6-15-1892


Henry Davidson
**MY HOME BY AND BY.**

Oh how sweet is the thought of my home by and by,

How it comes like the song of a bird in the sky,

As the rest after toil as the sun after rain,

As a glimpse of the land to the mariner's eye,

So sweet is the thought of my home by and by.

Chorus:

Oh that home by and by,

That's prepared in the sky,

Where loved ones will meet to part no more.

Is it pleasant and fair but it is not my home

We shall ever be at rest,

Pillowed on the Savior's breast

In that home upon that bright eternal shore.

The earth has its charms on its beautiful face,

Its wonderful love and its skill I can trace,

It hath grandeur that greets me wherever

The friends that I meet are but sojourners too,

Are travelers and pilgrims the world passing thro',

And those I have walk'd with have left me and gone.

They rest o'er the river while I journey home,

Oh! why should I mourn or breathe ever a sigh,

When I know they will welcome me home by and by.

How little it matters how poor I may be,

With the wealth of that home kept in safety for me,

And little it matters what land and what gold.

What treasures and gems I have gathered and hold.

Earth's riches must pass with life's latest sigh,

But enduring yonder is my home by and by.

I know not how far it may be, it is where

My loved ones are waiting for me free from care,

And the brightness of earth is but darkness and night.

To that home where God's throne is the center of light;

And never a sorrow, a wrong, or a sigh,

Can dim with a shadow my home by and by.

So I walk o'er the way that is rugged and long,

I light it with hope and I cheer it with song,

I gladden the hours and I comfort my heart,

As onward I journey alone and apart,

With the thought that will float as an angel wing by,

At the end is a welcome—a home by and by.

SARAH DONER.

**A great deal is embodied in the 13th chapter of Romans, and we set out to make a few passing remarks. In the first verse “The higher powers” are spoken of with the declaration that these powers are ordained of God. Also an exhortation that every soul should be subject to them.**

These powers we understand to be the laws of our country, and the officers that are set to execute these laws. Now, if we fail to obey these laws, and disregard them, we disregard God's ordinances, and therefore receive to ourselves damnation. This seems to be a pretty harsh word in this place, and I feel inclined to modify it by using one that agrees better with Luther's translation—(Urtheil) and say, Receive unto ourselves condemnation. Many things are condemned that are not damned.

But here it may be said that human laws and divine laws do not always harmonize. How then can it be said that all human laws are ordained of God? Here we get into a strait. It is a close question, and to solve the difficulty we take the position, that although God has ordained men in every nation to enact laws and to have them enforced; yet it does not prove them to be perfect because everything invented by human genius is imperfect, and forever shall be; therefore human laws, in the main are good but have their imperfections. And consequently when the children of God are confronted with any human law that squarely conflicts with divine law, they are obliged to say as did Peter. See Acts iv, 19. Also v, 29. Namely—God should be obeyed rather than men, even at the risk of persecution.

3rd verse. For rulers are not a terror to good works, but to the evil. This is the same as to say:

Those who do only good works, need not fear the law or its officers. Only evil-doers fear it and them. Therefore to avoid fear of the law, we must do good, and by so-doing we have the promise of praise from its officers.

4th verse. “For he is the minister of God to thee for good.” This implies that the law is God's minister to shield us from the acts of bad men. On the other hand, if we should commit any crimes, we should be obliged to fear the law, because God uses human law to bring evil-doers to their deserved punishment.

5th verse. For this reason we must necessarily be subject to the law, not only from fear of the wrath which it is designed to execute, but also by reason of our own regard of right in the matter.

6th verse. “For this cause pay ye tribute also, etc.” In place of tribute we say taxes. We pay tax-
es for the support of the government, and it is proper that we should do so.

7th verse. Reude therefore to all their dues, etc. That is, pay your taxes and if any custom is to be paid, attend to that in like manner. Various things come under the head of "custom" that require the payment of some fee or toll, as the duties on commodities shipped from one country to another, or the payment of toll on crossing a bridge and the like things. "Fear, to whom fear." But whom shall we fear? First of all it behooves us to fear God and keep His commandments, for this is the whole duty of man. Ecc. xii, 13. This does not imply a slavish fear that has torment. 1 John iv, 18. Nay, it rather means such a fear as a loving child manifests toward his father by avoiding things that would displease the father.

We are also under obligations to some extent, to fear all our superiors. That is, we should fear to do anything to molest them unless it is clearly in the line of our duty. If Nebuchadnezzar had bidden Shadrach, Meshach and Abednego to do something not forbidden by the Lord, they would not have refused doing it, from fear of making him angry; but this idolotrous king's command was in direct violation of a commandment given by the King of all kings. Therefore these faithful men did not fear the anger of the greatest king on earth at the time, and gloriously did the Lord protect them! "Honor to whom honor." In its most extensive sense honor implies a feeling and manifestation of regard for others whom we consider our superiors, be it in social, educational, political, ecclesiastical or any other standing that may strike us as being worthy and commendable. According to 1 Peter ii, 17 we are under obligations in a certain sense, to honor all men, and in a special sense to honor the king. In our country it would be the President.

"Thou shalt honor thy father and thy mother," is one among the ten commandments and the first one with promise. Paul says: In honor preferring one another, which is the same as to say, let each one think his brother better than himself, and give him a seat better than the one he takes himself. To have peace and good will among men, there is a great deal in bestowing honor where it is deserved. No one is offended by being honored; and yet we should not seek the honor of men.

If all men should be honored, should not the Lord God be honored supremely? Yea more—not only honored, but adored by all intelligent beings, from the lisp ing child on earth to the highest seraph in heaven.

In the remaining part of the chapter, we have the commandments comprising the moral law with an earnest exhortation to awake out of sleep and to cast off the works of darkness, such as dishonesty, rioting, drunkenness, chambering, wantonness, strife and envying. In short, we should lead such a life that even ill-disposed persons shall have nothing displeasing about us. Putting on the armor of light and putting on the Lord Jesus Christ, may mean nearly the same thing; but how is it done? I believe it is this—that after conversion the subject steps out publicly confessing Christ, and being baptized unites with the church; and at all suitable times seeks the company of the saints and becomes a helper in the vineyard of the Lord in any capacity the spirit may direct.

C. Stoner.

THE ORIGIN OF JUVENILE REFORMATORIES.

BY ISRAEL C. JONES, ESQ., Superintendent House of Refuge, Randall's Island, N. Y.

There are two relations in which juvenile delinquency stands to the community and in which it may be considered: one is its political and scientific relation and the other its social aspect. Socially, or in the family relation, a boy is good or bad as he is obedient or otherwise to the regulations of his parents. If bad, he is by no means absolutely bad, but bad from that standpoint and from the acts that lead up to such a conclusion. At heart he may not be a very bad boy at all. He may have a very loving, kind disposition. If bad he may, under other circumstances, change entirely and become a very loving, kind, obedient child and a good man. Instances of that kind can be found in almost any community.

A child is politically bad when he is offensive to the peace of the community; when he breaks the law in regard to property; when he contaminates, by bad influence, other children with whom he comes in contact and violates the laws against crime. Now, I take it that the family matter is left with the family itself. Therefore the public have nothing to do with it until the act of the boy breaks through the family line and does an injury to the community. There is where the State may properly take up the case and we come to the subject of juvenile delinquency as it relates to the public.

The divine law and the human law place the child in the custody, under the control of the parents, and require, during its helpless years, that the parent shall provide for all of its necessities. One of those necessities is that it shall be carefully trained, brought up intelligently to perform all the functions of a citizen under the government under which it may live. It is as much the duty of the parent to inculcate and enforce habits of thrift, diligence, honesty and economy as it is for him to provide food, clothing and shelter.

As an aid to the parent the state has wisely provided a system of education so that the child is educated, not only in the family but also
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in the community where he com- line, neglected, untrained, unedu- mingles with society, and gets his cated, and fast grew to recruit the best growth for the discharge of the ranks not only of pauperism, but the duties which devolve upon him; also of crime. Mr. Hugh Maxwell, this training which is essential to the at that time District Attorney of child, is if possible more essential to the city, entered most heartily into the community. Instances occur this work. He furnished to the to provide for the training and gentlemen composing this association children. Instances occur a list of over 450 commitments in this training which is essential to the one year (1823), the large major- the best growth for the discharge of ity being of boys and girls under twenty years of age, and a good many of them under the age of sixteen. These many years in various ways in this reformed natures, absolutely omit country. It then becomes necessary for the State to thus to provide for the training and take them under its control, and it culture of their children. It then becomes necessary for the State to becomes necessary for the State to become necessary for the State to take them under its control, and it take them under its control, and it becomes necessary for the State to it has wisely provided the means for take them under its control, and it for doing this, giving them shelter, for doing this, giving them shelter, for doing this, giving them shelter, pro- providing them with food and cloth- viding them with food and cloth- viding them with food and cloth- ing, supplying them with instruc- ing, supplying them with instruc- ing, supplying them with instruc- tion and a training which shall fit tion and a training which shall fit tion and a training which shall fit them in the best manner to become them in the best manner to become them in the best manner to become citizens of the Republic. citizens of the Republic. citizens of the Republic.

Up to 1824 there was no such Up to 1824 there was no such Up to 1824 there was no such institution as this House of Refuge institution as this House of Refuge institution as this House of Refuge in the United States; in all proba- in the United States; in all proba- in the United States; in all proba- bility there was no such institution bility there was no such institution bility there was no such institution in the world. There had been in the world. There had been in the world. There had been reformatories in Europe, and there reformatories in Europe, and there reformatories in Europe, and there had been attempts at juvenile re- had been attempts at juvenile re- had been attempts at juvenile re- form in various ways in this coun- form in various ways in this coun- form in various ways in this coun- try. But, at that time, the persons try. But, at that time, the persons try. But, at that time, the persons who took this subject specially un- who took this subject specially un- who took this subject specially un- der consideration discovered this der consideration discovered this der consideration discovered this one fact that they must hold the one fact that they must hold the one fact that they must hold the custody and control of the boy, custody and control of the boy, custody and control of the boy, with the same power and in similar relations as the parent, or they with the same power and in similar relations as the parent, or they with the same power and in similar relations as the parent, or they could do nothing for his training could do nothing for his training could do nothing for his training and reformation. The first organi- and reformation. The first organi- and reformation. The first organi- zation in the country began in the zation in the country began in the zation in the country began in the city of New York, in a society that city of New York, in a society that city of New York, in a society that was called, "the Society for the was called, "the Society for the was called, "the Society for the Prevention of Prevention of Prevention of Pauperism." It was a Pauperism." It was a Pauperism." It was a volunteer society, composed of some volunteer society, composed of some volunteer society, composed of some of the ablest philanthropists, jurists of the ablest philanthropists, jurists of the ablest philanthropists, jurists and statesmen that the city con- and statesmen that the city con- and statesmen that the city con- tained. They considered the question contained. They considered the question contained. They considered the question how they could check, or, if possible, how they could check, or, if possible, how they could check, or, if possible, eradicate pauperism, which eradicate pauperism, which eradicate pauperism, which was fast becoming a sore evil upon was fast becoming a sore evil upon was fast becoming a sore evil upon the body politic. They explored the the body politic. They explored the the body politic. They explored the police courts, the almshouses, and all police courts, the almshouses, and all police courts, the almshouses, and all places of record, to discover the places of record, to discover the places of record, to discover the causes that underlie this evil; and they found, in the main, that it causes that underlie this evil; and they found, in the main, that it causes that underlie this evil; and they found, in the main, that it was profligacy and intemperance. was profligacy and intemperance. was profligacy and intemperance. They discovered that the children They discovered that the children They discovered that the children of these parents continued in that of these parents continued in that of these parents continued in that under the protection of the organi- under the protection of the organi- under the protection of the organi- zation. The Society started at zation. The Society started at zation. The Society started at that time with nine little ragamuf- that time with nine little ragamuf- that time with nine little ragamuf- fins—six girls, three boys—brought fins—six girls, three boys—brought fins—six girls, three boys—brought that morning from the police courts that morning from the police courts that morning from the police courts and placed before the audience to and placed before the audience to and placed before the audience to show the material upon which the show the material upon which the show the material upon which the institution proposed to work. institution proposed to work. institution proposed to work. It was in this way that the sub- It was in this way that the sub- It was in this way that the sub- ject of the reformation of juvenile ject of the reformation of juvenile ject of the reformation of juvenile delinquents was started in this delinquents was started in this delinquents was started in this country. The first year's ex- country. The first year's ex- country. The first year's ex- perience made such a deep impression perience made such a deep impression perience made such a deep impression upon all those who were acquaint- upon all those who were acquaint- upon all those who were acquaint- ed with this work that the Govern- ed with this work that the Govern- ed with this work that the Govern- or (Clinton) in his annual mes- or (Clinton) in his annual mes- or (Clinton) in his annual mes- sage, said that, in all probability, sage, said that, in all probability, sage, said that, in all probability, the wisest penitentiary system ever the wisest penitentiary system ever the wisest penitentiary system ever devised by man was the House of devised by man was the House of devised by man was the House of Refuge in the city of New York for Refuge in the city of New York for Refuge in the city of New York for the reformation of juvenile delinquents. the reformation of juvenile delinquents. the reformation of juvenile delinquents. And he recommended that And he recommended that And he recommended that the powers of the society should be the powers of the society should be the powers of the society should be extended so as to cover all the extended so as to cover all the extended so as to cover all the counties of the State for children counties of the State for children counties of the State for children convicted of crime. The Legisla- convicted of crime. The Legisla- convicted of crime. The Legisla- ture enacted such a law, and it went ture enacted such a law, and it went ture enacted such a law, and it went into effect immediately. into effect immediately. into effect immediately.

In 1847 the system had become In 1847 the system had become In 1847 the system had become so popular, and its good effects so thoroughly understood, that the state was divided. A House of Refuge was erected at Rochester. The juvenile delinquents from the first so popular, and its good effects so thoroughly understood, that the state was divided. A House of Refuge was erected at Rochester. The juvenile delinquents from the first so popular, and its good effects so thoroughly understood, that the state was divided. A House of Refuge was erected at Rochester. The juvenile delinquents from the first three judicial districts were assigned to the New York House, and three judicial districts were assigned to the New York House, and three judicial districts were assigned to the New York House, and those from the other five judicial districts to the Western House. those from the other five judicial districts to the Western House. those from the other five judicial districts to the Western House.

The year after the New York The year after the New York The year after the New York House was organized, Philadelphia House was organized, Philadelphia House was organized, Philadelphia organized a House of Refuge, and other cities quickly followed her example. At the present time all of the Northern States, and some of the Southern States have established, as a part of their educational system, reformatories, under the different names of Reform Schools, Reform Farm Schools, Houses of Refuge, Industrial Schools, etc., for the reformation of the delinquent children that they find within their borders.

A word as to the causes of juve- A word as to the causes of juve- A word as to the causes of juve- nile delinquency. Children become nile delinquency. Children become nile delinquency. Children become bad by neglect, and they stay bad bad by neglect, and they stay bad bad by neglect, and they stay bad until they are properly taught, and
made to do better. It is sometimes asked, Why are they bad? Why does a vine creep along on the ground? Simply because it has no pole to climb up on.

I doubt if children are driven to the streets, they go there voluntarily and from natural causes. The social feeling is developed in all human beings, and they naturally get together. One boy is drawn into bad associations with another boy, unless there is some restraining power to hold him back. Through the neglect of parents that power is not exercised, and therefore the children drift into the streets.

Children are not driven to the streets on account of thieving; theft is a consequence, a result, not a cause. Boys that have any knowledge of the rights of property will not steal if they can get what they want without doing so. If they have no conscience, if they have not been trained to habits of honesty, and to provide for their wants in a proper manner, why, they will take what they can get without any feeling of remorse. That, of course, is theft; but it by no means indicates that they are really depraved. I will give an instance to illustrate this statement. In 1863, a boy, eight or nine years of age, was committed to the House of Refuge, charged with stealing an old dress and an old shawl. Other boys were concerned with him. John (the boy) said that they sold the stuff for fifty cents, that he never received a penny of the proceeds, but was sent to the House of Refuge; the other boy stole his share of the money. That boy grew to be a man, and today occupies a pulpit not a hundred miles from the city of New York, and stands very high in the communion with which he is connected. I believe he is a Doctor of Divinity today. He made a visit to the House of Refuge long after he was a preacher, and, in an address to the boys, told them exactly where he sat in the school, how he progressed from class to class, where he came from, and all his experiences.

This incident will illustrate that there was no moral obliquity in that boy, notwithstanding he was guilty of a theft in early youth. What became of his companions in that offense I do not know.

Here is another illustration: One of our inmates was a boy whose father went to the war and was killed. The family were poor and lived in a tenement house in Mulberry Street. There were two sisters and this little boy, their brother. After he had been here a couple of years or more there was an opportunity to place him with a family in New Jersey. He was indentured and served his time. It happened that the family into which he was placed belonged to the Roman Catholic communion, and he came from a Roman Catholic family. Where he was located in New Jersey there was no Roman Catholic church maintained, and the children went to the Protestant Sunday School in the neighborhood. The boy developed considerable activity of mind and ambition. A lady in Philadelphia became interested in him, encouraged him to study, paid his way through college, and eventually he became a minister in the Methodist Church. About ten years ago I received a letter from a man on the east side of town, making inquiry in regard to this lad. I answered the letter and asked him what particular interest he had in the boy. He replied that he had married his sister and that the boy's other sister was living with them; and now, after more than twenty years, they felt a desire to learn something of the history of their brother. I wrote to him that the brother was serving a church in the town of——, New Jersey, if they should go there they would see him, and if they went on a Sunday they would hear him preach. They did go on a Sunday, heard him preach and, when the services were over, made themselves known. It was the first time that the sisters and the brother had met in over twenty years. The sisters (so it appeared) had avoided making any inquiry in regard to their brother, believing that he had gone to the bad because he had been sent to the House of Refuge, and they did not care to be dragged down by any disgrace he may have brought upon them.

Only one word need be said as to the influence of cheap variety theaters and sensational literature on the young; they are both thoroughly bad, and they ought to be suppressed.

Taking the industrial schools and juvenile reformatories through the country, they probably reform eighty per cent. of the children that come under their care. Boys and girls should be kept in such institutions until they can be placed in equally good or better positions. As a rule, I do not think boys should be subjected to close confinement for more than two years.

There are parents who drive their children to the street, and who make merchandise of their offspring; but such instances are exceptional. The love of the parent for the child is as deep and genuine among the poor as among the rich. Their necessities sometimes compel them to exact of children what they are exceedingly sorry to do. The struggle of life is terrible and the necessities of existence must be met. The child suffers nothing to its injury by honest labor, when it relieves the necessities of a parent; indeed, it is the most noble service that a child can perform.

I have no doubt that children are often exposed to bad influences because they are orphans. There are some cases, but, in my experience they are exceedingly rare, where children have been abandoned by their parents.

I am strongly of the opinion that, as far as possible, children should at all times when they are in custody be separated from the influences of older criminals; their cases in the criminal courts should be tried apart from the grown offenders.

I can best allude to the influence
of heredity by relating one or two of many remarkable instances that have come under my observation. Thirty years ago there was a depraved family living adjacent to what is now a part of the city of New York. The mother was not only dishonest, but exceedingly intemperate, wholly neglectful of her duties as a mother, and frequently served terms in jail until she finally died. The father was also dissip- ted and neglectful. It was a miserable existence for the children.

Two of the boys, in connection with two other boys in the neighborhood, were arrested, tried and found guilty of entering a house in the daytime and stealing. In course of time both of these boys were indentured. One remained in his place and the other left for another part of the country, where he died. He was a reputable lad.

The first boy, in one way and another, got a few pennies together with which he purchased books. After a time he proposed to his master that he be allowed to present himself for examination as a teacher. The necessary consent was given, he presented himself, and was awarded a "grade A" certificate.

Two years from that time he came to the House of Refuge as proud as a man could be, and exhibited to me his certificate. He then entered a law office, diligently pursued his studies, and was admitted to the bar. He was made a judge, and is now a chief magistrate of the court in the city where he lives.

His sister, a little girl, used to come to the Refuge with her mother, wearing nothing but a thin cloak in very cold weather, almost perishing with the cold. As soon as this young man got on his feet he rescued the little girl. He placed her in a school, she finally graduated from the Normal School, and today holds an excellent position in the schools in the State where she lives.

I have strong opinions on the subject of how far and in what way State aid should be given to support institutions for the reformation of children. In the first place juvenile reformatories should, as far as practicable, be required to contribute to their own support. Secondly, parents who, by their own willful neglect, have suffered their children to fall into such evil habits as makes it necessary to take them into custody, and put them in the care of the State, should be compelled to contribute, as far as their means will allow, to the support of such children in the institutions, at least so far as food and clothing are concerned. In other words, it should be made to appear to these parents that there is a penalty attached to their own neglect.

A few years ago a police officer told me that a man came into Harlem Police Court and wanted a boy, twelve or thirteen years of age, committed to the House of Refuge. The Justice made some inquiry into the case and discovered that he had one child in the Juvenile Asylum, two in the Catholic Protectory; and he wanted this one, the fourth, sent to the House of Refuge. The man was in the employ of the city, receiving a salary of $18 a week.—Independent.

HAD THE LORD A HAND IN IT OR THE GOODNESS OF GOD LEADETH THEE UNTO REPENTANCE?

About twenty years ago among the hills in Lepeer County, Michigan which was then a pine forest, lived Mr. R— with a large family of small children depending on his labor for a living. Making logs and rafting them down the streams was then carried on extensively (called lumbering.) The man was poor, the lumber camp near by was closed then and the family came to want for food. Finally when visible means were at an end the man says to his wife, "I will go to our boss" (the lumberman) who lived 20 miles away and in the settled country, "if he will not help us."

So in the morning the father went on his way thither but the mother was a Christian and in her anxiety went on her knees and poured out a prayer to her Heavenly Father for help. At the same time the children were out playing and strolling on the road presently found a fish of about 12 pounds weight which seemingly a freshet just subsided had brought down a small brook from the lake about two miles upstream. The fish was carried home to mother who rejoiced and could now cook dinner.

But before the father came to his journey's end he was hailed by a farmer saying, come in; going up to the farmer, the farmer says,

"Don't you want to buy a cow?"  "Yes I would need one but have no money to pay for it."

"You need no money."

"But I have no one that could go my security."

"You need no bail. Are you not a German?"

"Yes."

"Well have you not boys that could work out?"

"I have boys but they are too young to work out."

"How old is your oldest boy?"

"Twelve years."

"Let him come and try anyway and when you go home you can take the cow along."

Glad for the kind offering he went on and lamented his condition of poverty to the lumberman who actually gave him the key to the store-room of the lumber shanty, saying, "Go help yourself what you need and in a few days we will come that way and you can return us the key."

The man began his homeward journey now with a lighter heart, going to the man that offered the cow. The cow was fresh in milk, offered at a reasonable price on time till he could pay for it, and gave him the calf also; now he was actually happy on his way home. Coming home he found plenty of flour and pork left in the lumber shanty, with the cow's milk he had plenty to live till he could find other means of providing.

Mr. R— says, "when I considered this providential providing and the kindness it has affected me much and I took it greatly to heart and from that time on I believed there was a higher power and a spiritual work for man."

Now he thanks God and rejoices in a Savior's love.

S. R.
 converted sinner that sees no beauty and comeliness in him? O I fear a great number of the Christian professors at the present time do not see the beauty in the Savior as they should. We know from the word of God that the Savior when on earth led a peculiar life, humbleness and humility can be traced all along. O how different from the exalted priests and scribes. And now let us think for a moment, if Christ would be on earth today, clad in his humble raiment, wearing “a coat without a seam,” how many professors of religion or even preachers would join themselves to him, or how would their apparel correspond with the Savior’s?

From reading the Scriptures we cannot think that he was clothed in “soft and fine raiment” but as he was led away from Pilate to be crucified, the soldiers “put on him a scarlet robe” to mock him. And can we ever begin to think that Christ when on earth wore a silk high-crowned hat as so many professors do today, who claim they are following him? O no, but instead of a silk hat a “crown of thorns.” We firmly believe that his wearing apparel corresponded with his words and we find in Luke xvi, 15 his words “For that which is highly esteemed among men is abomination in the sight of God.”

And why do men and women, even those who profess to be Christians wear such gay and fine apparel? Is it not to be esteemed among men? But in the words of the text he was despised and we esteemed him not. Now I truly believe that if we love the Savior, if we have a desire to follow him, and if we see a beauty in him, we will not “mind high things but condescend to men of low estate.” Rom. xii, 16.

And now in conclusion I wish to say, dear brethren and sisters let us try and follow in the footsteps of our Savior even down into the valley of humiliation for truly there is a beauty in the religion of Jesus Christ, and the nearer we can live to Christ the more beauty we can see in him. Let us become willing to humble ourselves and bear the reproaches of the world and keep his commandments that we may finally have a “right to the tree of life and may enter in through the gates into the city.” Rev. xxii, 14.

Milnersburg, Pa.

Dear friends, I have felt it my duty for a long time to write for the Visitor, but it always seems as though I have not got time or I have nothing much to write, but as I have prayed God might guide my pen I will try and write a few lines.

These words, look and live, seem to me that every unconverted person should consider, because when we are in an unconverted state we are living a dying death, that is if we are not prepared to die here we will ever die from the sight of the Lord.

So I would, dear friend, stop, look at the road you are going on. There is no doubt everything seems gay and joyful but the end thereof is death. It will lead your soul to everlasting ruin. The enemy does not care how old or young you may be, he will try and deceive you. Why not turn and live for Christ who died for the sins of all mankind? Oh dear friends, why do you crucify the Savior afresh? Oh why will you not come? The torture he bore, no man can describe. Five bleeding wounds he bore on Calvary, yea, he was mocked, spit upon, scourged, that we might have access to the tree of life. It seems to me that people cannot stay away from Christ so long. He said “come unto me all ye that labor and are heavy laden and I will give you rest.” The Lord is so good it does not matter how we have transgressed the law, he is willing to pardon us. Oh what love for us poor degraded creatures. Why we have nothing to do now to what the apostles had to do. They were stoned, beaten, burned, beheaded.
June 15, 1892.

**EVANGELICAL VISITOR.**

just because they upheld Jesus the lowly Lamb of God; and we are living in a peaceful land where we can serve God in peace. Why do you resist?

Dear friends there is one thing sure if we do give up the things of this world and turn to the Lord we inherit the kingdom of heaven. Although God hates the sin he loves the sinner, because Christ came not for the righteous but to call sinners unto repentance. Why will you not come? Christianity might seem foolishness unto you, but when a person is born again, passed from death unto life, then religion is meat and drink, and then you can cry out “oh what peace the Savior gives.” Yes dear friends this peace passeth all understanding: Man cannot fathom it. The child of God has a good and pleasant life in this world if they are obedient, and heirs to the throne of glory in the world to come.

We will not always live in this world; this is just temporary. We are here to prepare ourselves, therefore we are either living to the service of God or to the service of Satan. Oh friends do not serve Satan because the wages of sin is death. The worst kind of death ever burning from the sight of our blessed Maker. It is not his will that one poor soul should be lost but that all should turn to him and live. God has tried every plan to lead man unto repentance. The glorious invitations that are given to us are often taken no notice of. Dear friends the enemy is at the bottom of it all. He is cheating you out of your eternal life and you still serve him just because you will not give up the vanities of this world. For the sake of a few years of sin, you are running the risk of losing your precious soul. Christ is still pleading for the poor sinner to be spared. Oh how it must grieve him to see the poor sinner gliding along the road to ruin. We can see death all over our land, some falling to the left and others to the right, prepared or not, death is written on every one of us; if we are prepared how glorious it will be to rest from toils, pain and strife, no sickness, no sorrow, always happy with the angels.

Friends, we cannot hide from the judgment, there every one will receive a recompense of just reward. Some will be parted from brothers and sisters, mothers and fathers, husbands from wives and wives from their husbands. Why? Just because some would not listen to the Bible. It seems to me as if we are living in a life similar to the time of Noah. We hear the gospel all around us on every hand to convince sinners to turn from darkness unto light, but it is hardly taken any notice of. The world is getting so corrupt that it seems to me it cannot stand much longer. Of course there is a large amount of morality and formality, but that will never save us, we must be born again. "Today if you hear his voice harden not your hearts.”

Youth is the time to serve the Lord but we can receive pardon at the eleventh hour, but dear friends that is a very dangerous risk to run. Some people drop dead, others are taken suddenly ill and die; therefore it becomes our duty to serve him now, this is the acceptable time. It is for our own good that we serve the Lord. Each person must receive salvation for themselves. We can talk to the unconverted, tell them of the love of God but we cannot give them salvation. If I could just give some poor soul my experience which I have in the Lord how gladly I would do it. Then I would not wait a moment until I received it again from the Lord. Oh for your poor soul's sake ask the Lord to show you where you stand. It will not be long until you find out, as God is a prayer-hearing and a prayer-answering God. How the angels rejoice. Rejoice when they see the poor sinner returning to the Lord crying, "Lord save me or I perish.”

Do not wait any longer, but come now, the door might close tomorrow and that would be dreadful to be shut from heaven. I wish from the bottom of my heart that I could meet you all in heaven, then we could praise God through all eternity. What I wish for myself I wish for everybody else.

I often feel weak in the service and need more grace. Let us pray for one another.

Haste, O sinner, to be wise,
Wait not till the morrow's sun.
Your weak brother,

Gormley, Ont.

**CHAS. COKCLIN.**

**IN THE MISSION FIELD.**

**A SCOTCH SEAMAN ON MISSION.**

-A seaman, on returning home to Scotland, after a cruise in the Pacific, was asked, "Do you think the missionaries have done any good in the South Sea Islands?" "I will tell you a fact which speaks for itself," said the sailor. "Last year I was wrecked on one of those islands, where I knew that eight years before, a ship was wrecked and the crew murdered; and you may judge how I felt at the prospect before me—if not dashed to pieces on the rocks, to survive for only a more cruel death. When day broke we saw a number of canoes pulling for our ship, and we were prepared for the worst. Think of our joy and wonder when we saw the natives in English dress, and heard some of them talk in the English language. On that very island the next Sunday we heard the Gospel preached. I do not know what you think of missions, but I know what I do.”

If you want to have a good successful work in the church you are a member of be careful to attend every meeting and prayer-meeting that is held.
EVANGELICAL VISITOR.


Published in the interest of the Church of the Brethren in Christ commonly called in the United States "River Brethren" and in Canada "Tunk-ets" for the exposition of true practical piety among all classes.

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

Edited and Published by

H. DAVIDSON, Abilene, Kansas.

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

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

No communication will be written with out the author's name. Not necessarily for publication, but as a guarantee of good faith.

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

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

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

If you desire to know when your subscription expires, look on the printed tag, on which your name and address is, and that will date to what date payment is due. If no date is shown, April 30 means that the subscription has been paid up to that date. If you find any error in the date please notify us and we will make the correction.

To those who do not wish to take the Visitor longer, we would say, when you write us to discontinue the Visitor, please send us a balance of your subscription up to the date at which you wish to have it discontinued, and it will receive our prompt attention.

Abilene, Kansas, June 15, 1892.

We will publish in this issue another article on the early history of the Sabbath School, which, we don't doubt will be interesting to the friends of the Sabbath School, and probably to a large number of readers of the Visitor. But we think that with this we should for the present at least drop the subject and take up something else that will be more satisfactory to the general reader and we do hope that our correspondents will not forget that this is a very important time to supply the readers of the Visitor with choice reading matter. Please respond. Some of our best writers have written so little of late. Remember the work we are engaged in does need our best efforts all the time, and there is no cessation. We have a critical class of readers to supply and sometimes we feel discouraged with the work. Will you not aid us all you can?

The Union Signal, Published by the Woman's Temperence Publishing Association, No. 161, La Salle Street, Chicago, Illinois, is the Leading Temperance paper of the Nation. It is clear and outspoken on all moral and temperance questions. Its tone is pure and elevating and should find a large circulation among the friends of temperance and good morals, and from the well known character and high moral standard of its contributors it certainly will be sought after. It is a sixteen page paper, price one dollar per annum in advance. Send for sample copy.

On Sunday at 2 P. M. a large congregation assembled at the hospital home of Bro. E. S. Eagle, seven miles south-west from Abilene, Kan., when seven converts united with the church and were baptized in Holland creek. We trust they will ever feel the responsibility of their baptismal vows and show by their godly walk and chaste conversation that they desire to be true soldiers of Christ, and may their reward be eternal life.

Will the person who wrote the article on mission work and signed observer send us their name. The letter was postmarked Lancaster, Pa. and dated May 11, 1892. We cannot fully understand the writer's purpose without corresponding.

LOVE FEAST.

The Love Feast at the Bethel Church, North Dickinson Co., Kan., Saturday and Sunday, June 4 and 5, passed off pleasantly. The weather was all that could be desired, good roads and very little dust added to the satisfaction in attending. The congregation on Saturday was fair and on Saturday night and Sunday forenoon was large. It is stated that there was fully one thousand people on the ground Sunday forenoon. We are pleased to note that the behavior of the people during the entire meeting was exceptionally good. This certainly speaks well for Kansas. The services were of the usual order for such occasions. Saturday was largely taken up with testimonies; Saturday evening the ordinances; Sunday forenoon with experiences and preaching; Sunday afternoon Sabbath School and addresses. There were probably three hundred communicants who partook of the ordinances Saturday evening. Throughout the meeting was good and no doubt many were made to rejoice on account of the feast; one fact noticed was a good feature of the meeting and that was, so many young members participated in the exercises for the first time.

In Custer, on June 25th, 7 P. M.; fellowship meeting commencing at 1 P. M.; also meeting on Sunday the 25th of June at 9:40 A. M. and 2 P. M., to be held at the Doane School House in Custertown, Sauk Co., Mich.

S. REICHARD.

The Love Feast mentioned in the Visitor of May 15 to be held at Bro. Ezra Mohler's near Sippo, Ohio, was held June the 11 and 12.

Conference Minutes of 1892.

Those who desire copies of the minutes of General Conference of the Brethren in Christ held at Black Creek, Ont., May 18-20, 1892, can obtain them from George Detwiler, Sherinton, Ont., by enclosing a two cent stamp for each copy.

Notice.

To those interested in the publication of the treaties on the Ordinances—Baptism, Feet-washing and the Communion—we would say that the arrangements are fully made to have the work completed in a very short time and all desiring books or desiring information as regards price, etc., will please address Dr. W. O. Baker, Louisville, Ohio, to whom all orders should be addressed.
SUNDAY SCHOOLS

The origin of Sunday schools is popularly ascribed to Robert Raikes, of Gloucester, in 1781. His claims, however, be fairly contested by Ludwig Heckers, of Ephrata, Pennsylvania, who about 1739 commenced Sabbath schools for the poorer classes around him. Raikes seeing a group of children miserably ragged at play, was informed that on Sunday the street was filled with a multitude of wretches, having no employment on that day, spent their time in noise and riot, playing at chuck and cursing and swearing? To check this deplorable profanation of the Lord's day, he engaged four women, who kept dame schools, to instruct as many children as he should catechise, for which they were to receive one shilling each. In a short period, a visible improvement was effected both in the manners and morals of the children, who came in considerable numbers; they attended church with their mistresses, and a great many learned to read and say their catechism. Such was the origin of the Sunday schools. This excellent scheme was noticed in the Gloucester newspaper in 1783; but a letter of Mr. Raikes, from which the above account is taken, published in the Gentleman's magazine in 1784, first drew general attention to it.

Numerous schools, formed on the same model, sprang up in the principal towns; and a society, under high patronage, was formed in London in 1785 for the establishment and support of Sunday schools throughout the kingdom which in fourteen years expended £4000 in payment of teachers. Her majesty, Queen Charlotte admitted Mr. Raikes to an audience, and expressed her high approbation of his plan. This was the first stage of the Sunday schools. The great impediment to its prosperity was the expense of hiring so many teachers. Even in Gloucester, the birthplace of the Sunday schools, after Mr. Raikes's death in 1811, all the Sunday schools were closed for a time owing to want of funds. Whoever first conceived the idea of gratuitous instructions has nearly as great merit as Mr. Raikes himself; but probably it was suggested by necessity to many minds in different places at the same time. It was the means of starting Sunday schools on a plan for teaching in Sunday schools, so that they are gradually becoming restricted to religious instruction. This may for a time affect their popularity, but as the teachers are earnest men, are cultivating the art of teaching with considerable success, and as Sunday schools have prospered in Scotland, where religious teaching alone has prevailed, there is no reason to fear their stability.

The Sunday school found its way into Scotland as early as the year 1782; but it was not till 1786 when the society for promoting religious knowledge among the poor was formed, that it was publicly recognized; nor 1797 when the Gratis Sunday school society was originated, that schools became general. At first, they met with considerable opposition from portions of the ecclesiastical courts, but they are now supported by all the churches, Sunday school Unions now in Edinburgh, Glasgow and most of the large towns. The names of Dr. Chalmers, James Galls, the author of the Lesson System, and David Stone, the author of the Training System, deserve mention in connection with the progress of Sunday Schools in Scotland. In Ireland, Sunday schools had been partially anticipated in County Down in 1770; but it was not till 1785 that the system pursued by Mr. Raikes was adopted, since which, its history has been analogous to that of England. The Sunday School Society for Ireland was established in 1890. A new career of success, and the idea spread so rapidly that, by the year 1800 the teaching was almost universally gratuitous. A higher class of teachers offered their services; the schools ceased to be filled by the very poor, but handsome buildings were erected in connection with the different churches and chapels, or by general subscription, and that system was organized which has covered the land with schools. The secular teaching, which in certain instances included writing and arithmetic, was not of a very high order; but it placed the key of knowledge in the hands of multitudes who would otherwise have been unable to read, and the religious instructions with which it was combined has moulded the character of some of the best men in England.

In 1803 the Sunday School Union was formed by its numerous publications, its traveling agents and its connection with branch societies in every part of the kingdom, has exercised great influence on the Sunday school cause. The Institute of the church of England, which operates in a similar manner, is of later date. Within the last few years, the Sunday school has entered upon a third stage of its history. The improvement and multiplication of week day schools obviates the necessity.

Sunday schools were introduced into New York in 1816, through the exertion of some benevolent ladies, from which they have spread themselves through the United States. They are now to be found wherever the English tongue is spoken. They thrive vigorously in the Protestant churches of France; and more recently have been planted in parts of Germany and Italy. The Roman Catholics, in this country at least, have numerous Sunday schools. Of the number of teachers and scholars who are weekly assembled in the schools throughout the world, no estimate can be formed; but it is stated on good authority that there are in the United kingdom about 300,000 teachers and 3,000,000 scholars.—Selected from Chambers' Encyclopedia by M. Brubaker. Morrill, Kan.

Wisdom is the principal thing; therefore get wisdom, and with all thy getting, get understanding.
YE ARE MY WITNESSES.

Have you any words for Jesus? Oh, speak them day by day, and leave no word unsaid. That he would have you say.

Have you any testimony for the living Lord within? It may help another, give it; to withhold it would be sin.

Does the Master reign triumphant in your soul from day to day? Tell it out unto your neighbors, tell it, tell it by the way.

Witnesses of his salvation, speak for Jesus while ye may, soon will come long, long silence.

'Till the resurrection day.

M. W.

Polo, Ill.

FROM PHOENIX, ARIZONA.

My dear Christian friends, brethren and sisters in Christ. I feel a special impress on my mind to write a short article for the Visitor.

In one of our late numbers, Feb. 15th, I noticed an interesting article on advice to mothers. The writer is a dear sister to me. She had had considerable experience with children as she was the mother of a large family. I know of a truth that she has a large family and has had a hard way to bring them up. In the way of home training, as she has been for many years afflicted and of course had to leave the care of her children to servants; and it must truly have seemed a great trial to this sister.

Now there are many sisters that are older mothers than I am and yet I have an idea that there are few who have experienced what I have in this line of life. Very true is what the sister says about the duty of mothers. What a deal we mothers have to learn who have a family committed to our care; and I feel to say, yes, especially if our Heavenly Father sees fit to chasten us by taking away our help—a near and dear father to leave all the care of a family on the mother. Oh my dear sisters and lonely mothers, what patience we need, what wisdom we need, how often we need to approach a throne of grace that we may obtain mercy and find grace to help in every time of need. I was afraid they would be misused or misled. I loved them so much that I could not trust them out of my sight. I had such a firm claim on their dear little forms. I fear I had pride in my heart towards my children. When my second daughter was seven years old, the good Lord saw that it was not good for me to have my heart on nothing but my children; I did not devote enough of my time in his service. Here the Lord saw fit to take my dear child away to a better home. Oh but this was a heart-breaking trial to give up a fond child, to break in a little family, to have a darling child laid away in the silent tomb, never to return, never more to twine about me in fondness, never more to hear the merry voice singing in our hearing, never to hear the pattering little feet. Oh what a loss we feel, what a sorrow, what heart-ache that can’t be cured and we feel that we can’t endure it. We cannot yield to it, we think it cannot, must not be. We feel to say, Lord thou art too hard with us. Yes how boldly we get ready to defend ourselves against our Heavenly Father, how cruel we are, how ignorant we are to fight against God.

My dear Christian friends I was guilty of abusing my Savior in this way, and I was made to feel sorry for it. I had to sorely repent of it. Three years after my darling child was taken to her heavenly home, death came boldly to our door and took away my dear husband. This was another trial of life—oh the grief—pen cannot describe it neither can any one sympathize unless they have had the experience. I felt that my way of life was too painful. I refused to be comforted by friends and relatives and I wished to be no more. But what could I do. I had to yield my all to the Savior, and say, “not my will but thine oh Lord be done.” I was made to feel that he had all power and I had none. And as the Lord has a time for everything, even so must everything be in the Lord’s time. In due time the Lord saw fit to heal my sorrow as my cares increased for the remainder of my family—three children and myself.

My courage also increased and I tried to build up my courage and with the help of God and the prayers of his people I gained strength in body and soul. I formed new resolutions, made a new start for the kingdom determined nothing else to know but the Savior and him crucified. I asked the Lord for strength sufficient for my days that I might trust in him daily for wisdom and grace to do aright in all my undertakings. I also prayed earnestly for wisdom to bring my children up right in order that they may die right. We are taught in scripture to bring up a child in the way it should go and it will not depart from it when old, and I believe it is very necessary for us Christian mothers to keep our little ones very near to us, to win them over to Christ in their early days. It is true there are many parents that are severe to their children and punish undeservedly, while on the other hand some love their children too much, even to correct them when needful. Alas how many poor, innocent children are thrown on the world without parental care.

I heard a lady tell lately of boarding at a place where the Mrs. had five children and she kept a colored cook and the cook had a poor delicate little child. The lady boarder was often annoyed with the land lady’s five children jumping in the rooms, quarrelling and things so very disagreeable, and the mother never reproved or spoke a word of correction; but one day to the boarder’s surprise, the house lady said she was near crazy with...
the noise of the cook’s child. The boarder said she could not understand how that could be—for a mother that could overlook five romping, quarrelling, disagreeable children because they were her own and allow herself to get crazed with a cry for want of perhaps proper care from its busy mother. It was a poor little fatherless child. Oh, how ready we are by nature to justify our own, but this must be very evil in the sight of God. We must deny ourselves of such actions. I hope and trust that none of our brothers and sisters are guilty of such selfishness. It requires a true converted Christian to do right. I lived one whole summer with a family in Brown County, Kansas where there were three children belonged to the family, and one boy adopted 10 years old and my little boy 5 years old, and I never knew them to disagree. All seemed alike in the house. Now this is an example of true Christianity. True Christian parents that want to bring their dear little children up in the nurture and admonition of the Lord must teach them to be yielding one to another, teach them of the love of Jesus for children that live in peace and submit to each other in love and kindness. I have been in so many places with my children and have always been treated with kindness and respect.

I felt a lonely feeling at the idea of parting with my many new made friends in Kansas when I left there to come to Arizona Territory where I expect to try and do for the best according as the Lord directs me.

The people here are very sociable. I enjoy meeting them. They seem to appreciate our meetings of worship. I feel thankful to our Heavenly Father that there are so many religious people here in this valley. I did not expect to see it so for I thought there would be so many ungodly people here, but what a blessing to know we have the same merciful God here, the same clear sky above us, the same blue clouds, the same bright sun by day, the same bright moon to shine by night, the same calm breeze of evening. What a good Creator we have in heaven above us. Let us join together one and all to serve him with all our heart and mind; it will be well worth our while to devote all the remainder of our time in his service. Pray for me a poor traveller towards the Heavenly Kingdom.

SISTER N. BAKER.

OUR STAY IN SAN DIEGO, CAL., AND RETURN HOME.

While in the city of San Diego, we met many kind friends and loving hearts, and a climate that surpasses any other in the U. S. We found that the Lord even here lays his hand of affliction upon the people. Many are the disappointments of life. We met with many wealthy people while others were poverty stricken. We found in the highways and hedges many that lacked daily bread while others lacked spiritual food.

We were glad to meet with the good people at the divine healing association, where they meet to pray to God to relieve the afflicted bodies of suffering humanity. God bless the work.

We left San Diego Mar. 31, on our homeward trip. Now came the sad time when we must take the parting hand of loved ones, and so many dear Christian people. How true it is that our joys on earth are mingled with sorrow. We meet and part, but oh! how thankful we feel to our blessed Father, that the time will come when we can meet to part no more.

At eve we go to the ocean to enter the Santa Rosa steamer. As we leave the landing to sail out in the deep blue sea, and our loved ones standing on the beach, with parting blessings, looking after us, it reminds us of good old Christian, when he came to the river, and the message came for him. Soon he was out of sight and they saw him no more.

As we move speedily along, night overtook us, and we slept sweetly till one o’clock, we stop in the ocean till morning. At seven we ate breakfast, and a tug boat came to take us ashore, to the harbor of San Pedro.

Here we took the train for Los Angeles, where the electric car took us to the Santa Fe depot. Passing through the valley, we came to Passadena, where we saw the Great Raymond Hotel, which is kept to entertain excursionists. The building is built on a high elevation and can be seen at a great distance. At this place we can take a nice view of the San Gabriel valley and the mountain ranges.

We soon came to Azusa and then to Covina, the home of J. C. Prescott and Daniel Houser, where we attended two meetings. Here we saw large orange trees heavily laden with their golden fruit, and blossoms. Also ripe strawberries in great quantities. In this valley they have their irrigating channels cemented. It is a pretty sight to see the water rushing along, and still more beautiful are the roses, geraniums, and palm trees which grow along the road.

On Sunday morning, April 4th, Bro. and sister Houser took us through the valley to Lordsburg to the German Baptist College, where we attended S. S. and three meetings. Here we met M. M. Eschelman, Dr. J. Nair and other friends. Stayed one night with Bro. David Engle’s daughter who is married to Mr. Masterson.

We then went to see a beautiful garland of flowers, whose ever blooming roses and snow white lilies with their embordered green leaves reminds us of the passage which reads of the roses of Sharon and the lilies of the valley. Their sweet perfumes makes the climate still more delightful.

The college is a grand building, containing 132 rooms. They have a beautiful yard and a fountain for baptism. There are at present 75
students. It is all conducted by the brethren.

Here we saw the mountain called Old Baldy, which is covered with snow most of the year. In this valley it is a pretty sight to see the sun shining bright and warm, and vegetation of every kind. The hundreds of acres of wheat and barley coming in heads and the alfalfa clover hay ready to haul. The coming in heads and the alfalfa dries of acres of wheat and barley sun shining bright and warm, and the same time we behold the snow on the mountains blowing like storm. While in this valley we could not forget to express our heartfelt thanks to J. C. Prescott and Daniel Houser for their kindness.

Left Azusa, Apr. 5, accompanied by six brethren and sisters of the German Baptist Church from Lordsburg, and as we cross the San Bernardino mts. we saw many sights; among them is a hill that must be planked to a great height to prevent the sand from falling on the track. We came to the summit, and as we descend the slope we arrive at Barstow. Her time changes one hour. Here we took supper, night closes the scenery. We committed ourselves to Him who said, "Who hath ascended into Heaven or descended; who hath gathered the winds in his fists; who hath bound the water in a garment; who hath established all the ends in the earth; what is his name and what his son's name, who canst tell? Prov.

Crossing the desert, we passed The Needles, reached Kingston, where we took breakfast. Passed Crockton, where the road is so crooked that you hardly see a mile of straight line. Descended the San Francisco Mts., we crossed the great canyon Diablo, on high trussel work. On the right we saw high mountains, on the left the Maqui Indian reservation, also the Avoago reservation; we reached Allentown, and crossed into New Mexico, passed the Continental Divide in the night, Lama at 6:40 a.m. Apr. 7.

Crossing the Rocky Mts. we passed through the Raton tunnel, ascend Mt. Trinidad, Colorado. Arrive at La Junta 6:15 p.m., stopped in the city for a night's rest. April 8th we made our way to Colorado Springs, remaining there three days. On Friday we visited the Great Cheyenne Canyons. In South Canyon are the Seven Falls, on the top of which Mrs. Helen Hunt is buried. Sat. April 9, we visited Manitou, The Great William Canyon, Utes Pass, Soda Springs, Iron Springs, also the Cog. R. R. that crosses Pike's Peak. Snow 12 feet deep on Pike's Peak.

Sunday April 10, we attended two religious services, and praised the Lord for his wonderful protection. On Monday we took the train, and reached Denver at 11 a.m., visited the city. Our next stop was made at Newton and Sedgwick, Kansas, visiting the brethren and sisters whom we found faithful in the service. We found Bro. Stephen Richardson, Sr. and his wife very feeble. Speeding along we soon reached Dickinson Co., Kans., stopped at Hope, Herrington, Abilene and Chapman. Preached twice in Abilene, and once in Hope and Chapman. We will here mention the providence of God in healing the afflicted body of sister Lydia Davidson. Also received a letter from a niece in Topeka, Kans., that was healed by faith and prayer, whose body was so afflicted, (when we visited her in Feb.) that she could scarcely walk through the house. Now she can go to church and praise the Lord for his healing power.

Remaining in Kansas ten days we again start on our journey homeward, bidding the brothers and sisters and kind friends farewell, hoping to meet on the beautiful shore of deliverance. Left Hope, April 28, arrived at Savannah, Ill. April 30. Here we were directed to a poor sister, whose daughter was sick, with whom we had a season of prayer, leaving with a parting blessing. We arrived at Chadwick the same day, where we met a hearty welcome.

We shall never forget our trip, and the love and kindness of the good people, from the time we left San Diego (the beautiful city along the coast.) How kind the people were there while we remained with them four weeks. Along our journey we met Christ-loving people.

And above all, God's protecting care in bringing us home to our family, finding all well, and praising the Lord. We will close with the 117 Psalm. "Oh! praise the Lord, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord."

H. L. and N. A. Shirk.

For the Evangelical Visitor.

DEAR EDITOR: I often feel like writing a few of my thoughts but then I fear I cannot express myself as others can; but I am glad that I know that I have come from darkness into the glorious light of the gospel for which I feel truly thankful. The question often comes to me, where would I be if it had not been for that good spirit, and for our dear Savior who did so much for us. I can truly say, I am not tired of this good way, but I often feel sorry that I am not as faithful as I might or should be. I so often promise that I will live close to God but I must confess that I am very imperfect. In my beginning I felt so full of the love of God that it was no burden to speak of God's love; but now when I am to speak a few words for Christ, I find myself sometimes not so willing; but if I obey him I feel such a blessing, and I can hardly account for it. But this I can say I desire to go on in the service of the Lord and to make heaven my home. I know that the crown is at the end of the journey. I do so much desire to see some dear ones who have gone to eternity and to meet them on the other shore, and as the Lord has brought me thus far on my way I trust that He will give me the needful grace to continue on to the end. Oh that I
may prove faithful to the end that when my life's toils are over I may enter into that rest prepared for the people of God. O that happy home which remains for all God's people of which the poet gives such a touching account.

What have I in this barren land
When Jesus is not here?
My soul is never blessed until
My Jesus doth appear.
Canaan I view from Pisgah's top,
Of Canaan's grapes I taste,
My Lord who sends them to me here
Will send for me at last.
I have a God that changeth not,
Why should I be perplexed,
My God who owns me in this world,
Will own me in the next.
I often feel sad to think that I have some near friends that are older than I still propping themselves with something that will not bear them through, and oh I feel that they are in so much danger. Sometimes I am made to shed tears over their condition. I think every hour's delay is an hour of great danger. Yes I feel for all those who are out of Christ, O will you not turn now? But I will conclude by asking an interest in the prayers of all God's people, that I might be faithful.

From a friend.

Columbia, Pa.

ELKHART CO., IND.

On Saturday and Sunday, May 14 and 15, we held our love feast in the Meeting House, commencing Saturday, p. m. Most of the time was spent in experience meeting. The usual order of worship as practiced among the brethren was followed in the evening services. The next morning we returned to the Meeting House and had experience again, and then preaching. There were some impressions made, and we hope they will never be forgotten. I think all were encouraged to go on in the work of the Lord. The attendance and order were good though some of the home brothers and sisters could not attend on account of sickness. Quite a number from DeKalb Co., met with us, and two ministers from Kansas, Elder Davidson and Bro. Jacob Engle. We hope the seed sown may find its way to some poor wanderers. We kindly ask all to visit us again.

New Paris, Ind.

CLARENCE CENTER, N. Y.

Our love feast at Clarence Center, N. Y., May 14 and 15 was small, only three strangers were present. Bro. Samuel Zook, Bro. David H. Brechbill from Kan., and Bro. Samuel Baker of Gormley, Out. Notwithstanding the number was small yet we were richly admonished: I felt greatly revived and strengthened. The past year I felt very much discouraged, but I wish to go on in my loneliness, and ask an interest in the prayers of all God's people, that I might hereafter live a more devoted life and not be overcome with evil, but overcome evil with good. Your unworthy sister.

EMMA EBERSOLE.

For the Evangelical Visitor.

PINE CREEK DISTRICT, ILL.

This District, about sixteen to eighteen miles in extent, and entering at Polo, has a membership of only about twenty souls. Lately, under the labors of Elder Isaac Trump, two young sisters professed their faith in the Lord Jesus Christ and were baptized. May they prove faithful unto the end.

Polo, Ill., May 27, 1892.

C. STONER.

For the Evangelical Visitor.

THE ANOINTING OF THE EYES.

We as God's creatures have a outward form or body and have an inner man or spirit, and as the outward man has natural eyes so also the inner man has spiritual eyes, that is the eyes of our understanding.

If our natural eyes are not single or if we be blind, we are in danger of stumbling and sometimes we fall and receive great hurt. O how much depends on our sight, so that we may not suffer injury. Our understanding and our spiritual eyes are to the child of God so very necessary that we may not be led astray. Jesus said, "take heed that the light which is in you does not become darkness."

Then as a warning to all, let us be careful that the light which is in us does not become darkness. Sometimes when Jesus anoints the eyes with eye-salve, the sinner no doubt feels the effect of this anointing and knows that he is lost and feels the necessity of turning to God and to lead a godly life but does not fully surrender himself under God's control, perhaps seeks help from man, perhaps he has respect to the person of men or sees men like trees walking. That sinner needs a second anointing or in other words a deeper spiritual work, a more thorough repentance, and like the blind man who needed a second application by the Savior to give him his natural sight, unless he does fully surrender himself and accept Christ as his Savior, his conversion is only in name and he is still in his sins. What a pitiable condition a blind man is in and even if his sight is partial and objects around him are magnified, or his sight is double, or as the scripture says a double minded man is unstable in all his ways. Just so it is in Christian work when a person takes on him the name of a Christian and is not truly converted to God, what an object of pity he is. He has a name that he lives and yet he is dead.

Dear reader how is it with you? Have you been anointed once only, or have you come to a true knowledge of the pardon of your sins, or have you never thought that you were blind? Think of these things.

C. HALDIMAN.

Do not go in search of crucifixions; but, when God permits them to reach you without your having sought them, they need never pass without your deriving profit from them.—Fenelon.
I am weak and sinful, 
Failing every day; 
Oh, how much I need thee, 
Teach me how to pray.
Teach me in my weakness 
How I may be strong; 
Keep me, O my Savior, 
Ever from the wrong.

LESSON HYMN.

Old Tune.—“I am so glad that Jesus loves me.” (G).
Oh, may we hear the glad tidings of God, 
Hear and obey the commands of his Word; 
Ready to welcome the seeds of his truth, 
Into our hearts even now in our youth.

CHORUS.
Jesus is mine! yes, Jesus is mine! 
Honor his name, honor his name; 
Jesus is mine! yes, Jesus is mine! 
Honor his mighty name.

“Oh I can’t get him to go to Sunday-school. Haven’t been able to for the last two years,” and this of a ten year old boy! What a confession for a mother, and a professing Christian! I wonder did this son ever object to going to common school? If like other boys, I venture to say he had many a time. Did this same mother fold her hands and say, “I can’t get him to go”? No indeed. She insisted on his doing so. What sensible woman who had the interest of her child at heart would do otherwise? For to have him grow up ignorant would be a disgrace to both of them; but attaining manhood with no knowledge of God and his commands is no disgrace in the eyes of the world’s people. Whom has this mother to blame if her boy grows up a Godless man? When will parents see the duty and necessity of insisting on their children attending to religious as well as to other duties?—Sel.

WHOLLY FOLLOWING THE LORD.

Do we realize how great is the recompense which comes from wholly following the Lord? On earth there is the peace and joy which flow from conscious communion with him; the secret of the Lord is with his faithful servant, he shows him his covenant, he withholds no good thing from him, and his eyes run to and fro through the earth to show himself strong on his behalf. The trials and sorrows which come are but cords of love, whereby the Lord draws him nearer to himself; if the north wind does blow over the garden enclosed, but it only awakes that the spices may flow out.

And when the good fight has been fought, and the course is finished, the reward changes in character, but it does not cease. In the presence of myriads of angels and the whole company of the redeemed, he who confessed Christ before men is now confessed by him before his Father, and is called to enter into his joy; he was faithful over a few things, now he is made ruler over many things. The victor’s crown is placed upon his brow, and Christ shall grant to him to sit down with him on his throne, even as he also overcame and is set down with his Father on his throne. While on earth the disciple learned, in dark days of misunderstanding and disappointment, to wait patiently on God, and to all eternity he shall realize the truth of his promise: “He that waiteth on his Master shall be honored.”—Watchman.

NOT LIVE BY BREAD ALONE.

We read in the word of God that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Matt. iv, 4; also Luke iv, 4. I often feel sad when I see the confusion of the so-called Christians of these last days. I believe we are in the end of time. I often feel to rejoice when I become still, look to God and drink in his rich promises in the word of God. I could say, God hasten the day that thy children will be caught up together and so ever be with the Lord. Christ said, “Not every one that saith Lord, Lord, shall enter into the kingdom, but he that doeth the will of my heavenly Father.” Now we are commanded to live by every word of God and see in different denominations whatsoever we ask in his name we shall receive. Matt. xxi, 22. We read, “And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city and from the things which are written in this book.” Rev. xx, 19. This is the word of God. I pray God to help me to observe and believe all things. Many say this is past and that is past. What did the Saviour say? “Heaven and earth shall pass away but my words shall not pass away”; and again, “For whoever shall keep the whole law and yet offend in one point he is guilty of all.” Let us give this deep thought; this is also the word of God. This you find in James ii, 10. Now where has any one God’s word for it that some of Christ’s promises have ceased? We need not fear of being led astray if we have, thus a saith the Lord.

Matt. xxviii.20, we read, “Teaching them to observe all things whatsoever I have commanded you, and lo I am with you always even unto the end of the world, Amen.” This certainly means down to our time and to his second coming. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. Here we are not only to be baptized but also believe. The word says every word of God,—and these signs shall follow them that believe: in my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents and if they drink any deadly thing it shall not hurt them, they shall lay hands on the sick and they
He then was received up into heaven. Mark xvi, 17, 18. So many are so disbelieving in this. What does the word say? Every word of God. This does not give any one room to lay aside one command of God, or our names will be taken out of the book of life. I often pray God to teach me to do and understand all that God will require at my hands at that great day that will surely come. Then we shall wish we had lived up to every word of God. O happy will we be when we can hear the welcome voice, enter into the joy of the Lord. No sorrow, no pain, no death nor parting, nor tears shed; no, we shall be clad in white robes, with palms in our hands, a new song in our mouths, meet friends gone before. It will be unspeakable. The word says, "Ear has not heard, eye has not seen, neither has it entered into the heart of man the things that God has prepared for them that love him." These things come after we observe all things. There is first a warfare, a battle to be fought, a victory to be won; if we are faithful, then will come our persecutions also and ye shall be betrayed, both by parents and brethren and kinsfolks and friends and some of you shall cause to be put to death. Luke xxi, 16.

Dear brethren and sisters should this be the case with any of you, do not be dismayed, great is our reward. We read, not a hair shall drop from our heads without his notice I do feel grateful to God for his keeping power and for what I feel in my soul. If God is for us who can be against us? Storms may rage and clouds may gather, yet all must work for good to me. I feel if all men should forsake Christ, yet I could stand by his help.

O for a faith that will not shrink, Though pressed by every foe, That will not murmur or complain At any earthly woe.

We are also commanded to be ready, for in an hour we think not, the Son of man cometh; we read in an hour we think not as a thief in the night. We read, while the bridegroom tarried they all slumbered and slept.—These have reference to the ten virgins. It is plain to understand that the wise only slumbered and the foolish slept. Christ says watch, not slumber; yet they were soon aroused, trimmed their lamps, filled them with oil, went out to meet the bridegroom. They had no time to look back nor help the foolish virgins, nor had they any oil to spare. This shows us that each one must work for themselves. Whatevery we sow, we shall also reap. This is a glorious promise. I am so glad for this. Then let us build on the rock such things that will stand that trying day. We are also commanded to live pure and holy, free from sin, as no sin can enter through the pearly gates; if we never free from sin, sin a little every day, when are we ready? Matt. v, 48, we read, "Be ye therefore perfect even as your Father which is in heaven is perfect." Who is perfect? O that God may help us to live by every word that proceeded out of the mouth of God. We are commanded to pray for each other. I desire an interest in the prayers of all God's children. Some of you I shall not see until we meet at Jesus feet, we shall know each other there, if we build on the rock Jesus Christ and live and do all whatsoever he has commanded us.

Your Sister,

LYDIA HAUSE.

Laurencetowne, Ohio.

How many are pronounced blessed in the Scriptures! "Blessed is the man that walketh not in the counsel of the ungodly;" "blessed is he that remembereth the poor;" "blessed is he whose transgression is covered;" "blessed are the poor in spirit;" "blessed are the meek." But in not a single instance it is said, "blessed are the rich and proud in spirit." Men may honor such, but God does not.

SOLLENBERGER.—Died, near Salem, Franklin co., Pa., May 14, 1892, Benjamin Sollenberger, aged 44 years. Funeral services were held in the Salem church, May 16th, conducted by the home brethren, and the remains were buried in the Salem cemetery. Bro. Sollenberger was converted and united with the church about nine years ago. He lived a devoted Christian life and died leaving the evidence of his acceptance with God. He leaves three sisters and many friends to mourn his death.

WILLIAMS.—Died, near Gormley, York co., Ont., Feb. 13, 1892, Sister Fannie Williams, aged 59 years, 11 months, 21 days. Interment in the Brethren's burying ground the 16th. Her illness was about one week, although she had been ailing for some time. She attended our revival meetings and she seemed to be so earnest about her soul's welfare and others as well. The last time she testified for the Saviour she turned round to the congregation and pleaded so earnestly for the sinners to turn to the Lord while in their health. But we have this assurance that we believe she has gone to dwell with loved ones who have gone before. She leaves one daughter and four sons to mourn their loss, but their loss is her gain. Services by the brethren to a large congregation.

ALICE A. HEISE.

FARMER.—Died, near Gormley, May 5, 1892, Bro. Thomas Farmer, aged 63 years, 5 months and 6 days. Interment in the Brethren's burying ground. The brother's illness was about one week. Bro. Farmer was one of those who put off the one thing needful till he was quite advanced in years. But through God's loving kindness he was spared till he became willing to serve him. The brother often testified that he wished he had given his heart to the Lord while he was young in years and how much he might have enjoyed, but the short time he was with the brethren he was always willing to testify for the Saviour. Services by the brethren from "Let me die the death of the righteous, and let my last days be like his," to a large congregation. He leaves a wife, one son and two daughters to mourn their loss, but their loss is her gain. Services by the brethren to a large congregation.

ALICE A. HEISE.

HOOVER.—Died, Minerva Hoover. She was born in Franklin Co., Pa., Jan. 8, 1888, and died May 15, 1892, aged 4 years, 4 months and 7 days. The parents, Joseph W. Hoover and Mary Jane, his companion, emigrated to Ogle co., Ill., from Franklin Co., Pa., one year ago. Parents, your lovely daughter beckons you to paradise. The child is dignified among the immortals, robed in royal garments.
EVANGELICAL VISITOR.  

June 15, 1892.  

It returned without a fight, has been smar- 
ed many sins and is at rest above—a child in heaven. Was buried on the 17th in 
Fairmont cemetery, Polo. Services by the
ISAAC TRUMP.

HERSEY.—Died, near Hummelstown, 
May 5, 1892, Amos Hershey, son of Joseph 
and Mary Hershey, aged 5 years, 2 months 
and 10 days. Was buried on the 8th in 
Fishburn’s Cemetery. The services were 
held in the Brethren meeting house in 
Hummelstown, followed by a large concourse of friends and neighbors. Text, 
Matt. xix, 13, 14, conducted by the home 

We lay thee in the silent tomb, 
Sweet blossom of a day; 
Just in thy young and blooming day, 
Jesus hast called thee away.

JOHN S. ENGLE.

SHIRK.—Died, near Goshen, Elkhart 
co., Indiana, May 10, 1892, Martin, son of 
Bro Michael and Sister Frances Shirk, 
aged 3 months and 15 days. Funeral ser-
VICES May 12th by the home brethren. 
Buried in the Chapel cemetery 
To save the darling child from woe, 
And guard it from all harm, 
From all the griefs you feel below, 
I called it to my arms.

’Tis on the Savior’s bosom laid, 
And feels no sorrow there; 
’Tis by a heavenly parent fed, 
And needs no more your care.

A. R.

GOOD.—Died, in Yocumtown, York co., 
Pa., May 11, 1892, Bro. Peter Good, aged. 
83 years, 5 months and 9 days. Bro. Good 
was paralyzed some months before he died. 
He was a consistent member of the church. 
He possessed a meek and quiet spirit 
which, says the apostle, is of great price in 
the sight of God, and we trust he has 
reached that blest abode of the saints. 
Sister Good preceded her husband to the 
spirit world over seven years ago. Their 
union was blest with 18 children; 14 sur-
vive them, all of which are married. 70 
grand children and thirty-two great grand 
children and many friends mourn their de-
parture. Services by the writer from the 
prophet Isaiah 38th chapter, last clause of 
the 1st verse, assisted by Elder Beaver, to 
an attentive and sympathetic audience. 
Services in the Salem church, burial in 
the churchyard near by.

JOHN H. MYERS.

Shepherdstown, Pa.

KECK.—Died, near Nappanee, Elkhart 
Co., Ind., April 17, 1892, Ida Alice, daugh-
ter of Joshua and Sister Sallie Keck, aged 
13 years, 6 months and 12 days. She was 
sick a few years and was patient though 
she suffered very much. Funeral sermon 
was preached at the Brick meeting house 
by one of our home brethren. Burial at 
the Brick cemetery. O may her early 
death be a warning to all, and especially 
the young, to be ready to meet God in 
piece.

My youthful mates, both small and great, 
Stand here and you shall see 
A solene sight which is a type 
Of what you soon must be.

I did appear once, fresh and fair 
Among the youthful crowd, 
But now behold me dead and cold, 
Wrapped in a sable shroud.

When you are dressed in all your best, 
In fashion so complete, 
You soon must be as you see me, 
Wrapped in a winding sheet.

When you unto your grave do go, 
Remember that I say 
In a short time, though in your prime, 
You may be called away.

When you unto my grave do go, 
The gloomy place to see, 
I say to you who stand and view, 
Prepare to follow me.

A. R.

CLIMENHAGE.—Died, Sister Fannie 
Climenhage, near Stevensville, Ont., on 
May 6, 1892, beloved wife of the late Moses 
Climenhage, aged 57 years, 3 months and 
26 days. Her maiden name was Fannie 
Sider. She left six children to mourn 
their loss, four sons and two daughters. 
She had been ailing for a number of years 
and on the 6th of May she fell asleep 
in the arms of Jesus. She made her peace 
with God some years ago and united with 
the Brethren and was a faithful member 
until death. I paid her a visit on the 5th 
of May and as I left for home I took the 
parting hand, she said, you will never see 
me again in this world but try and meet 
me again in heaven. I feel as if I was left alone 
with God some years ago and united with 
the Brethren and was a faithful member 
until death. I paid her a visit on the 5th 
of May and as I left for home I took the 
parting hand, she said, you will never see 
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me again in heaven. I feel as if I was left alone 
with God some years ago and united with 
the Brethren and was a faithful member 
until death. I paid her a visit on the 5th 
of May and as I left for home I took the 
parting hand, she said, you will never see 
me again in this world but try and meet 
me again in heaven.

When 1 set out for glory, 
I left the world behind, 
Determined for a city 
That’s out of sight to find.

When you unto your frolics go. 
You may be called away. 
When you unto my grave do go, 
I say to you who stand and view, 
Prepare to follow me.

A. R.

ADDIE RELLINGER.

New Paris, Ind.