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Henry Davidson

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Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
THERE'S ONLY ONE.

There's only One on whose dear arm,
We safely lay our thoughts to rest;
There's only One who knows the depth
Of sorrow in each stricken breast.

There's only One who knows the truth,
Amid this world's deceit and lies;
There's only One who views each case
With just, unseldish, candid eyes.

There's only One who marks the wish,
Nor cruelly, severely blames;
There's only One too full of love
To put aside the weakest claims.

There's only One whose pity falls
Like dew upon the wounded heart;
There's only One to wipe away,
Though enemy and friend depart.

There's only One, when none are by,
To wipe away the falling tear;
There's only One to heal the wound
And stay the weak one's timid tear.

There's only One who's never harsh,
But tenderness itself to all;
There's only One who knows each heart,
And listens to its faintest call.

There's only One who understands
And enters into all we feel;
There's only One who views each spring,
And each perplexing wheel in wheel.

There's only One who can support,
And who sufficient grace can give
To bear up under every grief,
And spotless in the world to live.

There's only One who will abide
When loved ones in the grave are cold;
There's only One who'll go with me
When this long, painful journey's told.

There's only One who's sure will watch
Over every dear one whom I love;
There's only One can sanctify
And bring them safe to heaven above.

—Selected.

For the Evangelical Visitor
A CHRISTIAN'S DUTY.

Samuel Doner:

Dear Fellow Pilgrim—Yours of
the 6th instant is here. Grace and
peace be multiplied from God, the
Father, and the Lord Jesus Christ.

I have been "Calvary colleged"—
an invalid since my boyhood. God
has educated me in the school of
suffering to be a pen-minister. I
have written many thousands of let-
ters, many of which are published
in various papers. Our Heavenly
Father puts it into the hearts of
His children to send me stamps and
money so as to meet the expenses of
my silent ministry. It is my su-
preme pleasure to write for the edi-
fication of the saints. God has work
for all His children to do. It is my
calling to labor with the pen. No
matter where we are placed, or what
our circumstances, it is our duty to
testify for Jesus and do all we can
to win souls to Him. We must
neither be ashamed nor shy to let
our light shine, and tell our fellow-
beings what a glorious thing it is to
be at peace with God, and to be sus-
tained by the hope of eternal life.

When the heart is full of Christ the mouth will
be full of testimony. Your neigh-
bors in Canada must know "that
God is in you of a truth."—I Cor.
14:25. Let everybody read the
name of your Father on your fore-
head.—Rev. 22:4. Be more famil-
ar with the realities of the spiritual
realm than with the implements of
your daily labor. Let the Word of
God be sweeter to you than your
daily food. Let your whole life in
all its details spell C-h-r-i-s-t.—
Philipp. 1:2; Gal. 2:20.

Your query as to who are "the
least," referred to in I Cor. 6:4, must
be settled by the context of our com-
mon version. In the original there
is no difficulty. It is better trans-
lated thus: "Ye set them to judge
who are naught in the church." No
wonder the Apostle says: "I speak
to your shame."—I speak
to your shame."—I Cor.
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Philipp. 1:2; Gal. 2:20.

* Ye are not your own, for ye are
bought with a price.—I Cor. 6:19.

* Ye are not your own, for ye are
bought with a price.—I Cor. 6:19.
and had lost sight of the significance of the Cross, and lived too much under the influence of “the seen and temporal.” The least in the above passage, and the least in Matt. 11:11, are exact antonyms. One means the highest in position and the lowest in character. The other means the lowest in position and the highest in character. O, the glory of God manifest in the flesh. Down, down, DOWN; up, UP, UP.—Philipp. 2:5-11.

C. H. BAULEBAUGH.
Union Deposit, Dauphin Co., Pa.

For the Evangelical Visitor.

God's Promises for Healing the Body—Will You Trust God or Flee to Man?

Cursed be the man that trusteth in man, and maketh flesh his arm.—John 17: 15.

How common it is for ministers to preach a gospel for the healing of the soul. I find it in my Bible. I also find it in my Bible that the atonement was for the body as well as the soul. “Surely He hath borne our griefs and carried our sorrows.” Isaiah 53: 45. “Himself took our infirmities and bore our sickness.” Matthew 8: 17. “And the Lord will take away from thee all sickness and will put none of these evil diseases of Egypt which thou knowest upon thee, but will lay them upon them that hate thee.” Deut. 7: 15. Here the children of Israel had a knowledge of what the Lord had done to those that hated his people and the blessings to those that love him. “If ye know these things happy are ye if ye do them.” John 13: 17. Further he says: “See now that I, even I, am he, and there is no God with me; I kill and make alive, I wound and I heal, neither is there any that can deliver out of my hand.” Deut. 32: 29. We here see the mighty power of God.

“And Asa, in the thirty and ninth year of his reign, was diseased in his feet, until his disease was exceeding great; yet in his disease he sought not the Lord, but the physicians. And Asa slept with his fathers.” 2 Chron. 15: 12, 13.

“And said, if thou wilt diligently hearken to the voice of the Lord thy God, and will give ear to his commandments and keep all his statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians for I am the Lord that healeth thee.” Exodus 15: 26.

It is not the Lord's will that we are sick, it is our disobedience to his laws. Then why not appeal to him for healing?

“And ye shall serve the Lord your God, and he will bless thy bread, and thy water, and I will take sickness away from the midst of thee.” Exodus 23: 25. “And so when this was done, others also, which had diseases in the island came and were healed.” Acts 28: 9. “And Jesus went about all Galilee, teaching in their synagogues and preaching the Gospel of the kingdom and healing all manner of sickness and all manner of disease among the people.” Matt. 4: 2, 3. “And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom and healing every sickness and every disease among the people.” Matt. 9: 35. “And when he had called unto him his twelve disciples he gave them power against unclean spirits, to cast them out and to heal all manner of sickness and manner of disease.” Matt. 10: 1.

Jesus' gospel was first a living gospel, afterwards a written gospel. He lived it first. That made it living. After that it was written for our instruction. We ministers tell the people to follow Christ. I ask, do we follow Christ—are we doing it? “And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.” Luke 10: 9. This command is to all that preach Christ to-day.

“And he sent them to preach the kingdom of God and to heal the sick? Luke 9: 2. Are we doing that now?

“And they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils; and he healed them.” Matt. 4: 24. “He is the same yesterday and forever.”

Why should we be discouraged?

“Wherefore lift up the hands that hang down and the feeble knees and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.” Heb. 12: 12, 13.

If we have in the past been negligent let us redouble our diligence and follow the glorious teaching of the Son of God.

“Now when the sun was setting all they that had been any sick with diverse diseases brought they unto him; and he laid his hands on every one of them and healed them.” Luke 4: 40. The Son of God, our Sun of Righteousness, is not yet set but it is setting. Let us be urgent in gathering all the information and understanding what we can from the gospel for the healing of our fellow mortals, not only their souls but also their afflicted bodies, caused by their actual transgressions.

“And the whole multitude sought to touch him, for there went virtue out of him and healed them all.” Luke 6: 19. Let us touch the hem of his garment.

“So that from his body were brought unto the sick handkerchiefs or aprons and the disease departed from them.” Acts 19: 12. Christ is no respecter of persons. The same faith brings the same power to-day.

“And a great multitude followed him because they saw the miracles which he did on them that were dis-
Eased.” John 6:2. Everyone may touch him now and be made perfectly whole, for he says: “Lo, I am with you alway, even unto the end of the world.” Matt. 28:20. “Bless the Lord, O my soul, and forget not all his benefits, who forgiveth all thine iniquities, who healeth all thy diseases.” Psalms 103:2,3. If thine iniquities, who healeth all thy...
resurrection. On such the second death has no power.—Rev. 20:6.

Who is it that would not wish to escape death and to inherit eternal life and to be one with Jesus among the blessed, in the family of God, where trouble, sorrow, pain, sickness and death cannot come, and glory, eternal glory, instead.

How important, then, that we consecrate ourselves to our Lord that we, by the mercies of God, present our bodies a living sacrifice, holy, acceptable, unto God, which is our reasonable service. How shall this be done? by what rule? Well, from the fact that God's promises are conditioned upon faith and love, the rule would be simply this, as taught in God's word, by faith which worketh by love. It is, of course, understood that from the fact that man is by nature depraved, we can only become justified by faith from sin and present our bodies a living sacrifice, holy, acceptable, to God through the merits of Christ our Savior. It is to be feared that many make a great mistake, that after becoming converted vows are being made to God without considering the cost. Especially is this the case when following the Lord in the ordinance of baptism by which is symbolized the promise to renounce the world, the flesh and the devil.

It is from the fact that the cost is not properly considered that many buildings are commenced and not finished. May God help that we all properly consider our consecration and the importance of it, that we may by the grace of God pay our vows to Him; that we be not conformed to this world but transformed by the renewing of our mind, that we may prove what is that good and acceptable and perfect will of God. We are taught to sanctify the Lord God in our hearts. Be assured if the Lord God is set apart in our hearts our lives will be in harmony with God. He having full possession of our hearts we will not walk after anything but what Jesus gave us an example to walk after. We will have pleasure in nothing else but what our Lord Jesus had pleasure in. We will not spend our money for that which is not bread, and labor for that which satisfieth not; but our time and money will be spent to the honor and glory of God, although it does bring upon us tribulations, persecutions and sometimes the scoffs and sneers of the world, yet this should not discourage us, when we consider how much more the Savior had to endure and suffer for us. And he bore it all and opened not his mouth. But how ready the children of God are to complain and murmur when things don't go just as they think they ought to. Are not these words too often applicable to us. O, ye of little faith! O, for that faith that will not look at the things which are seen, but at the things which are not seen—the eternal—counting the sufferings for Jesus' sake, with the Apostle, but light afflictions, which are but for a moment, but worketh out for us a far more exceeding and eternal weight of glory. But if the Apostle's sufferings for Christ's sake were only light afflictions, what shall we call what little suffering we do? Nevertheless, let us watch and pray and be on our guard, and see that we have on the whole armor of God, that we may be able to stand in this evil day and fight the battles of the Lord manfully. Wherefore, seeing we also are compassed about with so great a cloud of witnesses let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who endured the cross, despising the shame and is set down at the right hand of the throne of God.—Heb. 12:1-2.

It is a faithful saying, for if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he also will deny us.—II Tim. 11:12. Present your bodies a living sacrifice, holy, acceptable, unto God. There is nothing more holy, acceptable unto God than that we spend our time and money to honor and glorify Christ Jesus. Whatever we do, do it heartily as to the Lord. There is nothing that will preach louder to a dying world than the life of the sincere, honest and upright child of God, those who not only profess but live and walk in Jesus as best they know how, at home and abroad; who you will find in the house of worship, rain or sunshine; who you will not only find praying on Sunday, but watching and praying every day in the week, endeavoring by the grace of God to have their manner of life to be such as becometh the children of God. We are taught to let our light so shine before men that they may see our good works and glorify our Father which is in heaven.

As I look at myself I wonder what can I do to glorify God. Well does Jesus say, "Without me ye can do nothing." But blessed promise, we can do all things through Jesus Christ, who strengtheneth us. How important, then, that we lose sight of our own unworthy selves, and lean upon the strong arm of God. It should be our meat and drink to always do those things that will please our God, manifesting to the sinner that God is a rewarder of all them that diligently seek him. It is by grace that we are saved through faith, but there is nothing more detrimental to the cause of Christ than for our practice to contradict our professions. How important, then, that we take heed to the following
words: “Take heed unto thyself and unto the doctrine; continue in them, for in so doing thou shalt both save thyself and them that hear thee.”—I Tim. 4:16.

LEWIS BERG.
Sippo, Ohio.

For the Evangelical Visitor.
THE DEAD SEA.

Earth has its inevitable sorrow. There is nothing that wrings the souls of parents more with pain than deaths of loving children.

The sweeter the remembrance of their presence the more dreadful their absence.

There lived in the city of Nain a widow who had an only son whom she dearly loved. Her husband was swept from the shores of mortality, probably, before reaching noon of manhood. But there was left her a loving son to comfort and support her in the deep, dark waters she must cross. On one of Palestine’s sunny days his little barge struck an unseen rock. Down it went into the cruel river of death, and the angry waves roar out, A sunken ship.

Poor mother looks upon the scene with eyes flooded with burning tears. How can she reconcile herself to this circumstance? Her heart was broken at her husband’s death, but now it is crushed by deeper grief.

I have reason to believe that he was a young man of high repute, from the many friends that attended his funeral. He was the hope of her life and the joy of her affection. But he is dead.

Her relatives and friends gather in. Arrangements are made for burial.

The funeral day has come and the mother has grown pale and weak from drinking the woe-cup, and she is only able to walk by leaning on some strong man’s arm. The procession is arranged and starts. The door of their home swings open wide and they solemnly, quietly pass through into the streets of the city.

Nothing is heard but that awful, solemn tread of a funeral march except now and then, a wailing cry of that bereft mother.

Poor mother! Her mind is flooded with sad thoughts of how dismal home will be at noon, evening, twilight, night and morning.

The city gate is reached and passed, when they meet a stranger, accompanied by a multitude of people. When he, loving Jesus, saw the weeping widow he had compassion on her and said unto her, “Weep not.” This may have surprised the burdened heart; and while she was trying to force back those tears which none can shed but loving mothers, Jesus touched the bier, the procession stood still and became broken from its regular order of march. Gathering around on all sides to see what should occur, mother, likely, was nearest her dead boy. As they were all thus stricken with amazement, almost holding their breath to see the outcome of such an interference, the tender voice of Jesus rang out, “Young man, I say unto thee, arise.” The dead heard his call and responded by sitting up and talking. To whom do you think he conversed first? Likely to mother. I wonder what he said, finding himself on the way to the grave, surrounded by so many relatives, friends and strangers? Don’t you? Omnipotent Savior! Bringing life to the dead, light into darkness, joy from sorrow.

How could a human heart endure two such extreme, opposite conditions, which were so closely connected that the tears of sorrow starting from her eyes were changed into tears of joy before getting half way down her angel cheeks. Yes, her tears of woe were caught by smiles of glory. Wondrous Savior! No wonder poets speak of him as a sympathizing Jesus. Throw shut that open tomb. Set away that bier. Away with the pall. Burn the grave clothes. Conditions have changed so wonderfully; he was a dead son, but now he liveth.

God has visited us with his own dear Son. They return home the way they came, but instead of crape are seen blooming flowers of the glorious resurrection. He was carried out dead, but returned a living boy.

On his way out he was sorrow to his mother and friends, but on his way back, joy. Home visited as never before. The door that opened for his egress now stands wide ajar inviting his ingress. The walls that heard his dying groans now listen to the merry tones of a resurrected voice speaking cheer and comfort to his mother’s heart, swollen to its utmost capacity with gratitude to God.

The Jews call what we term “cemetery” the “home of the living,” to show their belief of the immortality of the soul and of the resurrection of the body. (Buxtorf Synag. Jud. Cap. 35.)

No wonder a rumor of Jesus went throughout all Judea and the region round about.

Just the day before he healed the centurion’s servant in Capernaum without seeing him. Even John the Baptist was informed of these things by his disciples.

SPIRITUALIZATION.

How many sons are being carried away from home down to death by their passions through the enticing of Satan. Many have Christian parents who entreat them to remain pure, or, if already sullied with sin, to return to God. But of no avail; they persist in the evil way of their own choice, pass through the door that opens from truth into sin, accompanied by their associates, going from one sin to another until they get beyond the restrictions of their parents—the city gate; yet followed by the fervent prayers of their
mothers, and here and there meeting the "Savior, who calls to them: "Awake thou that sleepest, arise from the dead and Christ shall give thee light." But their ears too often are deaf to such call, and away they go—nearing destruction until the chains of hell rattle on their souls. Mothers are still wringing their hands in sorrow, and at regular intervals spread them toward heaven, her voice uttering fervent prayer for their rescue. Those sweet lips that kissed them to sleep in their infancy are now invoking God's blessing upon their hearts. The time shall come and now is when the dead shall hear the voice of the Son of God, and they that hear shall live.

Probably you have met Jesus now for the last time. Will you respond to his voice? If you do you shall be resurrected from the death of sin to a new life. You are going away a dead son. You shall return a living boy or young man.

Your return home will festoon mother's heart with many hopes and joys. What a thrill of supernatural love will invade her soul! You will herald the news throughout the land—the saving power of Jesus. The walls that heard you swear now hear you say your orisons. While you were going to death you were sorrow to mother, but your return has brought comfort. You were a sinner, but now you are a saint. Hell will be shut without your soul. Shake off those grave clothes; burn them with the love of Jesus; don't wear the shroud of eternal death any longer. Be clothed with humility and power. Then you shall have part in the first resurrection.

J. B. Zook.

It is one thing to have our sins worn away from the memory, and quite another thing to have them washed away at the Gospel fountain.

—Fuller.

For the EVANGELICAL VISITOR.

LEVITICUS, chapter 10.

Here is a brief but very significant portion of history, which we would do well to consider.

Nadab and Abihu were sons of Aaron and nephews of Moses. In virtue of their position as the kindred of the great leader of the people and as the chosen priests of God, they were under obligation to present an example of obedience that would encourage the people to walk in the way of the Lord. "Sin in high places" is peculiarly odious, because its influence is so general and so far-reaching. Moreover, these men had been admitted to peculiar privileges and honors. By divine invitation they went up into the mountain with Moses and Aaron and seventy of the elders of Israel; and they saw the God of Israel; and there was under his feet, as it were, a paved work of a sapphire stone, and as it were the body of heaven in its clearness. As far as it was possible for mortal eyes to behold the beatific vision, the ineffable glories of the uncreated God were unveiled to them. They had a demonstration of the divine origin of the law under which they were to serve, and of the awful majesty and glory of God whose representatives they were, which left them without excuse for the slightest deviation from the law which He had given them.

It would seem, moreover, that the sin which is here recorded against them was committed shortly after their solemn consecration to the priestly service and that glorious exhibition of God's presence, when, as the appointed offerings of Aaron and his sons lay upon the altar of burnt offering and fat; which, when all the people saw they shouted and fell on their faces.

In burning incense at the golden altar, the Lord directed that they should take a censor full of burning coals of fire from off the altar before the Lord. Neither strange fire nor strange incense was to be allowed. The fire at the altar was a heaven-descended flame and was never to be extinguished. Very likely the sons of Aaron could see no good reason why incense should be burned with this fire rather than any other. If only it was fire and the incense was consumed by it, what difference did it make as to where the fire came from? If any priest thought it was right to use any other fire than that at the altar, and was only sincere in using it, and had a pious intention in what he did, who but a helpless bigot or fierce ritualist would presume to find fault? It was only a form, anyway; and why be so particular about mere forms? If they reasoned this way they have plenty of company in the priests and clergy of the present time, by many of whom such reasoning is deemed unanswerable. But God, in arranging that pictorial religion, had reasons for requiring that the incense should be burnt with the fire from the altar whether the sons of Aaron understood these reasons or not. A great truth was thus to be taught in type, which would be turned to a falsehood if other than sacred fire were employed in the service. That this was their process of reasoning we can not be absolutely certain, but for some reason—and clearly an unjustifiable one—they saw fit to disregard the injunction concerning the sacred fire, and offered strange fire before the Lord, which he commanded them not to do. It was setting up their own will against the will of Jehovah. "And there went out fire from the Lord and devoured them, and they died before the Lord." Their charred remains were carried forth without the least sign of mourning. "Uncover not your heads, neither rend
your clothes, lest ye die, and lest wrath come on all the people," was the stern injunction laid upon the father and brothers of these presumptions and rebellious priests.

We have sometimes questioned whether this impious act of the sons of Aaron was not done in a drunken frolic, for it is immediately afterwards enjoined upon Aaron: "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute forever throughout your generations."

The first lesson suggested by this history is, that when God commands he must be obeyed, even in the minutest particulars. Many times, when a command is given, the means of performing it are not specified. Then we are at liberty, where God has left us without law. Thus, if God had merely required the burning of incense and had said nothing about the fire to be used the priests would have been at liberty to procure fire wherever it could be most easily obtained. But when God made a certain fire sacred and limited them to the use of that, there was no option left in this particular to the officiating priest. It must be that fire and no other.

It is always best to do just what God commands. It is never safe to trifle with his authority. It is rebellion to substitute our own will or any other will for the will of God. Let all who trifle with God's ordinance take warning.

But there is more than this in the lesson before us. We have said that the religion of the Jews was pictorial. Great spiritual truths were pictured to the eye embodied in forms. We know what burning of incense on the golden altar with sacred fire without ceasing was meant to teach. "Let my prayer be set before thee, an incense," saith the psalmist, "and the lifting up of my hands as the evening sacrifice. For from the rising of the sun even to the going down of the same, my name shall be great among the Gentiles; and in every place shall be offered unto my name a pure offering. The four living creatures and the four and twenty elders fell down before the lamb, having each one a harp and golden bowls full of incense, whence are the prayers of the saints."

How impressively are we taught that our devotions to be acceptable to God must be kindled by a sacred fire, a heaven-descended flame; that no merely selfish prayers, no petitions for blessings to consume upon our lusts, no praying to be seen of men, no spectacular or sensuous worship arranged to draw the multitude can be more acceptable to God than was the incense-burning of Nadab and Abihu.

We often hear complaints that prayer is not answered. Perhaps it is a great mercy that it is not, for the answer might be a consuming fire from the Lord. Are you burning incense with strange fire?

We hear much lamentation over the spiritual decadence of the churches. Is it any wonder? With what fire do you approach the altar? How much, in your worship, is mere formalism, mere sound and ceremony, while the heart is besotted by carnality and pride and selfishness? "This people draweth nigh unto me with their mouth and honoreth me with their lips, but their heart is far from me." Such incense is an abomination unto God. "He is nigh unto them that are of a broken heart," and saves such as are of a contrite spirit. The strange fire of selfishness, of pride, of party zeal, of carnal desire, is the flame which burns much of the incense, professedly offered at the altar of God, and not live coals from the altar of sacrifice, Lord, save us from the great sin of the sons of Aaron. May our hearts be altars consecrated to thee alone; may all our offerings be pure and true; and may the flame of our devotion be kindled by the heaven-descended fire of love divine. May we banish all strange fire from our hearts and from the house of God, is my prayer. A. S. Gish.

Abilene, Kansas.

THE DEEPEST AND HIGHEST LIFE.

Some one has said that the most spiritual people are the easiest to get along with. When one has a little of the Holy Ghost, it is like a little learning, a dangerous thing; but a full baptism of the Holy Spirit, and a really disciplined, established and tested spiritual life makes one simple, tender, tolerant, considerate of others, and like a little child.

James and John, in their early zeal, wanted to call down fire from heaven on the Samaritans. But John, the aged, allowed Demetrius to exclude him from the church, and suffered in Patmos for the kingdom and with the patience of Jesus. And aged Paul was willing to take back even Mark, whom he had refused as companion in his early ministry, and to acknowledge that he was profitable to him for ministry.—Rev. A. B. Simpson.

Every man feels instinctively that all the beautiful sentiments in the world weigh less than a single lovely action.—Lowell.

What you keep by you you can change and mend, but words once spoken can never be recalled.—Roscommon.

Our character is but the stamp on our souls of the free choice of good and evil we have made through life.—Geikie.

"One's greatest enemy is himself."
Abilene, Kansas, March 15, 1895.

We are indebted to the Wayne County Herald, published at Wooster, Ohio, for Wayne county news.

Brother Noah Zook is expected home about the 20th inst., after nearly four months of revival work in Canada.

We have been disappointed in not receiving the particulars of the death and burial of Sister Melling. We think our ministers should give such matters more immediate attention.

We regret to learn that Brother Elias Shrock of Smithville, Ohio, is on the sick list. He is improving, from latest accounts.

We are prepared to have job work done on short notice. Those wishing anything in that line will please call and see us at the News office.

We learn that Brother C. E. Stauffer of Easton, Wayne county, Ohio, was married at Burbank on the 26th of February to Mary Zellers of Canada, Wayne county.

We regret that Brother J. G. Caswell is in such feeble health that he is unable to again take his place in the Visitor office, but we trust that by care and proper treatment he will recover his former good health.

We think that this is a very good time for our agents to make an effort to increase the circulation of the Visitor. The improvements we have added and the general make-up of the paper certainly ought to recommend it to all.

We are sorry to learn that Bro. A. L. Myers, of the Chicago Mission, is in poor health. He can hardly be spared from his labors there, but he has a good substitute in Bro. T. A. Long, who has been laboring there this winter.

The Wayne County Herald is a very earnest and fearless advocate of temperance. No one reading it can doubt as, and because Christ's love is a love over which death has no power. Look at Christ's love for Peter as evidenced to Ewing, Neb. The estimated value of the car was about $1,000—a very liberal donation from old Wayne. But then there are some very generous-hearted people residing there.

THE LOVE OF CHRIST.

Nature reminds us of the resurrection; the world, in springtime, cannot be holden of death. Look at Christ's love for Peter as evidenced by the special message and interview.

Christ's love is a love over which death has no power. His death did not lessen his love. Why should our death lessen it?

It does not change as, and because we change. Yet it is a sad thing to come again and again to such a loving Father and confess our sins. "There is forgiveness with God," that he may "be feared."

It is love which respects the sanctities of personal attachment. Adaptation of His gifts and blessings to individual needs of men is characteristic of Christ.—Dr. S. Cox, in the Preacher's Magazine.
EVANGELICAL VISITOR.

FOR THE EVANGELICAL VISITOR.

MOTIVES, RIGHT AND WRONG.

By motive we mean that which incites a man to action; or, in other words, that which moves the will to do a thing. And a motive may be right or wrong. A wrong motive may cause a man to do a thing which seems right, but in the end matters will not harmonize, and likely there will be a failure of the desired results.

In John 6: 26 Jesus censures people in these words: "Verily, verily I say unto you, ye seek me not because ye saw the miracles, but because ye did eat of the loaves and were filled." Their motive for seeking him was wrong, although the act was right, as is evident from the next verse.

Something over fifty years ago, in Pennsylvania, near Woodbury, a poor man who belonged to one of the popular churches began attending the Brethren's meetings; testified to the good work of grace, found fault with the coldness and formality of his own church, and said he had found better company. He was thus recognized by the Brethren, and was on a fair way to become one of their number. He had also been already somewhat helped with the "meat that perisheth."

It then happened that he met another poor man, who complained to him as being pinched with poverty. Then the pretended convert said: "Why, come and unite with the Brethren. They will help you." But the Brethren got to hear of this, and so found that he was not only himself acting from a wrong motive, but advising others to do the same. The Brethren no longer encouraged him, but held him as Peter did Simon, the sorcerer,—that he was in the gall of bitterness and in the bond of iniquity.

A missionary who had spent two years in China stated, on his return, that it was very hard to persuade people to believe in Christ and to accept him as their Savior, because of their persistent excuse—"It does not suit us." And, of the few that profess to believe, great care as to taking them into membership is necessary; for the most of them do so only for worldly advantage, in some way or other. They were prompted to action by a wrong motive.

The preacher whose salary is $800 or $1,000 has a call from somewhere with a salary of $1,200 or $1,500. Can he with a proper motive resign his present charge and go for the higher salary, simply because his present congregation is too poor to raise his salary?

In Matthew 8: 19, 20 we have the following words: "And a certain scribe came and said, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes and the birds of the air have nests; but the Son of Man hath not where to lay his head."

Let us briefly consider this Scripture. First, it was a scribe that addressed the Master, and no doubt it was a believing scribe. Many of the scribes did not believe on him, but held him in derision. But this one openly confessed him. The scribes of that time were men that had studied the Scripture, the law as given by Moses in particular. They read the law to the common people, which can be learned from the 8th chapter of Nehemiah. As a matter of necessity they were fluent speakers and ready writers. In short, they were men of education and honored for their profession. Well, this scribe came to Jesus and made a bold and fearless promise, unsolicited by the Master. From the reading of the next verse (21) we infer that he had already been a disciple, but not an every-day follower as the apostles were. But now he wants to be with Jesus all the time. Was there anything wrong in this, because he got an enigmatical answer? It does not at first sight appear so. Most of us know something about foxes and birds; also of the Savior's poverty in regard to this world's goods. But what was the scribe to understand from these words of the Master? For right there the matter was dropped, as far as we know, and neither of the evangelists does so much as give the scribe's name. We are not told that he was rejected, but we hear no further of him. May we not therefore reasonably conclude that he acted from a wrong motive? Let us scrutinize the matter. Quite likely his motive was the acquisition of honor; and this seeking of honor is a thing that the Master disallows, as is shown by the rebuke that James and John got for so doing. See Matt. 20: 20-28, Mark 10: 35-45 and Mark 9: 33-37.

His disciples believed that he was the prophet spoken of by Moses in Deut. 18: 15-18, and that his mission was to throw off the Roman yoke and restore the kingdom to Israel at Jerusalem as it was in former times, himself to become their king. Here on one point they were in error, as he told Pilate: "My kingdom is not of this world." John 18: 36.

This, then, being the common belief of his disciples, we may well imagine that the scribe, before he went to Jesus to make the proposition that he did, contemplated within himself something like the following: "This Jesus is undoubtedly the promised Messiah and is therefore destined to become the acknowledged king of Israel at no very distant day; and I am a man of good education and a scribe of no mean abilities. I have studied the law of Moses and can teach the people as well as the generality of the profession. I am also a ready writer. I
will therefore go and offer myself as a constant follower and close attend­ant, believing that when he gets the throne he will need such a man as I am and thus exalt me to honor, with an emolument deserving of the position."

If such were the scribe’s thoughts, as is reasonable to suppose, then the words of Jesus need not have been much of a riddle. He might see first, Peter and Andrew; then James and John; next Matthew. For aught we know he chose the other seven and John; next Matthew. For aught we know he chose the other seven and John; next Matthew. For aught we know he chose the other seven and John; next Matthew. For aught

It seems also that Jesus personally called those that he chose apostles: first, Peter and Andrew; then James and John; next Matthew. For aught we know he chose the other seven in like manner. In John 6: 70 he says: “Have I not chosen you twelve and one of you is a devil?” And as for Paul, we know that the Lord chose him in a peculiar manner. But we do not know that anyone chosen as an apostle came and offered himself.

New Berlin, Ohio.

OUR YOUNG FOLKS.

For the Evangelical Visitor.

POOR CHILDREN OF CHICAGO.

While sitting in my room by the window and looking out to see the rainfall, I saw so many children going to school, and they seemed to be so happy notwithstanding it was raining. The thought occurred to me that I should write something for the children who read the Visitor, for I love children and I see so many every day, but it makes me feel sad to see how many hardships some have to endure in this world. I live close to a large schoolhouse where they have school day and night. In the day school there are about six hundred scholars. The night school is held in the basement, the light of which I can see from my window. I do not know how many attend at night, but it is most-
The nature of this work has also been given by Bro's Long and Myers. But for the satisfaction of some who perhaps may not have noticed the article mentioned, I will say that it is for the benefit of the poor, and to teach the young girls to become useful, as well.

Oh, when we see the many evils by which the young are surrounded, and the fate which seemingly awaits those who are, and those who once were God's jewels, we are constrained to pray God for words of wisdom, that some words might be given to be the means of their early turning to God, and the living of pure and holy lives for Christ, and being the instrument of raising many fallen ones.

We were glad to have Brother Noah Zook with us on last Saturday afternoon. He addressed the school. While we were made glad to meet the brother we were also made to feel sorry that he had to leave us so soon.

Bro. Long, who has been with us during the past winter, and has so earnestly worked in the mission, expects to return to his home soon. While his loved ones are looking forward to the expected time when they shall again meet him, we are made to feel sad that he must leave us. Many have learned to love him, both old and young, because of his love to all mankind. And while he leaves us perhaps never to return, the many deep impressions that were made by him we believe will never be lost. May God bless him abundantly for his labors at this place, and not only that, but everywhere where he may be working for the Lord.
in the township of Houghten, county of Norfolk, Ontario. We found the people over-anxious to know our whereabouts, as they never saw nor heard of such a people, and being plain and common it just suited them, while we held forth the plain gospel truths with the old-time ring, accompanied with the old-time hymns and familiar tunes. They joined in with the spirit and the understanding also, and there was a glorious time. Sinners were made to feel their sins, and professors were revived and brought up from the background into the front ranks to enjoy a fresh supply from the Master's table. Our meetings were held in the Free church, a very commodious place.

Through the invitation and the very earnest appeal of Mr. Vannatter and wife, who have been under conviction and earnestly seeking for a long time, we found this new field, and we think it has been the hand of the Lord in directing the whole according to His own will. Mrs. Vannatter previously knew something of the Brethren, and through her we were invited. The people were kind and did all that was desired to make us comfortable.

We enjoyed our short stay among them very much, and shall not very soon forget the feeling and the tears shed while exercising in social service among them. There were quite a number started for a better life, and some had counted the cost and gone a little over two weeks, had 15 meetings and was favored with good health, and found all well at home. May the Lord be praised. A. BEARSS.

Ridgway, Ontario.

FROM OHIO.

February 5th a series of meetings were begun at Fairview church, Bro. Joseph Free and Bro. S. L. Herr in charge. During the first week the attendance was small on account of a deep snowfall and severe cold weather. As they continued the interest increased. On the 12th, Bro. Isaac Trump of Polo, Ill., came in response to a call. For awhile there seemed to be no especial interest or manifestation among the unconverted until at one of the day meetings a young man came out on the Lord's side. This seemed to impel the work; indeed, ought to, when the value of a soul is considered (one soul worth more than the whole world). From this time on there was an especial uneasiness and spirit of conviction working in the hearts of young men. By request from one of them a prayer-meeting was appointed for Sunday the 24th p. m., at Bro. Lee Herr's, principally for young people. The appointment was for their especial benefit, and all whose privilege it was to be there could say with the apostle Peter on the mount of transfiguration.—Matt. 17:4.

We cannot outside of Scripture sayings find anything in language adequate to describe this occasion. Turn to Malachi the 3rd chapter and part of the 6th verse, "For I am the Lord; I change not." Wonderful declaration! Then see this promise in the 10th verse: "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." So great was the power of God manifest at that meeting, commencing at 2:30 p. m. and continuing till 7 p. m., that two of the young men in question, the one who came out at a day meeting at the church and the one who called for this meeting, were wonderfully converted. O wonderful, wonderful grace! O how glorious to witness such a scene! Praise the name of the Lord! While two were so wonderfully saved five others were prostrate upon the floor pleading for mercy. Some of them have since been converted. The brethren and sisters of Fairview church witnessed on last Sabbath a scene of encouragement. Four young men united with the church, one was baptized and the other three received with the right hand of fellowship, to be baptized on the 24th of March, D. V. One of them was unable to go into the water, hence the postponement.

Bro. Trump, who has been laboring faithfully, is enjoying excellent health and a spiritual feast. The Lord continues to bless him abundantly and to reward him for his labors.

Meetings closed on Sunday night, the 3rd, and Bro. Trump commenced meetings at Medway to continue over the 10th, and on Monday will bid us farewell.

We hope in the near future to see in the VISITOR a message from these young brethren. It would do us all (as well as themselves) much good and might be the means of saving someone. A. J. MILLER.

MARKHAM, ONT.

On January 28, 1895, Bro. Noah Zook, of Talmage, Kansas, arrived at this place and commenced a series of meetings. Services began in the Brethren's church on Tuesday evening, January 29th and continued until February 11th. The brother came filled with the Spirit and power of God and spoke forth the word of God with boldness. We were glad for the plain gospel truths and ad.
monitions received from him. He also warned sinners to forsake their evil ways, showing them the danger of living in sin and inviting them to come to Jesus and live. Some became willing to seek Jesus for the first time, and others who had before made a start but gone back again became willing to come to Jesus. May they all prove faithful and become bright and shining lights for God. We had special praise-and-prayer meetings every afternoon at private homes.

We have good reason to believe that the labor of our brother was not in vain while he was with us, notwithstanding the severe cold and stormy weather and sickness, which prevented a great many from attending the meetings. We hope and trust that the seed sown may yet bring forth an abundant harvest and God receive all the glory and honor. May God bless our brother while he is laboring in the different parts of Canada for the upbuilding of Christ’s kingdom. M.DONEE.

CHRISTIAN PERFECTION ACCORDING TO MATT. 5:48.

There are different kinds of perfection, and there are even grades of moral or spiritual perfection. The perfection in this passage is not

1. Absolute or infinite perfection, which pertains only to an infinite being, and to which no improvement or addition can be made. This can only be said of God. He is the absolutely perfect One. He is infinitely perfect in His attributes taken separately, and those various perfections are all the parts which are necessary to constitute the entirety of the divine nature or being, and there is absolute symmetry and perfect harmony between those attributes. This perfection is beyond the full comprehension and perfect conception of finite beings.

2. It does not mean the perfection of angels, for those are a higher order of intelligences than man, hence capable of at least a greater degree of intellectual perfection than he, and capable of a higher order of service to their Maker. They are used to carry out God’s providential purposes respecting mankind, and especially that of His children. The Psalmist says, “The angel of the Lord encampeth round about them that fear him,” and the apostle says, “Are they not all ministering spirits sent to minister to them who shall be heirs of salvation.” We have also an example given us in the Scriptures in proof that God uses angels to carry out his providential designs respecting his children. Angels revealed to Abraham that he should have a son in his old age who should be the heir of promise, and also that the Lord intended to destroy the cities of the plain with fire and brimstone, and the same angels in answer to the prayer of His servant Abraham, delivered Lot and his family out of the doomed cities. An angel strengthened Jesus when engaged in his extreme suffering in Gethsemane, and all through the book of Revelation written by John we have abundance of evidence that God makes use of the ministrations of angels to unravel the mysteries of His providence, and from this we can see that the perfection of angels is not attainable by fallen man.

3. Neither can we attain the perfection possessed by Adam before the fall. He was then physically, intellectually and morally perfect; but by or through his grievous fall into sin he has suffered in every department of his nature and has involved with himself his entire posterity in this ruin. The body has been weakened and injured so that the physical organs through which the mind operates have been greatly impaired, so that he possesses neither the mental nor moral perfection which our first parents possessed, hence man is also incapable of,

4. Legal perfection: to fulfill perfectly the primeval law under which he was created; he cannot while in this body attain to the strength of nature, and hence cannot gain the force of character of which Adam is the model man. In his pristine state he was God’s ideal of man. To meet this ideal of Jehovah every offspring of Adam should measure up to this standard; but as it has pleased God to leave man in this sin-impaired body during his probation, this high standard cannot be reached by him in this life. From this source arise thousands of judgmental errors with the most devout and holy among Christians, which lead them into practical mistakes which do not at all comport with the strict letter of the Divine law, hence need the blood of the atonement to remove them. These errors are the result of mental ignorance and not of heart viciousness, hence they cannot stain the soul which is and remains by faith constantly under the blood of the atonement. This blood continually removes or wards off the otherwise deleterious influence of these (abstractly) evil deeds.

But what is the perfection referred to in the text? We have said there are various grades of moral perfection, waiving the absolute and infinite moral perfection of God. Of those who have been soundly converted I would says theirs is a kind of perfection pertaining to babes in Christ. Just as the new-born babe, if in normal condition, is a perfect child, having all the members of the body and all the faculties of the mind, so the person who has but just accepted Christ in his salvation is also in a sense a perfect child of God—possessing all the Christian virtues or graces or fruits of the Holy Spirit. And then there is a
perfection of moral purity which is identical with perfect love. Then there is the perfection of maturity, when all the Christian virtues and graces are developed into perfect ripeness on maturity until we have before us the perfect, symmetrically developed, stalwart Christian giant who is able to parry and overcome temptations to evil on the first onslaught without yielding in the slightest degree or feeling the least motions of sin within the heart.

Of this perfection of maturity, perfect purity or perfect love is the foundation. It is impossible to attain to perfect Christian manhood without having our hearts cleansed with the blood of Christ through the Holy Spirit from all sin or unrighteousness. Maturity is the result of growth in grace and the knowledge of Christ, and although faithful Christians may and do grow in grace before their entire sanctification, yet we repeat that they cannot reach Christian perfection before they are sanctified.

But let us not forget that both Christian maturity and purity are primarily the result of the application of the blood or merit of Christ by the operation of the Holy Spirit, and that this blessed state can be maintained only by the constant indwelling and working of the Divine Spirit. Nor can it be maintained or retained without a faithful use of all the means of grace, and being always actively and energetically engaged in the work of our Divine Master, working out our own salvation, laboring for the salvation of others, and exercising daily and constant faith in Christ for this complete salvation.

We will now answer the question, What is the perfection referred to in this passage of Scripture? It will doubtless aid us in our effort to examine a few verses preceding the text. We will begin with verse 45: "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies. Bless them that curse you. Do good to them that hate you, and pray for them that despitefully use and persecute you; that ye may be the children of the Father which is in heaven, for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have you, do not even the publicans the same, and if ye salute your brethren only what do ye more than others, do not even the publicans so?" From this quotation it seems clear that love is the perfection referred to. This is, of course, that perfect love which casteth out all fear, referred to by the Apostle John, and hence the admonition of the 44th verse. "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you and pray for them that despitefully use you and persecute you." Those Christians who can do this must indeed be perfect in love. Their love must be without alloy, pure and unmixed with anger, malice or hatred, deep and strong, and this can exist only in a heart cleansed from all sin. This, then, is the perfection referred to in this verse of Scripture.

But the passage says: "Be ye therefore perfect, even as your Father in heaven is perfect." But we have seen that it cannot mean infinite perfection: that God alone, being the Infinite One, can be thus perfect. Neither does the text say, "Be ye therefore as perfect (in every respect) as your Father in heaven is perfect." But, "Be ye therefore perfect even as your Father in heaven is perfect." That is, as God the Infinite One is infinitely and absolutely perfect, so be ye as His intelligent creatures and children completely and finitely perfect. As there is nothing in the nature or character of God contrary to his infinite love, so let there be nothing in your sanctified nature contrary to pure love. As God is perfect in his being and actions, so be ye also as his children perfect, in the orbit or sphere in which ye live, move and have your being.—Rev. S. Hoy, in the Evangelical Messenger.

THE RESURRECTION OF CHRIST.

Springtime is the time of resurrection in nature. The buds are already bursting on the early trees, the primroses are ready to peep out of their hiding places in the woods. The wild hyacinths are showing their green leaves. The crocuses and snowdrops have already told us their cheerful story of the death of winter, and of their own rising again. Let us think for a moment of the resurrection of Christ.

First, it is a fact. Those who were most unwilling to believe in it were compelled to do so—the disciples, the soldiers, the chief priests. Christ was seen many times afterwards. He sent down his Holy Spirit on the day of Pentecost.

But it is also a joyful fact. It shows us that the atonement was sufficient and complete, that we have still a living Savior, that death is a conquered enemy. It points us to our own resurrection. "The first fruits," the harvest, shall follow.

When we visit the graves of our friends let us remember, "They shall rise again." Let us not, if we are truly the Lord's, fear our own death. Let us think of the glory of the last resurrection.—Sel.

The salvation which Christianity declares is primarily and essentially salvation from sin and not from sufferings.—Sel.
BIOGRAPHY OF ELDER JOHN FORNEY.

Almost eighty years ago, or more exactly, April 25th, 1815, Elder John Forney was born in Somerset county, Pa. At the age of nineteen he united with the German Baptist (Dunkard) church of which organization he was an active and influential member until his death at Abilene, Kansas, February 6th, 1895. In 1857 he was elected to the ministry, in which office he labored until the close of his life. He was twice married with the German Baptist (Dunkard) church of which organization he was himself a constant and close member until his death at Abilene, Kansas, February 6th, 1895. In 1857 he was elected to the ministry, in which office he labored until the close of his life. He was twice married with the German Baptist (Dunkard) church of which organization he was himself a constant and close member until his death.

As a member of the College Visiting Board, Bro. Forney's visits to the institution were much appreciated by all connected with the school. He took an active interest in everything connected with the school and never failed to attend the sessions of our Bible Normal as one of its most earnest students, until this year.

He was the father of nineteen children, 103 grand-children, and twenty-five great-grand-children.

He closed his life calmly and peacefully and without a struggle and was buried with due solemnity on February 7th. —In the Educator, McPherson, Kansas.

An highway shall be there, and a way, and it shall be called the way of holiness: the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there. —Isa. 35:8-9.

Let not knowledge satisfy, but that which lifts above the world, which weans from the world, which makes the world a footstool. —Spurgeon.

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

OUR LETTER BOX.

Dear Editor:

This is my first attempt to write for the Visiter. I am ten years old, and I love Jesus. I am glad to hear of the good work the Chicago Mission is doing. I am earning money to send to the mission. I wish some more little boys and girls would come to Jesus. I am glad to hear of the good work the Chicago Mission is doing. I am earning money to send to the mission.


WALLER—LEWIS.—By the undersigned, at the residence of the bride's parents, on Tuesday, February 26, 1895, Mr. John H. Waller to Miss Anna B. Lewis, all of Clarence Center, New York.

MARTIN—EBERSOLE.—By the undersigned, at the residence of the bride's parents, on Thursday, February 28, 1895, Mr. Orlando Martin to Sister Emma Ebersole, all of Clarence Center, New York.

WEAVER.—Died, January 30, 1895, in Pennsylvania, Ind., Mabel May, only child of Bro. Ira and Sister Mary Weaver, aged 1 month and 3 days. Funeral was held on February 1st at the brick church, burial in adjoining cemetery. Text, Matt. 13: 2. Services conducted by Bro. B. F. Hoover of Mansfield, Ohio, Bro. John A. Stump.

HALDEMAN.—Died, near Hamlin, Brown county, Kansas, March 10, 1895, Brother Samuel Haldeman, aged 41 years, 6 months and 17 days. Funeral services were held at the residence of the bride's parents, on March 12. Interment in adjoining cemetery. Text, John 16: 20. Services conducted by Bro. Amos Bechtle and Rev. Daniel Wysong, of the German Baptist church.

WELLS, N. Y.

Dear Editor:

I am a little boy nine years old. I like to read the letters in the Visiter from the boys and girls, and I will write one for you to print. I go to Cherry Hill school. My studies are reading, spelling, writing, arithmetic, geography and physiology. I have one sister six years old. I will close for this time, hoping to see my letter in print.

D. HEISE.

Welsh Run, Pa.

MARRIED.


WALLER—LEWIS.—By the undersigned, at the residence of the bride's parents, on Tuesday, February 26, 1895, Mr. John H. Waller to Miss Anna B. Lewis, all of Clarence Center, New York.

MARTIN—EBERSOLE.—By the undersigned, at the residence of the bride's parents, on Thursday, February 28, 1895, Mr. Orlando Martin to Sister Emma Ebersole, all of Clarence Center, New York.

OUR DEAD.

WEAVER.—Died, January 30, 1895, in Pennsylvania, Ind., Mabel May, only child of Bro. Ira and Sister Mary Weaver, aged 1 month and 3 days. Funeral was held on February 1st at the brick church, burial in adjoining cemetery. Text, Matt. 13:2. Services conducted by Bro. B. F. Hoover of Mansfield, Ohio, Bro. John A. Stump.

ADAM BELLINGER.


ADAM BELLINGER.

HALDEMAN.—Died, near Hamlin, Brown county, Kansas, March 10, 1895, Brother Samuel Haldeman, aged 41 years, 6 months and 17 days. Funeral services were held at the Brethren church near Morrill, on March 12. Interment in cemetery near by. Preaching by Elder Jesse Engle from Num. 23:10. He was the son of Bro. C. Haldeman, of near Hamlin, where he lived since his sickness assumed a dangerous form. He was a member of the Brethren church, and died in the full assurance of salvation.
EBERSOLE.—Died, February 19, 1895, at North Tonawanda, N. Y., of Bright’s disease, Abram L., son of John F. and Nancy Eber-sole, aged 89 years, 9 months and 3 days. Services at Longenecker meetinghouse, by Rev. Martin Ruth of the Mennonite church and the writer, from Rev. 14:12-13. Burial at the Pleasant Hill cemetery, where have rested the remains of his wife since 1851. He leaves one child, the wife of Bro. S. W. Heisey, and 6 grandchildren. He was a remarkable man. He was sick once when a boy, but never since. He never complained. He lived simply, living in a cold room and drinking cold water. He always worked hard and walked erect until the last few years. He took to his bed about two months ago and weakened until he wore out, and ceased breathing without a struggle. **AMANDA EBERSOLE.**

EBERSOLE.—Died, February 20, 1895, at Longenecker, Borders 25, 26. Interment in Clarence Center. He was unmarried. **CHLAP M. WOLGEMUTH.**

EBERSOLE.—Died, February 21, 1895, at Longenecker, aged 34 years, 6 months and 10 days. Services there, by Rev. I. E. Waddell. Burial at the Pleasant Hill cemetery. He was a faithful member of the church, and his presence will be missed. **WILLIAM EBERSOLE.**

EBERSOLE.—Died, February 21, 1895, at Longenecker, aged 34 years, 6 months and 10 days. Services there, by Rev. I. E. Waddell. Burial at the Pleasant Hill cemetery. He was a faithful member of the church, and his presence will be missed. **WILLIAM EBERSOLE.**

EBERSOLE.—Died, February 21, 1895, at Longenecker, aged 34 years, 6 months and 10 days. Services there, by Rev. I. E. Waddell. Burial at the Pleasant Hill cemetery. He was a faithful member of the church, and his presence will be missed. **WILLIAM EBERSOLE.**

LANDIS.—Died at his home near Silverdale, Bucks county, Pennsylvania, January 9, 1895, Mrs. Amanda C. Landis, the wife of Bro. R. D. Landis, of M. E. church, and the mother of six children. She was born in Philadelphia, Pa., August 23rd, 1828. She married Bro. Landis, Philadelphia, Mary, John and Joseph, and Misses Tillie and Ida. She was a devoted Christian, and her presence will be greatly missed. **MRS. A. C. LANDIS.**

PRITZ.—Died, in Harrieville, Pa., February 27, 1895, Estella B., daughter of B. E. and Hesty E. Pritz, aged 11 years, 6 months and ten days, ending the life of an earnest young Christian soldier. She bore her affliction patiently. Estella was heavenly minded from her early youth. She sometimes in prayer-meeting would give out a hymn to sing, then ask God's children to pray for her that she might become a true Christian. She was much encumbered by many hindrances. The Lord knew what they were and knew how to relieve her. She had fully re­ signed her will to the Lord. She was com­ sumptive and also had an attack of pneu­ monia which seemed to shorten her days on earth and hasten the time when she would be at rest with Jesus whom she so dearly loved. She was lead by the Spirit of God to obey his blessed word in adornning herself as be­ cometh those who profess Godliness. She saw that she needed power according to the angels, and in obedience to God's word she received such sweet peace and love in her soul that everything seemed perishing to her but the Bible. She received many gifts while she was afflicted and was thankful for them all, but when asked by her mother what she liked best she said with a smile, “The Bi­ ble. Don't take it away; I want it.” But as she was still growing weaker she one day asked her mother if it was wrong for her not to read, for she was so weak that she could not read every day, for her sufferings were so great. On the morning of her death when nearing the shore she was so weak that her strength seemed gone. She looked up to­ wards heaven and with a sweet voice not her own sang the 375th hymn in the Gospel Hymn-book:

“I am waiting for the morning
Of the blessed day to dawn,
When the sorrow and the sadness
Of this changeful life are gone.”

She then continued, “O I see the glorious mor­ ning.” We then turned to the 325th hymn. While we sang this she joined in and helped to sing the chorus:

“Looking home, looking home,
Toward the heavenly mansion
Jesus has prepared for me,
In his Father's kingdom.”

Again she seemed to struggle with the mon­ th, death, for more than an hour when she again commenced to speak. “The Savior suffered more than I do,” she said, “and longer than I do and harder than I do. And he said to his heavenly Father, 'If it be possi­ ble let this cup pass from me; nevertheless not as I will but as thou wilt.'” And so I say to Jesus, 'Don't let me choke.' Now carry me home and all get ready to meet me, for I am going to tell Jesus all about you especial­ ly. My dear mother will come first. Papa, my brother and sister, get ready. Jesus is calling you every day. Come out from the world and give your heart to God. He wants you to come. Now don't cry till I am gone. Good-bye to all and give me a drink before I go hence.” She drank and said thanks and then passed away in peace. Reader, are you ready to go hence? Of how sweet to live in Jesus. Then he will also go with us in our dying hour. Three sisters of us, with the family and some neighbors, were present witnessing the scene. We then knelt down in solemn prayer and asked God to help us all to live in his fear and service. We laid her remains away in the Mechanicsburg cem­ etery, Cumberland county, Pa., according to order, on the 1st of March.

**RAILWAY TIME TABLES AT ABILENE**

**UNION PACIFIC.**

**WEST BOUND.**

No. 1.—Night Express 12:05 a. m.
No. 7.—Limited Express 2:17 p.m.
No. 12.—Freight 4:40 a. m.
No. 11.—Freight 5:10 a. m.

**EAST BOUND.**

No. 2.—Kansas City Fast Mail 6:27 a.m.
No. 8.—Limited Express 11:45 a.m.
No. 14.—Freight 5:50 p.m.
No. 12.—Stock Freight 7:30 p.m.
*Daily except Sunday.*

**ATCHISON, TOPEKA & SANTA FE.**

**NORTH BOUND.**

Passenger . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . 5:30 a. m.
Accommodation . . . . . . . . . . . . . . . . . . . . . . . . . . 12:15 p.m.

**SOUTH BOUND.**

Passenger . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . 9:15 p.m.
Accommodation . . . . . . . . . . . . . . . . . . . . . . . . . . 2:25 p.m.

**SALINA BRANCH.**

Departure . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . 5:55 a.m.
Freight . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . 1:45 p.m.

**ROCK ISLAND.**

**WEST BOUND.**

No. 65.—Local Freight and Accom. 14:58 a.m.
No. 37.—Mail and Express 5:53 p.m.
No. 26.—Mail and Express 10:43 a.m.
No. 66.—Freight and Accom. 5:52 p.m.

Passenger trains run daily. Freight trains run daily except Sunday.