyments thereof, yet I often had a desire to become a Christian. Satan tried to tempt me in so many ways, and even tried to plant the seed of unbelief in my soul. But, now, I am rid of that and may the Lord guide my footsteps through life. I must often think when we hear of so many deaths around us, it brings us to a close examination, whether we are prepared or not.

O brethren and sisters, should we not be in earnest about this work? These words so often come to my mind: Many will seek to enter in and shall not be able. Luke xiii, 24. Let us be up and doing, that when it comes ours to leave this world that we may say, come welcome death, I will gladly go with thee. I would like to hear of more of the young brothers and sisters through the Ysroron. Pray for your weak sister in Christ.

E. CASSEL.

Pleasant Hill, Ohio.
Oh there’s not a spot so dear, I know,
As the cherished home of years ago,
Where my youth like a dream flew past,
And down on life’s pages no shadow cast.
But now I see in the twilight gloom
The forms of two dear ones gone to the tomb.
The house on the corner, I see as of yore,
Smiling its welcome, but not as before.

That dear old home, where I loved to stay,
In my vision I view as an oft told tale.
The suffering of our little angel child,
Who has gone like an ancient sire to rest.
My heart will never cease to throb,
I’ve dropped a tear of hope and fear.
An i’ shades of the past, how oft, I recall
The morning of life, when no dark pall
Had overspread the horizon of love and life.
Where pleasure and happiness were enjoyed,
Where no loves were severed no shadows had come.
To war with their presence the pleasures of home.

Mrs. X. Baker.

The Inner Voice.

I saw a little spotted turtle sunning itself in the shallow water. I lifted the stick in my hand to kill the harmless reptile; for though I had never killed any creature, yet I had seen other boys, out of sport, destroy birds, squirrels, and the like, and I had a disposition to follow their wicked example; but all at once something checked my little arm, and a voice within me said, clear and loud, “It is wrong!” I held my uplifted stick in wonder at the new emotion, till the turtle had vanished from sight.

I hastened home and told the tale to my mother, and asked her what it was that told me it was wrong. She wiped a tear from her eye with her apron, taking me in her arms, said: “Some men call it conscience, but I prefer to call it the voice of God in the soul of man. If you listen and obey, it will speak clearer and clearer, and always guide you right; but if you turn a deaf ear or disobey, then it will fade out little by little, and leave you all in the dark without a guide. Your life depends my boy, on heeding that little voice.”—The Dawn, England.

Love of Public Worship.

“I have in my congregation,” said a minister of the gospel, “a worthy aged woman who has for many years been so deaf as not to distinguish the loudest sound, and yet she is always one of the first in the meeting. On asked the reason of her constant attendance, she answered, ‘though I cannot hear you, I come to God’s house because I love it, and because I am in the best of company. He gives me many a sweet thought upon the text. I am not satisfied with serving God in private; it is my duty and privilege to honor Him regularly and constantly in public.’”—Sel.

God’s Deliverance.

As two carbon points when the electric stream is poured upon them are gnawed to nothingness by the fierce heat, and you can see them wasting before your eyes, so the concentrated ardor of the breath of God falls upon the hostile evil, and lo! it is not. We on whom the ends of the earth are come have the same Helper, the same Friend, that “the world’s grey patriarchs” had. As in some ancestral home in which a family has lived for centuries, son after father has rested in these great chambers and been safe behind the strong walls, so age after age they who love Him abide in God.—MacLaren.

The Transference of Sin.

Charles Simeon, of Cambridge, thus speaks of his attaining peace in believing: “While I was reading Bishop Wilson on the Lord’s Supper, I met with an expression to this effect: That the Jews knew what they did when they transferred their sin to the head of their offering. The thought rushed into my mind, what! may I transfer all my guilt to another? Has God provid-ed an offering for me, that I may lay my sins on His head? Then, God willing, I will not bear them on my soul one moment longer. Accordingly, I sought to lay my sins upon the sacred head of Jesus, and on the following Sabbath I awoke early, with these words on my heart and lips, ‘Jesus Christ is risen today’ alleluia! alleluia. From that hour peace flowed in rich abundance into my soul.”

A Leader’s Influence.

General Sheridan once met his troop retreating in great disorder from the enemy, who had attacked them during his temporary absence. He rode in hot haste amongst the panic-stricken men, swinging his hat and shouting, “Face the other way, boys! Face the other way!” Hundreds of the men turned at once and followed him with cheers. The scattered soldiers, recognizing their general, took up the cry, it passed along from one to another, and the men returned in crowds, falling into ranks as they came. They followed him to the front, and many who had fled panting in the morning, under Sheridan’s lead covered themselves with the glory of heroes long before night. If the presence of an earthly leader could so inspire and put fresh courage into men, what will the presence of our heavenly Leader not do for us? What victory will not be ours? “If God be for us, who can be against us?”—Sel.

Contentment and Duty.

There is a fable told about a king’s garden in which the trees and all the flowers began to make complaint. The oak was sad because it did not bear flowers; the rosebush was sad because it did not bear fruit; the vine was sad because it had to cling to the wall and could cast no shadow. “I am not the least use in the world,” said the oak.

“I might as well die, since I yield no fruit,” said the rosebush. “What good can I do?” said the vine. Then the king saw a little pansey,
which held up its glad, fresh face, while all the rest is sad. And the king said: "What makes you so glad, when all the rest pine and are so sad?" "I thought," said the pansy, "that you wanted me here, because here you planted me, and so I made up my mind that I would try and be the best little pansy that could be." Let us all try to do our best in the little spot where God's hand has placed us.—Sel.

THE LOUISIANA LOTTERY.

One of the most remarkable things about the contest over the Louisiana Lottery bill in the Louisiana Legislature was the dramatic effects accompanying it. When the lottery men had at last secured the necessary two-thirds vote, the death of one Senator broke their ranks, and an "anti" was elected in his place. Again the necessary number was secured, and as the vote was about to be taken, one Senator fell to the floor with nervous prostration, and had to be carried home. On another day, just before the assembling for decisive action, another member was prostrated in the same manner. On one day, just as Shattuck, the leader of the lottery ranks, the thundered drowned the voice of the speaker, and the lightning flashed along the electric wires in the capitol building, extinguishing the lights, and the word went out, "God is fighting the Lottery Company." And after all was said and done, and but one vote was wanted to override the Governor's veto, and preparations had been made to bring the sick Senator on his couch to the Capitol, a rain storm prevented, and the Legislature had to adjourn, unable to do the Company's bidding. And to crown all with final disaster, the sick Senator died, thus again defeating the plans of the lottery people. We know of no such remarkable series of interruptions, seemingly providential, recorded in history, outside the Old Testament.—Church Advocate.

BETTER THAN READING THE BIBLE.

Some servants of the Lord called one day to invite a lady to attend a religious service. She excused herself, saying, "Yes, I am not very well, but I am not particularly sick, and I thought I would stay at home and read my Bible."

"But," said the visitor, "it is certainly good and proper to read the Bible, but there is something better than even reading the Bible."

"What is that?" she inquired somewhat abruptly.

"Doing it, madam," was the reply. "We read the Bible in order to do it. In the Bible the Lord said, 'Do this in remembrance of me,' and you have not been doing it. You have set aside the lordship of Christ by your disobedience."

It is of the greatest importance that Christians do the commandments of the Lord. It is not enough to read, enjoy, to meditate and muse. There is an obedience of faith which is well pleasing in the sight of God. We are taught to be doers of the work, and not forgetful hearers of the Word, and if we do thus, we shall be blessed in the deed. Our heavenly Father calls us to obedience, to service; to labor in his cause, and glorify his name; and happy are they who learn the way of obedience and fulfill the will of God. To them in the great day the Master shall speak his word of welcome and of blessing.

"Oh, that each in the day of his coming may say, I have fought my way through; I have finished the work thou didst give me to do. Oh, that each from his Lord may receive the glad word. Well and faithfully done! Enter into my joy, and sit down on my throne."

I MUST WORK.

This was the language of the Savior. There were those who saw no need of work. They did not perceive the necessity of the labor, nor did they know the sweet yet strong compulsion which rested on his soul; but he knew the need, he knew that he must work the work of God. Every soul that God anoints for his service, knows something of this necessity. He has a work to establish, his day is passing, his hours are fleeting, and he must work while the day lasts.

A little while and our working days shall be done, but oh! what wondrous possibilities lie enveloped in that little while. The little while may fix the destiny of multitudes for weal or woe; that little while may prove the seed time for an immortal harvest,—the beginning of eternal joy, or of woe and sorrow which tongue cannot describe.

Just here and just now our work must be done, and we must be diligent that we may be found of the Master in peace when he shall appear. Let every Christian know the importance of his own work, let him respond to the Spirit of God which urges him forward to faithful service in the Master's cause. Let no day pass unemployed, let no hour be wasted in idleness, but as the days and weeks speed on, bearing us to the scenes of judgment and eternity, let every soul that feels the quickening power of that Spirit which worketh in us mightily, work out that which God works within, that at last as "workers together with God" each may hear him say, "Well done good and faithful servant, enter thou into the joy of thy Lord."

The ignorance of one man may be higher than the intelligence of another. There may be a very large memory and a very narrow consciousness.

Knowledge alone is not sufficient. It is indeed power; but is unsanctified, power for evil. If undirected by virtue, knowledge is but the servant of vice, and tends only to evil.

Affliction is not always of the nature of chastisement. It is sometimes for trial, and to give a manifestation of the power of faith to endure with patience the burden which is laid upon us.—Rev. A. Alexander, D. D.
"TRUST IN GOD AND DO THE RIGHT."

 Courage, brother, do not stumble,
 Though thy path be dark as night;—
 "Trust in God and do the right."

 Let the road be rough and dreary,
 And its end far out of sight,
 Foot it bravely! Strong or weak,
 "Trust in God and do the right."

 Perish policy and cunning,
 Perish all that fears the light!
 Whether losing, whether winning,
 "Trust in God and do the right."

 Trust no party, sect or faction,
 But in every word and action
 "Trust in God and do the right."

 Trust no leaders in the fight,
 But in every word and action
 "Trust in God and do the right."

 Fuels may look like angels bright;
 Trust no custom school or fashion,
 "Trust in God and do the right."

 Simple rule and safest guiding,
 Inward peace and inward might,
 Star upon our path abiding.
 "Trust in God and do the right."

 Some will hate thee, some will love thee,
 Trust no custom school or fashion,
 "Trust in God and do the right."

 Some will hate thee, some will love thee,
 But in every word and action
 "Trust in God and do the right."

 Fiends may look like angels bright;
 Trust no custom school or fashion,
 "Trust in God and do the right."

 Whether losing, whether winning,
 "Trust in God and do the right."

 The writer of this owes all he has
 received of spiritual good, or expects
 to enjoy in heaven, through God's
 blessing upon the teachings and
 holy example of devoted Christian
 parents.

 Dear friend, if you are a Christian,
 of course you have family worship,
 —says that "a family without
 prayer is like a house without a
 roof—it has no protection." But it
 is not enough to have family prayer
 —many have this, and there their
 home efforts end. You must first of
 all seek for the conversion of your
 children and your household. We
 verily believe that this neglect of
 home training and home efforts is
 one of the greatest defects (if not
 sin) of the present day among pro-
 fessors of religion. There are many
 who can expend plenty of time in
 efforts abroad, but little or none on
 efforts at home, where all their la-
 bor's ought to begin—in the family
 circle. The household, the kith and
 kindred of many a professor is ne-
 glected, while the stranger in the gate
 is sought out and cared for. Chil-
 dren may take care of themselves
 and even be left to perish for lack of
 loving teaching and training; whilst
 superhuman efforts are put forth in
 public meetings, in highways and
 hedges, to induce the weary to find
 rest in Christ.

 Dear friend let not this be said that
 you neglected your own. Let your
 Christian efforts and charity begin
 at home. Let home be the radiat-
 ing centre of all your Christian ac-
 tivities and efforts. Let not your
 children, your friends taunt you
 with attending to every one but
 themselves. Baxter says, and we
 think, truly too, that "if parents
did their duty at home, adult con-
version would be a comparatively
rare thing;" as the children thus
rightly trained and thought, would,
in most instances, be imperceptibly
led by God's spirit to believe in Je-
sus before merging into manhood.

 Dear friend, put away from you
or overcome, that shrinking to
speak honestly and earnestly to
your children about their souls.
Deal faithfully with them. Tell them
how anxiously you are concerned
about them. Do it at once—now.
"This thy day." Rest not until
every member of your family has
been. Then when earth's sorrows
and trials are over, you will be prepared
for a happier meeting in the eternal
home of your heavenly Father's
house.

 A pious man in writing to one of
his friends, gives the following;
"Once I dreamed that the day of
judgment was come. I saw the
Judge on his great white throne,
and all the nations were gathered
before him. My wife and I were on
the right hand; but I could not see
my children. I went to the left hand
of the Judge and found them, all
standing in the utmost despair. As
soon as they saw me they caught
hold of me and cried: "0 father we
will never part." I said, my dear
children, I am come to try, if possi-
bile, to get you out of this awful sit-
uation. So I took them all with me,
but when we came near the Judge, I
thought He cast an angry look
and said, what do thy children with
thee now? They would not take
thy warning when on earth; and
they shall not with thee the crown
in heaven. Depart ye cursed. At
these words I awoke; bathed in
tears. A while after this, as we were
sitting together on a Sabbath eve-
nig, I related to them my dream.
No sooner did I begin, than first one
and then another, yea, all of them
burst into tears, and God fastened
conviction on their hearts. Five of
them are rejoicing in God their Sa-
vior, and I believe that the Lord is
at work with the other two." But it may be you are not a Christian, and yet a parent. Do you desire the salvation of your children? What folly to suppose that they will embrace the religion which you reject; that they will love the Savior whom you despise. If you wish them to go to Jesus, you must first go to Jesus yourself. Oh, where in the world of woe will there be a sight more appalling, even to the spirits of the lost, than father, mother, children, a family in hell? God forbid this should be your case! Destroy not your own souls and bring destruction on your children by your indifference and carelessness. If you love your children be earnest about their salvation. Being first saved yourself, pray for them, watch over them and be determined, let others do as they may, that, God helping you, you will go to heaven, and take your children with you. May God bless us and enable every parent to fulfill their bountiful duty in bringing up their children in the fear of the Lord, according to Paul's admonition.

Selected by H. Klapper,  

SPIRITUAL BONDAGE.

Many have said to me: "I don't see why the shedding of blood is essential to salvation." A very intelligent man at the close of one of our meetings remained to make some honest inquiries. He had been educated an infidel, but the fact which he confessed, that Christianity does more for man than infidelity, had led him to stop and candidly investigate its claims and foundations. I said to him in the outset, "if you can have your objections answered and difficulties explained, will you become a Christian at once?" He answered decidedly, "I will!" God's spirit wonderfully assisted his servant, and it was only a brief time before he confessed all other difficulties to have vanished, and we were face to face with the question of the "shedding of blood essential to salvation."

Our conversation was in substance as follows: "Do you see the need of a Savior?" "I do not; it seems to me that if I do right from this time on, that that is all that ought to be required."

"But what about your past sins?" "I had not thought of them."

"Would it be safe for the state to make the only punishment of law breakers, the promise that they will cease to commit crimes, make their wrongs as near right as possible, and henceforth do right?" "No; the safety of her citizens and the deserts of the criminal both demand that penalties shall be pronounced and executed." "If that is true of human government, have we not every reason to suppose it is of the divine?" "We surely have." "Can you not see then, that it would not be safe or right for God to remit the penalty because you promise to do better?" "I never looked at it in this light before, but it does seem so."

"Would it be safe for the state to pardon an offender and restore him to citizenship if he would reform and live right, and in addition to this a substitute could be provided that would have an equal or greater influence in restraining as the punishment of the criminal?" "It seems to me that a pardon might be safely given on such a condition, but on no other." "Now do you not see that this is just the sinner's condition?" He has broken the laws of the divine government, and in God's sight is a criminal. He has exposed himself to the righteous punishment due to such an offender. For God to indiscriminately pardon such without any substitute for the punishment that would carry equal restraint with its execution, would be to create contempt for his laws, and place a premium on their violation. Imagine a man on trial for some crime. He is proved guilty, but pleads that the sentence shall not be pronounced against him. He gives as his reasons: 1st. That he is sorry that he committed the crime; 2nd. That he has not committed many crimes, and has done a great many good deeds; 4th. That he is resolved never to break the law again. What depraved wretch is there that would not profess all of these things if he might clear himself by so doing? But no; the law has been broken, guilty is clearly proved, and the sentence must be served. Justice demands it, and you say, "yes, that is right." Now if the prisoner is to be saved the penalty of his crime, does he not need a redeemer?" "It certainly seems so." "The sinner's case is equally as needy. He has broken divine law. Both himself and his Maker are witnesses to the fact. He has exposed himself to the sinner's awful penalty, and justice says it must fall. Mercy in the Savior's guise appears, and provides a substitute at infinite cost that will have on thinking beings as strong an influence to deter from sin as the execution of the penalty, and also procures the coming of the Holy Spirit into the soul to assist in living right. The sinner is utterly powerless to procure either the pardon or the Spirit's power, without both he is lost forever. They both are proffered through the blood of Christ, and "whosoever will" may thus accept them. Do you not see your need of such a Savior?" "I do." "Then, will you not here and now accept him?"

"I see no reason why I should not." After explaining the condition upon which saves, we knelt in prayer and he there and then seemed to fully yield and accept salvation "through the blood."

—Sel.

The Scriptures show us what God hath done for man, and what duties man owes to God.

Where faith and love go not together, they are both wanting; they are both dead if once divided.

One of the greatest services which a man can render society is to believe the truths of God sincerely and maintain them steadfastly.
EVANGELICAL VISITOR.

Published in the interest of the Church of the Montgomery meetinghouse, Franklin co., Pa., Oct. 15, 1890.

To whom all communications and letters of business are to be addressed.

SUBSCRIPTION, per year, $1.00; six months, 50 c.

Edited and Published by
H. DAVIDSON, White Pigeon, Michigan,

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

Send Money by Post Office Money Order, Registered Letter, or Bank Draft, to Henry Davidson, White Pigeon, Michigan.

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

No communication will be inserted without the author’s name. Not necessarily for publication, but as a guarantee of good faith.

We would respectfully call the attention of those who change their post office address to the necessity of giving the name of the one where they formerly received their paper, as well as the one they now receive it. A neglect of this will cause the paper probably to be sent to both offices. We would also urge that those who send us money to renew their subscription to give us the name of the person and post office address where it was received at, otherwise if a new name is given, unless explained, we may send to both.

We learn that Sister Wismer, wife of Bro. C. Wismer, of Lawndale, Bucks co., Pa., is in very poor health and seems to not be gaining much, but is resigned to the will of God. Bro. and Sister Wismer have lived together for more than a half century and have both lived to a good old age; but though our journey on earth may be ever so long, yet it will ultimately terminate, but to the Christian it should not be a subject of worry—to leave this world is not to go to an unknown country, it is not an eternal sleep, but it is simply passing out from a world of cares into a world of joy; it is leaving a world of sin to dwell in a world of bliss with Jesus.

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Better be small and shine, than be great and cast a shadow.

Church Dedication.

God willing, the brethren in Cumberland county will dedicate their new house of worship at Mechanicsburg, Pa., on Nov. 2, 190. Brethren from a distance will be present. There will be preaching in the forenoon, afternoon and evening.

Benevolent Fund.

P. H. Bert, $2.00

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MINISTER WANTED.

As an inducement to get an efficient minister to locate among us permanently I will take one in as a partner into my business, which is growing and has been established for nine years. For particulars address B. A. Hadsell, No. 122 S. Market St., Chicago, Ill.

From a letter received from Bro. Hadsell we notice that there is considerable inquiry made when Bro. Trump is coming again. They would like to have preaching in Chicago every two weeks, and if there is any minister of the Brethren church so situated that he could locate there it would be, no doubt, a great help to the cause of missions, and, by entering into business with Bro. Hadsell, in the manufacture and sale of plain clothing, would have employment in his leisure hours that might be remunerative and pleasant, and in a line of business that would not be objectionable or inconsistent with the faith or doctrine of the church.

LOVE FEAST.

There will be a love feast held at the Woodbury meeting house, Bedford co., Pa., on the 25th and 26th inst. A cordial invitation is extended to all who can make it convenient to attend. Persons traveling east or west on the Penn. Central R. R. and desiring to attend will stop off at Altoona, Pa., and take the train for Martinsburgh, Pa., which is seven miles from the place of meeting, or to Curryville one and a half miles. From there a hack leaves for Woodbury in connection with the 8 a. m. train at Altoona.

Peter Keagy.

MY EXPERIENCE.

Dear Editor and readers of the Visitor:—It has long been my desire to write for the Visitor, for it does encourage me very much to hear from others. It will be three years in the spring since I joined the Brethren church, and I can say that I have had many happy seasons. When I was quite young the Lord often strove with me and once I was almost persuaded to turn in and serve my Lord and Master; but I did not yield, and so went on with the world until I felt that I was such a vile sinner that there was no pardon for me. I went to live with my aunt and uncle who were members of the Brethren church, and my uncle used to talk to me which made me feel so condemned. In the fall I started to go to the meetings and labored under conviction all winter and in the spring the Lord spoke peace to my soul. Oh what a happy season that was. I was baptized and united with the church and my desire is to continue faithful to the end.

I feel to say yet that I am thankful for the Visitor, for it is a great help to me, as I am now living about ten miles from the church and there are no brothers or sisters near. I sometimes feel as if I was in meeting when I read what the dear Lord has done and is doing for us unworthy creatures. Remember a weak young sister in your prayers.

Mary Davidson.

Since, Ontario.

THE KUNKLE FUND.

At the council of 1887 it was decided to raise by voluntary contribution throughout the church the amount of $642.00 to relieve the indebtedness of Bro. Kunkle, the money to be sent inside of 60 days. Up to Aug. 18, '88, I had received $266.20. From that time to the Council of 1889, received $199.95. By cash from Council of 1890, $138.50. From the Council, from Dickinson co., Kansas, $10.00. From Elkhart and Dolealt Co's., Ind. $25.00. Richland and Ashland Co's., O. $13.00. Columbus, O. $5.00. Likens Valley, $4.00. Brown co., Kansas, $12.00. Andrew Gnagy, Iowa, $10.00. A. Myers, Freeport, Ill., $8.50. Total $622.05.

The following amounts are yet to be sent:

Shannon, Illinois, $10.00
Polo, " 10.00
Morris Cove, 10.00
Putnam Co., 10.00
Center co., 5.00

Of course a great part of this money, as can readily be seen, has been on interest since 1888, some of it since 1887, and thus the original amount has increased. If all that is now subscribed is sent there will be still a small debt, but if the brethren will kindly remit what is already subscribed we will see that the rest is settled.

We feel very grateful to the brethren for what they have done and know they will be rewarded for their benevolence. In behalf of Bro. Kunkle I extend my sincere thanks to all who have helped the Bro.

It would make this report quite long to itemize all the amounts, therefore I hope it will be satisfactory.

Respectfully submitted by your unworthy brother.

J. W. Myers.

Do all that you can to stand, and then fear lest you may fall, and by the grace of God you are safe.—Edwards.

He that loveth a good book will never want a faithful friend, a wholesome counselor, a cheerful companion, an effectual comforter.

Christ, and Christ only, has revealed that he who has erred may be restored, and made pure and clean and whole again.—F. W. Robertson.

Christ sheweth to his disciples, after his resurrection, his wounds to heal the wounds of their unbelief. As though he would say, look upon Me and fight manfully; without a battle shall no man be crowned.—Miles Coverdale.

The greatest highroad of human welfare lies along the old highway of steadfast well-doing; and they who are the most persistent and work in the truest spirit will invariably be the most successful. Success treads on the heels of every right effort.—Smiles.
CHURCH NEWS.

For the Evangelical Visitor.

According to an invitation given by the Brethren in Bedford Co., Pa., I boarded the train at Howard, on the evening of September 24th, and reached Tyrone at the usual time where I had to change trains, and lay over a short time, and truly the time for leaving there, although short, seemed like lengthening minutes into hours. Not because the writer must (as many people say) kill time, by no means, for time to the children of God is as wealth to the sinner. But in and about the station of said place, one whose taste was not perverted with the vile weed, tobacco, and whose sensibilities were not impaired with the deceitful spirit of popular opinion, could there see what slaves lust does produce. And worse than all, if those slaves to lust would only use the vile weed to their own hurt and convenience, it would be more tolerable, but many of them do not stop to inquire whether or not it is fitting for them to encroach on the rights of others, but will do with impurity exercise their own rights to the discomfort and inconvenience of others. So much so that in and about the waiting room the odor of their cigarettes, cigar, and tobacco was thrown off in such proportion that those whose scent has been changed, as the prophet Jeremiah related, could find no place within rods of the depot where the pure air which God has kindly prepared for his children to breathe. I was forced to think that it is needless to send money to distant lands in order to find room to do missionary work. There, it is said, they make idols and worship them; and to my mind so they do here, but under a different guise. Brethren and sisters let us try by the help of God to raise our children better and teach them to fear the use of tobacco as liquor or any other poison.

But to hasten on. Finally the train arrived to convey us to the city of Altoona, for which I was glad in the hope of finding a place more congenial to my physical nature as well as my spiritual welfare. Finally, we arrived at Waring Springs where I was kindly greeted by our beloved brother Isaac Stern who took me into his conveyance and soon ushered me into their quiet home where hygienic principles have not only been taught but practiced as well. Here I could breathe pure air and drink in some of the pure life-giving words as they fell from the lips of those dear children. I was also blessed with a good refreshing sleep, and arose early next morning to continue my journey. In company with brother Stern, we started for the appointed place, some sixteen or eighteen miles across the mountains and arrived at Spring Hope at 10:30 o'clock a.m., where a small number of brethren and sisters had met and were engaged in worship. After some reading, singing, speaking and praying the meeting adjourned to meet at 2 o'clock p. m., at which time the members with others began gathering for worship. I can truly say that it did my heart good to see those come in who some years ago while the writer held protracted services in the same meeting house, came out as penitents and were happily converted and are zealously fighting the good fight of faith.

In the evening we met and had our communion services, while a large congregation was attentive to hearing the word of the Lord. May God bless the church at Spring Hope, as I feel that they have a good field to labor in.

T. A. LONG.

Our love feasts in Walpole are among the things of the past, but not forgotten. The good times brethren and sisters do have meeting together on those occasions is very encouraging indeed, and such was the occasion at our love feast in Walpole on the 20th of Sep. It was arranged by Elder A. Winger to have meeting on Thursday evening previous to the feast in the Little Zion church, and we were not disappointed. Bro. Halmon of Michigan, was with us and remained until after the feast; also had ministers there from other parts of Canada and New York state. The ministers from a distance were Bro. Wendel Halmon, from Mich., Eld. Winger, Bertie, Eld. Rhodes, Clarence Center, N. Y., Bro. F. Wiltfong, Bro. Hunsburger, Hepler, and Bro. F. Elliott, Markham. Bro. Elliott was on his way to Mosa, sent by the mission. We were glad to have him call and be with us over the feast. We had meeting from Thursday evening until Sunday evening. Hope that the seed sown will bring forth an hundred fold.

On Saturday the 20th in the afternoon the brethren and sisters met for fellowship meeting. A good number took part, and wean truly say God was with us. At 5 o'clock we partook of a plain supper at Elder Winger’s house. The table was set in the yard. Things went off quietly and in order. After supper we returned to the church and performed feet washing and communion, etc. On Sunday morning we met again, as usual, for the purpose of being encouraged. After meeting we met at the Elder’s house for the purpose of electing a minister for Rainham, to take charge of the Rainham class. As I am a good part of my time away and expect to be away more in the future, the elder thought it necessary to elect one at home. The class elected Bro. John Winger of Fisherville to be their leader. It was a heavy stroke to him and the sister, but may God bless them. I know he will if they lean on him. Bro. Winger is an earnest worker in the cause, and sister Winger is a good helpmate. It is about three years since they both gave their hearts to God and united with the church. I pray God that the dear brethren of Rainham will stand under his arms when he lifts them to God that the battle will be a delightful one, and that sinners will be saved. May we all become more united together in love as one great body is my prayer.

J. W. HOOVER.

South Cayuga, Ont.
Oct. 15, 1890.  EVANGELICAL VISITOR.  315

THE JOY OF DOING GOOD.

It is more blessed to give than to receive, and this for many reasons. Receiving implies need and poverty. The need may not be real; it may be false fancy, but the feeling of need exists, the heart is unfilled, the soul is unsatisfied. So long as we devote ourselves to getting and gaining and receiving we thus confess our need.

Giving implies an abundance, an overflow. “Out of the abundance of the heart the mouth speaketh.” Out of the abundance of the possessions he who is rich in heart gives with a willing hand to those who are poorer and more needy.

Getting costs pain and toil. Keeping costs care and anxiety. Giving ends the trouble. That which we give to him and for his work makes no more trouble. There is neither care nor loss to be contemplated or feared. Ships may sink, houses may burn, banks may break, companies may fail, moths may devour, rust may corrupt, thieves may steal; but what we have given to the Lord and his work is forever secure!

How many there are who roll in wealth, who when they die will be buried in costly sepulchres, but oh, how poor they will be when the funeral is over!

The man who does good and forgets not to communicate to others the bounties which God bestows will lay up a good foundation for the time to come. He will have capital in the next world. He will hear the Savior say, “Come ye blessed,” and when he fails on earth he will be received and welcomed to everlasting habitations in the kingdom of the Lord.—The Christian.

WHAT A LOVING ACT DID.

“Touched by a loving heart, wakened by kindness, Chords that were broken will vibrate once more.”

A Christian lady, distinguished for her labors, writes to a gentleman at Newcastle: “I wish God would bestow on many ladies the heart and the courage to try the experiment of rescuing the fallen. Once when my heart was broken to pieces under the sense of my own sins, I went out into the streets in despair, wishing that I might by chance meet a leper, as St. Francis did, and in embracing the leper find him transfigured into the Lord himself. A miserable prostitute crossed my path, and I stopped and said, ‘my poor one, I love you; I am as unhappy as you can be.’ I kissed her on both cheeks tenderly, and she stared in wonder.”

“I had to take a cab to get home—two miles—and when I alighted at my door I found that this girl had run after me the whole way; she was panting, and footsore, and pale, and stood, frightened-looking, by our gate. When I alighted she seized hold of me and said, ‘I have lost no time; I thought I had better come at once and ask you to put me in, and let me repent.’ I did so. It was just the loving act that did it. I often grieve that I am so busy now that I cannot go out and gather these outcasts.”—Christian Leader.

MAKING THINGS FIT.

We have seen men who seem inclined to interpret Scripture with a wrench and sledge hammer. A twist here and a turn there, would bring everything into harmony with the Scriptures, than to bring the Scriptures to harmonize with our opinions. A story is told of an amateur painter who, “after he had finished a landscape sketch found that he had got the rocks in the foreground all wrong. What was to be done? Some persons would have painted the rocks out, and sketched them in again, and got them right. But he was not one of those persons. He was more at home with a lever and crowbar than he was with a pencil and so he went out and moved the rocks which he had painted, till he got them in shape to correspond with the picture.” This is much the way some people deal with Scripture. Having painted their picture they care very little for any passage in the Bible which disagrees with, or contradicts their theory. They can move, twist, turn, change the Scripture, and make it chime with their ideas.

This is no new method of doing things. The apostle Peter long ago spoke of our beloved brother Paul in whose epistles “were some things hard to be understood which they that are unlearned and unstable wrest or twist, as they do also the Scriptures unto their own destruction.” It is dangerous to trifle with a sharp two-edged sword.—Sel.

A Sunday School teacher once said to his pastor, “How is it that you, sir, can labor so cheerfully when for months you see no reward for your labors? I am quite discouraged.” “Ah, my good friend,” the pastor replied, “have you forgotten the promise, ‘He that goeth forth weeping bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him;’ and that if you cast your bread upon the waters you shall find it, though it may be many days ere the desire cometh?”

“Great words are these and strong.”

Selected by Lydia Otewalt.

After all the most natural beauty in the world is honesty and moral truth. For all beauty is truth. True features make the beauty of a face, and true proportions the beauty of architecture, as true measures that of harmony in music. In poetry, which is all fable, truth still is the perfection.—Shaftesbury.

I never saw in any sermon of Christ’s any thing that looks like strain. There was a splendid ease about him. It came out of him because it was in him, and he could not help giving it. His meat and drink was to do the will of him that sent him. He rested by doing; he obtained refreshment for his weariness by getting on with his work.—Spurgeon.
THE PUBLIC MINISTRY OF CHRIST.

BY SAMUEL T. SPEAR, D. D., LL. D.

1. The public ministry of Christ began when he was "about thirty years of age," and soon after his baptism by John the Baptist. (Luke iii, 23.) The number of Jewish Passovers, occurring during its continuance, shows that it extended over about three years and a half. (John ii, 13, v, 1, vi, 4, and xii, 1.) It was during this period that Christ made his impression on the age in which he lived, and laid the foundation for his impression on all ensuing ages. His public career, short in the period covered by it, and in being confined exclusively to the Jews, limited in the area of its direct action, finally terminated in what at the time seemed to be a total failure. Jewish hatred, beholding him dying on the cross, supposed that to be the end of the despised Nazarene.

2. Jesus of Nazareth entered upon this career suav sponte, on his own motion, without the supervision, direction, advice, patronage, or support of anybody, with nothing in his private life to suggest it, with no fame of ancestry or publicity of his own to invite it, and with absolutely no resources at his command except such as were resident in himself. The future before him was not made for him, and was not forced upon him, as the result of circumstances. Self-called, self-impelled, self-appointed, self-directed, single-handed and alone, seeking no commission from Jewish authority, and animated solely by his own ideas, he suddenly burst upon the age as a new, original and peculiar light, with a plan of his own making, and without parallel in the prior history of the world.

To those who had hitherto known Christ simply as Jesus of Nazareth, resident for some thirty years in that village, having brothers and sisters, spoken of as the "carpenter's son," and, as Mark tells us, called "the carpenter, the son of Mary," this self-originated and independent movement was an astounding spectacle. (Matt. xiii, 54-56, and Mark vi, 3.) It seemed to them strange, indeed, that this common and plain man, who never sat at the feet of any Gamaliel, and had no apparent record to give him any significance, should do what he did, say what he said, and be what he claimed to be. The spectacle did not correspond with the antecedents of the man, and on its face was contrary to all the usual laws of human destiny.

It is true that the ministry of John the Baptist began before that of Jesus, and that the former had spoken of one greater than himself who was to come after him; and yet the popular mind had no adequate idea of this person, and especially did not identify him with the hitherto obscure and humble Jesus of Nazareth. The ministry of Jesus was not grafted upon that of his forerunner in the sense of deriving its power, or any prestige therefrom. He did not come into public notice as the disciple of John, and did not depend on him for his fame, or the success of his plans.

3. The first five persons who, after the commencement of the public ministry of Jesus, became his disciples, were John, the writer of the gospel that bears his name, Andrew, the brother of Simon Peter, also Peter himself, Philip and Nathaniel, two of whom at least had been disciples of John the Baptist, and all of whom were Galileans. Their identification with Jesus was in each case the result of a personal interview with him. (John i, 35-51). These five persons, subsequently numbered among the Apostles, were present by invitation at a marriage feast in Cana of Galilee, which soon occurred; and, on this occasion, Jesus, being also present with his mother and his brethren, wrought his first miracle in turning water into wine. (John i, 1-11.)

We learn from the record that Jesus did not remain long in Cana of Galilee, and that "he and his mother and his brethren and his disciples" soon "went down to Capernaum," where, as we also learn, they continued "not many days." (John ii, 12.) The Jewish Passover was near "at hand," and this fact led Jesus to make a journey to Jerusalem. There occurred his first cleansing of the temple by the expulsion of the traders and money-changers, who had made the place "a house of merchandise; there Jesus wrought miracles, and there "many believed in his name when they saw the miracles which he did;" and there also Jesus had his memorable interview with Nicodemus, who was so impressed with his miracles that he thought him a teacher come from God. (John ii, 13-25, and iii, 1-21.)

Departing from Jerusalem with his Disciples, Jesus "tarryed" for a brief period in Judea round about the city, there pursued his ministry, and there "baptized." (John iii, 22.) Soon, however, he returned to Galilee through Samaria, and while pursuing this journey, he had his interview with the woman of Samaria, and in preaching to her spake to the race. (John iv, 1-43.)

Remaining in Samaria two days after this interview and there teaching the people, many of whom became his disciples, he then "departed thence and went into Galilee." (John iv, 43.) We find him immediately after this return publicly teaching in Galilee, and working miracles at various places, and especially at and near Capernaum. On one occasion he went to Nazareth "where he had been brought up," spake in the synagogue, and was rejected by the people. (Luke iv, 16-31.)

These facts, thus summarily sketched, relate to the incipient period of Christ's public ministry, as detailed in the gospel narrative. This ministry opened with the conversion of five persons, who are specifically mentioned as his disciples; and, as subsequently developed by him, it rapidly expanded itself into larger and broader dimensions, until the whole land was filled with his
fame. The movement showed the presence of a most potential and effective actor who had resources in himself, who knew what he was about, and was equal to the task he had undertaken. Thousands saw him and heard him. The ecclesiastics at Jerusalem had occasion to know that the Prophet of Galilee was at work among the people, and that a great popular excitement had been created as the consequence of what he said and did. The movement in his hands was not one of slow, but exceedingly rapid growth; and, in the light of the facts set forth in the record, it is not strange that such should have been the result.

4. It was not until after Christ's second visit to Jerusalem at the feast of the Passover, and not until after his return to Galilee thence, and hence not until the second year of his ministry was in progress, and not until after he had gained many nominal followers, that he formally selected, from his disciples, the twelve persons who should sustain to him the special relation of Apostles. Mark says that "he ordained twelve that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils." (Mark iii, 14, 15.) Luke says that "he called unto him his disciples, and of them he chose twelve, whom he also named Apostles." (Luke vi, 13.) We learn from Luke that, before making this choice, "he went up into a mountain to pray, and continued all night in prayer to God." (Luke vi, 12.) The next morning he called the disciples together and made the choice.

Matthew, Mark and Luke give lists of the persons thus chosen, in pairs of two by two, all of them placing Peter at the head of their respective lists, and Judas Iscariot at the foot, and each of them noting the fact that this Judas was the traitor. (Matt. x, 2-4, Mark iii, 13-19, and Luke vi, 12-16.) The longest continuous discourse of Christ's whole ministry—namely, his Sermon on the Mount uttered near Capernaum—followed immediately after the choice of his twelve apostles; and in this discourse he not only stated the qualities of character necessary to spiritual membership in his kingdom, but also corrected Jewish misconstructions of the law of God. He preached this Sermon to the apostles, in their hearing to others, and through the record of it to the world. It has commanded the study and admiration of all the Christian ages, as a storehouse of ethical wisdom and purity. (Matt. v, vi, vii.)

It was in the plan of Jesus to associate with himself, on terms of special intimacy, a certain number of personal attendants, who should be eye and ear-witnesses of what he did and said, to whom he designed to impart his own ideas, of whose services he would avail himself during his own ministry, and whom, with the exception of Judas Iscariot, he intended to make living witnesses of the facts in respect to his life, and, after his resurrection from the dead, to commission them as his apostles to go forth and preach his gospel to the nations of the earth. Three of the evangelists state the fact that Jesus did, on one occasion, send out these apostles, two by two, on a temporary mission to "the lost sheep of the house of Israel," endowing them with miraculous power, and giving them specific instruction with reference to their work. (Matt. x, 1, 5-45, Mark vii, 6-13, and Luke ix, 1-6.)

5. The public ministry of Christ, usually attended by his twelve apostles after their selection, was pre-eminently that of a traveling preacher, having the countries of Galilee, Samaria and Judea for his parish. He had no hall, or academy, or other place, to which he resorted at stated periods, and where he delivered lectures and wrought miracles. After he left Nazareth and engaged in his great work of teaching, he had no permanently fixed habitation or residence anywhere; and to this fact he alluded when he said: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." (Matt. viii, 20.) He had no worldly wealth when he began his ministry, and acquired none during its continuance. The garments that he wore constituted his entire estate; and this was distributed among the soldiers that conducted his crucifixion. (John xix, 23, 24.) He made three successive circuits through the villages and cities of Galilee, was occasionally in Samaria and Judea, and at four different times came to Jerusalem, and preached in that city, for the most part in the temple.

The rule which Jesus put into practice was to go "about doing good;" and wherever he met the people, or they met him, he spoke to them according to the circumstances of the moment. His ministry was sometimes in the street, sometimes in private houses, sometimes in the synagogue, sometimes on the shores of the lake of Galilee, sometimes in the temple at Jerusalem, sometimes directed to a single individual, as in his conversation with the woman of Samaria, and sometimes directed to a large multitude. While continuous and unbroken, it was constantly changing and varying as to persons, places and specific occasions. The migratory movements of Jesus himself gave him an opportunity for intercourse with the people which he otherwise would not have had. He could more easily go where they were than they could all come where he was, if fixed at any given locality. It was not without good reason that he thus sought them, and did not wait for them to seek him.

It is worthy of note that there is no allusion in a single instance to any beasts of burden, carriages, or vehicles of conveyance in connection with the ministry of Jesus, except when he made his triumphant entry into Jerusalem. The probability is that the traveling in his missionary journeys was mainly, if
not wholly, on foot, and that he was a traveling preacher in the most literal sense.

There was a fund, of which Judas had the special custody, out of which the necessary expenses of both Jesus and his disciples were defrayed as they went from place to place, so that their condition was not one of beggary and total destitution. Just how this fund was created and continued does not appear. The twelve apostles, or some of them, may have furnished a part of it. “Certain women” are mentioned as disciples of Jesus, and “many others, which ministered unto him of their substance.” (Luke viii, 3.) By some method what was needful for the exigency was supplied; and hence Jesus and his apostles were not absolutely dependent on the hospitality of every place to which they went. It is said that while he was talking with the woman of Samaria, “his disciples were gone away into the city to buy meat.” (John iv, 8.)

6. Turning now to the manner in distinction from the matter, of Christ’s teaching, one can hardly fail to notice the following features as distinctive, and in him strongly exhibited:

(1.) The preaching or teaching of Jesus was purely “off-hand,” or ex tempore, without manuscript, briefs, notes, or any preparation beforehand other than that which permanently belonged to him. He was ready at a moment’s warning for any occasion, and always met each occasion instantly, without delay and without embarrassment. He never lacked for words or thoughts, whether tested by friends or foes. His mental nature seemed to be a mass of luminous intuitions, spontaneously shedding light in all directions, and on everything it touched.

(2.) Jesus, while dealing with the gravest questions relating to God and man, always assumed the absolute truthfulness of his own utterances, as laws binding on the faith, the conscience and practice of men. He was not stating mere conjectures or opinions, or simple probabilities with the preponderence of reason in their favor. He dogmatized in the sense of asserting what he knew to be true. No utterances were ever heard in this world more completely marked with all the elements of the most absolute positiveness than those which fell from the lips of the great Teacher. “But I say unto you” was a very common preface to what he was about to say; and whether he used this preface or not, he always spoke in the self-asserting and dogmatic manner, with not the remotest implication of uncertainty, or possibility of mistake. His words, in respect to all the matters embraced therein, give us a positive philosophy; and what we have to do with them is to ascertain their meaning, and then believe them.

(3.) The style of Jesus was that of common life in the age in which he lived, without the parade of scientific formulas and the technical terms of human philosophy. His language, though not inelegant, never low and vulgar, never loaded with slang phrases, always chaste, and often exceedingly beautiful, was suited to the intelligence of those to whom he spoke. He had the art of saying things that somehow found men, and saying them in a way that carried the things home to the inmost chambers of the soul. His words told upon human nature, and will continue to do so to the end of time.

(4.) The teaching of Jesus was largely in the conversational and colloquial form, rather than that of protracted and continuous discourse in which he was the solo speaker. No small part of it consists simply in conversations between him and others. He talked with the people and they talked with him. He asked them questions and they asked him questions. He heard their answers, and they heard his answers. He taught his disciples by talking with them. There was nothing in his manner to repel familiar approach. Anybody could speak to him without embarrassment, and he was ready to speak to anybody who sought his notice, or desired a favor at his hand. This attitude on his part toward others gave to his ministry the conversational character.

(5.) Jesus made frequent use of parables in conveying truth to others, sometimes interpreting them himself, and always so constructing them as to make each parable suggest its own meaning. He thus simplified truth to human apprehension, and often sent to the heart a well-aimed rebuke. The study of these parables cannot fail to impress one with their great spiritual force and pertinency to the end sought. Jesus knew how to enrich and popularize his ministry in this way, and make it impressive upon the thoughts and feelings of men.

(6.) Circumstances gave to the ministry of Jesus a controversial character in the defensive and aggressive sense. To defend himself and his doctrine against the attacks of the scribes and Pharisees, and to expose the iniquity and corruption of these men, was a task constantly imposed on him. Intellectually, he was at war with them, and they with him; and this fact led to a continuous conflict of thought and words between them. They asked him questions, and he answered them. He sometimes asked them questions which they could not answer. The last day of his public ministry in the temple was, for the most part, a prolonged and varying debate between Jesus and cavilling foes who were seeking to entrap him in his words, and meant, if possible, to find in his preaching some plausible excuse for promptly putting him to death. He understood their plan, and so far as such an excuse was concerned, baffled them at every point.

(7.) The ministry of Jesus was strongly marked with the element of faithful and affectionate earnestness. There was nothing merely perfunctory or formal in it. His
heart was in it. He gave to it the entire force of his theanthropic nature. Tears sometimes rolled down his cheeks. Tender compassion glowed in his heart. Words of lamentation and sorrow for others were on his lips. The most urgent entreaties were addressed to sinners. He warned sinners, and wept for them, and wept over them. He showed intense zeal for them. Forgetful of himself, yet, willing and expecting to sacrifice himself on the altar of their good, he sought in all that he said and did to accomplish that good.

(8.) The most persistent, personal activity, was another feature of this ministry. Jesus had so much to do and so little time in which to do it, that he had no time in which to suspend action for even a moment. There was not in all that land a more untiring and diligent actor than this very Jesus. Whenever we see him in the history we find him busily occupied, passing from one scene to another, making journeys, teaching the people, working miracles, and nowhere relaxing in his efforts. His hand was constantly in his work, and he had the work constantly in hand. The impression that he made was due in part to the amount of actual work that he did.

9. There is another point that deserves a distinct notice; and that is the fact that, as we compare the earlier with the later stages of his ministry, we observe no indications therein that Jesus grew wiser as a public teacher by time and experience, or that he improved by practice. We should expect to see this in an ordinary human teacher; yet no such fact appears in the recorded ministry of Jesus. The first year of his ministry shows no imperfection which the second year corrects; and the second year shows none which the third year corrects. The preaching to Nicodemus in the outset needed no modification, and received none. The later sayings of Jesus were not of a higher order and purer character than his early sayings. No part of his ministry disgraces any other part, or improves any other part. The entire ministry is a coherent whole, and not a solitary sign of intellectual or spiritual growth in the preacher himself. He was in the outset all that he was in the end, as great, as good and as pure when he began as when he uttered his last words.

The simple truth is, that Jesus as he appears in the gospel record, was essentially too great at all times to need practice, or to be improved by it. As to competency and completeness, he was always equal to himself, never rising above and never sinking below his own level. His ministry was one of uniform perfection from beginning to end. Every word was a word of truth and wisdom, and every act was an act of purity. In these respects Jesus presents to the eye of thought a greatness and a goodness never before exhibited in any other character known to history. Moses was a great lawyer, and yet he had his defects. Jesus was the great moralist and the great spiritual teacher, at all times so great and so pure that he had no errors to correct, and no imperfect things to make better.

Such, in brief, are the salient features that mark the public ministry of Christ as a religious teacher, without reference now to the subject matter of his teaching, which is a topic held in reserve for future consideration. No other teacher ever spoke to man with so much power, and no other ever produced such lasting effects by what he said. The wisest men of earth have felt it a hallowed privilege to sit at the feet of Jesus and learn of him. The divine element in him, though involving a great mystery for faith to accept, is the only adequate explanation of the wonderful Man of Galilee.—The Independent.

Brooklyn, N.Y.

EXPLAINING SCRIPTURE.

There are some people who take much pains to explain Scripture, but frequently their explaining Scripture is perverting Scripture. They quote words which the Holy Spirit uses, and then supplement them with other words which the Holy Spirit did not use, and which express not the ideas which the Lord has uttered, but the ideas which they themselves believe. No doubt in many cases they make the subject very plain. They make it too plain. They make things plain which the Lord did not make plain, and declare things openly, which the Lord has closed and sealed.

Against this kind of plainness we are to be on our guard. We have no right to define what the Lord has not defined; we have no right to add to the words of the Lord, to make them more emphatic than he has made them, or to add to them statements more definite than those which he has uttered.

The Lord will not allow us to trifle with his word. It is not for us to spiritualize it, or modify it, or explain it. We may compare Scripture with Scripture, and spiritual things with spiritual, and thus discern the mind of the Spirit of God, but our first business is to calmly and dispassionately learn exactly what the Lord has said, and then without seeking to make it stronger or weaker, lighter or darker, how to use, and which express not the ideas which the Lord has uttered, but the ideas which they themselves believe. No doubt in many cases they make the subject very plain. They make it too plain. They make things plain which the Lord did not make plain, and declare things openly, which the Lord has closed and sealed.

How such chaff will burn in the devouring fire! How such wood, hay and stubble will be consumed at the presence of the Lord. Let us earnestly seek to be led by the Spirit of God; believing what God has
spoken, doing what God has commanded, following the paths which he has marked out, and learning of him who is meek and lowly of heart. Thus shall we find rest to our souls and be enabled to walk in the light of the Lord.—Sel.

DEACONESES.

It is well known that until the sixth century there were in the Christian church a class of women called deaconesses, who attend to the poor and sick in the church and served at the baptism of women. But this custom was abandoned, except by the Catholics, who kept it up in their cloisters. In 1836, however, Rev. Mr. Fliedner of Keiserswerth, Germany, established a deaconess house, in which unmarried women gave themselves into the Lord's service as deaconesses. By competent physicians and others they were trained to nurse the sick in hospitals, orphan homes, and prisons, and to teach poor children. This movement receives much encouragement in Germany, so that in 1866, in connection with the "mother house" at Keiserswerth, there were 139 stations with 491 sisters. The first deaconess house in the United States was founded at Pittsburgh in 1849. During the last few years this plan of work has been revived in our country, and several buildings in which nurses are trained have been erected. Physicians, as well as others, know the value of good nurses to the sick, and that many times very little can be accomplished because of poor nursing at all, especially among the poor.

In Dayton we have a hospital under the control of the Catholic church, which institution has done much good for the sick, especially among the poorer classes. But Protestants, as a rule, do not desire to go there in case of sickness. In order to organize an interdenominational deaconess society in Dayton, the German Protestant ministers held a meeting in the Third Street Lutheran church, and organized such a society. A mass-meeting, which was largely attended, was held on the evening of September 7th. Within two weeks the society had a membership of about five hundred. Each member contributes $1.00 annually, or more. A board of directors, consisting of four ministers and four laymen, was elected, who serve one year. They contemplate building a hospital as soon as the society numbers eight hundred members.

There are two deaconesses, who have been trained in the "mother house" at Cincinnati, attending the sick in this city. These ladies receive no compensation; but the society cares for their board, clothing and other expenses. They are under the control of the Board of Directors, and by them are sent wherever there is a demand. The poor are attended without pay; but the directors set the price, for such as desire and are able to pay for the services of these deaconesses, at from $2.00 to $10.00 per week, according to circumstances. All monies collected are expended in training the nurses in the "mother house" at Cincinnati (a two years' course being required) and in providing for the running expenses of the institution. The officers receive no pay.

This certainly is one of the best of institutions—very much needed, and worthy the support of all people. A great deal of interest is shown in this enterprise, especially among the German Protestants of our city, without regard to denominational lines; and it is hoped and expected that the English Protestants will take hold and give their support to the good cause. WM. MITTENDORF.

—In Religious Telescope.

FAITH IN THE PROMISES.

A captive was brought before an Asiatic prince: the scimitar was already raised over his head, when, opposed by intolerable thirst, he asked for water. A cup was handed him: he held it as if apprehensive lest the scimitar would fall while in the act of drinking. "Take courage," said the prince; "your life will be spared till you drink this water," He instantly dashed the cup of water to the ground. The good faith of the barbarian saved him. The word had passed, it was enough; and the captive went on his way rejoicing.—Sel.

MARRIED.


OUR DEAD.

LOTTRIGE.—Died near Carroll, Shawnee co., Mich., Sept. 20, '90, 131 Eldar Lottridge, aged 15 years, 6 months and 2 days. His remains were followed to their final resting place, Sep. 30th, by a large congregation of sympathizing neighbors and friends. The occasion was improved by the writer from Luke xii, 40. Thus one of the number that gave their hearts to God during the revival when Bro. Zook and Long were here, has gone to his reward and we trust our loss is his eternal gain.

JNO. H. SMITH.

MYERS.—Died, near Upton, Franklin co., Pa., Sept. 13, '90, Susan Myers, aged 58 years, 7 months and 6 days. Was buried at the Montgomery church cemetery on the 15th. The services were held in the church; the occasion was improved by the home brethren from 2 Corinthians v, 1-10. Sister Myers was in poor health for several years, but tried to live a Christian life in all her afflictions, ever willing to do her Heavenly Father's will.

E. STONER.—Died, Lydia Stoner, daughter of Levi Stoner, near Greensburg, Stark co., Ohio, on Sep. 25, 1890, of typhoid fever. Deceased was sick about two weeks and was not considered in danger until a few hours before death took place. She was born on May 31, 1871. Aged 19 years, 5 months and 22 days. In the morning of her day death ripped her just as she began to bloom. Deceased did not profess religion, but was amiable, kind hearted and obedient. Her fate is a serious warning to all, that no age or circumstances are exempt from death. She was buried on the 25th at the Rover Cemetery, four miles east from Greentown. She was followed to her last abode by a large procession of mourners. On this solemn occasion Rev. David H. Royer (Old Order) preached a discourse from Heb. ix, 27, and the writer from John xiv, 19. The deceased was a niece of Rev. Abram Stoner of the above mentioned place.

W. O. BAKER.