
Henry Davidson
BY AND BY.

Selected by Annie M. Newcomer.

What will it matter by and by,
Whether my path below was bright,
Whether it wound through dark or light,
Under a gray or a golden sky,
When I look back on it, by and by?

What will it matter, by and by,
Whether, unhelped, I toiled alone,
Dashing my foot against a stone,
Missing the love of a dear one nigh,
Yet—thinking, still thinking, of hopes by and by?

What will it matter, by and by,
Whether with grief or joy I went,
Down through the years with glad content
Ever believing,—Yes, Yes, yea—
Joy would be sweeter, by and by?

What will it matter? Naught! if I
Only am sure the way I've trod,
Gloomy or gladdened, leads to God;
mentioning not of the how, the why,
if I but reach Him, by and by.

What the sorrow, grief, or unheard sigh,
If, in my fear of slip or fall,
Closely I've clung to Christ through all,
Mindless how rough the path might lie,
Since He will smooth it by and by?

Oh, it will matter, by and by—
Nothing but this; that joy or pain
Lifted me skyward; helped to gain—
whether through rack, or smile, or sigh—
Heaven! Home! Love! All—By and by!

Dayton, Ohio.

"If your religion only makes you happy when there is a revival there is something wrong about it."

REGRETS.

For of all sad words of tongue or pen,
The saddest are these: It might have been.
—Whittier

There is not a word in the English tongue which signifies more than the word regret. It expresses every degree of pain in the gamut of sorrow; from the childish regret for a lost plaything to the remorse with which, when the sands of life are almost run, we contemplate a wasted life. There are none who has not felt its potency; no age escapes it, and such will ever be the case as long as it is human to err. But as pain and sickness are the sentinels which guard the life and health of the body, so it is regret which keeps conscience alive and sustains the moral faculties in the discharge of duty. Life is full of sorrowful scenes, so much that could not have been avoided; but how much added force there is to sorrow when we reflect that we are to blame—that we disregarded the warning voice of conscience, contemptuously rejected the proffered advice and warning of others, and have nothing with which to extenuate the keen regret gathered with the harvest of sorrow sown by our own negligence.

The profoundest sorrow is not brought upon us by the world, by its bitterness, its malice, its injustice or its persecution. These, indeed, affect us, and make us wiser, more weak, more brave. We can, if we choose, repel the world's wrongs. We can laugh at the injuries inflicted upon us and hurl defiance upon them; or, if we cannot command this spirit we may patiently endure what we do not resist. But the sorrows we bring upon ourselves by our own lack of discretion or heedless obstinacy, when regret adds its sting, then it is that we experience what real sorrow is. We can not then repel its attacks with indifference.

Regret is the heart's sorrow for past offenses—the soul's prompting to better actions.

Have you ever stood by the grave of one dear to you, and been compelled to remember how much happier you might have made that life which has now passed beyond your reach? Has the hasty or unkind word ever come back to you and repeated itself over and over, until you would gladly have given a year of your own life to have recalled it and made it as if it had never been? Let us remember that those who are now living may soon be dead, and beware of adding to the things done that ought not to have been done, the things undone that ought to have been done. Many a heart has languished for the tenderness
withheld in life, but poured out too late in remorse and unavailing regret.

Let us be tender to our friends while they are with us—not wait till they are gone to find out their good qualities. Let us be kind and gentle now, and not wait for regret to tell us of duty undone. The way of life is so full of occasions that call forth real regret, that it would seem that there was little danger of manifesting regret where it was un-called for and useless. Yet such spectacles are of daily occurrence. When one has done the best he can, he should let that fact console him and not give way to causeless regret and a wish that he had done differently. Under the guiding light of the present it is easy enough to discover the mistakes of the past; and it would be easy to make advantageous changes were we allowed to go back and commence anew in the journey of life. But alas! this is vain. What we should do is to learn by reason of regret from the lessons of the past to become fully fitted for the duties of the present. Regret, if deep and cruel, becomes remorse, which settles down over the heart with a crushing weight, driving thence all hope, unless, indeed, the angel of Forgiveness brings consolation to the soul. There are many walking the earth whose lives are shadowed by some great sorrow, to which is added the pain of regret caused by their own heedless and inconsiderate actions. With one, it is the sorrow of a reputation gone,—some act of folly swept away the fair fame founded on years of honest living. With another, it is the shadow of a grave, dark and deep, which covers the form of one whom death claimed before he had redressed some wrong done, carelessly, perhaps, and with no intention of lasting injury. Hasty and inconsiderate marriages cause much vain regret and repining. The happiness of life is gone; the hopes of a home, endearing companionship are fled, because hasty and inconsiderate action was taken where care and study were required.

Of all regrets the closing moments of a misspent life must possess the sharpest sting. Life and its possibilities are allowed to go to waste from a lack of consideration on our part. Oh, that the young would give heed to the warning voice of experience and thus escape the vain regrets of later years.

To escape regret, it is necessary to form the habit of doing your whole duty and avoiding impulsive actions. Pause before you say a hasty or inconsiderate action. It may be of such a nature that you cannot undo its evil effects. It may embitter your whole after life. Reflection is your good angel; give heed to her warning voice. How are you spending your life? Are you living as becomes a man and an immortal being? Are you striving to make the most of life and its possibilities? If not, be warned in time and turn from your way.

When life is nearly ended you will think of the past, wonder at your actions, and sigh for the days of youth. They will not come to you again; therefore, make the most of them now. Thus will you spare yourself many vain regrets, and your closing days will be days of peace. SIMON M. ARMSTRONG.

"Genuine love for God always finds a way to show itself. Its light shines."
prove with equity for the meek of the earth."

Isaiah 29:19: "The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the holy One of Israel."

Isaiah 61:1: "The spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

Amos 2:6,7: "Thus saith the Lord: for three transgressions for them that are bound.

(One of the transgressions was turning aside the way of the meek.)

Zeph. 2:3: "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness."

Matt. 5:5: "Blessed are the meek for they shall inherit the earth."

Matt. 11:29: "Take my yoke upon you and learn of me for I am meek and lowly in heart, and ye shall find rest unto your souls."

Matt. 21:5: "Tell ye the daughter of Zion, behold thy King cometh unto thee, meek, and sitting upon a colt."

1 Pet. 3:4: "But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit which is in the sight of God of great price."

Psalms 45:4: "And in thy majesty ride prosperously because of truth and meekness and righteousness."

1 Cor. 4:21: "What will ye? Shall I come unto you with a rod or in love, or in a spirit of meekness?"

2 Cor. 10:1: "Now I Paul myself beseech you by the meekness and gentleness of Christ."

Gal. 5:22,23: "But the fruit of the Spirit is love, joy, peace, longsuffering, goodness, faith, meekness, temperance: against such there is no law."

Gal. 6:1: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in a spirit of meekness: considering thyself lest thou also be tempted."

Eph. 3:2: "With all lowliness and meekness, with longsuffering, forbearing one another in love."

Col. 3:12: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humility, meekness, longsuffering."

I Tim. 6:11: "And follow after righteousness, goodness, faith, love, patience, meekness."

II Tim. 2:25: "In meekness instructing those that oppose themselves."

Tit. 3:2: "To speak evil of no man, to be no brawler, but gentle, shewing all meekness unto all men."

Jas. 3:13: "Let him shew out of good conversation his works with meekness of wisdom."

I Peter 3:15: "And be ready always to answer every man that asketh you a reason of the hope that is within you with meekness and fear."

Jas. 1:21: "Wherefore lay apart all filthiness and superfluity of naughtiness and receive with meekness the engrafting word, which is able to save all souls."

Jas. 3:18: "Let him shew out of good conversation his works with meekness of wisdom.

We would feel if time permitted to make some remarks on each passage as we go along, but we forbear, believing that if carefully and prayerfully read, the Holy Spirit will Himself suggest to you the same and possibly even more precious thoughts than he has suggested to us.

Allow us to note a summary of lessons: the promises to the meek, God's special care to the meek, Christ was meek, it is a fruit of the Spirit, a sign of wisdom, a condition to receive God's word which is able to save our souls, a state in which to work in the church militant.

Holy Spirit we pray thee, through our relationship with Jesus Christ, create within us a meek and quiet spirit even as was in Jesus and make us a vessel, holy, acceptable to God.

AMOS. Z. MYEES, Mechanicsburg, Pa.

FOR THE EVANGELICAL VISITOR.

LOVE NOT THE WORLD.

I have felt for some time that I should write something for the Vis­itor, but kept putting it off thinking I could not write as good as others. But I feel it is a duty for us all and I will try and do what I can, trusting the Lord will guide me. I was thinking how beautiful Spring is, the cold weather now past, and everything seems to have new life. And when I look around and see the green grass, and the trees coming out in bloom, I say truly this is a beautiful world. Yet when I think of the many toils and cares this season brings with it, I feel like saying with the Wise Man, "All is vanity and vexation of spirit."

There are many things for us to enjoy while here, yet after all this is a world of trouble and sorrow and I often feel like this verse:

No tranquil joys on earth I know;
No peaceful sheltering dome;
This world's a wilderness of woe;
No tranquil joys on earth I know;
This world is not my home.

How sad it would be were this always to be our home. But what a glorious thought that there is a better place prepared for all God's people.

We've no abiding city here;
Sad truth, were this to be our home;
But let this thought our spirits cheer,
We seek a city yet to come.

Are we seeking that city, or are we so busily engaged with the things of this world (which will all pass away) that we have not time to attend to our Christian duties? Do
we show to the world by our daily walk and conversation that we are looking for a better country, and that we are pilgrims here? I feel that I am lacking in this. Jesus says, "Seek first the kingdom of God, and his righteousness; and all these things shall be added unto you." I sometimes think we are too much concerned about the things of this world, as though we were to live here always. But life is short, we do not know how soon we may be cut off; then how careful we should be that we are not too much taken up with the things of this world.

"Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him. For all that is in the world, the lust of the eyes and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever."—1 John 2:15, 16,17. How necessary then for us to strive to do His will and lay up for ourselves treasures in heaven where neither moth nor rust doth corrupt, and thieves do not break through and steal. Set your affection on things above, not on things on the earth. For ye are dead and your life is hid with Christ in God.—Col. 3:2-3.

Oh, may we always have that hidden life. I fear I am getting too lengthy but I wish to say a few more words to the unconverted. Oh, how can you go longer in sin knowing you will soon have to be called away and how sad it would be to be banished from the presence of the Lord? How can you live without a Savior? I often think what a dreary world this would be if we had not this Savior to go to with all our troubles and sorrows. Oh, then, come to Jesus while you may give your hearts to Him and let us all be up and doing, working for the Master and when time ends may we meet in heaven is my prayer.

LEAH STECKLY.

For the Evangelical Visitor.

A Reasonable Service.

"I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

The subject before us is a very important one. It means more than only a form of Godliness. Paul in writing to the Roman brethren, gives them the evidence, that they are beloved of God, called to be saints.—Romans 1:7. However, this is through the mercies of God. Now these mercies can not be obtained through the law, but through Jesus Christ the Son of the living God, who left his glory, which he had with the Father before the foundation of the world, took the form of a servant, corrupt nature—died the ignominious death upon the cross, made the atonement for the sins of the world, was delivered for our offenses, and was raised again for our justification.

—Rom. 4:25.

Praise the Lord that we can obtain life through the resurrection of Christ. Now if we are justified through faith in Christ Jesus, it is very necessary for us, as well as it was for the Roman brethren, to present our bodies a living sacrifice, holy, acceptable unto God, as stated before. It means a consecration to the Lord's service.

Paul wrote to Timothy, (2 Tim. 3:5) : "Having a form of Godliness, but denying the power thereof," but somebody may say we must have a form; Amen, for so we must have. Now it just depends which form we have; if we have only a form of Godliness, and not Christ formed in us, we may sacrifice as much as we please. If we give the widow's mite—all our living—it is a dead sacrifice, it has a blemish, it is blind.

God wants a sacrifice that is whole, without blemish, one that is not blind, but seeing; "therefore present your bodies a living sacrifice," is the command of Paul. Place yourselves right upon the altar of consecration to God, then you will also become the living stones which Peter speaks of.—1 Pet. 2:5.

Now if we live in Christ and he in us, (like the iron in the fire and the fire in the iron) we are always ready to accept his word and will. He tells us to go into our closet in secret prayer, to love thy neighbor as thyself, sell that which thou hast, and give to the poor; but do not sorrow over it like the rich young ruler did.—Luke 18:18-23. Give it cheerfully and prayerfully, love your enemies, pray for them, do good for evil, let your light so shine.—Matt. 5:16. Follow Jesus where he leads you, when he moves you to talk and pray with your unconverted neighbor, do so, and plead with him gently.

When Satan is after you, flee to the high tower, Jesus; when he shoots arrows, hold up the shield of faith and prayer. The commission of Christ is: "Go ye into all the world, and preach the Gospel to every creature." Praise the Lord, the church has taken steps towards foreign mission works; the Lord bless the effort. I am afraid the question may be brought forth, have you done what you could to save the heathen? The heathen's cry no doubt will be, (at the judgment bar), against you brethren in Christ who were living in luxury, spending your money for that which was not bread, and they suffering for want of salvation. Can it be possible that God will hold us responsible for lost heathen. The answer is, yes, he will.

O brethren let us take hold of the matter and pray, and work together...
When I was sixteen I went with a company of my associates, most all older than I, to attend a lovefeast about sixty miles away. The meetings were good, but we did not take much interest in them, but on Monday morning before we started to the station to go home the brethren talked very kindly to us, and there was some of us very much convicted, and on the way the brethren kept talking, but not particularly to me. But I was convicted. All at once there was such a good feeling came over me.—I thought I could not keep quiet, I could see the love of God in the blades of grass, the flowers and everything seemed to be praising God, and I had such a love for those around me. When we crossed a stream I felt that I would like to go in there and be baptized, but I was too timid to confess it. So I soon began to doubt, but it did not all wear off for a long time. This was in June, and during the next winter a great revival broke out; when Bro. Isaac Trump was preaching for us the other fall, he said it commenced right in his old kitchen at Pine Creek, Ill., when he was away from home, and sped away up to Shannon and Whiteside county, Ill., and did not stop untill there were some sixty converted.

Praise God that I was one of them that became willing to give up all for Christ and confess him. I have had many a conflict since, but God is always able and willing to carry me through when I put my trust in Him, and I feel now to make an extra effort to serve God by His help, for without Him we can do nothing. If I am saved it will not be for any good that I have done, but alone through the mercies of God.

MARY DULL.

Morrill, Kansas.

"Only God can kill the truth, and God has said to it, Live Forever."
thousands are going to destruction. Do you not hear the Macedonian cry, “Come over and help us”? We can not say that the heathen are crying for help, or are asking us to bring them our Savior, for how can they cry for Him of whom they have never heard? But the workers in these dark lands are calling for help; also those who have tasted of God’s love. Have you ever heard the command, or do you want to hear it? “Go ye into all the world and preach the Gospel to every creature.”—Mark 16:15.

So many make the excuse that they have never been called to go; this will not answer for an excuse. To whom is the Lord talking when he said “Go ye”? If you are his it is you; he means you; if you are not his of course you are not expected to go. I do not find any place in my Bible where we are told to wait for a special call. He has already commanded us to go, and if we wait for a special call before we obey, surely we can expect a severe chastisement. Suppose we commanded someone to do something, and he waited for a special call first, what would we think of him?

I want to give an illustration here that I once heard, and that did me much good. It was given by a missionary in the Soudan, Africa. He attended his father’s sheep when he was a boy, and his father commanded him to feed them both morning and evening. Sometimes he would neglect them, and his father would have to call him, and one morning he received a severe chastisement. Just so with us if we do not obey the Lord. Oh! that the love of God might constrain us, and that many might go out among those that are in darkness. Not only Africa has its millions, but there are many as dark.

I fear we as Christians are as the lepers we read of in 2 Kings 7:8,9. We are enjoying the blessings of the Lord and partaking of the good things we receive from his hand, while the heathen are perishing. “We do not well; this day is a day of good tidings, and we hold our peace.” How many of us are holding our peace to-day, and how few of our eyes are being opened as the four lepers were! Oh! that we may say as did the lepers, “Now, therefore, let us go and tell the King’s household.”

Brother and sisters, won’t you arise and carry the glad tidings to those who sit in darkness? How are the Gentiles to escape death? By believing John 3:16: 6:40,47. “For whosoever shall call on the name of the Lord shall be saved.”—Rom. 10:13. In the fourteenth and fifteenth verses of the same chapter, we have four questions: “How then shall they call on Him in whom they have not believed?” And how shall they believe in him in whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?”

It is time you were doing something for the Lord. “Now is the accepted time.” God bless you all.

Yours for the lost ones of Morocco.

HETTIE L. FERNBAUGH.

Tangier, Morocco, May 3, 1895.

THE ONE ALTOGETHER LOVELY.

If you wear the livery of Christ, you will find Jesus so meek and lowly of heart that you will find rest into your souls. He is the most magnificent of Captains. There never was his like among the choicest of princes. He is always to be found in the thickest part of the battle. When the wind blows cold, he always takes the bleak side of the hill. The heaviest end of the cross lies over on his shoulders. If he bids us carry a burden he carries it also. If there is anything which is gracious, generous, kind and tender, yea, lavish and superabundant in love, you always find it in him. His service is life, peace, and joy. Oh, that you would enter on it once! God help you to enter under the banner of Jesus Christ!—Last Words of Rev. C. H. Spurgeon.

For the Evangelical Visitor.

GOD’S POWER TO HEAL.

I read in the last Visitor a sister’s experience on divine healing. She expressed a wish that it might be a help to some and such it proved to me. After I was converted a small still voice would often say, “Could you trust Jesus as your physician?” but I put the thought away thinking I was too weak; but the voice came again and again until I was afraid to say no. I believe it to be the voice of my Savior. He healed my soul but I was afraid to trust him to heal my body, but he gave me a will to obey him and as the sister said, it might have separated me from God had I not obeyed. I have often said it is simply obedience with me. When I trusted him he healed me and I firmly believe he saved me from sickness and my children, too. Time and again He answered my prayer. I used to dread the poison that grows on the creek banks. I have been poisoned and the children too. When I was first asked the question, “Can you trust God as your physician?” another spirit put the question, “What about the poison; when you get poisoned will you want medicine then?” But I had become satisfied that it was from God, so I did not falter, although I must say it shocked me. It has been, as near as I can remember, six years ago that I was led to trust God for healing. No one has been poisoned very badly. There were slight appearances of it on me and several of the children but I fled to God in prayer and found a
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shelter in the time of storm, although there have been times when my courage failed, to my sorrow. God has never failed me. It would take time and space to enumerate the blessings that have been heaped upon us just through faith in divine healing, and my earnest prayer today, is Lord increase my faith. Oh, how many I could mention today that are being led out on that line. Praise the Lord for his goodness and for his wonderful works to the children of men. My prayer for us all today is that when God calls to us we shall know his voice. Pray for me that when my work on earth is ended this same Jesus that we are so earnestly looking for may say of me, “She hath done what she could.”

ANNE CHRESS.

Talmage Kansas.

FOR THE EVANGELICAL VISITOR.

FROM AN AGED CHRISTIAN.

Through a kind providence, on the 10th inst. we celebrated our 63d spiritual birthday, which to us is indeed the most memorable day in the calendar year, as we owe our little all to the transporting grace of God that regenerated our heart in our early boyhood, and so marvelously preserved us for 63 years from the snares and allurements of the world by which thousands have been victimized and led to ruin.

We now stand according to age in the very suburbs of eternity, and we are happy to say we have a clear title to a mansion in the city of the great King, which has been prepared for us by our elder Brother, and by the grace of God shall know ere long what it is to be there. Praise the Lord for the hope.

We are glad to testify to the truthfulness of the language of our blessed Savior by the experience of 63 years in his service, that we found his “yoke easy and the burden light.” Praise God. The longer we live and the more we search the Holy Scriptures, the more fully we see the necessity of Christians being separated from the world and conformed to Christ by holiness of heart and exemplary life. It is indeed painful when we look around at the so-called churches which move along with the popular current by dressing like the world and join affinity with the world in their excursions and various amusements, even dancing side by side with the world. In such cases by the aid of a magnifying glass the line of demarcation can not be seen between the church and the world. With an open Bible before us who would suppose that such can make a safe landing when called to appear before God who has commanded us to “come out from the world,” as all the truly pious in all ages of the world were a people distinguished from the world. And “without holiness no man shall see the Lord.”

We would rather be the least of them. That are the Lord’s alone, That wear a royal diadem And sit upon a throne.

Yours in favor of entire separation.

JOHN FOHL.

Chambersburg, Pa.

SUNDAY DRINKING AND CRIME.

About the years 1879-82 a number of persons, of whom I was one, were making an effort to have “pay-day” changed from Saturday till Monday, so that the open saloon might not have so good a chance to absorb the wages of laborers, and keep their families in want.

We kept watch of crimes and arrests in the city of Boston, to add to the strength of our argument. We found that fully five-eighths of all crimes committed during the week took place between sunset Saturday night and sunrise Monday morning.

In many cities and towns in English-speaking countries, persons well qualified to judge have confirmed this statement. I saw very clearly in Italy, France, Argentina, Uruguay and Brazil that there was far more drunkenness on Sunday than other days. Here in Santa Cruz, Mexico, it is the same; and when the licensed “keno” gambling rooms are open, with their loudly-shouted numbers, accompanied by jingling of large numbers of sleigh bells, from 5 o’clock p. m. to midnight, Sunday becomes a dread.

By opening the saloon on Sunday the government makes the day which should be “holy unto the Lord,” as a day of rest, peace, gladness and worship, a day of noise, disturbance, riot, vice, crime, indeed a carnival of wickedness.—National Temperance Advocate.

A FAMOUS AUTHOR’S RELIGION.

Mrs. Amelia E. Barr writes to the editor of The Ladies’ Home Journal: “I believe in God my Father and Preserver. I believe in Jesus Christ my Redeemer. I believe in the Holy Ghost my Enlightener and Consoled. I believe in the forgiveness of sins, in the resurrection of the body and in the life everlasting. I believe in the Holy Bible, from its first letter to its last, as the Word of God to me. At my side lies a Bible three hundred years old, filled with the annotations and confirmations of my ancestors, who not only read it, but thought it worth their while to fight for the right to do so. I would do the same to-day, if an occasion demanded it. I want no ‘revised’ Bible. I want no ‘woman’s Bible.’ The Bible of the martyrs and confessors of our faith is sufficient. It has never deceived and never failed me. It has been sufficient for life; I doubt not it will be sufficient for the hour and article of death.”
Hope our subscribers in remitting dues to this office will remember to send us also the balance due on your subscription up to the date at which you wish to have it discontinued, and it will receive our prompt attention.

We would again state that we hope our subscribers in remitting postage stamps unless for small amounts and then only one or two cent stamps. We sometimes have difficulty in disposing of them and money orders can be obtained so readily and at so small an expense that all should avail themselves of that safe means of transmitting money.

Persons sending church news or reports of proceedings of meetings or mission work should be very careful to give every part of it correctly, as it is impossible for us to make the corrections here. The names of persons, places, dates and amounts of monies paid or received and by whom paid should be very carefully given. The omission of these cannot be supplied by us unless acquainted with the circumstances and it is very necessary that statements should be made correctly.

We need more good copy. We have so much that we can hardly make intelligent reading out of, and we regret that there are so many articles the writers of which have omitted to sign their names. These cannot be used. Will our correspondents kindly remember that according to the action of our last conference this will probably be our last year as editor of the Visitor, and we desire to make it our best. We repeat, please send us good articles and plenty of them.

The love-feast held at Bethel meeting-house May 25 and 26 was largely attended, and the services were earnest from the very commencement. On Saturday morning two were received into church. The afternoon was devoted to preparatory exercises incident to the special object of the meeting. On Saturday night about 300 communicants participated in the commemorative services. It was a solemn occasion as it always should be to those who celebrate the sufferings and death of our Lord and Savior.

Sunday morning commenced with a fast service; just how many participated we did not learn, but it was continued until the regular service.

The forenoon was fully taken up by experience preaching and confession. The work closed at noon with an out-door service which was very impressive. At noon about 1,000 people partook of refreshments generously furnished by the kindness of the Bethel folks and willingly done, but certainly attentive with great labor.

And looking back over the custom of the church in so generously providing for those who attended, we ask ourselves could there not be some other way to make the meeting just as interesting and yet attended with less labor to those who hold the meetings. But invariably have we found difficulties which were very hard to overcome, unless we were to follow up the custom introduced for the Sunday morning service of fasting; but while that may do for a little while, yet if too long continued they might "faint by the way."—Matt. 12:32.

The afternoon service was especially for the benefit of the Sunday school. Thus closed a memorable and impressive, and, we trust, long to be remembered service. We hope it will bring forth good fruit to the glory of God.

Another commemorative service has been held.

This is the time of year that so many occasions are had to realize God's presence in feasts of love; and all over the country, from Ontario to the South and East and West, God's people meet to celebrate the sufferings and death of their blessed Lord and Master, and to enjoy special and refreshing seasons of God's sacred nearness.

But it is with regard to the Belle Springs love-feast that we especially desire to write; for we expect members in other localities of the church to give accounts of their own love-feast.
Unfortunately, we were not permitted to be present on the first day of the feast, Saturday the 8th, until the evening, but from what we could learn from those who were there, the meetings were good and the attendance was large. The forenoon was taken up with baptismal services. The discourse on Baptism was delivered by Elder S. Zook, and was an able one. The baptism of the three applicants took place immediately after dinner in Turkey Creek. The afternoon was devoted to the usual preparatory service for the evening communion. It is estimated that between 300 and 350 communicants participated.

The Sunday services commenced early and were continued until noon. The morning services were very earnest, and one at least gave evidence that she was tired of a life of sin and disobedience and came forward to meet more especially with the praying people who were there so earnestly pleading with God for the conversion of the unsaved. At the appointed time the regular service of the day was commenced. Quite a number of the ministers participated in short and appropriate remarks; but, as is too often the case where so many ministers are in attendance, no one wished to take up too much of the time, and consequently the discourses were probably not so effective. We think that it is possible for improvement in this direction. Let us try.

The love-feast at Black Creek, Ont., June 1st, passed off very pleasantly and profitably. Four were baptized on the Friday previous in Lake Erie. There were present, in addition to the ministerial help at home, Elder A. Winger from Walpole, Peter Steckley from Markham district and J. Sider from Wainfleet, Ont. A. B.

Our Last Conference.

It may not be out of place to review the work of our last Conference, as some of the readers of the Visitor may not receive the published minutes of Conference, and consequently may not learn much of what was done there.

Conference was held May 15-17, 1895, in Simcoe county, Ontario, near Stayner, and near the Georgian Bay.

The Conference was organized by the election of Elder Jesse Engle of Kansas as Moderator, Elder Samuel Zook of Kansas and Elder Geo. S. Wengert of Franklin county, Pa., as Assistants. The attendance from the United States was not large but was well represented by members of the church in Ontario.

We notice that there are quite a number of mistakes in the minutes. We do not know where they originated, whether with the secretaries, compositors or proofreaders, and it may be difficult to give everything correctly, but we will try.

The first matter that came up was unfinished business of the Conference of 1894 and was in reference to the election of officers of the church, and resulted in adopting the plan of electing by majority vote. In case no one has a majority of all votes cast, then the two highest shall be voted for, and the one receiving a majority is to be declared elected.

The second article was the appointing of five brethren to prepare suitable tracts setting forth the sentiments of the church on doctrinal points in tract form for distribution by those engaged in mission work and others.

The Carland, Michigan, mission received favorable recognition this time at the hands of the Conference, and brother and sister Hoffman of Columbia, Lancaster county, Pa., were appointed to locate there for the ensuing year. No doubt a very good selection, and we are satisfied that the Brethren at Carland will appreciate the favor, and will make brother and sister Hoffman feel very much at home among them. May the Lord abundantly bless the church there under Brother Hoffman's labors.

The Arizona mission and the Oklahoma mission were also under consideration, and arrangements are being made to have both places supplied in the near future.

The church is to be supplied with a directory of the official members of the church in the shape of an Almanac annually. Bro's J. G. Cassel and H. N. Engle constitute the committee to compile the work.

A mission board for foreign mission work was appointed, consisting of Bro's Peter Steckley of Bethesda, Ont., B. F. Hoover of Mansfield, Ohio, and J. E. Stauffer of Newton, Kansas.

The report of the Board of Publication of the Evangelical Visitor was handed in and favorably received and accepted, with a request that a new board be elected at the Conference of 1896. This will give time and opportunity to consider whether there is not a better way of conducting the publication interests of the church.

The Chicago mission was taken into consideration and Conference gratefully acknowledged the faithful services of Bro. A. L. Myers for his efficient work during the past year in organizing and conducting the mission work there, but at his own request he was relieved of the further supervision of the work, and Bro. and Sister J. W. Hoover of South Cayuga, Ontario, were appointed to take charge of the work for this Conference year.

Bro. C. Heise of Victoria Square, Ont., resigned his office as member of Standing Committee, and Bro.
THE LOVE AND MERCY OF THE LORD.

"Behold, what manner of love the Father hath bestowed upon us that we should be called the children of God." - 1 John 3:1

In the fulfillment of time there came into this world a Savior, one whom the prophets of old foresaw by looking forward with an eye of faith. We notice that his person was similar to all other men, and his life carried the inscription of love and humility. If we look back for a moment behold him lying in a manger. A little further on he was moved to go about his father's business, and to look after his people, Israel, his chosen people, upon whom he had bestowed his love, for whom he came into this world to die, to suffer the just for the unjust. "Behold, what manner of love!" Can we fully realize or believe how much he has done for us? Behold his loving kindness and his abundant mercy.

To-day the people may say that the people of that age were very wicked, but are not so bad now, and if it were now they would not crucify the Savior. But ah, I fear the crowd is larger than ever before.

And there are many who are professing to be his followers who are putting him to shame, yes, even crucifying him. They confess him with their lips but their hearts are far from him. Of this kind the world is holding many to-day and are of the number that are called but not chosen. How sad it would be for such at that great and notable day of the Lord. Therefore let us be ready, for if we obey not his word it will condemn us. If we confess him not he will not confess us. If we keep not his command we shall have no right to the tree of life. But if we are obedient servants our reward shall be a mansion which the Savior through his love has prepared for us, and when we receive it we shall know "what manner of love the Father has bestowed upon us".

L. DONER.

For the Evangelical Visitor.

ENCOURAGEMENT.

Dear readers of the Visitor: I really do not know why I am impressed to write on this subject, but I suppose it is not for me to know the "why." Possibly it is because I so often need encouragement. This morning while I am meditating I can see so much to encourage us who have enlisted in the Christian warfare, that I almost wonder at the despondency I sometimes feel. But this glass through which I now see darkly, frequently becomes blurred by my mistakes so that I cannot see all things clearly. It is true there are many things that tend to discourage the weak. Sore trials and temptations will come, we believe, to every true child of God, but when we compare these with the mercies and blessings we are daily receiving how they vanish! Is there one who would not own that we are blessed far above what we deserve? Even though we cannot always accept the letters we receive from God in black envelopes with love, yet we are taught that all things work together for good to them that love the Lord, and he will not tempt us above what we are able, but will with the temptation also make a way of escape. Then let us hide our trials beneath our mercies. Although we sometimes appear to be hedged in on all sides, if the Lord wants us there let us quietly abide his own appointed time. Perhaps a quiet pause is what we most need. At another time we are tossed and driven until we become bruised, stormbeaten and sick and weary, then do we learn how to rest on the bosom of the Lord.

Oh, that we might early learn to "anchor our souls in that haven of rest" where no tempest can harm. We can only see the stars in the night, the earth is not refreshed from a clear sky. In like manner, we believe that our spiritual lives would become parched, were it not for the clouds which sometimes darken our sky and bring us in due time showers of blessing. Oh, then let us be encouraged to do with our might what our hands find to do, and whether we eat or drink, or whatsoever we do, do all to the glory of God. Time is fleeting. Opportunities to do good are passing by. Our adversary is gaining too much ground. But with a united effort on our part by God's help we shall be victorious.

I verily believe if we who name the name of Christ would always eat and drink to the glory of God the adversary would lose much of his present power, and then if the "whatsoever" were added, what victories might we not expect?

Pray for your weak sister.

ANNIE ESHELMAN.
HOW TO SATISFY SPIRITUAL HUNGER.

Many dear souls, in a truthful relation of their spiritual experience, would tell us that they are consumed with an inward hunger which no words can express; that they know it is their privilege in Christ Jesus to be “satisfied with the marrow and fatness,” and in spite of prayer and exercise of faith, this intense craving remains.

Hearing of some higher experience of faith and love which God has vouchsafed to some emptied, and therefore receptive, soul, they come eagerly to that one whom they deem more highly favored than themselves, in order that they may have imparted to their own souls some like gift. They come evidently in a purely teachable spirit, willing to receive whatever we say to them and then endeavor to put it in practice; but when they find that the Word of God is all we have to feed them with, they sometimes seem to turn away in disappointment, having hoped, perhaps, to hear some new doctrine, having expected to hear us tell them some other way of turning God’s wheat into “fine flower,” to “mingle with oil” and “bake into cakes,” that we may meet the necessities of all, but still it must be the Word of the Lord; the wheat, not the chaff. We dare not speak our own words to satisfy the human call, though we may seem almost unkind in denying the restless appetite for a more social and pleasantly seasoned religious conversation.

We who have tasted the good word of God, cannot but be weary of idle words, useless disputations and vain theories. If we will become thoroughly acquainted with our God we shall know his mind; yea, the mind of Christ shall be in us and we shall know how to obey the dictates of his Spirit even in the smallest particulars. How am I to become thus acquainted with Him? By a diligent study of his Word and the illumination thereof by his holy Spirit. Not by this and that emotion, not by reviewing some transient experience of faith which may have rolled over our souls.

If we know Him, we have eternal life, and shall be so filled with love of His blessed character that it shall voluntarily beget in us a faith which will abide through every proving of it. To trust perfectly even a human friend, I must know him thoroughly—to trust God I have but to know him.

Our Savior said, “He that speaketh the words of him that sent him, is true and no unrighteousness is in him”; and again it is written, “He that hath my word, let him speak my word faithfully.” Even Christ Jesus, the God-man, spake not his own words; the “word which ye hear is not mine, but the Father’s who sent me.” When tempted by the devil, He thrice answered him by quoting the written Word, not even forming a new expression of the truth already revealed. Let us read something of the power of this wonderful Word, more enduring than the heavens and earth, and let us ask for grace to search them diligently, and speak more faithfully these “Holy Scriptures which are able to make us wise unto salvation.”

Are we troubled at the dross ever dimming the fine gold of the sanctuary within our soul? “Is not my word like as fire,” saith the Lord. Let us receive the purging fire into our hearts that it may consume all evil, and cleanse us for the Master’s use. Are our hearts too hard to burn? “Is not my word * * * like a hammer that breaketh the rock in pieces?” saith the Lord. Let us then bring our hearts beneath this mighty “hammer” until we are broken and contrite before Him.

Again, our Savior has declared unto us that his words are “spirit, and they are life,” and that if we hear his words and believe them we have eternal life abiding in us. Indeed, the very beginning of our heavenly life is wrought by His own living Word, for we are “born again” the apostle tells us, “not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever.”

Is your spiritual life weak and faltering? Are you crying out for nourishment that you may grow strong in the grace of Christ Jesus?—then “remember the word” which He has spoken, that he has come to give you life “more abundantly” and that he will give you his own resurrection life by his Spirit through the words which he has given you to feed upon. And remember, also, that we are to “live by every word which proceedeth out of the mouth of God,” and we cannot expect to have an abundant life unless we read all these words of this blessed Book, “beginning at Moses and all the prophets,” trusting Jesus to “ex-pound” to us the things therein “concerning himself.” Then shall our hearts “burn within us,” as Jesus communed with us “by the way” and we shall be willing to give great witness to the power of His resurrection life.

Are any of my readers grieving over an apparent failure of God’s gracious promises? Is the heart faint and the body weak, sinking beneath the burdens of the way? He sent His Word and healed them. “Receive with meekness the engraven Word,” not with any reasoning or vain knowledge of your own, then shall the Holy Ghost make it unto you “quick and powerful and sharper than any two-edged sword,” piercing to the innermost recess of your soul until the secret of failure is revealed unto you, and the same word
which may seem to “divide soul and body asunder” will build you up, and give you an inheritance among them that are satisfied.—Carrie F. Judd.

SHALL WE ANSWER.

There is a time to keep silence and a time to speak. There are occasions when the scoffing and profane are best answered by silent contempt; but this is not always the case; and there are honest doubters, men who present real objections and difficulties, who are to be considered, and we are to be always ready, as was our Master, to give an answer to every man that asketh a reason for the hope that is within us, with meekness and with fear. There are also “Cretans” which “are always liars,” and who still need to be rebuked sharply, if they are ever to be “sound in the faith.” So “there are many unruly and vain talkers, whose mouths must be stopped, who subvert whole houses,” if allowed to go on unhindered.

It is not enough to say that the questions skeptics propose have been answered a thousand times, for the persons proposing them may never have heard of these answers. Humanity rolls on, and we must keep up with the stream. The alphabet has been taught a thousand times; the multiplication table has been learned a thousand times; the Gospel has been preached a thousand times; but still there are persons ignorant of the alphabet, ignorant of the multiplication table, ignorant of the Gospel.

They greatly mistake who suppose that when a thing is once settled it is settled forever for everybody. It may be settled in your mind and not in the minds of others. To your understanding the matter may be established entirely beyond doubt or controversy, but your children, or your neighbor’s children, may know nothing of the evidences which you have investigated or the decisions at which you have arrived. Hence it may be duty to begin and go over and over with the simplest elementary evidences of the truth of divine revelation. This duty we must not shirk. We must not refuse to answer when questioned. We must be ready always to give a reason; we must have the facts at hand, and our answer should be so prepared that in a sentence we may discomfit the objector, and turn the tide against him.

The duty of Christians is plain, the example of the apostles and of the Savior himself is before them. We are not to shirk the responsibility, but to earnestly contend for the faith once delivered to the saints, because certain men have crept in “unawares denying the Lord God, and our Lord Jesus Christ.”—H. L. Hastings.

LITERARY INFLUENCE OF THE BIBLE.

Booksellers remark that every Christmas the sale of Bibles for the purpose of gifts grows larger. This is but one evidence of the awakening interest in the new form of Bible study which does not confine itself wholly to the religious aspects of the book, but considers also the historical and literary aspects. Too little stress has been laid on the literary value of the Scriptures. The King James version is a monument of the purest and best English, and as such should be studied by every writer and reader in the land.

There was much wisdom in the old-fashioned custom of teaching children verses and chapters from the Bible. In his autobiography John Ruskin says that he owes his own appreciation of good style to his early habit of committing long passages of Scripture to memory. This is the greatest source of moral and literary culture that a child could have for in the Bible alone the grandest truths are couched in the noblest words. The boys and girls who from childhood have been familiar with the music of the Psalms, with the magnificent imagery of Isaiah, with the poetry of Job, with the touching simplicity of the gospel narrative, have laid the finish foundation for mental culture.

An individual whose taste has been formed by the English of the Scripture will be better fitted to appreciate Milton and Shakespeare and all the other great masters of our language. There is no fear that this aspect of Bible study will obscure its first and greatest purpose. The beauty of the words will never take away the glory of their meaning. The verses learned in childhood or studied for their literary value in youth will come back in some hour of joy or sorrow fraught with the meaning of comfort and inspiration.—N. Y. Daily Press.

CHRIST’S FORGIVENESS.

In the midst of the darkness and the gloom of the cross, there came a voice from one of those thieves. It flashed into the soul of Jesus as he hung there: “This must be more than man; this must be the true Messiah.” He cried out: “Lord remember me when thou comest into Thy Kingdom!” We are anxious to get the last word or act of our friends. Here was the act of Jesus. He snatched the thief from the jaws of death, saying: “This day thou shalt be with me in Paradise.” Such was his forgiveness of sin, an act of grace, as His forgiveness of His murderers was an act of mercy.—Moody.

There were three applicants for baptism at the Newbern meeting-house, June 1st.
ON LEADING A MEETING.

Do not carry the service yourself. Lead it.

If the meeting has not been on your heart, your heart will not be in the meeting.

One word fitly spoken is better than an erudite address.

Do not "make a speech." The prayer meeting is the place for the communion of saints, and not your prayer meeting is the place for the prayer of your heart, your heart will not be in the meeting.

Have a definite plan, but let it be so flexible that it can be altered at any moment if the spirit of the meeting makes a change desirable.

Watch for the guiding of the Holy Ghost. Let Him lead the meeting.

Never speak or sing or pray to fill up the time That is sacrilege.

Have several of the most spiritual members promise to continue in silent prayer throughout the service so that the meeting makes a change desirable.

Lead the meeting, but be willing to let the meeting lead you.

Be ready with a verse of Scripture to direct the service should thoughts wander.

Secure an organist who is a good musician but a better Christian.

Do not exhaust the subject with your opening remarks. Better that a dozen members should discuss the subject poorly than that the leader should preach about it all by.

Try something new. See what God can do with a consecrated ingenuity.

Be humble. If you seek to make a reputation for yourself, you will make no reputation for Christ.

Go in the spirit of prayer if you would stand in the spirit of Christ.

Be yourself; let your true nature speak. Only arrows from the heart's quiver ever reach the mark.—Golden Rule.

THE TRUTH ALWAYS.

Roy and Gertie and Ida were at play in Aunt Harriet's garden. They went too near a stand of choice plants and one of them was knocked down. It was broken off close to the roots. "What shall we do?" said Gertie. "I know," said Roy, "See! if we stick it in the earth, just so, it looks as good as ever." but all three knew that before night its delicate leaves and lovely blossoms would hang down, wilted and dead. "And we won't tell." said Roy, "But will it be right?" said Gertie, "Why not?" said Roy, "We are not going to tell a lie about it." "No, but it is a kind of deceit. We mean a lie. We mean that Aunt Harriet shall not know that we did it." "What's the hurt if she doesn't know?" said Roy. "But God will know; I think we ought to tell," said Gertie. "It will be real mean of you if you tell on the rest of us," said Roy. Gertie wandered away by herself not knowing what to do. At last she went to find Aunt Harriet and resolved to tell of her own share of the matter. At the door she met Ida, "Oh, Gertie!" said she, "I've been telling Aunt Harriet. I couldn't bear to be so mean. But I took all the blame on myself. "But I am going to tell her it was I, too," said Gertie. "I'm glad you have told me, dears," said Aunt Harriet, "Now I can take slips of my pretty begonia, and soon have some more; but in the morning it would have been dead." Near the gate they found Roy. "Aunt Harriet, I've broken your beautiful flower," he said. Aunt Harriet laughed, then kissed them all very tenderly. "Dear children," she said, "I trust you will always remember that the first way to repair a fault is to confess it, and that concealment makes two faults out of one."—Selected.

"NO DANGER."

The greatest dangers are the most insidious and unsuspected. Habits are thus formed unconsciously and ere we are aware the silken cord becomes an iron fetter.

A young man carelessly formed a habit of taking a glass of liquor every morning before breakfast.

An older friend advised him to quit before the habit grew too strong.

"Oh, there's no danger; it is a mere notion; I can quit at any time," replied the drinker.

"Suppose you try it tomorrow morning," suggested the friend.

"Very well; to please you I'll do so," said the young man.

But I assure you there is no cause for alarm.

A week later the young man met his friend again.

"You are not looking well," observed the latter, "have you been ill?"

"Hardly," replied the other; "but I am trying to escape a dreadful danger, and I fear that I shall be, before I have conquered. My eyes were opened to an imminent peril when I gave you the promise a week ago. I thank you for your timely suggestion."

"How did it affect you?" inquired the friend.

"The first trial utterly deprived me of appetite for food. I could eat no breakfast, and was nervous and trembling all day. I was alarmed when I realized how insidiously the habit had fastened on me, and I resolved to turn square about and never touch another drop. The quaking off has pulled me down severely, but I am gaining, and I mean to keep the upper hand after this. Strong drink will never catch me in his net again."—Ohio Church Life.

One was baptized at Rosebank church, Sunday, June 2nd.
A LETTER TO THE CHILDREN.

Dear Children:

My heart often goes out in prayer for you, that you might learn to love Jesus and follow Him from your youth before the evil days come—that is, before you get older and will say there is no pleasure in serving the Lord, as so many do when they put religion by until they get old and have heaped sin upon sin. Then Satan will make them believe there is no pleasure in the Lord; and Oh, how many will believe this and live in sin until it is too late to accept Christ. Then they would give their all for a little time of grace, but it is too late. While we are sorry that this is the case with so many we are glad to know that many of our little readers have already accepted Christ and learned to trust Him, and if faithful and true to his callings He will make you bright vessels for his use and make you instrumental in bringing many souls to Jesus.

I love children and I love to be with them because of their affections and unselfishness. Jesus, when upon earth, took the children in His arms and blessed them and said except we became like them—kind, loving, forgiving, unselfish, willing to learn, obedient to our heavenly Father—we can in no wise enter into the kingdom of heaven.

So we see Jesus especially loves and blesses children, and those who have the spirit of Christ cannot help but love a child, let their appearance be as it may. Poor dirty garments all tattered and torn; they may be outcasts and looked upon with disgust by many; no fathers to love them; no mothers to cherish or care for them—yet they will be loved. Some one with a Christ-like spirit will look upon them with a loving smile, give them some kind words which will cheer their little hearts, tell them about Jesus and make them feel that some one cares for them.

As I often look upon these little beings my heart is melted in sympathy for them. But again, I am glad to know that Jesus is no respecter of persons and that He loves these just as much as you who have comfortable homes. Most of our little readers have beautiful country homes, and all around you has a tendency to make you joyful and happy. Many of you have kind fathers and mothers who pray for you and warn you of the sins which you might otherwise enter into. But with many of the little boys and girls in this city, as well as in all cities, it is not so. They are surrounded only by those things which will lead them away from Jesus into the path of sin. Because father and mother do not love Christ they will even compel their children to do things which is sin. A little girl who came to Sunday school a short time ago was shamefully abused by her father because she refused to spend her few pennies that were given to her by a warm-hearted friend to satisfy his thirst for beer. Others, when they have clothes given them, so they can come to Sunday school, the only place where they can learn about Jesus and His love for them—mothers as well as fathers will sometimes take their clothes and sell them for almost nothing just so they can get a little beer to drink. Think of it, dear children! What hard-hearted parents some children have. They would rather see them go hungry and unclothed than to be one day without that poisonous cup. I pray that not one of our little readers may ever taste or touch, and would to God that you might fear it as you do a serpent. And while the sting of a serpent can kill only the body the poisonous cup kills both soul and body. Then dear children, fear it.

A little girl, when I said to her, "Is your father living?" replied, "No, my father is dead; it is liquor that killed him; his system got so full of it that he could not live. Oh," said she, "don’t you think it is awful for a man to drink and abuse his family as my papa did?" This little girl had the sad experience of being a drunkard’s child. Thus we could go on and tell you of many sad stories, but I fear I have already been too lengthy. We trust, however, that what has been said may be of some benefit to our young readers. Let us always have some kind, cheering word for those who have not got the comforts of life as you have. And should you at any time feel dissatisfied about little things that come up, the thought may perhaps come to you that father and mother are too strict, but just think they love you and want to make you good, and remember the many who have no loving papa and mamma to teach them to be good. Trust you may all learn to love Jesus while you are young.

Your Friend

SARAH BERT.

MARKHAM, ONT.

The Brethren held their love-feast May 25th and 26th. The ministering Brethren were, Bro. Krupp of Iowa, Bro. Jesse Engle of Donegal, Dickinson county, Kan., and Bro. D. V. Heise of Clarence Center, N. Y. We also had a number of sisters and brethren. It was truly a feast of love. The weather was all that could be expected and the attendance was so large that all could not gain admittance. The order was very good and the Word of Life was preached with power, and in truth it made us feel that we must serve God with more earnestness than ever before, as we see so
**EVANGELICAL VISITOR.**

We started from Stayner on Monday morning, May the twentieth, a little after six o'clock. There was almost a car full of brethren and sisters and someone soon started singing, "We're Going Home," and then followed "Home Sweet Home," and most of them joined heartily in the singing, showing that the mere thought that we had started on the homeward way was cheering. The thought came to me, that is the same spiritually—to know that our feet are treading the narrow way which leads to our heavenly home.

Our first stop was at Toronto, where we had to wait two hours, and at 4:30 we arrived at Niagara Falls. Here our party separated, some preferring to spend the night at a hotel there, and start home the next morning, while about a dozen of us took the train there at 8:45 and traveled all night. I arrived at my station at 11:30 a.m. next day, I being the first one to reach home. The others, being from Lancaster and Franklin counties, had a half-day more travel before them.

I found all the dear ones at home quite well, for which I am very thankful to God, who has so wonderfully kept us all.

I enjoyed the trip very much, and must say I never enjoyed anything more than the time I spent at Nottawasaga church. It was truly a season of refreshment, while feeding on the heavenly Manna. May the Lord bless and keep the dear brethren and sisters of Canada.

EMMA BRUBAKER.

From a reliable correspondent in Eastern Russia we hear that the evangelical movement which in the Southern provinces goes under the name of Stundism, is making steady and continued progress, and notably in the province of Orenburg, a district contiguous to Siberia. It was to Orenburg that many Stundists from the province of Kief removed between the dark years between 1835 and 1894. They took with them an earnest missionary spirit, with the result that we now hear of the light spreading into the most remote parts of the Empire. The persecution of the Stundists and their disposal to the Caucasus, Siberia and elsewhere, may yet be the means of inaugurating a missionary movement the like of which Russia has not yet seen. On the other hand, bad news comes from the Volga provinces, where the Protestants have been suffering under severe police restrictions. Several meetings have been broken up and altogether prohibited and the names of those present taken by the police. Several orthodox missionary societies have just sprung up in this region, and they are using every means in their power to incite the civil authorities against the Baptists and other Protestant bodies whose success is a thorn in their flesh. — *Evangelical Messenger.*

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In addition with the above we have received from Sister Kate Ballinger, Moonlight, Kansas, a box of clothing, also one from Sister Sarah McTaggart, Ontario. We feel very grateful that the Sisters are thus remembering the mission work.

By request of Bro. B. Wenger of James town, Pa., we will say that he is with us at present and is attending the Divine Healing Institute for the restoration of his sight, and requests the sincere prayers of all the Brethren and Sisters that if it be the will of God that he might again receive his sight, and if it is God's will that he shall thus remain, that he might be submissive and say thy will be done. And if He sees fit to restore him to sight, God shall have all the Praise, Honor and Glory.

SARAH BERT.

5923 Pecora St., Englewood, Ill.

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**A SISTER'S TRIP TO THE CONFERENCE.**

To The Dear Friends in Ontario:

By request of a sister of Nottawasaga district, I write this letter for insertion in the Visitor, so that all of the kind friends we met out there may see and read of our safe arrival home.

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of good thoughts. No more full and fresh Homiletical Department has ever been furnished the readers of this estimable magazine. Of Notes and Illustrations a variety are given. “The Brief Sermon for Busy Readers,” by Joseph Parker, D.D., is pungent. Another “Sermonette on the Birds of the Bible” will be valued by those who have followed the series. “The Children’s Sermon,” by Rev. J. Reid Howett and the Notes on Sunday School Lesson by Rev. William E. Ketcham, D. D., the Editor, are of striking interest. Outline address by the same author are valuable, and Prayer Meeting Talks by the late Dr. Deems are valuable aids to the preacher. This magazine is winning its way to still greater popularity and meets a long felt want by a very large class of clergymen. 15 cents per copy; $1.50 per year. Wilbur B. Ketcham, Publisher, 2 Cooper Union, N. Y.

THAT TRIP EAST

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"Love is the sworn enemy of laziness."

The most practical and the most effectual way for a young Christian to pray the prayer, "Lead us not into temptation," is to walk away from bad company.

"No Christian ever led a soul to Christ by loitering around a saloon."

OUR DEAD.

SHERK.—Died, at Richmond Hill, Ont., Barbara Sherk, daughter of Peter Stover, of near Gormley. Funeral services by Rev. Wesley Dean, a Methodist minister of Richmond Hill, in the Brethren’s church near Gormley. Interment in the cemetery close by. Deceased had been ailing sometimes before her death. As to her salvation, she did not belong to any church; and as to her life and death, we will leave it to the Lord, who does all things well. She wanted them to pray for her, but how necessary it is to be ready when death comes—to be prepared to meet God in peace. She leaves a large family of children to mourn their loss, and an aged father upwards of eighty years old.

WISMER.—Died, near Silverdale, Pa., March 21, 1886, Eva, daughter of Bro. Joel and Sister Mary Wismer, aged 1 year, 4 months and 27 days. Her body was laid to rest in the Silverdale burying-ground on the 26th of March. Services by Elder Joseph Detwiler. Text, 1 Peter 1:24. Another little sunbeam came and is gone again. It seems as if all the sunshine passed out of that household with the daughter. She was a great singer, although so young. We believe that she now sings with the angel band. Our brother and sister have the sympathy of many friends and neighbors, but they are home sick—they feel and see this world is not their home, as this was the fourth little grave looked into, with sad hearts and flowing tears—four little shining faces waiting to meet them beyond the tombs, four little hands beckoning to father, mother, sister and brother, to meet them beyond this vale of tears—four little spirits waiting to meet them beyond this vale of tears, in that happy land far, far away.

KREADY.—Died, May 30th, at the home of his parents in Buckeye township in Dickinson county, Kansas, Clayton Israel, youngest son of Eli and Hettie Kready, aged 7 yrs., 10 months and 8 days. The subject of this notice came to his death in this wise: in company with his father he had been out riding. As they turned the corner of the lane at their home one wheel of the cart broke down, throwing out the box, the boy ran with the cart and boy a short distance, when the boy was picked up in an unconscious state. A surgical examination proved the skull to have been fractured. The physicians removed part of the skull and gave the boy very close attention. He lived a little over eight days and was unconscious nearly all the time. The doctors had hopes of his recovery but pneumonia set in and buried him off. He was a bright and loving child.

The funeral services were held at the home of the parents, conducted by the writer assisted by B. F. Dice, of the Methodist church, from Heb. 9:27, 28. A large concourse of sympathizing friends followed the boy to his last resting place. Interment in the Livingston cemetery. The family have the condolence of the community in their bereavement.

RAILWAY TIME TABLES AT ABILENE.

UNION PACIFIC.

WEST BOUND.

No. 7.—Night Express 12:45 p. m.
No. 1.—Limited Express 2:17 p. m.
*No. 13.—Freight 4:50 a. m.
No. 11.—Freight 5:47 a. m.

EAST BOUND.

No. 2.—Kansas City Fast Mail 5:25 a. m.
No. 8.—Limited Express 11:45 a. m.
*No. 14.—Freight 6:00 p. m.
No. 12.—Stock Freight 7:15 p. m.

*Daily except Sunday.

AUCHISON, TOPEKA & SANTA FE.

NORTH BOUND.

Passenger 5:00 a. m.
Accommodation 12:05 a. m.

SOUTH BOUND.

Passenger 9:15 p. m.
Accommodation 6:35 p. m.

SALINA BRANCH.

Departures 5:00 a. m.
Passenger 5:55 a. m.
Freight 1:15 p. m.

Arrivals
Passenger 9:50 p. m.
Accommodation 11:40 a. m.

All Santa Fe trains daily except Sunday.

ROCK ISLAND.

WEST BOUND.

No. 65.—Local Freight and Accom. 1:48 p. m.
No. 27.—Mail and Express 2:32 p. m.

EAST BOUND.

No. 26.—Mail and Express 10:43 p. m.
No. 66.—Freight and Accom. 1:52 p. m.

Passenger trains run daily. Freight trains daily except Sunday.