2-15-1892

Evangelical Visitor- February 15, 1892. Vol. V. No. 4.

Henry Davidson
YOUR MISSION.

Hark! the voice of Jesus crying,
Who will go and work today?
Fields are white and harvest waiting,
Who will bear the sheaves away?
Loud and strong the Master calleth,
Rich reward he offers thee,
Who will answer gladly saying:
Loud and strong the Master calleth.

Greencastle, Pa.

Take the task he gives you gladly,
And it may be that the children
Will be found among your jewels,
If among the older people
You may not be apt to teach.

Feed my lambs said Christ our shepherd,
Place the food within their reach,
And the heathen lands explore.
You can find the heathen nearer.

Pointing out the path to heaven:
Offering life and peace to all,
With your prayers and with your bounties,
You can do what heaven demands.

If the older people
You may not be apt to teach.
You can be like faithful Aaron.
Holding up the prophet's hand.

Thus Paul showed his followers
The propriety of doing what they did in a way that would promote the cause and establish their usefulness, but failed to show or give any signs that instrumental music was any part of the Christian worship, but one would say what did he then refer to the trumpet, for would it not be as well to say what did he refer to the battle for? Was it to teach his believing brethren to fight? No, by no means. He only wished to use these things to illustrate what he wished to make known to them, as Christ did when speaking to the sinful generations of his day, saying, but whereunto shall I liken this generation? It is like unto children sitting in the market, and calling unto their fellows and saying, we have piped unto you, and ye have not danced, etc. Here Christ speaks of piping and dancing, but by it only goes to show that

SINGING AND MUSIC.

DEFINED ACCORDING TO THE GOSPEL OF JESUS CHRIST, WHAT IS IT THEN?

The apostle Paul declared as recorded I Cor. xv, 15, I will pray with the spirit and I will pray with the understanding also. I will sing with the spirit and I will sing with the understanding also. Paul was enlightened, he was inspired and he was filled with the Holy Ghost. He was one who was chosen of God to carry the everlasting gospel to the Gentile world, to make known the requirements of the gospel of Jesus Christ, which undoubtedly he did in all things pertaining to life and godliness. But after all the teachings of Christ and the apostles, there are many questions arising in these latter days, regarding the true worship and praise of God.

Today it is a question with many people whether or not instrumental music is one of the means and advantage whereby the worship and praise of God may be furthered on or whether it is a digression from the primitive church.

I am aware that the subject is rather delicate to handle, especially so from a human standpoint, and I am well aware that criticism will follow from the fact the spirit of I believe so and so is very prevalent in the world, without comparing scripture with scripture. The question may arise, what brought about the words of our text? To which we answer and direct the earnest inquirer to read the preceding verses of the fore named chapter, by so doing you will find that the apostles was instructing the church at Corinth how they should exercise in order to edify, exhort and comfort each other here in life. The very lessons we should all learn. Paul would so instruct all the believers in Christ that what they would engage in should be for edification. Representing that to speak in an unknown tongue would not be edifying I.e., say an Englishman would speak his language to a German congregation, or visa versa. Therefore Paul declares what he will do: viz, pray and sing with the spirit and with the understanding also. But he failed to say anything about playing. Either on a harp, organ, horn, violin or any instrument of music. But he does mention the trumpet, saying, "If it give an uncertain sound who shall prepare himself to the battle so likewise you accept ye utter by the tongue words easy to be understood, how shall it be known what is spoken?"

Thus Paul showed his followers the propriety of doing what they did in a way that would promote the cause and establish their usefulness, but failed to show or give any signs that instrumental music was any part of the Christian worship, but one would say what did he then refer to the trumpet, for would it not be as well to say what did he refer to the battle for? Was it to teach his believing brethren to fight? No, by no means. He only wished to use these things to illustrate what he wished to make known to them, as Christ did when speaking to the sinful generations of his day, saying, but whereunto shall I liken this generation? It is like unto children sitting in the market, and calling unto their fellows and saying, we have piped unto you, and ye have not danced, etc. Here Christ speaks of piping and dancing, but by it only goes to show that
as he had called many to the gospel feast and as they did not hear or do as they were told or heard with the organ of hearing, so they were to be compared with those who did the piping and their fellows would not respond. Thus we might go on and give many illustrations regarding musical instruments in the Christian worship, but could find none in all the New Testament scriptures that have the least semblance of an introduction of any instrument of music into their Christian assemblies, either by Christ or the apostles.

Now if the great God of heaven and earth would that the church of Christ today should worship and praise him by stringed instruments or any other kind of instruments, does it not look reasonable that Christ and the apostles would have taught the churches the same, when it was their duty to establish churches. They taught and practiced among the disciples prayer, singing, preaching, etc., but we fail to find them teaching instrumental music. But some will say Christ did not condemn it. True, neither did he condemn the woman taken in adultery, though she did wrong. It was not the business of Christ and the apostles to condemn people, but to instruct them in the plan of salvation.

When some secret organization organizes in a community we do not find that they go about condemning others. No that is not their business; they simply inaugurate their own plans and modes of doing, and so with the church of Christ. If the reader will wait to see that Christ and the apostles condemned everything contrary to the advancement of Christ's kingdom and reign the chances are that such may awake and see themselves condemned. But some will say the old Bible is full of the theme of instrumental music. True we find many places where instrumental music is spoken of and not to the credit of the practitioner either.

We will review some of the places briefly. Gen. iv, 21. We have these words: His brother's name was Jubal: he was the father of all such as handle the harp and organ; i.e., in the same relation as Abraham was called the father of all true believers, because that the theme originated with him. But we do not find that the Lord laid any great stress upon Jubal as though he had done some great thing, or as though his invention was of any special importance. As a matter of history mention was made of him, but his life was not rehearsed like that of Abraham, nor his name immortalized like that of the woman who anointed the head of Christ. See Mark xiv. 3.

Next we will invite the reader to read carefully the 6th chapter of Amos, where the prophet says, woe to them that are at ease in Zion, etc., then concluded that chant to the sound of the viol and invent to themselves instruments of music like David. That drink wine in bowls, and anoint themselves with the chief ointments, but they are not grieved for the affliction of Joseph. Not very commendable, especially so when you read on and hear the terrible anathema spoken in the 8th verse. The Lord God hath sworn by himself, saith the Lord, the God of hosts. I abhor the excellency of Jacob and hate his palaces, etc. But with these views some will say you attack all the great divines of our day from the fact universally men believe that instruments of music are intended to praise God. I am free to admit that many think so honestly and for want of better light, thus go on from day to day and from year to year, but when we fail to find anything in the gospel of Christ and the teachings of the apostles regarding instrumental worship. We regard it as invention of man and not as a command of God.

But some will say look at all the great popes, bishops and ministers such as Spurgeon, Beecher, Talmage, Moody, etc. They all agree on this point. But we answer, look at the reign of Nebuchadnezzar. Consider his greatness, wisdom, power and honor. Then gather all his princes, governors, captains, judges, treasurers, counsellors, sheriffs and all the rulers of the provinces, and see them all fall down and worship the gold image that Nebuchadnezzar had set up. They used the cornet, flute, harp, sack-buts, psaltery, dulcimer and all kinds of music, and there is no doubt in my mind but that they were illustrious, but did not know that they were blinded by the God that popular opinion had endorsed, and the three Hebrew children were made to see the nothingness of their worship and had moral courage to show their colors, although it did jeopardize their own lives.

Now let us look at the difference between vocal and instrumental music. It has been estimated that even the plainest throat and lungs has fourteen muscles which can make over sixteen thousand different sounds. And there are thirty indirect muscles which can make more than one hundred and seventy-three millions of sounds. For the correctness of these figures we will not vouch, but can very accurately figure ourselves that the sounds of the human voices are legion, where with ideas, experiences, desires, wishes, praises, prayer, thanksgiving, request, etc., can, will and do be made known through the human voice. What can instruments do compared with this? Paul says, "If he had all knowledge, faith, etc., and had not charity he would be as sounding brass or a tinkling cymbal," i.e., of very little account. I am sure Paul was right from the fact, sounding brass cannot express our desire, cannot give utterance to one thought, cannot sing one praise, simply can do nothing. Hence our text, I will pray and sing with the spirit and understanding. O would to God that every child of his would cultivate the voice to use all the varied sounds to the praise of God and comfort of his children and also the conviction of sinners.
The human voice cultivated in the fear of God and used to his glory is of divine origin. The instrument is of man's invention or origin. Hence the contrast. The one is effective so far as the enthusing of the flesh is concerned, while the other is able to enthrone the spirit power.

May God grant that those who profess Christ may become more spiritual minded and sing and pray with the spirit and with the understanding also. T. A. LONG.

For the Evangelical Visitor.
SABBATH SCHOOLS.

The first Sabbath School that we have any trace of was opened in England in 1769, for to impart spiritual and scriptural instruction to poor and neglected children. Some years later, Robert Raikes and others were led by the spirit of God in the same channel; since then, Sabbath Schools have been organized and conducted throughout the length and breadth of the land.

It is universally acknowledged that the Sabbath School is the nursery of the church—a place where these young and tender plants are nursed and cared for, to be some future day transplanted into the church. The Sabbath School is an institution of primary instruction in the hands of the church, for to impart moral and religious teachings to the youth, and thus fit them for the future usefulness of the Master.

Upon the boys and girls of today depends the future prosperity of the church. Their success in the service of the Master will in a great measure depend upon the religious teaching and training they receive from our hand. It is in the Sabbath School where character is formed, and impressions made, that will have a tendency to shape the future destiny of these young and tender hearts. It is here where fundamental principles of primitive purity can be planted in the minds of the young that time and later teaching will never erase, "for as the twig is bent, the tree inclines."

Here also is an opportunity to "train up a child in the way he should go, and when he is old, he will not depart from it." Prov. ii, 6. It is here where the youth can be taught, and where he has an opportunity to imbibe a doctrine that will enable him to withstand every gain-sayer. It is in the Sabbath School where the seed of the gospel accustomed to apostolic teaching can be planted in the young and tender hearts, that will enable them some future day to impart the same unto others, and thus the gospel in its primitive purity will be propagated from generation to generation, "against which the gates of hell shall not prevail."

The question might arise, who are they that ought to be engaged in Sabbath School work? We answer, everyone, both young and old, all ought to be unitedly and harmoniously be engaged in this great and noble work. Who is there that can sit at ease in Zion? We repeat the question with emphasis— who is there that can fold his arms and sit at ease in Zion? Not one, no not one, all are needed, all have a work to do, all have received a talent, and the Sabbath School is a good place where we can utilize these talents.

If we look into these happy innocent faces, it ought to awaken us as the children of God and the church in general to the great responsibilities resting upon us. There is nothing of so much importance as the welfare of the children intrusted into our care. There is nothing that God has intrusted unto us to be compared to it. It is as though the very heirs of the kingdom of heaven were intrusted into our care, for of such (the children) says the Savior, "is the kingdom of heaven."

Hence, every one that is engaged in Sabbath School work, on account of the great responsibilities resting upon them, ought to be converted. An unconverted person is not qualified for such and arduous and such a stupendous work. There is no work on earth with so great responsibilities. To teach these young and tender lambs demands deep spirituality and practical piety on the part of the teacher.

The minds of the young are very susceptible, and upon them impressions for good or evil are easily made. To have an influence for good upon the minds of the youth, your walk and conversation must correspond with the word of God. Your heart should also be filled with such a love that will constrain you to seek the guidance of God's spirit, which, no doubt, will lead you in the way of self-denial, and also to be at your class as often as possible. It will also cause you to search the scriptures so that you will be able to impart such instructions unto your class, which will be profitable unto them for time and eternity.

By giving yourself wholly to the work, you will teach, pray for, and exhort your class not to drift away from God into the dreary, treacherous, and wicked world, which, if pursued to the end, will lead them into endless perdition. But you will do all in your power to teach and exhort them by word and deed, to flee from that which is evil, and follow that which is good.

By so doing, you will be the instrument in God's hands to impart such instructions unto your class, that will have a tendency to lead them to the Savior in their youth, and who can tell but what that boy of your class may some future day be like Paul, or Apollos who was mighty in the scriptures to convince even the most skeptical that Jesus is Christ.

Charles Baker.

Notowa, Ont.

THE FIRST FALSE STEP.

If we stop the first lie, we stop all the rest. If we do not use the first profane word, we shall never use the second. If we are not disobedient the first time, we shall never be disobedient. It is doing the first sin that does all the mischief.
[We publish in this issue of the Visitor an article taken from the Gospel Messenger as furnished by G. B. Royer, treasurer of the Mission fund of the German Baptist church. We do not know that it will apply to our church, but we thought we might draw some useful lessons from it, and for this reason we publish it. What has been done by the working committee of the Board of Missions? We are not able to state as we have not seen their report since their organization.]

Recently I attended a council meeting, where some things came under my notice of which I wish to speak. When the treasurer was called to give his report, he stated that during the year $812 had been raised to carry on the various church expenses, and to date $616 had been paid out, leaving a balance in the treasury of nearly $200. What was to be done with the surplus, was the question. There was no church debt to be paid; there was no need of carrying it over into the next year, because they felt sure if the Lord prospered them again, they could just as easily raise the same amount. Then, too, the raising of this amount had been no burden at all,—only a free-will offering. The congregation consists of about 300 members, with a shepherd who favors doing good in every way, at home and abroad. Upon inquiry, the treasurer said $105 had been paid to the General Mission Work during the year, $125 to the District Mission, and a certain amount (I failed to make note of it) in the Tract Work. The elder said that they, as a church, wanted to do at least as well as Annual Meeting recommended, believing it was right to do their part for the General Mission Work of the church, and so, on motion, it was decided to pay $45 more to that work, making for the year, a total of $150. Believing their own District Mission as important to them as the General Mission, the church decided to appropriate $25 to that work. For the same reason they applied $10 to the Tract work, making, if I remember correctly, a total of $40 for tracts.

Besides, this church has what they term their mission work within their own congregation. The church takes in a large territory, and to attend some of their meetings means railroad expense and much loss of time. Since they believe in helping to bear each other's burdens, they have a committee and set apart money to bear the expense in filling these outposts in their own congregation. This church is about as near a model congregation in missionary work as I know of, and why? I believe largely because the elder is an active missionary man.

Contrast this live church with another that has come under my notice, where some of the members quietly collected and sent in money for the poor in Denmark, giving instructions not to credit the congregation, but the individuals, because "our ministers preach down missionary collections and such things." Thank the Lord for such a church, strong both financially and numerically, approached a brother who had a section of good land, all paid for and well improved, and, after considerable talk, succeeded in getting a $10 endowment note. While he was soliciting, two widowed sisters,—for fear they would be missed, because they were what the world calls poor,—sent word to the solicitor not to miss them. They made their living by washing and week's work. When the solicitor came, the one gave him $15 in cash, and the other a note of $25.

To illustrate: A certain brother was appointed to solicit endowment notes for a charitable purpose in his district. He went into one of their strongest congregations—strongest both financially and numerically, approached a brother who had a section of good land, all paid for and well improved, and, after considerable talk, succeeded in getting a $10 endowment note. While he was soliciting, two widowed sisters,—for fear they would be missed, because they were what the world calls poor,—sent word to the solicitor not to miss them. They made their living by washing and week's work. When the solicitor came, the one gave him $15 in cash, and the other a note of $25.

While no one can shift duty because some one else does not favor it, I feel sure that if our elders have much, or about all to do with what is the action of the church in missionary work, I conclude this, because, where these elders do look after it and encourage it, something is done; where they neglect it, or discourage it, little is done.

While this is true and is to be regretted, there is reason to be encouraged. The receipts, up to Jan. 1, 1892, show an increase over last
Justification by Faith.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. v. 1.

The first word in the above, "therefore," indicates that the Apostle had reference to some previous consideration, and that consideration undoubtedly was Abraham's faith; as is stated in the latter part of the preceding chapter, when the Apostle said, "He (Abraham) staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, and being fully persuaded that what God had promised, he was able also to perform." That faith of Abraham "was imputed to him for righteousness." Now, saith the Apostle, "It was not written for his sake alone that it was imputed to him; but for also to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead—who was delivered for our offences, and was raised again for our justification." Then, what follows as is stated in the heading of this article, is in order, after the testimony the Apostle gave about Abraham's faith, which is undoubtedly in close conformity with our faith, or the Christian faith under the Gospel's dispensation.

Abraham's faith was founded on a promise of God. Ours, if genuine, is founded upon God's promise in Christ Jesus—"for all the promises of God in him are yea, and in him Amen." Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. The result of being justified by faith, is peace with God. O the unspeakable value of having peace with God; Christ, "is our peace," we "are complete in him." Abraham's faith was sorely tested, and he stood the trial—he staggered not, "and then it was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness." Our faith will be tested or tried also. Yes, as "fiery trials which are to try us," Abraham staggered not at the promise of God through unbelief.

O dear brethren and sisters in Christ, let us neither stagger at the promise of God; let us be strong in the faith giving glory to God. Unbelief was, and is, the root of all misery, and is the most successful weapon ever used by Satan, and is using continually for, if possible, the destruction of man. I remember when young, that I used to attend, occasionally, a meeting where a number of religious men used to meet for beneficial purpose, at least, that was my impression about them. I mind well of my wonderment, at the time, of how those good men in hearing them talking together, were so much in dread of the "Mi-chri-dianly"—so their language expressed it, which means unbelief. It is unnecessary here to attempt to enumerate the evils which resulted from unbelief. Suffice to say, the more knowledge we have of ourselves, the more dread, and the more we watch against unbelief, and the more we cry in unison with the one who said, "Lord I believe; help thou mine unbelief," and the more we pray the Lord to increase our faith. The Apostle Paul, who knew well the unspeakable happiness which is derived from being strong in the faith, or "strong in the Lord," and in the power of his might," said in his letter to the Corinthian brethren—"Watch ye, stand fast in the faith, quit you like men, be strong." It is good for us to be sensitive of our weaknesses, then we understand our helplessness. This is the way we are led to conceive of our need of that mighty arm to lean upon; and then we feel just as the Apostles said, "When I am weak, then am I strong." And He who knew from first our need, provided and appointed a throne of grace for our daily, yes, and our hourly need of strength. Yes, and are entreated earnestly to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." So that we can say with the poet:

"From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat—
"Thus found beneath the mercy seat."

I trust dear brethren and sisters, that we are appreciating the mercy seat, equally as the same poet again said—

"O let my hand forget her skill,
My tongue be silent, cold and still,
This bounding heart forget to beat,
Ere I forget the mercy seat!"

Stayner, Ont. A. B.

About the Visitor.

We are glad and thankful to receive and read the letters written by our dear brethren and sisters and the children. It gives us new courage and strength when we read the experiences and views of others who are traveling the same road.

We gain light and experience, but when we read and don't know who wrote the articles, we don't receive the same good from them as when the writer's name is attached. It seems to me what is wrong, that is wrong; and what is right, will harm no one to sign his name to it.

Now is it wrong to sign our name to what we write? When we go to meeting we go for a purpose, and if the spirit of God moves the minister to speak, ne'd he be ashamed to let it be known who it is that speaks? So when any person is moved by the Holy Spirit to write, and if he does write, should he be ashamed to sign his name?

May God help us all to do the will of God, is my prayer.

H. L. Trump.

Polo, Ill.
IDOLATRY—THE GOLDEN Calf.

In their journeys from Egypt to Canaan, the children of Israel were encamped for a time in the wilderness of Sinai near a mountain of the same name. At this place they abode nearly a year, and many were the laws and ordinances given them while stopping at this point.

It was here that the Lord came down on the top of the mount in a thick cloud of smoke, accompanied by thunderings and lightnings, in such a commotion and to hear such all-deafening peals of thunder and long and loud blasts of an invisible trumpet. Even Moses himself, that eminent man of God, said, "I exceedingly fear and quake." Heb. xii, 21. Now mark, this manifestation of God's presence and power was given the Israelites to convince them beyond all doubt that the great Jehovah did speak to them through Moses and that it was for them to hear and to obey. Ex. xix, 9.

It was from Mt. Sinai that the ten commandments were given. First, vocally, and a little later on two tables of stone, written by the finger of God. Ex. xxxi, 18.

The first commandment, "Thou shalt have no other gods before me," etc., is a prohibitory one. It forbids the doing of a thing, and as it stands first, it seems to indicate that it is the leading one of the ten. In Exodus 20th chapter, the ten commandments are given, and in the 23rd verse of the same chapter the first commandment is substantially repeated in these words: "Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold."

No doubt the Israelites, after seeing all these wonders and hearing these commandments, felt very firm in their intention to be obedient. But, alas! Soon Moses was called up on that wonderful mountain, and no tidings of him for five weeks or more, they became uneasy as to the fate of their leader. Likely they reasoned among themselves after the following manner: Here we are now in this vast wilderness; our leader left us five weeks ago, and no reasonable man would stay away that long if it were in his power to return. Something must have happened him. He may have died of hunger or fallen a prey to some wild beast. Now, what shall we do? Aaron, his brother, is here yet, and though he is a little older and more fluent in speech, yet we cannot trust him as a leader, for he has not the close communion with God, neither has he the education of our good man now lost. The cloud, too, is still above the camp, and manna as heretofore, but all this does not satisfy without a trusted leader or something else tangible. This we will do: We are fugitives from Egypt. We left there but a short time ago, and we know that the Egyptians generally prospered pretty well until just lately and they had great faith in the figure of a calf as a substitute for God. May we not then reasonably adopt the same thing and be happy? Agreeing on this, they called on Aaron, the most prominent man in the camp, and declared unto him their counsels. To avoid controversy, Aaron readily yielded, saying, yes, break off your golden ear rings and bring them to me with whatever other articles of the precious metal you may have. Soon a sufficient quantity was collected, melted in the fire and roughly formed into the shape of a calf, which being afterwards dressed off with a graving tool, to give it the appearance of a real calf.

But not to paraphrase any further on this point, let us consider these questions: Did these Israelites not know that they were violating the first commandment? Did they not know that there was neither the virtue nor the power of God in a natural calf, and still less in a golden one, formed by their own hands? It seems they acted not only contrary to common sense but devoid of all human reason, to say nothing of philosophy or true theology. In short, they acted as a set of lunatics might possibly act. Nor did this calf mania end here, for we find it was revived by Jeroboam, the son of Nebat, who made two such calves after Solomon's death, placing one in Bethel and the other in Dan and then promulgated the same idolatrous manifestation in the former case; namely, "Behold thy gods, O Israel, which brought thee up out of the land of Egypt." 1 Kings xii, 28.

Now what lesson may we learn from this calf worship or this gold worship? Americans and Europeans do not set up golden calves to be worshipped. We do not make images and declare them to be gods. We know the Lord abhors such worship even if we should pretend to worship him, the true God, through any image of our own making. We know it would be foolish to worship a god made of a substance commanding the highest mercantile value.

Now what lesson may we learn from this calf worship or this gold worship? Americans and Europeans do not set up golden calves to be worshipped. We do not make images and declare them to be gods. We know the Lord abhors such worship even if we should pretend to worship him, the true God, through any image of our own making. We know it would be foolish to worship a god made of a substance commanding the highest mercantile value.

The danger with us as a nation, as a church and as individuals is not so much that we will convert our gold into calves and worship...
them as it is that we may be too anxious to see our calves converted into gold and set our affections on that. For if such be the case, it amounts to a species of idolatry but little less odious in the sight of God than the calf worship of the ancients.

If the Lord prosvers us financially, the first question should not be, How may I invest this money to the best advantage for still greater gains? Nay! But our principle should be this: It is the Lord's money and I will use it as he by his spirit may direct, knowing that he will withhold no good thing from them that walk uprightly. Psalms lxxxiv, 11. Here, indeed is a cest. How apt are we to call it our own gains? Nay! But our principle and to act independently, on the ground that by our own labor and economy we had become the pos­
sessors of the things now under our control. It is the laying up of treasure in heaven that our Lord commands, not on earth where moth or rust corrupts and where thieves break through and steal.

C. STONE.

Polo, Ill.

The secret of Longevity.

A little way beyond the ancient church at Holderness is a brick residence, whose front is half hidden by one of those monster elms that are the pride of our Northern States, and beneath its shade I saw yesterday an old man who is passing his ninety-fifth year, sitting comfortably in a great arm-chair. My wife told me that his aunt had recently died, aged one hundred and five; and curious to know if there was any special reason for such longevity, I made inquiries. "No," said my informant; "only they were almost always out-of-doors, and lived a quiet life."

Yet in that single sentence lay a greater philosophy than he dreamed of, a sounder precept than he knew. To keep out-of-doors and avoid worry is a maxim that, if followed, would close a majority of our hospitals, which, I regret to say, have a greater number of occu­
pants with each succeeding year.

—Sel.
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If you desire to know when your subscription expires, look on the printed tag, on which your name and address is, and that will tell you; or April 1st means that the subscription has been paid up to that date. If you find any error in the date, please notify us and we will make the correction.

Write for the Visitor: We hope our brethren and sisters will not forget that it is their duty to write articles for the "Visitor." We are really very much in want for good articles now. In fact, we have not had for the last year a surplus, and very often not enough written matter to supply the columns of our paper with original articles, and were obliged to resort largely to selections. Then, too, we would like to give a few suggestions to some who write or contemplate writing for the Visitor. Use only black ink; do not write too fine, nor too close together; do not mix up business with matter for the "Visitor." Write only on one side of the paper, number the sheet and do not paste together.

We want all the church news we can get, and when you send us death notices do not make them too long. We are well aware that friends would like to have everything said that is favorable about their dead, but the matter may be overdrawn, or at least more said than is advisable. Then some times very important matters are omitted. In giving death notices we should be careful to give the name of the person in full, their place of residence and place of death, the date of their death, their age, date and place of funeral services; and it is well enough to give the names of the officiating minister—though this is really not a necessity—but the place of burial should not be omitted. These notices are records that where people keep the "Visitor" can be referred to after many years; but if not correctly given, they lose their value. Then, too, it may be well enough to briefly mention their near relatives, and it is altogether proper to give a brief sketch of their Christian life; but some times ministers fall into the mistake of giving such a bright account of their Christian virtues and devoted lives that the fact may not bear them out in their assertion. This description may be very dear to friends, but it cannot benefit the dead, and people may fall into the error of believing that the Christian life does not require such holy living to insure their acceptance with God, and a blessed future. Should such an idea prevail it would have a tendency to lower the standard of Christianity.

Brethren in the ministry and all writers for public journals, let us be truthful in what we say as well as what we write. There is probably no place that so much harm can be done to the cause unintentionally than by too glowing an account of the virtues of the deceased when the facts will not bear us out.

In making these statements we do not want to be understood as having any special reference to any one case that has come under our observation, but we have long since noticed the tendency of ministers in their description of the lives of the deceased, and also in sending in obituary notices, and we have felt

in duty bound to call attention to it.

After you have written your article for publication, read it carefully and erase every unnecessary word, correct all mistakes, and then if necessary re-write it, leaving out what is not necessary. It will help you very much to correct habits of writing.

We are in receipt of the annual report of the Post Master General, on the work of the Post Office Department. It is a document of 183 pages, and contains much matter of importance concerning the workings of that department. Post Master Wanamaker certainly deserves much credit for the able manner in which he has discharged the duties pertaining to his office. He has had few if any that could compare favorably with him. Nothing else shows so much the progress of this nation as the improvement of the mail facilities within the last 55 or 60 years. Then a letter would cost from six cents to thirty-seven cents, owing to the distance to be carried, when the mail was carried on horse-back or by coach, and it would sometimes take one or even two months to obtain a reply. But now but a few days at the most and we can receive a reply to a letter from any part of the U. S., at the low cost of two cents; and when we have added to this the telegraph system as a part of our Postal arrangements which is being agitated now and strongly recommended by our Post Master, at a minimum at the present cost of telegraphy we would have arrived at the acme of perfection in the transmission of news. But with all these facilities for transmission of important earthly news, yet there is no change in nor improvements on the old way of salvation through Christ, and no name and no leader who will compare with the captain of our salvation; and no communication is so quick as that by the means which God used to convey to Heaven the news whereby it is made
known that a soul has been redeemed from sin and made an heir of grace.

Vick's Floral Guide, of Rochester, N. Y., is out for 1892. A beautiful book devoted to vegetables and flowers. It is just what every one who has a garden needs to make selections of seeds from. Send fora copy.

A good garden is to the family a great help toward a comfortable living, and the labor attending it is more healthful exercise than lawn tennis, or base ball, and is besides healthful exercise, a labor of profit, while these plays for amusement are only invented to kill time and give very little return of any benefit to those engaged in them, and often result in much harm.

The meeting on the South Side, Dickinson Co., has been removed to Harmony Hall, about eight miles west of Bello Springs, and is continued there with good interest and large attendance. Several have made a start. Nearly every night there are new seekers, and the outlook is promising. At this date, Feb. 2, it has been determined to continue the meeting there during this week and at Detroit probably about the same time; the meetings are both largely attended.

We received a letter from Bro. P. Heer of Green, Clay Co., Kan., in which he has this to say: "I thought I would write a few lines for the Visitor. I like to read the articles in it, and we have read it for a number of years. I am glad that the Lord heard me and was so kind to me when I was down in sin and that he did not cut me off in my sins, but that he called me until I was willing to obey him. I am glad that he spared me until I found peace to my soul and by his help I will try to work out my salvation."

Those who have of the brethren (Revival) Hymn books for sale should write to Bro. John A. Stump, Nappance, Elkhart Co., Ind., stating kind and price, or put a short notice in the Visitor giving name and address where they may be had, stating also price of each.

We learn that the meeting at Conoy church, Lancaster Co., Pa., closed with the conversion of eight, and the church is greatly revived. Bro. J. H. Smith, of East Salem, Pa., was there laboring for them during the meeting.

BENEVOLENT FUND.
Geo. Hiller, Letitz, Pa., $1.00

WRITING FOR THE VISITOR.

Dear Editor—I frequently hear some objections to some of the articles in the Visitor, that they are not as good as they were at first. But if that is the case whose fault is it? Is it the Visitor? No, not at all. The Visitor is just what our good brethren and sisters make it.

What has become of many of the writers of 1889—90? Where are they? Certainly they are not dead. Then what is wrong? don't let selections crowd you out.

If you send good wholesome scripture doctrine full of the Holy Ghost, then I am sure the editor won't crowd you out. Selections are all right in their place, but they of course are not what we want, and do not do us the good as articles written expressly for the columns of the Visitor by some of our brethren or sisters. We should remember that others beside our people read the Visitor. Sometimes the unused and unconverted read it. Then too, people who are not of our faith, and you know our belief as taken from the Bible, differs in some respects very much from others.

I think that we should not forget to hold up our faith to the world and to other professors and then to practice them in our lives, so that people can see that we are in earnest in our belief. There are some very good selections printed and give us very wholesome lessons, but we have very good writers among our own people. Why not let your pens be used and give the Editor plenty to choose from, so that he will have variety and so much of it that he will hardly know what to choose first. If you do this you will not have cause to think the Visitor is not so good as it was. Remember the Visitor is just what you make it; you can't expect the Editor to publish what he does not have. I do love to read good articles; they are so encouraging. Then too when you write, sign your name to it; it does me so much good if I know who the writers are especially if I can have faith that they live Christian lives. I would say then let us try and walk in the light; let us take our religion with us wherever we go, to the store, to all places, yes to the mill, to market, to our neighbors; and dear sisters, don't forget to visit the poor. I for one feel if I had the means I would love to visit the needy, and take them something to supply their wants. It has always been my wish to make the afflicted, poor and hungry comfortable. Then too in our duties of life, dear sisters, let us not forget to have the covering on wherever we go, that our outward appearance may show that we are trying to walk in that narrow way of self-denial that becometh women professing godliness. Then the scriptures say abstain from every appearance of evil that our conversation might be in the Lord. Let us abstain from idle talk; but do not understand that I think I am rid of all this; but by the grace of God want to live closer to Him who has been my helper, and my daily prayer is to be more as God wants his children to be. I feel that I am one of his children and ask an interest in your prayers that I may be faithful until my end cometh, which may not be long.

LYDIA OTEWALT.

North Hampton, Ohio.
EXPERIENCE.

In the last number of the Visitor, our editor wondered, where are the experiences? I was somewhat impressed, and if God gives me grace, I will try to do my part, hoping that all honor and praise be given Him, and some one perhaps be benefited. About fifteen years ago I was called with a holy calling; often felt a desire to be a child of God before that, but how to begin. The plan of salvation was such a mystery to me. I would sometimes read the testament, but it was so dark that I wondered would I ever understand any of it. My mother died when I was quite small and my grandparents raised me. They were praying people, never said much about their conversion, but I never asked, and it seemed far off to me to live a different life. After I was married not quite a year I began to see the great love of God shown toward us, still I was not willing to even pray and thank Him, but the convicting power came upon me one day so heavily and suddenly too. If one had told me in the morning that I would kneel and plead for mercy at eve, I would not have believed it. A certain brother came in and we asked advice about some worldly affairs; he gave us the necessary answer, and among other things mentioned, “Seek ye first the kingdom of God and its righteousness and the rest will be added unto you.” The Lord was preparing my heart to receive it, I began to shed tears, and then and there the way was opened. My sinful condition was shown me and a voice said, “If you do not heed this call you will never get another like it,” and I promised “Lord I will.” I felt so determined, but the weight of my sins was so great; for four days I struggled hard with the enemy. Meanwhile I opened the testament and the 8th chap. of Rom. was my first lesson, and oh how clear and plain, what nourishment! I read it over and over again and was much benefited. I had great pride in dress, and that was my first work. Then came a hard battle with Satan; he would say, what will you do with all your pretty clothes and ornaments? Wear them out first as they are; the good spirit would plead, “if you do not obey in this you will have no progress.” I had a good neighbor; we were very intimate, whom I had heard remark, “These plain people have their religion in their clothes, I have no faith in that kind, if the heart is right, all is right,” etc., and I did not want her to hate me. It so happened she was away from home several weeks and out of town, hence I could not speak to her, and oh when I sometimes think how near Satan had me there, the Lord knew I needed help again. He put it in the heart of this brother to come and see; when I told him my trouble he said, well, we will kneel in prayer and ask the Lord to help us. When we arose I was relieved, I then felt so willing to obey and could cheerfully make my clothing plain, but when I went to put them on, I had to get down often and ask the Lord for help; Satan would say, you are not fit yet, you should wait awhile. The covering was the hardest, it was plain to me I should wear it, I felt it would be a strong shield, and for me it meant subjection to the will of God, and when I was willing to sacrifice all for Jesus the great burden left me; in saying all it meant pride, my neighbor, relatives and above all my own will, and love of self. Oh the joy, love and peace that was poured out to me, I can never express, I could say in truth with the Psalmist, “He brought me up out of a horrible pit, out of a miry clay, and set my feet upon a rock and established my goings, put a new song in my mouth even to praise our God.” I could go about my daily work singing, praying and as often shedding tears of joy for my deliverance, and oh the sacred nearness I was permitted to enjoy. My thankfulness seemed to be all for the joy I have in this world, not often thinking of eternity at that time. My whole aim was to serve and please God, and I felt such a love to everybody. I could tell my neighbors what the Lord did for me. So I was permitted to live quite a long while, having no thought for the morrow, living only for a day, till one evening after we arose from prayer, I was made to raise my eyes in one corner of the room, and there my Saviour appeared as it were in a white cloud, just His head and shoulders. He spoke to me so plainly, I could see His lips move, and I wish I could tell the music that was in His voice. He said “if you obey in little things, and be baptized, your joy will be still greater, and help your companion too, and He vanished from sight. I might say here, my companion was somewhat discouraged at that time. He too had made a covenant with God to obey Him, soon after I did, but he thought because he had not the feeling I was permitted to have, he was not accepted right. He had not as much to repent for as I had, and he would encourage me so in the beginning, saying, just you keep on, I’ll come too, I cannot go one way and you another, and oh how that would help me on; hence it was my privilege as well as a duty to try to encourage him. We attended the Brethren’s meetings and how I could eat and drink, it was food to my soul. I was in their meetings in my unconverted state I think three or four times that I remember, once that they baptized, and I made a remark at the water like this: Well if I would have to go into that muddy water my faith would have to be strong, and thus and so I would never do; oh no I need not do quite that way, and there is just where the Lord led me. Soon as an opportunity was given we were baptized. I never had many thoughts after my conversion about the mode, but I would never have been fully satisfied any other way but going into the rolling stream, as we believe the Saviour did. All this transpired in about a year and
I feel as though I haven't told more than one half what the Lord done for me. But I used to say then, I had more real enjoyment in that time, than in all my life before. One evening I was out in the yard after dark watching the little dark clouds passing over the moon, when the Saviour again spoke to me. Oh I could hear Him so plain, "So your life will be; sometimes there will clouds pass over you, but then it will be all the brighter again and do not despair." This has been a great benefit to me through life thus far. As I grow older I, see more beauty daily in a Christian life, and my prayer is, to feel the importance of our living here and make good use of our time. Oh I feel there is so much to do; wherever I look there is work. I feel the responsibility resting on us as mothers, and to be a light to the world. With the many rich blessings I have had and still have when I'm right willing, my faith has been tossed as a ship without a helm, has been tried as by fire, but we read in Heb. xii, 6 "Whom the Lord loveth He chasteneth." I have seen His love in the chastening rod. Praise the Lord for His goodness. This passage has been on my mind so much of late, Rom. xi, 33. Oh the depth of the riches both of the wisdom and knowledge of God, how unsearchable are His judgments, and His ways past finding out.

JOY IN THE LORD.

Rejoice in the Lord always: and again I say, rejoice. Let your moderation be known unto all men. The Lord is at hand. Phil. iv, 4, 5.

To the many dear readers of the Visitor... I will try by the help of the Holy Spirit to write. I praise God that I can rejoice in the Lord, though I have had need of the apostle's admonition, always to rejoice, and again to take courage in the service of so good a Master. I would like to tell my many acquaintances a little of my feelings as regards mission work or labor in the church, as my name appeared in the Visitor about a year ago as one ready to run at any call. But we must remember circumstances as cases. Let your moderation be known to all men, says the apostle.

Last spring at our conference there seemed a urgent call and the request was for some minister to fill it. Rejoicing in the Lord is right at all times, and to go forward in the work; but for me to fully know and to let my moderations be known is a deep work down in the heart that none but God knows and the Holy Spirit reveals to the true child of God. I praise God's holy name for what he has wrought in the last eight months of my life. I stand armed with the word of God to go forward when the Holy Spirit direct. I am fully assured unless I am directed by him whom our Savior said he would send, and he shall take of mine and shall show it unto you. John xvi, 15. I dare not let my thoughts be penned or my article will get too long. Let your moderations be known.

On the morning of the 24th of Dec. '91, my wife and myself started for Bucks county, Pa., by way of Philadelphia, to Souderton, on the North Pa. R. R., and were met by Bro. Shelley and conveyed to the Lawnsdale church. Before service that night we had the pleasure to meet our dear old brother and sister, Christian Wismer, who reside near the church. In our stay at that place and visit with the dear old brother and sister the past, of years ago, was brought to our recollection. Our brother is one of the old fathers in Israel, and in his advanced age the vitality of the body has failed, his sight so much gone that we will not read his writing in the Visitor any more. He had an attack of la gripe when we were there, but praises to God he rejoices in the hope of that glory world when his journey is done. May the good Lord reward them for their kindness. We had expect-ed to remain over two Sundays and hold services at the Lawnsdale church, according to the announcement. We enjoyed the service and the kindness of the dear brethren and sisters and friends that administered to our necessities. But on the 28th we got a telegram that my wife's brother, Joseph Zook was dead; so we left for home to attend the funeral.

Having taken a severe cold while laboring at Lawnsdale church and in the attendance of the funeral, I returned home suffering from la gripe. I passed through a hard siege of pain that I cannot describe, in my head and whole body; but at the present I am improving slowly. I am able to walk out. Let your moderations be known to all men. God being my helper in the person of the Holy Spirit, I mean to go forward in the service of the Master. I could rejoice in my sickness that my way was open. I had no condemnation. God's grace has sustained me and I rely on his word. I ask the brethren and sisters through the Visitor to pray for me. God bless his church.

JOHN H. MYERS.
Shepherdstown, Pa., Jan. 24, '92.

Dear readers of the Visitor: As this is my first attempt to write, I trust I shall be led by the spirit of God to pen a few thoughts that will be edifying to other souls. I have felt many times it was my duty to write but have put it off, feeling myself so unworthy. But I find it is as the poet says:

There is a work for me and a work for you;
There is something for each of us now to do.

I can say that I feel willing to work for Jesus, and I often think it is such a little I can do, yet I am content to fill a little space. Remember me at the throne of grace for I feel myself one of the weakest of God's children; but by the grace of God and under the prayers of the brethren and sisters, I hope to meet you all in heaven.

CHRISTINA MAYER.
New Madison, Ohio.
EVANGELICAL VISITOR.  Feb. 15, 1892.

CHURCH NEWS.

The protracted meetings held at Pleasant Hill, Ohio, which continued over two weeks, closed Jan. 13th. Considering the sickness which is prevalent at this time, the attendance was good, especially in the evening. According to previous arrangements, Bro. Anthony Stoner, of New Berlin, Ohio, was here to conduct the services. The word was preached with power, and listened to with unusual interest, and apparently had quite an effect on the unsaved, and while the words preached were good for thought, they were also food for the soul. Brethren and Sisters who had the privilege of attending seemed much revived.

Although in his declining years, Father Lukenbaugh was in regular attendance nearly the whole time of the meetings. Not only did his presence make glad the hearts of many, but in his usual decisive manner he also gave us good admonitions and encouragements. It seemed sad, the last evening of the meeting that we should part. After singing, “When shall we meet again,” and dismissal, the parting hand was given with the hope that we all shall meet beyond the river.

B. CASSEL.

ELKHART, IND.

Our protracted meeting commenced Dec. 25th. Our home brethren did the preaching till Jan. 12th, when Bro. Benjamin Hoover from Ohio came to labor with us for the salvation of souls. The attendance generally was good, sometimes it was large. Fifteen have asked the prayers of the children of God. May they prove faithful and live devoted lives in the service of the Master. It was an enjoyable time, although I was not permitted to attend all the time. We would ask all God’s children everywhere to unite with us in prayer that good work may go on, though our meetings closed Jan. 22.

ADDIE HELLINGER.

New Paris, Ind.

HISTORICAL SKETCHES OF MARKHAM CHURCH, ONT.

I have often thought I would write a few reminiscences of my early, and also more recent, acquaintance with the Brethren. Fully realizing the difficulty of getting many things packed in few words or as the writers say, multum in parvo. I fear to make this sketch clear to the general reader, I must first introduce myself. At the age of ten, with my parents, I came to Canada from England (where I had been piously brought up in the Episcopal faith) in 1862, and soon after our arrival at the house of Elder Snider, I first saw the Brethren. Beards were not in fashion then, and when I saw those men with long beards, I got afraid and ran home and told mother that some wild men of the woods were at Mr. Snider’s eating supper, and I feared for his safety. This, then, was my first impression of the dear people with whom I have had my home for nearly sixteen years. How strange are the leadings of Providence. Passing over about fourteen years more I come to the time shall I take as a starting point in these jottings.

I was twenty-four, married and settled in Markham. I had often felt convinced of sin, and of my need of a Saviour, but had put it off. In May 1876, myself and wife, much against my inclination, attended a love feast and told held in the barn of Bro. P. Baker. On Sunday morning, Eld. Winger of Walpole preached. The word came with penetrating, soul-convincing power, and then and there I made the prodigal’s resolve: I will arise and go, and at the end of six days of heavy conviction and earnest prayer I found peace in Jesus. And it seemed that when the Lord took away my sins he took my former views of religion along with them, and led me in the way I had hitherto despised and made fun of. I was baptized two weeks later by Elder Peter Cober. O those early days of my Christian life; how sweet their memory still. But I am digressing and talking of myself and not of the Brethren. Dear old Elder Cober, I can still picture his venerable form as he would stand and preach with power and unction striking terror and conviction in sinners’ hearts, or how in private he would so forcibly, yet lovingly, remind the young of the danger of delay, or to the young converts to whom the way was new, he would bring from the rich treasury of a long and varied experience, things new and old to cheer, warn or encourage. Associated with him in the eldership was Bro. S. Snider, whose manner of preaching was so melting that I don’t remember a sermon but brought tears to some eyes. Both elders were active, self-sacrificing men, toiling early and late for the welfare of the church and salvation of souls. Bro. Cober’s favorite English hymns were, Waked by the gospel’s powerful sound, and Destruction’s dangerous road. Bro. Snider’s was, Go on ye pilgrims. Contemporary with the above was Bro. C. Hoover. His sermons were short and mildly spoken, and mostly in German. His favorite hymns were, Jesu, Jesu brunn des lebens, and Kom kinder loss uns gehen. Last of the group of venerable fathers comes Jacob Heise, a preaching deacon, a man of sterling qualities, good judgment, and administrative ability. His favorite theme in preaching was God’s judgment on sinners, and the thunders of Sinai more prominent than the gentle tones of Calvary. His choice of hymns illustrates this. It was, Es is gewisslich on der seit. These old preachers traveled extensively and I doubt not, but many who read these lines can recall many scenes connected with their habor of love. The other ministers at this time were S. Baker, J. Byer, Peter Baker and J. Steckly, deacon. As they are all living still, I will not describe them here.

The church at this time was at low water mark. Members nearly all old or middle aged. Meetings
few and thinly attended, and some people said when these members die the church would die with them. The darkest hour is just before the day. The summer of 1876, ushered in such a revival of religion as glorious as it was unexpected, without any special efforts but the ordinary Sunday meetings and more frequent prayer meetings. Sinners came out on the Lord's side in numbers and joined our humble company. O what happy times those were and how it cheered the hearts of the faithful old ministers till like Simeon they could say, "Lord now lettest thy servant depart in peace for mine eyes have seen thy salvation."

It was not many years till the departure came. Bro. Heise first, Bro. Snider a year or so after and a few years later, like a sheaf of wheat fully ripe, Bro. Cober passed over to the church triumphant soon followed by Bro. Hoover. How lonely it seemed behind the pulpit when the last veteran was gone. Some months after Elder Snider's death Bro. S. Baker was elected elder, and the writer of these lines was put in the ministry, and six months later J. Steckly, now of Ramona, Kan., was elected also. Deacons had also been added in the persons of C. Heise, J. Lehman, John Doner and later on John Steckly and A. Winger. Other ministers have been added since. Peter Steckly and H. Heise. Seven of these brethren were the fruits of the great revival; showing that the Lord will not suffer his cause to die, but will raise up material to carry on his work. The increased membership and the large attendance at our meetings made it difficult to hold them in houses to any satisfaction, so in 1877 the Brethren built a large plain brick meeting house 40 x 60, surrounded on three sides by excellent sheds. In this hallowed spot we have ever since met and worshiped together. We have here rejoiced, and here we have wept; here we have had the unspeakable joy of seeing sinners turning from the errors of their ways, and also here, too, we have been made to weep when some who walked no more with us had to be expelled; here we have often met to lay away, in their resting place, the sleeping forms of our dear ones till the resurrection morn, and have felt as we laid them away the force of the poet's words.

If e'en our fellowship below
Was so divinely sweet,
What heights of rapture shall we know,
When round the throne we meet?

Time has brought some changes in our church, yet I think in plainness our district will compare favorably with any other. The English language is so prevalent now that German is seldom sung or spoken, as only few understand it. We have had our storms and calms, our ups and downs, and while some have got cold and dropped the work, and many have gone home triumphantly, others have been converted and joined with us, and we thank God and take courage.

In conclusion I hope the reader has had patience with me so far, and will excuse my digressions. I know in these jottings, gathered only from memory and with very few fixed dates, I have overlooked some things I should have written and vice versa, yet I humbly trust my motives and object have been good, and that to some readers, at least, it may be interesting. And even if it should go into the waste basket of our dear editor, I have been benefited enough in compiling it to amply repay my labor. My feelings and sentiments towards the church locally and generally are best expressed by the poet. Hymn 138, verse 3.

For her my tears shall fall,
For her my prayers ascend,
Till toils and cares shall end.

F. ELLIOTT.

"Great is the mystery of godliness: God was manifest in the flesh." Do not reject Christ because of mystery connected with his birth. There is mystery about yourself. You cannot tell why one part of your eye is white and another part blue; yet you will not put your eye out because you do not understand it. Neither should you reject Christ because there are some things connected with him you do not understand. If you accept nature with its mystery, be consistent and accept revelation with its mystery. The same God who brought Adam into the world without woman could bring Christ into the world without man.

"IF WE KNEW."

"If we knew when walking thoughtless"
Through the crowded, noisy way,
That some pearl of wondrous whiteness
Close beside our pathway lay,
We would pause when now we hasten,
We would often look around,
Lest our careless feet should trample
Some rare jewel in the ground.
If we knew what forms were fainting
For the shade that we should cling,
If we knew what lips were parching
For the water we should bring,
We would hasten with eager footsteps,
We would work with willing hands,
Purling cups of cooling water,
Planting rows of shading palms.
If we knew when friends around us
Closely press to say goodbye,
Which among the lips that kiss us
First should heath the daisies lie,
We would clasp our arms around them,
Looking on them through our tears,
Tender words of love eternal
We would whisper in their ears.

If we knew what lives were darkened
By some thoughtless words of ours,
Which had ever lain among them
Like the frost among the flowers;
Oh! with what sincere repentings,
With what anguish of regret,
While our eyes were overflowing,
Would we cry, forgive, forget?
If we knew, alas! and do we
Ever care or seek to know,
Whether bitter herbs or roses
In our neighbors' gardens grow?
God forgive us, lest hereafter
Our hearts break to hear him say,
Careless child, I never knew you,
From my presence flee away.

Selected by Addie Rellinger.

New Paris, Ind.
OUR YOUNG FOLKS.

READING THE BIBLE.

Come, Jenny, bring your Bible now, And place it on my knee, And get your little chair, my dear, And sit right down by me. Now slowly turn the sacred page, Not rough—as though it were A mere unworthy common book, That you might soil or tear. But ever, ever bear in mind That 'tis a holy Book, And on its every page, my child, With humble reverence look. It is God's holy Word, my dear, To sinful mortals given; A lamp unto our feet below, To light us on to heaven. Oh, learn to prize it as you ought: Seek wisdom from on high, To read it prayerfully. The child who loves God's holy Word And takes delight therein, That child will not be led astray In wickedness and sin. Now read to me, my little girl— Read slowly, with great care, Then you may put the Bible up, And say your morning prayer. Mrs. Parker.

LOVELY JESUS.

Dear brother of the Visitor:—please be so kind and print these few lines that I send you in the Visitor.

Lovely Jesus is my Savior! Oh how precious is his name; Every Christian loves it dearly, More than honor, wealth, or fame.

Lovely Jesus is my Savior! On the cross for me he died; While the blood was flowing freely From his hands, his feet, his side.

Lovely Jesus is my Savior! All his suffering was for me; All his sacrifice and offering Made for sin on Calvary.

Lovely Jesus is my Savior! He was dead, but lives again; Now in heaven interceding For the sins of wicked men.

Lovely Jesus is my Savior! I shall see Him as He is; Though his body worms devour, Christ is mine and I am his.

Lovely Jesus is my Savior! He will raise me from the dead; Call me from my sleeping chamber, And my cold and silent bed.—Sel.

DEAR EDITOR:—I am a little girl nearly nine years old. I live at Le­ master's Station. I have two little brothers. I love to read the Visitor: it is quite a friend to us; we can hardly wait until it comes to our village. My little brother and I get it at the office. We could not do without it. I go to school and Sunday School. I must close for fear my letter will be too long.

Goodbye.

Lottie B. Plum.

DEAR AUNT MATTIE:—I am a little girl ten years old. I live in the country. I go to Sunday School. My pa is the superintendent, Anthony Heise is the assistant. My teacher is Miss Anna Stoner. I am a little reader of the Visitor; I like to read Aunt Mattie's pieces. Where are you, Aunt Mattie? Have you gone away or have you forgotten to write? I will close for this time, hoping you will write again.

Emma E. Brubaker.

Morrill, Kan.

For the Evangelical Visitor.

DEAR CHRISTIAN MOTHERS, By God's help I will try to pen a few lines in the way of advice, as I am a mother of a large family and have had considerable experience with children. But when I consider how many there are older than I and more capable of the undertaking, I almost feel to shrink from duty. But there is a work for all to do and I believe it is our duty to encourage each other on while traveling through this world of cares and anxieties. I often think what a great deal we mothers have to learn that have a little family committed to our care; what patience we need, what wisdom. How often we need to approach a throne of grace where we may obtain mercy and find grace to help in every time of need.

I have reason to believe that a great number of you mothers who may read this article are praying mothers, and if you know the real worth of prayer, you will have no doubt, amidst your many cares and anxieties in bringing up a family, frequent your closets and bring all before our Heavenly Parent who is ready to hear our complaints and willing to help us. Then if you are praying mothers I am persuaded to believe that you have a great concern regarding the never-dying souls of those who are so near and dear to you, and in order to die right they must be taught to live right. O then I would say, let us be very careful what we teach our children. Remember what a great influence the mother has over her offspring and the great responsibility resting upon her if she fail to instruct them aright. The wise man said, "bring up a child in the way he should go and when he is old he will not depart from it." Now I am one of these who believe strongly in early piety. I believe as soon as a child is able to lip the name of Jesus it is time to begin to teach him about Jesus. It is wonderful what an interest they will take in hearing of this loving Saviour, and how they will bear it in mind from time to time. I do not believe they will ever forget the early instructions they have received. If it be good, how we it will be for us. But if we have neglected to do this surely it is something that will be deeply lamented sooner or later by all who have been guilty. O then dear Christian mothers, let us see that we do our duty that our neglect may not arise up before us in judgment. O how often I have been pained to see even mothers who professed to be followers of Christ when their dear little ones came up to ask some simple question, instead of answering them in a few kind words, have raised their hand and slapped them severely, saying at the same time, go away and do
not bother me. O what a pity to see the tender heart of the innocent ones so grieved and hardened towards the one who should be dearest to them on earth. I think were I to use such cruel treatment I could not enjoy peace of mind.

Now do not understand that I think it is wrong to punish. Not at all. That is contrary to scripture. Truly there are few children who do not deserve to be punished occasionally, and when they deserve it that is the time to inflict it. Do not neglect it then and at some other time when you are angry about something else, let it out on a poor innocent child. No, but punish at the right time, and that will be when you are not angry, for at such a time you may be too severe.

Then again, if you threaten to punish be sure and do it. Do not let your children lose confidence in you. If you make them a promise be sure and fulfill it. Do not say one thing and mean another. It is wrong and will learn them to tell untruths. Do not post them up in pride, fixing them up, then tell them they look pretty. You will find enough in their hearts no matter how young they may be, and in after years it will be more than you are able to do to get it out. Never be too busy to take a little time to give them religious instructions; you will never lose it. Be patient, kind and loving. If you have not time to hear them when they come to you with their childish requests, tell them you will hear them again.

An Acrostic for the Visitor

P-reserve me, O God: for in thee do I put my trust. Ps. xvi. 1.
E-move from me the way of lying: and grant me thy law graciously. Ps. cxix. 3.
A-d my tongue shall speak of thy righteousness and of thy praise all the day long. Ps. xxxv. 18.
I-will bless the Lord at all times: his praise shall continually be in my mouth. Ps. xxxiv. 1.
S-ing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness. Ps. xxx. 4.
E-vil shall slay the wicked: and they that hate the righteous shall be desolate. Ps. xxxiv. 21.
T-rust in the Lord and do good; so shall thou dwell in the land, and verily thou shalt be fed. Ps. xxxvii. 9.
H-e shall subdue the people under us, and the nations under our feet. Ps. xlvii. 9.
E-vening and morning, and at noon will I pray, and cry aloud: and he shall hear my voice. Ps. iv. 17.
L-et my mouth be filled with thy praise and with thy honor all the day. Ps. lxxvi. 8.
O-give thanks unto the Lord: call upon his name: make known his deeds among his people. Ps. cv. 1.
R-ejoice in the Lord, ye righteous, and give thanks at the remembrance of his holiness. Ps. xcvii. 12.
D-apart from evil, and do good, and dwell for evermore. Ps. xxxvii. 27.

Sarah M. Brumbaugh.

A Father Knocking.

On one of the streets of Philadelphia stood the house of a rich but godless man. By day it was as still as a prison, but at night it was the haunt of loose company, and the scene of revelries and dissipation.

Occasionally, in the day time, the face of a beautiful young woman would appear at one of the windows. That window, in fact, seemed to be her loitering place, for she spent most of her idle time there, sitting behind the partly-closed blind.

There was no sign that she enjoyed the luxury around her. Her face had the hard, drawn expression suggestive of "painted misery." Her position in the rich man's house was a guilty one, for she had abandoned a pure home to live on the wages of disgrace.

One morning, while she sat in her usual place, the occupants of a house across the street observed a carriage stop at the rich man's dwelling. A gray haired man alighted from it and knocked at the door. The young woman saw him with a start of surprise, but she did not stir from the window.

Rigid and pale, she looked down through the blind lattice, watching every movement, but making no sign. The old man plied the knocker long and loudly—till the neighbors noticed him and wondered. But he knocked in vain. No servant would open the door without the mistress's order. She kept her concealment and silently looked on, till the visitor went away.

An hour later, the same carriage stopped again. The same gray haired man knocked the second time at the door. The same unhappy face looked down upon him through the lattice—but there was no answer to his call, and in grief he went away.

A third time that day the old man renewed his visit. The pale young woman at the window watched him as before, without relenting, without responding. He turned slowly away, and in tears was heard to exclaim: "Oh Emily! Emily! My daughter, my poor, dear daughter!"

That father had traveled a long journey on his sad and eager errand. He had traced his erring child to this house, and, waiting till her destroyer was away, he had hoped that she would see him.

She knew his errand. Her heart had beaten more quickly as she looked down upon his gray hairs. Her pale cheeks and rigid mouth told of a conflict within. Perhaps the old love of her pretty, wayward childhood, that had seemed dead for many days, came to life again, and pleaded for him, and for God, as he stood there at the door and knocked. But enslaved and help-
less—with eyes from whose troubled depths looked forth a ruined soul—she let him go without a word or sign.

There are many homes which are barred against erring ones. There are many fathers and mothers who have cast off and disinherited those whose sins have brought blight and dishonor on the home. And we pity them of every door or refuge and of every heart and home. And we pity those who are many fathers and mothers who have cast off and disinherited those whose sins have brought blight and dishonor on the home. And we pity them of every door or refuge and of every heart and home. And we pity those who have cast off and disinherited those whose sins have brought blight and dishonor on the home.

But there are homes where wanderers would be made welcome—but they will not come. There are fathers and mothers who would traverse the wide world to win back lost children from paths of sin and shame; but they cannot find them. They have fled from hope and joy, and will not be pursued and brought back.

And there are those who choose the paths of sin, and refuse the helping hand stretched out to them, and who press onward to that darkness which is not far off, where there shall be neither light nor hope.

That gray haired father was not the only one who seeks to bring the lost one home. Your heavenly Father is seeking you. He loves you and follows you, and finds you. He stands at the door and knocks. He yearns over his wayward child; he waits to bring you home. You cannot hide yourself from him. You cannot close your ears to his call. In the silence of the night, and in the solitude of the day, his Holy Spirit searches you out, and speaks to you of sin, of righteousness, and of judgment to come. He calls you to come home. He waits to deliver you from your bondage and your shame. Will you answer his call? Will you listen to his entreaties? Will you bid him welcome to your heart, and follow him as he leads you from shame to honor, from sorrow to joy, from sin to righteousness, from death to life?

- Tract.