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Henry Davidson

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“PREPARE TO MEET THY GOD.”
I am thinking tonight of the many lives,
That might be noble, good and brave,
But are hurrying on with laugh and song,
To a shameful, sinful grave.

Can sinful pleasures and a shortened life
Pay for an eternity of deathless hate?
Oh! turn to-day from the path of sin,
Soon will it be forever too late.

Our lives are not ours to do as we will,
But a sacred gift from the Father in heaven;
And remember some day we must render to
Our Maker an account for all He has given.

The past can never be recalled,
But yet it may be forgiven;
The gates of life are open still,
Make sure of God and heaven.

The Angel of Death may come tonight:
With noiseless flight he comes abroad,
But yet it may be forgiven;
And remember some day we must render to
Our Maker an account for all He has given.

The apostle James says, “Blessed
is the man that endureth temptation;
for when he is tried (or, for when he
hath been approved. R. V.) he shall
receive the crown of life, which the
Lord hath promised to them to bear in
Heaven.” Jas. 1: 12. Undoubtedly
the word temptation, in the con­nection it is used above, means trials,
which are the common lot of all men while in this world. But to the
Christian those trials, although painful at the time he passes through
them, are of great benefit in testing his faith. As the above mentioned
apostle said, “Count it all joy, my brethren, when ye fall into manifold
temptations, knowing that the proof of your faith worketh patience.” The
child of God is schooled by means of these trials. Our heavenly Father
knoweth what is for our good; hence

He deals with us through trials, in
suffering us to be afflicted; and the
endurance of these afflictions will
lead to submission to the will of
God, and makes the promise of a
crown of life to us certain. Those
who shall be submissive, and endure
with patience whatever the merciful
Father appoints for them to bear,
will grow in grace and in humility;
and the more we are acquainted with
the chastening rod of God the more
we shall be able to commit ourselves
unto Him. “Blessed is the man that
endureth temptation.”

Evidently, in all ages of the world,
the people of God were a peculiar
people, practising self-denial, and
renouncing what are called the pleas­ures of the world. And so we see
that Moses, that great leader, had
chosen, even in his youthful days,
“rather to suffer affliction with the
people of God than to enjoy the pleasures of sin for a season.” Our
heavenly Father does not have our
faith in Him tried because He does
not know what is in man, but by be­ing thus tried we learn to know our­selves better, which will lead us to
learn more completely on the mighty
arm of God, and to be strong “in the
power of His might,” and it leads
us to “be perfect and entire wanting
nothing,” making us “partakers of
His holiness.” This discipline of
the Lord is precious to us who are
exercised thereby; for we know from
experimental knowledge that it yields
eth in us “the peaceable fruit of
righteousness,” and we are thereby
made more and more submissive to
Him who careth for us.

Beloved in the Lord, let us with
patience endure whatever trials we
may meet with. They may at first
sight appear to be grievous, but we
may with full assurance depend upon
the faithfulness of God, who will not
suffer us to be tempted above that
we are able to bear, and whatsoever
we have to go through, God will give
us grace to bear it. Those who
have had the longest experience with
the dealings of God can bear the
best testimony that He is good; that
even His providential dealings sur­passed all our expectations in doing
“exceeding abundantly” more than
we could think. So even the past
dealings of God should be, and are,
a strong inducement to lead us to
endure with patience whatever tempta­tion or trial we may meet with
while here below. So that we can
say now with David, “In God is my
salvation and my glory; the rock of
my strength, and my refuge. . Trust
in Him at all times, you who love
Him; pour out your heart (your af­fections) before Him (in prayer), for
He is a refuge for us.” Praise the
Lord! Although in ourselves weak,
we have strength. Let us
lean wholly on Him who never for­sakes them that put their trust in
Him. In this full confidence let us
patiently endure whatever the Lord
sees proper to lay upon us; and then
when our days on earth are ended
we shall receive the crown of life,
which the Lord hath promised to
them that love Him. And so shall
we ever be with the Lord. Amen.

A. B.

“Model lives are helpful lives;
model sermons likewise.”
DEATH DOES NOT END ALL.

How cheerless is the doctrine of infidels. How utterly bereft of every ray of hope is that theory which teaches that there is nothing immortal but matter, and nothing mortal but spirit. The material elements they say are indestructible, but all else must suffer annihilation, like a passing, meteor, whose brilliant light vanishes amid the darkness. We are conscious of hopes, of aspirations, of thoughts and desires, which glow like the fire on sacred altars, and yet all these infidelity would consign to total destruction, and have all unthinking matter live on.

Can it be true that the material particles which have neither action nor volition independent of the spirit, shall be immortal, while the spirit—the essence—that animated them, shall be consigned to the fathomless abyss of non-existence? Is it possible that all our hope, all our desires and aspirations shall terminate in eternal chaos? And our poor, afflicted and suffering bodies be endowed with perpetual existence?

If our material bodies are to exist eternally how is it possible to conceive that all our noblest thoughts, all our sublimest sentiments, all our true devotions, all our warm affections, and all our heavenly raptures shall expire forever and leave no trace of future existence? Must all the suffering and fragile part of man survive and all that is ennobling perish? Must all go into nonentity except that part of us which is weak and frail and decrepit, that which hangs like a heavy burden upon us? No! there is a heaven above, a heaven true devotions, all our warm affections.

It is a source of infinite pleasure to cheer the mind with these blessed assurances, and it is sweet beyond description to surround the closing scenes of life with these beautiful and soul inspiring thoughts. Oh, how cheerless is any other doctrine! Could you think of the sun as suspended in the heavens, dark and cold and immovable, without a single ray to reveal its presence? Could you presume the shining stars to go wandering on in their eternal rounds, wrapped in thick darkness, without a radiance or spark of light? No!

Then how can we conceive the shining light of human life blotted out of existence, leaving the material body to exist in its soulless tenantless condition, the abode of utter darkness without a glimmering ray, or beam of light to dispel the cheerless gloom of eternal night? The picture the infidel presents to us, is not an attractive one. If their theory is true, and matter lives when mind dies; if there is in the mysterious beyond, no intelligence, no spirituality, then the mind must recoil in horror in viewing the forbidding prospect. It is life which beautifies matter; it is life that endows matter with form, raising it from a state of utter helplessness and confusion, and when life is removed, the particles of matter must return to their previous state of disorder.

Oh, who could wish to live with such a dark prospect in view? The mind must recoil from such an awful picture and the heart grow faint, to have such a forbidding scene loom up before the vision. Even were this world governed by chance there would be no evidence against the well authenticated fact that our disembodied souls will live on, in a state of happy and conscious existence, in a land beyond the grave.

Death does not end all! To the believing soul, death is the folding of the mystic veil, beyond which gleam the golden rays of immortality. The Christian’s future is studded with costly gems whose lustre is eternal, while visions of diadems and crowns of rejoicing appear to ravishing view in serene splendor.—Rev. S. Copley, in Evangelical Messenger.

A MARTYR’S FAREWELL LETTER.

James Renwick was one of the most noted of the Scottish Covenanters. Though he died young, his life was most fruitful in that trying time.

Early in the year 1688 he was apprehended, tried, and sentenced to death, and after a reprieve granted him in the hope of shaking his constancy, he was executed in the Grassmarket, Edinburgh, on the 17th of February 1688.

On the 16th he wrote with his own hand a long letter to his dear “friends in Christ,” the closing paragraph of which is as follows: “I may say to His praise that I have found His cross sweet and lovely to me; for I have had many joyful hours, and not a fearful thought since I came to prison. He hath strengthened me to outbrave man, and outface death, and I am now longing for that joyful hour of my dissolution; and there is nothing in the world I am sorry to leave but you. But I go to better company, and so must take my leave of you all.

“Farewell, beloved sufferers and followers of the Lamb; farewell, Christian intimates; farewell, Christ and comforting mothers and sisters; farewell, sweet societies; farewell, desirable general meetings; farewell, night wanderings in cold and weariness for Christ; farewell, sweet Bible, and the preaching of the gospel; farewell, sun, moon and stars, and all sublunary things; farewell, conflicts with a body of sin and death.”

“Welcome, scaffold for precious
May 15, 1894. 

**EVANGELICAL VISITOR.**

Christ; welcome, heavenly Jerusalem; welcome, innumerable company of angels; welcome, general assembly and church of the first-born; welcome, crown of glory, white robes and song of Moses and the Lamb; above all, welcome, O Thou Trinity and One God! O Eternal one, I commit my soul unto Thy eternal rest." On the following day his mother and sisters and a few friends were permitted to visit him. While they were with him, the drum beat the signal for the execution, and on hearing it he "leapt up in rapture and glory, with a shout and a loud voice, saying, "Welcome, innumerable company of angels; welcome, general assembly of the holy and the true; welcome, the coming of the kingdom of our Lord Jesus Christ; welcome, the salvation of our souls." —Rev. 19:11.

TREASURING UP ILL FEELINGS.

It is so difficult to overlook a grievance or a misunderstanding or an intended slight, until there is a sore spot in the heart. How often people are heard to say, "I shall never feel exactly the same towards that person. I will treat him well and I will be pleasant to him, but I shall never really forget it." And then, too, we often hear one say, "I do not think such a one deserves to have this over-looked. It was premeditated and they intended to injure me. I have no patience with it, nor any desire to make up with them." How different this is from the Spirit of Christ, and how hard it would be for us to find in the record of His life any warrant for our unforgiving feelings toward those who injure us!

When a sinner realizes what Christ has done to make reconciliation possible, and how willing and ready God is to overlook the past, and even says He will forget our transgressions, how strange it is that we will turn about to our own brother or sister and treat them with a spirit so entirely adverse to anything Christ teaches in His word! This is common. Many people do this. It can be noticed in business. It can be noticed in the neighborhood, in the church and out of the church,—an unforgiving spirit.

"I will forgive, but I'll never forget," is an expression heard all too often. One cannot grow in Christian life, nor can the influence be what it ought to be for the Master, if there is a willingness on our part to harbor such thoughts and feelings.—Union Gospel News.

"PAY JOHN WILLIAMS."

At a prayer-meeting "down East" a man noted for his failures to meet business obligations arose to speak. The subject was: "What shall I do to be saved?" He commenced slowly to quote the words: "What shall I do to be saved?" He paused, looked around and said again: "What shall I do to be saved?" Again with more solemn tone he repeated the question of questions, when a voice from the assembly, in clear and distinct tones, replied: "Go and pay John Williams for that yoke of oxen."

The incident stirs up solemn thought. A great many people before they can be saved or guide others to the Savior will have to "go and pay John Williams" the money they honestly owe him. Shrewd tricksters in the marts of the world are not shrewd enough to be dishonest at heart and retain the favor of God who "loves purity in the inward parts." Neither can a hope of the world to come be like a sheet anchor in the soul of any one who robs God by being dishonest to his fellow-man.

Thousands read no other Bible than the lives of those who profess to be following its precepts in their daily lives. The greatest need of the church is true, pure, upright living,—"living epistles, known and read of all men." The square man is the best shape. The tree is known by its fruit. "Go and pay John Williams."

THEY WENT AND TOLD JESUS.

The sorrowing disciples of John, after performing the last sad service they could for their loved master, "went and told Jesus." John had testified to them in strongest terms of Jesus, and naturally they would find comfort in telling Jesus, making friends with one whom their departed master had in such high esteem and of whom he had spoken so loyally. Matt. 3: 11-14. We have John's testimony of the worth of Christ, and volumes in addition, and if we have accepted Christ we have in addition our own experience most wonderful of all. Will we be as wise as were these disciples of John? Sadness, sorrow, loss of friends, disappointments, business reverses, have and will overtake all of us. When in the past in such difficulties did we go and tell Jesus. I hope we did. He alone knows how to comfort the aching heart with lasting comfort. He could say, "Peace, be still," to the angry waves; even His presence stilled the sea and much more can He bring comfort and peace to the aching heart, no matter what the cause. In future dilemmas of every kind incident to our poor, frail, human nature, let us do as these disciples did—go and tell Jesus.

"Oh what peace we often forfeit, Oh what needless pain we bear; All because we do not carry Everything to God in prayer." A. Z. MYERS.

Mechanicsburg, Pa.

"You cannot please God so long as you distrust him, any more than you can please your neighbor who has always treated you kindly so long as your behavior toward him makes it plain that you are afraid he is going to cheat you."
Ought not a writer on holiness or sanctification have the experience of the same? Would he be any better qualified to instruct on this topic than an unconverted person would be to teach conversion? Certainly a person that has traveled over a road can describe it better than a person who has derived his knowledge from some other person, direct or indirect. The former has a practical, the latter only a theoretical knowledge.

Is there not an inconsistency in using unleavened bread and fermented wine in communion?

The Standard Dictionary defines fermentation thus: "A chemical decomposition of an organic compound, induced by living organisms or by chemical agents; in its most restricted sense alcoholic fermentation. . . . . Different kinds of fermentation obtain specific names according to products; thus, acetic or acelous yielding acetic acid; alcoholic or vinous, yielding alcohol; the ammoniacal yielding ammonia; &c." Putrefaction is also a fermentative process. It will be seen that the idea that fermentation is a cleansing process is a mistake. But a transformation and sometimes decidedly degenerative. The decomposition of flesh or any animal tissues and the decay of wood are examples.

It is comparatively easy to serve the Lord when the surroundings are favorable. But this life is a probationary state where every element in our Christian character will be tested.

"Darkness covers the land and gross darkness the people." We are to be "bright and shining lights amidst a crooked and perverse generation." The Christian life is a warfare. The Christian must be fully equipped, bearing the "whole armor of God."

This warfare is defensive and offensive.

- It is a good wish to desire to go to heaven, and we often hear it expressed in experience meetings, but it is not the highest aspiration of the Christian; self may be an element in it. Supreme love to God is the highest aspiration that the Christian is capable of. Here self cannot enter, but will be forgotten.

- It is much easier to exhort others than to bring ourselves into the line of our exhortations.

- Preaching is but a small part of a pastor's duty and the easiest performed.

- It is much easier to talk well than to live well.

Dear Bro. H. Davidson:

I hereby give your readers a remarkable conversion which occurred some time ago, which, however, was never published. A lady whom I well knew in her early life, was reared in affluence, and at her marriage to a Mr. C— her estate was computed at forty thousand dollars, and her husband was also considered wealthy, having an excellent farm and a flouring mill.

This lady was stricken with that fell disease, consumption, and was gradually failing, and saw evidently that she was a sinner and must be "born again," or be banished from God and the glory of His grace. Nine hours afterwards she expressed joy on my arrival. Her voice, "I found Jesus! I found Him!" The excitement for a time was intense, and one in the family ran off to the mill to call her husband who, however, was a stranger to Holy Ghost religion. But his wife, as a new convert, declared what great things the Lord had done for her soul.

She then requested to be baptized and receive the sacrament of the Lord's Supper, which requests were complied with.

I then bade her farewell commending her to God and the word of His grace. Nine hours afterwards her spirit took its flight to God— who gave it, and the next morning I received a message to preach at her funeral. Surely she was a "brand plucked out of the fire." To God be all the glory.

John Fohl.

Chambersburg, Pa.

THE RELATION OF THE SUNDAY-SCHOOL TO THE WORSHIP OF THE SANCTUARY.

When we call the work of the Sunday-school an important work, I fear we but faintly realize its character as set forth in the scripture injunction of Solomon. (Proverbs 20: 12, "Train up a child in the way he should go, and when he is old he will not depart from it,"—or of St. Paul when he urges the Ephesians (6: 4) to "bring up their children in the fear and admonition of the Lord).
the Lord." In these words, God solemnly enjoin that our children and youth shall be reared and educated in His holy religion.

But is it not this injunction laid upon parents and the church?—and how does it happen that the Sunday-school, which is not a divine institution like the family and the church, comes in and practically assumes the work and responsibility of these?

We answer, the duty of religiously training children and youth is no doubt primarily, and with special obligation, laid upon the family and the church, and if these would more fully discharge their duties toward the lambs of the flock, we believe there would be little occasion for the existence of the Sunday-school.

But it is a sad fact that families and congregations, as such, do not properly attend to the religious training of the young, and hence has arisen, in behalf of them, this voluntary service which is known as the Sunday-school.

Intelligent workers in the cause will therefore always bear in mind that the main and proper design of the Sunday-school is not to disgrace, or be a substitute for, the family or the church; but simply to aid, and to supplement the deficient work of these. Should the bright day ever again dawn upon the church, when the head of the family will daily, or even weekly on the Lord's day, gather his children and instruct them in the catechism and hymns of the church, and the pastor, will be found giving regular and frequent instruction to the young in the same way—in the brightness of that day we could well afford to dispense with the faint light of the Sunday-school.

But that day is not yet dawning, and I fear we will have to wait a long time yet, before its sun will begin to rise. Hence we cannot now dispense with this lesser light of the Sunday-school; and the study, consultation and suggestions, as to how to make this light clearer and more far-reaching, that it may be, as it is intended to be, an aid and supplement to the family and the church in the religious training of the young, would, therefore, seem to be the proper object of this article.

The relation of the Sunday-school to the worship of the sanctuary, we regard as a very practical and important one. That there is a relation between the two, is very evident, and to know and understand the nature of it, is plainly our duty.

The more clearly and emphatically we can have all persons understand that the Sunday-school is not a separate and distinct organization, working adversely to, and divergently from the congregation, but is one and an inseparable part of it, having one common interest and the same end in view, the better for all our churches and Sunday-schools. The Sunday-school holds a subordinate position as an organization in the church, and is not the nursery of the church, but conversely the church is the nursery of the Sunday-school.

Therefore, we say the relation that exists is very much the same that we find in the family. The child belongs to the family, is a member of it, has a common interest but its position is a subordinate one nevertheless.

The tendencies in some quarters in Sunday-school work are somewhat different, just the reverse of this order; they point to a separateness from the church, if not indeed to a superiority over the church. That many young people, at least, should drift into such an error is not to be wondered at, when we remember the numerous appliances made use of and the fondness of the youthful mind for what is entertaining and gratifying.

Too frequently and too generally it is nothing more than a place of mere entertainment, of pictured papers, lesson leaves, social chit-chat, idle gossip, self-gratification; sentimental music, and not a little of what looks like dictation thrown in; and thus the Sunday-school is transformed into an agreeable Sunday amusement.

The whole thing is highly stimulated with festivals, grand anniversaries, gifts and dramatic exhibitions, until the religious taste is entirely perverted, and the religious sentiment goes out in love of applause and mutual admiration. The object is accomplished. The school is large and flourishing—the pastor, superintendent, and congregation are proud of it. Hundreds of papers and books are used by it. The music is grand, A large amount of money is collected, and it is heralded abroad as a great success.

But what is the outcome? Young people are trained to love the Sunday-school, but not the church. If they unite by confirmation with the church, they often neglect its services for the school because it has cultivated a taste for something different.

Many teachers and scholars neglect the chief services of the church in the morning that they may attend the exercises of the Sunday-school in the afternoon. Superintendents often feel flattered by it, and wink at it.

Thus the Sunday-school is placed, in importance, above the church. Nor is this strange. The exercises of the former are of a free and easy character. They afford opportunities of social engagements. There is no sermon to be heard. The singing is simply a musical exercise, more for recreation and pleasant entertainment than worship. The whole affair, in many instances, is the merest sham, calculated to deceive people with the idea that they are worshiping God, when they are simply
gratifying their own selfish tastes, and amusing themselves with playing religion. Trained up with such ideas of religion and religious worship, it is no wonder that so many persons do not relish the Scriptural seriousness and solemnity of our own beloved church; that they should be irregular in their attendance, or find their natural home in the free and easy meetings, whose bill of fare contains the same diet upon which they have been fed in the Sunday-school.

I believe that it is largely true what another had said, that the "tendency of the average American Sunday-school is towards the popular idea of religious service independent of church authority, preachers without ordination, and congregations without creeds, without obligations and without sacraments." It certainly is one of the weaknesses of our modern religion, that so few children are seen with their parents at the public services of God's house. Church members are too apt to think it enough to send their children to Sunday-school, whilst they leave them at home with the servants, or suffer them to run loose upon the street or about the neighborhood, when they themselves attend public worship. The children care not to go to church, and parents allow them to have their way, if only they go to Sunday-school.

Sunday-school is well enough in its way, but it will never do as a substitute for the regular public services of the great congregation. It is too lax, and gay, and free a place for children to be impressed with the high reverence and that solemnity of worship which needs to be taught them and rooted in their souls from the very beginning. Not to take children to church, therefore is a great mistake, and a great mischief. What if they cannot understand all the sermon? What if there is some trouble and annoyance connected with bringing them, and the keeping of them in proper order? The value to them of the habit of being present at public worship is amply compensation for all the trouble. It will teach order, reverence, and good behaviour, which, alas, is not generally the case with Sunday-schools. And if nothing more is accomplished, this is surely a great deal. But it will do infinitely more. It will early plant the habit of church-going which will follow them in after years. It will serve to make them familiar and at home with sacred services and holy worship, so that they will not feel like strangers and outsiders, as they must if they only begin to come later in life.

Children are also capable of deep and solemn impressions, even when they have not the understanding to comprehend it. They, however, understand much more than most people suppose. The child mind is not so blank a thing as may be thought. Children observe more than grown people; and they also reason and think. What they see does not fail of its impression upon their young natures, even though they do not comprehend it at the time. It excites them to inquiries which open the way for the clearest and most lasting impressions. And even when they do not like it, as the natural heart does not, there will be good influences exerted that will be likely to change the heart, taste and appreciation, which they certainly cannot have if they are allowed to stay away at their own pleasure.

There is much also in public worship and the regular church services which children can understand. Words in the text and illustrations used in the sermon, in the hymns, in the prayers, and even in the appointments, will necessarily arrest their attention, awaken thought, ex-
of the divine order of things, and that must result in much harm.

1. Let pastors and Superintendents constantly keep before the young the true object, as well as the right position of the Sunday-school.

2. In as much as we go to Sunday-school for the same reasons that we go to church, for Biblical instruction and worship, and not for entertainment and curiosity, I would have the nature and form of worship as much as possible in likeness to that of the congregation. This would make the transition from one to the other much easier.

3. This worship I would have spiritual. "God is a Spirit."

4. This worship must be sincere. It must be free from simulation, or false pretense, and not mixed with levity.

5. It must be devout and reverent.

6. To secure this worship, there must be form and also uniformity.

7. Responsive service rendered in concert, will help to secure the kind of worship so much to be desired.

The advantages of such worship in the Sunday-school are many:

1. It secures and fixes the attention.

2. It contributes to good order; and will save many a scholar from having his eyes where the fools are, in the ends of the earth.

3. It invites all to worship and adds greatly to the interest and impressiveness and solemnity of the service.

4. It impresses the mind and heart, and fixes it there.

5. It tends to unify the Sunday-school and congregation, making them one in form; holds our young people better together, creates genuine church love and church going, and makes the transition from one department of the church to the other much more easy.—Rev. H. C. Holloway.

THE UNCHANGING EAST.

Still the old clocks on the mosques at Cairo and Jerusalem strike nine at three o'clock in the afternoon, and three at nine in the morning. It is the ninth, or it is the third hour of the day, which begins with them at sunrise and closes at six in the evening.

Still the two women grind at the mill, and, like Sarah, bake the fresh cake for you while you are waiting in the tent. Still the country people, like Benz and Ruth, sleep in the harvest fields, and still the men reap and the women glean. Still you are offered a handful of parched corn and water out of a leather bottle.

Still they "put off their shoes from off their feet" when they enter holy ground, and still they pray with their faces to the ground. Still the blind man sits by the wayside, begging, and the lepers crowd, in pleading wretchedness, outside the city walls, and afar off. Still they hold the plough in one hand, and, like Shanger, the oxcorda in the other.

Still the virgins go out to meet the bridegroom, and the mourners wail and make a noise at the funeral scene. Still they carry their bed as they go, and make it in the street, or wherever they happen to lie, and when they rise they "take up their bed and walk." Still they all "dip the sop" in the same dish, and eat with their fingers.

Still it is always the woman you find at the well, or carrying her great earthen vessel of water on her head. Still they cover their head, unlike us, and uncover their feet, wearing sandals for convenience in removing them. Still their loins are girded as of old, and their treasures are all carried in their girdle or their bosom, which is wallet, purse, and traveling bag—all in one.

Still there are the six seasons—Seedtime and harvest, summer and winter, cold and heat.

Still "the mountains are round about Jerusalem" and the stars of heaven shine as brightly as when they spoke to Abraham of his seed—and Jehovah's covenant.

Still Ebal and Gerizim face each other across the valley, and Carmel looks out upon the sea, and Hermon is "an exceeding high mountain—apart," and Zion stands on the sides of the north, and Jerusalem is "beautiful for situation."

O wondrous changeless Land, fit frame for the wondrous, changeless Book, which, like its Author, is "the same, yesterday, and to-day, and forever."—Bishop Simpson, in Christian Alliance.

THE LORD APPEARED UNTO ABRAHAM.

GEN. 17:1.

Studying this passage, I notice a period of almost thirteen years, in which there is no reported communication between God and Abram. Noting carefully God's previous promises and Abram's transaction as shown by the accounts of the sacred historian we would surmise that Abram had great need of coming to or calling on God. Our text tells us nothing on that point, but it is particular to tell us that "God appeared unto Abram." As then, God still has to do the coming and seeking. Coming to us and after us when we are out in sin, coming to us when doubt and discouragement overwhelm, coming to us in the darkest trial. Do we appreciate his coming as we ought? Will not this coming lead us to go to him? We praise the Lord that though we have neglected him, though sin would have been good enough for us he has come to us and does come.

"Truth, horrid and heart-rending though it be, is to be preferred to a falsehood, though it be adorned in all the gorgeous colors of the rainbow and pleasant as the fruits of the garden of Hesperides,}"
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On April 22 Bro. William Page of the Bethel district, this county, was elected to the ministry.

We have not been favored with any special report of the two baptismal meetings held recently in this county, but we are informed that there were twelve baptised at Belle Springs April 29, and fourteen at Rosebank May 6.

At the different elections for deacons held in south Dickinson county, the following brethren were elected:

Bro. Jacob Book in the Rosebank district; Bro. Eli Hoffman in the Belle Springs district; Bro. John Herr in the Newbern district. Since then they have each been qualified and ordained.

We note that the State or Joint council for Ohio convened, as was published before, on April 21 at Pleasant Grove church, Richland county, Ohio, at 10 a.m. The main object of the conference was for closer organization and more effectual mission work. The following brethren were appointed to constitute a board of missions for home or state mission work: William Boals, of Mansfield, D. H. Rohrer, of Louisville, and Levi Herr, of Jamton. Wm. Boals was appointed treasurer of the state mission fund. Before adjournment they arranged to hold a Joint council annually.

We regret that we have not been able to secure reduced rates for those who contemplate attending Conference at this place over the different railroads outside of Kansas. Why the Railroad Associations take such a course we are unable to say, since other religious bodies have been favored from time to time with reduced rates over the different roads. Certainly our people have not been any detriment to the railroads or to the country in which they live, either financially or morally. But of course it is their privilege to refuse and it is ours to accept, which we do; and yet we hope the future will demonstrate to them that it is not a wise policy to discriminate against religion.

Although we had received Bro. Baker's report of his mission trip to Carlond, Mich., before we received that from Bro. Shellenberger, of Grand Rapids, and while to publish all would only be a repetition of what had been written, yet there are some things that were omitted which we will yet add, notably that in reference to the Sunday-school. Bro. Shellenberger says:

"On Sunday forenoon, April 15, we gathered at the Brethren's meeting-house for Sunday-school at 9:30 and I will say right here that for a country Sunday-school, I never before saw so much interest taken as there was there, especially among the young people. I feel to praise God for the interest manifested. . . . After Sunday-school Bro. Baker preached on baptism, which was attentively listened to. On Sunday evening we had preaching and experience meeting, when a goodly number arose and testified to the goodness of God. On Monday evening there was prayer-meeting at the church and great interest was manifested. . . . May the kind words of admonition that the dear brother gave us while here bring forth fruit to the glory of God. Dear brethren and sisters, remember the Carlond Mission in your prayers."

Mr. Moody once said: "I am glad there is a depth in the Bible I know nothing about; that there is a height there I cannot climb to if I should live to be as old as Methuselah. I venture to say, if I should live for ages on the earth I would only have touched its surface. I pity the man who knows all the Bible, for it is a pretty good sign he doesn't know himself. A man came to me with what he thought was a very difficult passage, and he said, 'Mr. Moody, how do you explain it?' I said, 'I don't explain it.' 'But how do you interpret it?' 'I don't interpret it.' 'Well, how do you understand it?' 'I don't understand it.' 'But what do you do with it?' 'I don't do anything with it.' 'You don't believe it?' 'Yes, I believe it. There are lots of things that I believe that I do not understand. In the third chapter of John, Christ says to Nicolaus, 'If you do not understand earthly things how can you understand heavenly things?"
EVANGELICAL VISITOR.

CHURCH NEWS.

MISSION TRIP.

I left home on the 4th of April for Carland, Mich. I called on my way with Bro. G. Kitely, at Greenwood, Mich., wishing to see him before going to Carland. Arrived at Carland Saturday the 7th, where I met Bro. Schneider and went with him to his home where I enjoyed a good rest. In the evening there was meeting in the church; also on Sunday morning and evening.

Monday the 9th I went around visiting among the members in reference to a love-feast. Finding that there were some difficulties to overcome before we could have a communion service, we appointed an instruction meeting for Thursday evening to determine what was best to do.

On Tuesday I went to Iona to visit Bro. and Sister John Roos, where I remained over night. Also visited William Roos and wife. I enjoyed my visit with them very much, and I believe the time was profitably spent. Next day, Wednesday, I went to Grand Rapids to visit Bro. and Sister Shellenberger. I enjoyed my visit very much and was very glad to have them come to the love-feast.

On Thursday I returned to Carland, and, according to the arrangements, we had our instruction meeting in the church. The members were nearly all there and some others, as the announcement had been made that all who loved the Lord could come. After talking over many things connected with church work and the duties of the members, we all agreed to hold a love-feast and it was appointed for Saturday evening at Penington’s as Sister Penington could not be at the church. I enjoyed myself very much at the love-feast, and I believe all the members did. Penington seemed to take pleasure in preparing for the love-feast, and I believe he enjoyed the meeting very much. May God bless him abundantly for his kindness.

We had nine meetings at Carland, including the love-feast. On Monday evening the 16th was our last meeting. On Tuesday the 17th we went to the Shiawasee river and baptized a sister. On Wednesday I started for home and stopped again on the way at Bro. Kitely’s. I arrived home on Friday and found the family well. While I was away old Bro. Peter Doner passed away. A notice of his death will no doubt be published in the VISITOR.

GORMLEY, Ont.

SAMUEL BAKER.

GORMLEY, ONT.

The brethren commenced a series of meetings the 18th of February and continued them till the 8th of March. We had a very good attendance and good order while our meetings were in progress. Bro. J. W. Hoover, of South Cayuga, Ont., led the meetings and the home ministers assisted. Bro. Hoover came filled with the Holy Ghost and love and preached the word with power. May the Lord bless the dear brother. His labor was not in vain for there were about twelve that rose for God’s people to pray for them. Some of them had made a start before but had not found that peace and joy which the world cannot give; but my prayer is that they may all be in earnest, and that they may have their robes washed in the blood of the Lamb. The brethren and sisters seemed to realize that there were sheaves lying ungathered and wasting on the plain and they tried to do all they could to help gather them in, and we feel to praise the Lord for all that was done. Oh what a blessed thought that when we are done toiling and laboring here that we have a home over yonder where there will be no more parting, no more sorrow or tears, no more clouds and dark seasons to pass through, but where all is joy and peace, where we shall meet all the redeemed that have washed their robes in the blood of the Lamb. Oh what a glorious thought, and how it does cheer us on the way!

We also had afternoon prayer-meetings in the houses. It was a good help to the brethren and sisters and sinners; for we heard some warm testimonies and it seemed to be so touching to the unconverted that they could not help but sing.

"Nay but I yield, I yield,
I can hold out no more;
I sink by dying love compelled
And own Him conqueror."

We believe there are still others who are counting the cost and that ere long they will turn in while the door is yet open and while the Savior is still inviting. We had to close the meetings on account of the muddy roads. Bro. Hoover left for his home Friday the 9th.

There was an election took place in the Gormley church to elect a minister, and the lot fell on Bro. Abram Winger, of Edgely, Vaughn township. The brother took it pretty hard, but he has this consolation that he has Jesus as his Friend.

There were revival meetings held this winter at Edgely. Bro. Alex. McTaggart, of Stayner, Ont., led the meetings. We believe there was much good done, although there was no one that arose for prayer. We believe the seed sown fell among good ground and that ere long some will yield to the teachings of God’s Holy Spirit. May God bless all those who have to leave the comforts of home and go out and preach the glad tidings of great joy to a lost and ruined world, that when we are done toiling and laboring here that we may go home to that bright world on high is my prayer.

ALICE A. HEISE.

[We regret very much that the above items of church news were mislaid, and we beg pardon for our seeming neglect.—Ed.]
For the EVANGELICAL VISITOR.

WORDS FROM A SISTER.

If the Lord will help me I will try and write a little for the Visiter. The tempter made me believe that I could not write anything, and so I put it off from time to time till this evening. I think we cannot be thankful enough for what the Lord permits us to enjoy.

I was fifteen years old when I gave my heart to the Lord, but oh! I have often felt sorry that I did not make a start sooner. My parents belonged to the Lutheran church, but they did not enjoy religion. They did not have family worship nor did they give thanks at the table. I was not taught that we must be converted in order to be saved. Every evening before I went to bed, I prayed, "Now I lay me down to sleep," &c., till I got converted, then the good Lord gave me more to pray.

Before my conversion I was at a love-feast, and there I saw so many brethren and sisters, and when they went out of the barn I looked after them and it just seemed to me as if they were walking the road to heaven, then I thought to myself, They are going to heaven and I must stay here. Oh! I felt so heavy and thought if I could only go with them. I had such a love for the brethren and sisters at that time.

When I started out to serve the Lord my father did not want to let me go. He said I should listen to him and then he would buy me a nice dress. I said I did not want the dress. I was afraid it would go with me as it went with the lady of whom I read in "Spiritual Hymns," who, when she was converted, was persuaded to listen to her father by the offer of a nice dress. Afterwards she took sick and died. Just before her death, referring to this dress, she said, "Father, for this my soul was lost." It is awful to think that the fathers are the cause that so many children have to perish. Oh, I would say, Fathers, let your children go if they want to serve the Lord.

Before I was converted I had no desire to go to church; I always wanted to run around. But the Lord did not like that; He was so kind to me and led me in such a blessed road, and I want to keep on that narrow road, for I know if I do all that I can and what the Lord tells me to do, I can be one of His. I had many trials and temptations to endure, but I bore them patiently. While my experience has not been as radical as that of some, yet I have this testimony, "Old things have passed away and behold, all things are become new."

It is a little over two years now since my mother came out on the Lord's side, and a year after that I made a start to serve the Lord. After I was converted I was going to join the U. B. church, but still I wanted to go to the Brethren. I prayed to the Lord that He should show me which way to go, and so He did, and I can thank Him for it. I am now sixteen years old, and I often feel sorry for the way in which I spent the days that are gone. If I could only get those days back again I would spend them in a better way than I did; but they are gone forever. The things which I once hated I now love, and those things which I once loved I now hate.

I have yet four brothers and two sisters and my father, that are living out in sin, but I am in prayer for them every day that the Lord may turn them before it is forever too late, because I know if that great and awful day will come they would all like to get to heaven. I can not thank my dear Savior enough for having brought me out into this good way, and it is my desire to be faithful and never turn back any more. Dear readers, let us faithfully serve the Master, so that if we do not see each other in this world, we may meet with songs on our lips in the world to come.

Before I came to be immersed Satan wanted to make me believe that I was not right yet, but I prayed to the Lord that if there was anything that was not right He should show me. So a week before I was immersed I dreamed that I saw my dear Savior, and that my mother and I were talking with Him. And then the Lord said to me, "Come to my side." And then He took me up in His arms. Oh! I can not tell you how good I felt; I laughed in my sleep. When I awoke I could hardly wait until I could tell mother.

And now I am trying to keep as near to His side as I can. I sometimes come short of doing my duty, but I am trying to live nearer to the Lord every day. Pray for me, and also for my father and brothers and sisters that they may turn to the Lord while it is yet called to-day. From your sister in Christ.

Rife, Pa.

REBECCA KOPPENHAVEE.
start, but Satan got the advantage of me again. My sister made a start at the same time. She was not as old as I was, but she was more willing to humble herself and obey the Lord in all things. I did not like it that she had more than I had; I also did not like to see her go to preaching. I always thought she was not as nice with her covering on. Then she was dressed to go to her meeting. I often think of the lines, "There were ninety and nine that safely lay In the shelter of the fold;"

But one was out on the hills away, Far off from the gates of gold: Away on the mountains wild and bare— Away through the tender Shepherd's care. "And all through the mountains, thunder- riven, And up from the rocky steep There rose a glad cry to the gates of heaven: "Rejoice, I have found my sheep!" And the angels echoed around the throne, "Rejoice, for the Lord brings back his own!"

I always thought I was one of those, but the Lord was so kind to me, He called me back for one of His own. Oh what a kind and loving Savior we have that can heal us when nothing else can help us. We can read in 1 Pet. 3: 13, "And who is he that will harm you if ye be followers of that which is good?" So I will let my light shine that others can come out on the Lord's side too, and I hope the Lord will help me to keep faithful to the end. Yours in Christ,

Rosa J. Shaeffer.

Pillow, Pa.

**EXPERIENCE.**

I have been impressed to write of my experience for some time, but still I put it off from time to time. I wanted my companion to write but he did not, so I will make the effort. I am weak and often feel so unworthy, but I trust the Lord will help me to examine myself so that I may not write anything that would not be pleasing in His sight.

The Lord has done great things for me. He has shown me great mercy in the past, but He has laid the hand of affliction very heavily on me. Seven of my children have been taken away, but still I would not yield. I had many severe trials, but at last I went to prayer-meeting with my companion, and I still hoped he would yield first; then I would go too; but the Lord came to me first and laid the burden so heavily upon me that I had to do something.

On one occasion there was a prayer-meeting in the neighborhood and I felt impressed to go. When I was there I asked the brethren and sisters to pray for me, that I might be able to break through and overcome my stubborn will; and the Lord gave me power that I gave all I had to Him. My burden left me, and I can say it is a blessed way. I asked my companion if he would not go with me. He said he thought he ought to, and we both went together. I have found it a good way and I want to work out my soul's salvation.

After I had experienced peace I felt that I ought to wear the covering. It did not seem a cross to me, but it seemed useless to my companion. But I did not feel discouraged. I made a covering and I wear it, and I can say the Lord took away my pride. I praise the Lord for it.

Dear sisters, we need power to overcome all and to endure the trials of life. The world has much to say about our plain way of dressing, but let us not be weary in well-doing. Let us build on that solid Rock, and we may be sure that the inheritance is ours, and if we are obedient we will receive the crown. Brothers and sisters, I ask an interest in your prayers that we may hold out faithfully.

N. A. HOUT.

**REJOICE IN THE LORD.**

We will be glad and rejoice in thee. We will not open the gates of the year to the dolorous notes of the sackbut, but to the sweet strains of the harp of joy. "O come, let us sing unto the Lord; let us make a joyful noise unto the rock of our salvation." What heavens are laid up in Jesus! What rivers of infinite bliss have their source, aye, and every drop of their fullness in Him! Since, O sweet Lord Jesus, thou art the present portion of thy people, favor us with such a sense of thy preciousness that we may be glad and rejoice in thee.—Christian at Work.
A PETITION.

Grace for to-day, Father, is all I ask;
Strength to perform my nearest task;
Naught for to-morrow do I crave;
Let me the harvest of the present save.

There is no future I can ever know;
'Tis in the present I must reap or sow;
The good or evil all in to-day I do;
For worthy labor, then, Father, my strength renew.

Worthy labor brings trust, happiness,
From sad hearts clip half their heaviness.
Thou promisest souls with sense of life,
On gloomiest lives throws gleams of light.

Let not my smallest duties be deferred,
The pleasant smile, the low-speeched, cheering word.
The timely aid some fainting soul may need.
The sowing of one tiny, precious seed.

What though the drops of perspiration form
And agony thrill through each sinew as I bow,
And agony till it through each sinew as I bow.
My shoulders to the yoke; and if I sometimes fail,
Beneath my burden, I would not utter weak complaint.

Trust me, O Father, that thy hand is through it all,
And that leaning upon thy strength I cannot fail;
And when the last to-day of my short life shall come,
May thou in mercy judge life's task "well done."

And this I would not dare to ask alone;
Guiltly I trembling stand before thy throne;
But only through the name and merits Of Jesus, thy dear Son, I ask it.
—selected by Emma Franklin.

WHAT HINDERS YOU?

Thousands of people, all over the land, are making the wise and happy choice of Jesus Christ. Perhaps quite as many are thinking about the subject of religion and are halting. To this class, it may not be impertinent to address, very frankly and lovingly, the question: What hinders you from accepting Christ? It is very certain that God does not take, there is no divine "decree," either secret or revealed, that stands in your way. On the contrary, there is a glorious decree that whosoever believes on the Lord Jesus Christ shall be saved. Nothing in the Bible—if you read it in its full scope and with honest eyes—can hinder you. And if you are determined to break off from your sins and obey Jesus Christ it is not in the power of any fellow-mortals on earth, or of any devil in hell, to prevent you from becoming a Christian. The only effectual resistance to any man's becoming a Christian lies in his own heart. When Jesus knocks at the heart's door, and asks admission, it is something inside the heart—not outside—that locks the door and keeps the Savior out. That something may be a flimsy pretext or a powerful lust; but every real hindrance that keeps a sinner from accepting Christ lies in that sinner's own heart.

"But no," exclaims one of my readers, "you do me injustice. I want to be a Christian; but I am disgusted with the faults and inconsistencies of so many who profess to be Christians. My standard is a high one and they don't come up to it. They represent Christianity to me, and it doesn't attract me; I cannot discover that they are a whit better than I am!" Here is your excuse then, frankly given; but, my friend, it will not hold water. You cannot face God at the day of judgment with that excuse. Just consider for a moment what Christianity is. It is a divinely revealed system of religion whose fundamental precept is to "love the Lord thy God with all thy heart, and to love thy neighbor as thy self." It is a system which requires faith in Jesus Christ as an atoning Savior, and obedience to Christ as your model for daily living. God offers to you salvation on these three gracious terms: He bids you repent of sin and accept Christ; He bids you give him your heart; and what He bids you do is your duty. Yet you pretend to say that you will deny God's claim on you, and will not do your duty by following Jesus Christ simply because some false professor of Christianity does not perform his duty! Would you refuse to pay a note when it becomes due because some knavish neighbor had let his paper go to protest? Will another's failure justify your failure?

You complain that there are so many counterfeit Christians in the community. I admit that there are some such; and, offer no defense of them. To their own Master they must stand or fall; if they imagine that they can cheat God they only cheat themselves most deplorably. People never take the trouble to counteract what is not intrinsically valuable. You never refuse to take a genuine "greenback" because some rogue has issued false ones. There are counterfeit friends; do you therefore trust to no one's sincerity? If you prove to me that every professed Christian is an impostor; or, what is vastly more to the point, if you will prove to me that Christianity makes no one better, purer, stronger to resist sin, and stronger to do right, then you are justified in rejecting it. Certainly, you will admit that a Christian life, as depicted in the Bible, is founded on the highest motives, controlled by the purest principles, and aimed at the noblest ends; it dethrones self and enthrones the pure and holy Son of God. Those who live the most after Christ and for Christ attain the highest beauty of character; even the imperfect and often stumbling Christian is vastly the better for such divine grace as he does possess. He is kept from a thousand sins by obeying Christ; he enjoys a thousand blessings by trusting Christ. What he has done you can do, you ought to do, and, if your standard be high, you ought to go far beyond him.

Let me deal with you plainly, my friend. I suspect that your cavils about the faults and shortcomings of certain inconsistent professors is
a mere excuse. It is the cunning device of self that is sharp-eyed to detect other people's sins and in blind to its own sins. You seek to throw the responsibility of your impenitence upon other people, whereas the real reason why you are not a Christian is that you are not willing to become one. There is nothing peculiar in your case. The real hindrance with every unconverted person lies in his or her own heart. "Ye will not come to me," says the blessed Jesus, "that ye might have life." One endeavors to excuse himself as you do by harping upon the inconsistencies of church members. Another is too completely absorbed in money getting to give any serious thought to his soul. Another is enslaved by secret sensuality; I have known scores who have been slaved thereby secret sensualities. I do aught to keep them there. They did not put them there, nor does he mean leisure from your daily occupation. You do not need that; begin to serve Christ in your daily business. You need not retire into a convent or turn hermit. What you want is resolute, earnest thought about your soul, prayer for the Spirit's help, and prompt determination to decide for Christ. The time for that is now. Every hour's delay increases hindrances and piles up new difficulties. Every hour's delay weakens the power of conscience. Every hour's delay grieves that holy Spirit who is pleading with you. Every hour's delay brings you nearer to the eternally final state. If you rob yourself of Christ, you rob life of its highest usefulness. If you decide to wait until you have nothing left for Christ but the decrepit frame and exhausted heart, you insult him! A dying soldier once said to his chaplain in the hospital: "Chaplain, I have done many wicked things in my past days; but I am too much of a man to fling the flag-end of my life into the face of the Almighty." My friend, it is in the inside of your heart that the real hindrance lies. The bolt that locks Jesus from your soul is your own choice. You are the one to open that door and admit the knocking Savior. Do it now! He may give a last knock and leave you forever.—Theodore L. Cuyler D. D., in Independent.

A young lady, asked by her friend to explain what is meant by devotional reading of the Bible, made answer as follows: "Yesterday morning I received a letter from one to whom I have given my heart and devoted my life. I freely confess to you that I have read that letter five times, not because I do not understand it, but because I expected to commend myself to the author by frequent reading of his epistle. It was not with me a question of duty, but simply one of pleasure. I read it because I am devoted to the one who wrote it. To read the Bible with the same motive is to read it devotionally, and to one who reads it in that spirit it is, indeed, a love letter."—The United Presbyterian.

"It is by living on Monday what is preached on Sunday that men make the Gospel effectual in benefiting the world."
What the Meetings Were to Me.

Through the goodness of God I was permitted to enjoy so many blessings and privileges during the winter, that I felt impressed to write an article for the Visitor.

It was my privilege to attend the meetings at all the different places where Bro. Long was preaching, at least a part of the time, for which I feel very thankful. We would say to the praise of God, that the brother I have escaped, I feel that I have great reason to praise that worthy name for the wonderful deliverances I have had. How glad I am for that "friend that sticketh closer than a brother." I promised the Lord on New Year's day that, by His help, I would live a more consecrated and holy life in his service. (Aid me by your prayers.) Much of my time has run to waste and I perhaps am nearer my home than I think. Dear brother and sister, we may deceive ourselves and those around us but God we cannot deceive. He sees into the deepest reserves of our hearts and knows us much better than we know ourselves. How long it takes us to learn this! When we view ourselves as in the light of God's countenance how little we are! We do not feel worthy to name that Holy name. Still I am glad for the desire I have to be wholly the Lord's and to know his will concerning me. Now, while I have learned so many good lessons, I feel that I am responsible for more. The Apostle says: "Remember them who have spoken unto you the word of God whose faith follow." While attending the meetings in Hancock county we were made to see the great need of more missionary work. I thought of the words of Jesus: "Say not ye there are yet four months, then cometh the harvest. Behold I say unto you lift up your eyes and look on the fields; for they are white already to harvest." (John 4: 35.) "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest." (Luke 10: 2) Wishing you all the blessings of God, and asking a special place in your prayers, I am your unworthy sister in Christ.

ANNE M. NEWCOMER.

Dayton, Ohio.

For the Evangelical Visitor.

May 15, 1894.

Church News.

Victoria Square, Ont.

As we have not written for quite a while we will now try and write a little to let our friends know where we are at present, and how we are getting along with our visits. We have been back and forth several times to Clarence Centre and Black Creek visiting the brethren and sisters and attending meetings and prayer-meetings at different places, enjoying ourselves in their presence. We have been greatly encouraged, and we also tried to give encouragement, especially to such who seemed more or less discouraged; for such we are likely to find wherever we go and I feel it my duty to encourage as much as possible, lest we should grow weary and faint and suffer loss.

We left Sherkston a week ago last Friday, in company with my wife's mother. We went to Buffalo to visit my wife's sister, Mrs. Lapp, and there we heard the sad news of the death of brother Peter's wife. Her funeral was held on Monday following at Clarence Centre.

From there we took our leave, April 26, and came to Niagara Falls and Suspension Bridge, and spent our time with friend Samuel Eshelman, and took a view of the great Falls and its surroundings, which is grand indeed, and will draw one's mind towards the Creator who by His mighty power has created all these great wonders here and elsewhere. We left there, walked across the suspension bridge and took the train to Port Dalhousie, thence by steamer we came to Toronto, and from the latter place we came by stage to Richmond Hill. We stopped with friend David Eyer, a brother-in-law to C. Heise, and the next day we came to Bro. C. Heise.

We have visited some amongst the brethren and have been to some meetings. Were to prayer-meeting
last evening at Bro. Elliott's; had an encouraging meeting. Last Sunday we were in the Vaughn district. The meeting-house is on old Bro. Cober's place, one of his sons living on the place. My mind was taken back to the good old times we used to be in the Vaughn district. The encouragement meeting. Last Sunday evening at Bro. Elliott's; had an important change.

May 15, 1894.

Our old plain brethren were present at Peter Cober's barn, where many of our old plain brethren were present who have since passed over into the spirit world where we will all land sooner or later. May God help us to get ready for that great and important change.

We intend to stay in this neighborhood until after the love-feast.

We rejoice to meet with so many dear friends and brothers and sisters in the Lord. The weather has been very favorable and the season is earlier than usual. Crops look promising, and there is good prospect for fruit; the trees are not in blossom yet, but will be in a week or so. The Lord has blessed us with reasonably good health, for which we feel to praise Him. We send our love to all the brethren and sisters. Remember us at a throne of grace. HENRY & NANCY BODES.

Our Young Folks.

Our Letter Box.

Dear Editor:

I thought I would write you a few lines for the Visitor. I am a little girl nine years old. I live with my grandma. I go to Sunday-school and church every Sunday, and I like my teacher. Her name is Lizzie Engle. I went to day school six months and only missed six days. Papa and mamma live in Oklahoma. I will go down there the first of June. I have three brothers and two sisters. I will yet say before I close my letter that I would like some more boys and girls to write letters for the Visitor. This is my first letter. From your friend. LIZZIE E. BOOK.

Abilene, Kans.

Dear Editor:

I thought I would write a few lines to the little folks too, as I am a little girl ten years old. I am staying with my aunt now. I go to Sunday-school and day school. I have three sisters and five brothers. I love to hear the stories about Jesus. I hope that I will be a Christian some day. This is my first letter for the Visitor. I will close for this time. This is my motto:

"Stand up, stand up for Jesus,
Ye soldiers of the cross.
"From a little girl. GRACE ANNA HOUT. Mansfield, Ohio.

A Little Girl's Talk.

A few Sundays ago I heard a little girl's talk over her pocket-book, before church time. Her brother said to her:

"Where's your money? There will be a contribution today."

She went to get her pocket-book.

"I have two silver ten cents and a paper one."

Her brother said:

"A tenth of that is three cents."

"But three cents is such a stingy little bit to give. I shall give this ten cents. You see I would have had more here, only I spent some for myself last week; it would not be fair to take a tenth of what is left after I have used all I wanted."

"Why don't you give the paper ten cents? The silver ones are prettier to keep."

"So they are prettier to give. Paper ten cents look dirty and shabby. No, I'll give the good things."

So she put one ten cent in her pocket, when some one said:

"I hope we can raise three hundred dollars for home missions."

Then that little girl gave a groan.

"Oh! is this home mission day? Then the other silver ten cents has to go, too." And she went to get it with another doleful groan.

I said, "If you feel so distressed about it, why do you give it?" "Oh, because I made up my mind to always give twice as much to home missions as anything else, and I shall just stick to what I made up my mind to." Now this little affair set me to thinking. First. We should deal honestly with God in giving. "It is not fair," said the little girl, "to count your tenth after you have used all you want."

Second. We should deal liberally in giving. If the fair tenth is a petty sum, let us go beyond it and give more.

Third. Let us give our best things. That which is the nicest to keep is also the nicest to give.

BEGIN TO DO GOOD EARLY.

School is where our first habits of thought and action are formed. If these are not good, then years must be spent in overcoming the false, the bad, or the vicious habits formed there. The boys and girls who lounged into the school at the last minute, and were always on the alert to leave long before time, are the ones who are always looking for new places if they go out into the world to earn their own living. If self-support is not necessary, they go through life without making any impression on their time; they take but never give; are, in a way, beggars. If you want to do your share in the world's work, you must begin in the school room. Your share there is to lend every energy to get the knowledge needed to fit you for work as men and women. If you start badly there you will have that much more to fight, to overcome, when you close the school-door for the last time. Work well in the school room, and your chances are more than fair in the world of men and women.—Christian Union.

A clergyman preached from the text, "Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9:10. A little boy being asked the next day to repeat the text said:

"Stop blowing and go to work."

Only a cup of cold water given in the name of a disciple! but it is not forgotten. Then toll on, Christian; yours is a glorious work; hope on ever, for yours is a bright reward.
CHRIST IS NECESSARY TO SALVATION. Creeds are not. They are only conventions, just as horses and carriages are conventions in traveling. Creeds must be changed as new facts are discovered, just as discovery and invention have changed the mode of travel from the stagecoach to the express train; but Christ is "the same yesterday, to-day, and forever."—Religious Telescope.

"Some people seem to think that religion consists in being long-faced, sad, and stupid in this world and playing a golden harp in the next."—LOVE-FEASTS.

May 19 and 20, at the Bethel meeting-house, north of Detroit, Dickinson county, Kans.
May 26 and 27, near Gormley, Markham district, Ont.
May 26 and 27, at the Belle Springs meeting-house, in south Dickinson county, Kans.
June 2 and 3, in the Franklin meeting-house, in Clyde, Whitefield county, Ill.
June 2 and 3, at the meeting-house northeast of Clay Center, Clay county, Kans.
June 2 and 3, at the Highland meeting-house, Miami county, Ohio.
June 9 and 10, at the home of Bro. Jacob Hoover, four miles east of Mansfield, O.
June 9 and 10, at Martinsburg, Blair county, Pa.
June 9 and 10, in Stark county, Ohio.
June 9 and 10, at the Mechanicsburg meeting-house, Cumberland county, Pa.
June 9 and 10, at Black Creek, Ont.
June 16 and 17, at the home of Bro. John W. Reincohl, Sippo, Ohio, on the W. & E. R.
June 16 and 17, at the Brotherhood meeting-house, in Union township, Elkhart county, Ind.
June 16 and 17, in Wainfleet, Ont.
June 16 and 17, in Nottawa, Ont.
June 23 and 24, in Howick, Ont.

MARRIED.


OUR DEAD.

SAULT.—Died, near Keppler, Waterloo county, Ont., April 27, 1894, Mrs. Caroline Sault, eldest daughter of Benjamin and Kitty Hallman, aged 42 years, 6 months and 14 days. Her remains were taken to the Heath cemetery Sunday afternoon, April 29. The funeral was very largely attended. She leaves a husband and six children to mourn her loss. The deceased died suddenly, although she had been ill for some time. She showed as much of the spiritual as was desired, although the best is hoped. God be a just God. Text: 1 Thess. 4:14-18.

RHODES.—At Clarence Centre, Erie county, N. Y., April 20, 1894, Sister Elizabeth, wife of Eld. Peter Rhodes, aged 68 years, 9 months and 18 days. She was six years old when her parents and family moved to York state. She was the second daughter of Abraham and Maria Martin. An aged husband and ten children besides a large circle of relatives and friends are left to mourn for her. She seemed to retain her mental faculties to the end. When we consider her quiet Christian manner we believe she died happy in the Lord. Shortly before she died she admonished those of her family who were at home to keep Jesus in view and follow Him. We will not sorrow for the aged sister as we would for those for whom we have no hope. Her place in the church is empty, and her position in the family can never be filled again. The funeral services were conducted by Bro. Geo. Detwiler, of Shermersville, Ont., assisted by Rev. E. Krohlic of the Swiss Mennonite church. The scriptures spoken from were Psa. 116:15 and 2 Tim. 1:5-7.

HAWBAKER.—Died, in Dallas county, Iowa, April 24, 1894, Bro. John E. Hawbaker, aged 55 years, 5 months and 18 days. Bro. Hawbaker was born in Franklin county, Pa., and married to Nancy Winfrey. To this union were born ten children, two sons and eight daughters. Two daughters died in infancy and eight children, with the mother, survive him. Bro. Hawbaker came to the church about thirty-five years ago. Eighteen years ago he said his family emigrated to Dallas county, Iowa, and has lived here since, with the exception of three years which he spent in Dickinson county, Kansas. He had been afflicted with heart and lung trouble for some time. He had been a devoted Christian. His affliction was gradual to go when the Lord called. The funeral services were conducted by Rev. H. McCune and the writer. Text: 2 Tim. 4:1-8.

CUNNINGHAM.—Died, in Welland county, Ont., April 23, 1894, Sister Nancy Cunningham of Sherkston, aged 21 years, 6 months and 22 days. Sister Nancy, with her former husband, Jonathan Carron, united with the Brethren some twenty years ago and they entered the service of the Master together until the Lord called the husband away to the spiritual world and left the mother with seven children, although some of them were grown up. After several years of toil and hardship in battling the storms of life, she married William Cunningham, who now survives her. Although he could not go with her in like precious faith, yet she proved faithful to her calling in the service of the Master, and always seemed happy. As for her temporal wants, she was well provided for and had a large home. To the memory her family had all grown up, and some married and scattered in different parts of the country. She now leaves a sorrowing husband, four sons and three daughters by the former—Adam, of Welland county, near the old home; Mary Jane and Nancy, near Rochester, Michigan; John, of Tonawanda, N. Y.; Alfred, Jo- 

ROCK ISLAND.

WEST BOUND.

No. 69.—Local Freight and Accommodation 11:30 a.m.
No. 27.—Mail and Express 11:30 a.m.
No. 28.—Mail and Express 11:30 a.m.

EAST BOUND.

No. 26.—Mail and Express 11:30 a.m.
No. 27.—Mail and Express 11:30 a.m.
No. 28.—Mail and Express 11:30 a.m.

All Santa Fe trains daily except Sunday.

ROCK ISLAND.

WEST BOUND.

No. 66.—Local Freight and Accommodation 11:30 a.m.
No. 27.—Mail and Express 11:30 a.m.

EAST BOUND.

No. 65.—Local Freight and Accommodation 11:30 a.m.
No. 26.—Mail and Express 11:30 a.m.
No. 27.—Mail and Express 11:30 a.m.

All Santa Fe trains daily except Sunday.

BAILWAY TIME TABLES AT ABLINE.

UNION PACIFIC.

WY EAST.

No. 1.—Night Express 7:35 p.m.
No. 2.—Kansas City Fast Mail 1:30 a.m.
No. 3.—Limited Express 1:30 a.m.
No. 4.—Limited Express 1:30 a.m.
No. 5.—Limited Express 1:30 a.m.
No. 6.—Limited Express 1:30 a.m.
No. 7.—Limited Express 1:30 a.m.
No. 8.—Limited Express 1:30 a.m.
No. 9.—Limited Express 1:30 a.m.
No. 10.—Limited Express 1:30 a.m.
No. 11.—Limited Express 1:30 a.m.
No. 12.—Limited Express 1:30 a.m.

SOUTHERN.

No. 1.—Night Express 7:35 p.m.
No. 2.—Kansas City Fast Mail 1:30 a.m.
No. 3.—Limited Express 1:30 a.m.
No. 4.—Limited Express 1:30 a.m.
No. 5.—Limited Express 1:30 a.m.
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No. 10.—Limited Express 1:30 a.m.
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No. 12.—Limited Express 1:30 a.m.

SANTA FE.

No. 1.—Night Express 7:35 p.m.
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No. 3.—Limited Express 1:30 a.m.
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