4-1-1895

Evangelical Visitor- April 1, 1895. Vol. VIII. No. 6.

Henry Davidson

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Sharpening Intellect | Deepening Christian Faith | Inspiring Action

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.
"NOT SHUT IN."

"Shut in!" did you say, my sisters?
Oh, no! Only led away
Out of the dust and turmoil,
The burden and heat of the day,
Into the cool, green pastures,
By the waters calm and still,
Where I may lie down in quiet,
And yield to my Father's will.

Earth's ministering ones come round me,
With faces kind and sweet,
And we sit and learn together
At the loving Savior's feet;
And we talk of life's holy duties,
Of the crosses that lie in the way.
And they must go and do them,
While I lie still and pray.

I am not shut in, my sisters,
For the four walls fade away,
And my soul goes out in gladness,
To bask in the pleasant day.

This wasting, suffering body,
With its weight of weary pain,
Can never dim my vision,
Nor ever my spirit restrain.

I wait the rapturous ending,
Or rather, the entering in
Through the gates that stand wide open,
But admit no pain or sin.

I am only waiting, sisters,
Till the Father calls, "Come home!"
Waiting with my lamp burning,
Till the blessed Bridegroom come!

—An Invited.

For the Evangelical Visitor.

ABSOLUTE PROPRIETORSHIP.

The Divine ideal of life is wonderfully misconceived and undermined by professors of Christianity. What we are to do with our bodies is seen in the use Emmanuel made of it while he manifested the glory of God in the flesh. "The body is for the Lord, and the Lord for the body."—1 Cor. 6:13. "Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in spirit, which are God's."—1 Cor. 6:12-20. "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable sacrifice."—Rom. 12:1. "He that saith he abideth in Him ought himself also to walk even as He walked."—1 John 2:6. "Whose I am, and whom I serve."—Acts 27:23.

Christianity will not have its perfect triumph until the Holy Ghost has absolute mastery of the body. Christians do not consider what reservations they make in behalf of multiform carnal gratifications. Tobacco, whisky, and all intoxicants, and all surfeiting in ordinary alimentation, gives the devil an advantage over both our lower and higher natures, and keeps us in the realm of sense, and prevents our growth in grace. It is utterly impossible for the body to become the absolute possessor of the Holy Ghost so long as it is defiled by tobacco, opium, intoxicating liquor, or any abnormal indulgence of sense. I challenge anyone on the face of the earth to show that the use of tobacco in any form is in accordance with the laws God has ordained for the regulation of our spiritual and physical constitution. The laws of nature are the laws of God. Physiology is the will of God expressed in the human organism. There is no scientist in the world that can demonstrate a normal relation between human life and tobacco, or ardent spirits. Think of the Ideal Man, "God manifest in the flesh," interspersing his holy mission with the luxury of pipe, or cigar, or quid, or any of their equivalents of his day. The Christ of to-day is no sybarite any more than the Emmanuel of more than eighteen centuries ago. Some are even bold enough to say that because tobacco is a later product than the inauguration of the Christian Era, therefore the indulgence is admissible! The uni-
versal law for all time is, "Whether
ye eat or drink, or whatsoever ye do,
do all to the glory of God."—1
Cor. 10:31. Tobacco can no more
be used to the Divine glory, than
drunkenness and gluttony. If any
one can give us a principle in favor
of the tobacco habit which has the
indorsement of God, let us hear it.
No one can cherish God's idea of
man and be a tobacco slave. And
no one can embody and realize the
life of Christ and engage in tobacco
culture, or in the tobacco traffic, any
more than in distilling whisky. God
is always consistent and he will not
establish relations between man and
the external world and then make it
a matter of inconsequence whether
we honor them or not. Tobacco has
no more Divine right in a Christian's
mouth than an idol in the temple of
God.—2 Cor. 6:16. The Divinely-
established relation between the
image of God and tobacco is that of
antagonism. The tobacco habit is
one of the most glaring evils of
Christendom, and the pleas in its
favor one of the saddest marks of
spiritual deterioration. When will
Zion cast off this degrading yoke of
carnal bondage? Such flesh pam-
pering is utterly unworthy of the
elect of God, and utterly inconsistent
with our high calling in Christ Je-
sus. Will not the church of the liv-
ing God advance into fresh and un-
compromising conflict with this un-
clean indulgence, and with all other
habits that unfit the body or soul
for the residence of the Holy Ghost?
Who will make Gal. 6:14 the motto
of life and abide by it in all the de-
tails of conduct? This is the only
security for eternity.

C. H. BALSBAUGH.
Union Deposit, Pa.

Nowhere can you get religious
reading so wholesome, so abundant
and so cheap as by subscribing for
the VISITOR.

For the EVANGELICAL VISITOR.

PURITY.

Keep thyself pure.—1 Tim. 5:22.

As we look around in the world,
what a spectacle do we behold?
Social impurity holds the sway. It
is a monster, whose grip on the hu-
man family, is as the grip of a giant.
Its hideousness, which is beyond de-
scription, in many instances, is hid
under the cloak of respectability.
At times, and according to oppor-
tunity it makes its inroad in society
with the stealthiness of a serpent.
At other times it gives defiance to
anything that may venture to hinder
its progress. Men and women of
noble character and purpose have
raised their voice and wielded their
pen against this mammoth evil, with
little or no effect. Of such an im-
nensity, and of such a rapid growth
is this tree of evil, that it has sent
its shoots, and spread its branches to
the four winds of the earth. It al-
most seems a hopeless task for any
one to undertake to cut down so
great a tree. If one more spirited
than the rest ventures to cut down a
shoot or a branch, he will find that a
score or more will immediately grow
in their place. What then can be
done? Will we allow this evil have
full sway over the sons of Adam,
without raising a word of alarm?
Will we let our tongue cleave to the
roof of our mouth, and our pen lie
idle by our side, without wielding
them for the uprooting of this giant
evil? Nay, verily nay; This we will
do, we will invite every true christian
from pole to pole, to come to our as-
sistance, and with the help of our
never failing Captain as leader, will
make a crusade against this evil of
evils, and not rest content until we
have done our duty towards uproot-
ing it on the face of the earth.

Before we go any farther, we
would like to give a word of advice
to our beloved brethren and sisters
in Christ. Let us do as the apostle
says, "cleanse your hands," "purify
your hearts," "wash your robes," and
"put on the whole armour of God."
This war we are now about to enter
into, is a holy war. None but con-
secrated soldiers of the cross are
needed.

As we enter in, we will doubtless
meet with stupendous opposition.
Let the missiles fly, "I will fear no
evil; for thou art with me; thy rod
and staff they comfort me." Psalm
23:4.

We will not only attack the enemy
from house to house, but we will also
make a vigorous attack on the wick-
edness wrought thereby in high
places.

The home is calculated by the
Omnipotent to be a place of peace,
joy, comfort and happiness to all its
inmates. Social purity ought to be
the aim of all its members. Every
look, word and action ought to be
strictly guarded against to that end.
Unguarded actions, as well as vulgar
and unbecoming language have
been the forerunner of indescribable
evils. Many families, where at one
time peace and happiness reigned
supreme, have been rent asunder
thereby, and the members scattered
in all directions. Think of the bro-
ken hearts, the ruined characters and
the suicides that are the yearly out-
put from this source. But why
have we begun to enumerate these
evils? Evils, which are not to be
compared with the horrors that await
those unfortunate souls which have
inflicted upon themselves self-destruc-
tion. These scenes are too dark
for contemplation, yet it is necessary
that this picture be drawn in its true
color, that others may shun these
treacherous quicksands.

In ancient times before reforms
for sanitary purposes were intro-
duced, cesspools and other pestifer-
ous sources were left unmolested
throughout the land. These sent
forth their poisonous vapors on their
destructive errand to such an extent, that at times communities were almost swept out of existence.

There are other kinds of cesspools in the world, which are far more destructive to society than the cesspools of ancient times. The former caused an enormous amount of suffering to the living, and meted out death to many, but that was all they could do. The latter causes far more suffering to the living than the former, and at the end in many instances plunges the soul into endless death.

The cesspools of our day, which also were from a time immemorial, are the theaters, the ballrooms and other places of worldly amusements. These send forth their pestilential fumes, on an unmerciful errand throughout the earth. Kings and princes with the great men of the earth, as well as those of all classes and conditions of life have drunken freely of its intoxicating beverages. The unnecessary and unbecoming displays, together with the unbecoming gestures of those who attend these haunts of vice and wickedness, have a demoralizing and degrading tendency, which in many instances end in shameful disgrace.

After the apostolic age, the christian worthies hurled anathemas against all such places of indulgence. They spoke frankly on this subject, telling the people that those who attended these dens of vice were entertained and whirled around according to the whims his satanic mind would suggest. Now it is otherwise. Bishops, ministers, deacons and law-members all join hands with the giddy throng. Some who occupy high positions, and have great ability and opportunity tell the people, although the early Christians pronounced these places as evil, yet in this nineteenth century the people are so much wiser than they formerly were, hence they see no harm in it, as long as the indulgence does not reach a state of dissipation. What a difference between the above words and the words of the apostle, “wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.”—2. Cor. 6:17.

It is advocated now-a-days that the world is getting better, yet according to Paul’s writing it is getting worse. In 2 Tim. 3:13 we read, “but evil men and seducers shall wax worse and worse, deceiving, and being deceived.” As we take a look around the world, the truth of these words are plainly visible. The church, whose spiritual garments were at one time pure and white, now, since it has been deceived by seducers, and joined hands with the world, they have become deeply stained by sin. Where once the children of God obeyed the injunction of the apostle, in keeping themselves separate from the world, they now go mincing along together, and no one can tell which are the children of God, or which are the children of this world.

There are many evils in the world which need reform, but none more than our subject. Many speak of reforms as a necessity for the theater. We believe that such places ought to be entirely uprooted. It is there the enemy has played his game for so many years, thereby becoming bold and now by his ingeniousness has introduced living pictures, which is indeed a disgrace to civilization, and we are safe in predicting that his freaks will not end here.

The reforms which is an absolute necessity is, that every child of God step out on the Bible line, and absent himself from all these haunts of the evil one. If this step were taken, there would then be a distinct difference between the church and the world. The world would then be able to see itself in its own light, and many would be convinced of their error, and come over to the Lord’s side. Whereas, if the Christians go hand in hand with the world, they make themselves part-takers of their evil deeds, and are in danger of losing their own soul, and be the cause that those who are of the world lose theirs.

Purity ought to be maintained and promoted by all, in all walks and condition of life. Men as well as women ought to live a life of chastity. If the saying of the apostle “keep thyself pure” was heeded, what a wonderful effect for the better it would have upon the world. An indescribable amount of suffering would then be averted, in this world and also in the world to come. Especially would it be very desirable, if all God’s children lived a life of purity. Then the words of Milton would be very appropriate.

“So dear to heaven is saintly chastity: That, when a soul is found sincerely so; A thousand liveried angels lackey her.”

CHARLES BAKER.

For the EVANGELICAL VISITOR.

GOD’S FIELD.

The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way.—Matt. 13:24-25.

This text before us is one of great importance, because God claims it to be His field, into which He sowed His good seed. Before we go any farther we wish to be understood by the readers of the VISITOR that this is an individual work between us and God.

In this parable Jesus says that the field is the world and we are all part of that world. For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.—John 3:16.

Jesus says that whosoever believeth in Him should not perish.
This makes it evident that it is an individual work between us and God. Jesus says in this same chapter, that a sower went out to sow his seed and some fell by the wayside and some fell on stony ground and others fell amongst the thorns, and some fell on good ground. Jesus, in this parable, sets forth four different characters only one which was in prime order to receive the word of God in a good and honest heart.

The mind of man represents the heart of man, God says that He will write His laws into our hearts and minds.

This has reference to the good seed He (Jesus) is sowing in His field, but while men slept God's enemy sowed tares in God's field.

Now the wheat and tares were in the heart of man which represents the field. God's servants said shall we go to gather them (tares) up; but God said nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, gather ye together first the tares and bind them in bundles to be burned; but gather the wheat into My garner.

The question might be asked why were the servants not permitted to gather up the tares until the harvest? Because the heart of man could not be thoroughly cleansed until the law was fulfilled and the Gospel completed.

Now there was good seed sown in the heart of man, by the law and prophets; but there was none that was without sin. For God has included all under sin, both Jew and Gentile, that He might have mercy upon all.

John Bunyan, in his writing, says that when he came to the interpreter's house he was taken to a room where he saw one sweeping and the dust flew up so vehemently that he was almost choked; but suddenly he saw a damsel sprinkling the floor and it was cleansed with ease. Then saith I to the interpreter, "what meanest this," the interpreter in reply said that the one who first swept was the law and the damsel that sprinkled the floor represented the gospel. So we can very readily see that the heart of man could not be cleansed by the law.

The efficacy alone exists in Christ's blood; but the harvest was not fully come, till Christ shed His blood and till He (Christ) was buried and rose triumphantly from the grave and had gone to His Father; for He told His apostles that it is expedient that I go to the Father, for if I go not to the Father the Comforter will not come. But He sent the Comforter unto His disciples and it led them into all truths and brought all into their remembrance whatsoever He has commanded them.

This spirit of truth (or Holy Ghost) the world cannot receive in their unconverted state; but when the Comforter, the spirit of truth, is come it will reprove the world of sin and of righteousness and of judgment. And if the unconverted world will accept the divine reproval, it will have the tendency to bring about a Godly sorrow which worketh a repentance unto salvation not to be repented of.

Dear reader of the VISITOR, let us notice that the harvest has already come, both for the good and bad. Christ said to his disciples, the reason that the world hated me, was because I testified that the works thereof are evil.

Christ has protested against the evil of this world in all its shapes and forms. Now sin must become exceeding sinful and we must have an abhorrence of sin and this will bring about such a vehement desire so that we will become willing to have all our sins (or tares) bound up in bundles to be burned.

Jesus says that He came to send fire on earth and what would I if it be already kinkled.

This makes it evident that he had reference to the Holy Ghost, or Comforter, that He (God) would send in His name (Jesus.)

Dear reader, let us bear in mind that the mind and heart of man represent the field in which Jesus sowed His good seed and while you and I, brother and sister, were (spiritually) sleeping the carnal mind was at work, which is God's enemy.

Paul says that the carnal mind is enmity against God for it is not subject to the law of God neither indeed can be.—Rom. 8:7.

Consequently as long as we are carnally minded we are counted God's enemy; but when we turn to the Lord and become spiritually minded we become God's friend. However, formerly having had the carnal nature, but now being changed by the Holy Spirit, we become partakers of the divine nature. Now we can truthfully say "the spiritual mind against the carnal nature." And this is our continual warfare, for this reason we are so highly commanded to watch and pray, lest we enter into temptation. However this does not mean that we can be without temptation; but that we should resist, manfully, the temptations offered to us by the devil which is God's enemy (the carnal mind.)

Let no man say, when he is tempted, "I am tempted of God" for God cannot be tempted with evil, neither tempteth he any man; but every man is tempted when he is drawn away of his own lust (carnal mind) and enticed.

Dear reader, we wish, more emphatically, to draw your attention to the fact that this text, before us, has reference to individuals.

Paul says, "be not deceived for
God is not mocked, for whatsoever a man soweth that shall he also reap and he that soweth to the flesh or (carnal mind) shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting." We believe that these are evidences enough to prove that the harvest has already come over eighteen hundred years ago. The apostle Paul says that he who soweth to the spirit shall of the spirit reap life everlasting and this life everlasting we can and must have in this day of grace if we ever expect to be eternally happy. Jesus says, "He that heareth my word and believeth on Him that sent me," hath everlasting life.

Hence it is evident that if we sow to the spirit we have the glorious privilege to reap life everlasting, not alone in eternity, but just now at this present time.

However on the other hand it is just the same, if we sow to the flesh (or carnal mind) we shall reap corruption (or condemnation) just now. This makes it still plainer to our minds that the harvest has already come, to which the Savior was alluding when He said to His disciples that in the day of harvest His servants should gather the tares and bind them in bundles, to be burned and gather the wheat into my garner. Jesus says, "Whose fan is in His hand and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire. Mat. 3:12. Jesus says that He will thoroughly purge His floor. This floor to which the Savior is alluding, represents the heart of man and the chaff which He will burn with unquenchable fire represents the tares that are to be bound up in bundles to be burned.

As long as we were carnally minded we were God’s enemies; but as soon as we become spiritually minded we are laborers together with God, Cor. 6:8. Jesus says that He who reapeseth receiveth wages and gathers fruit unto eternal life.

Again Jesus says to His disciples, "The harvest truly is come. But the laborers are few, pray ye the Lord of the harvest, that he may send laborers into His harvest." God’s true servants are all co-laborers with his spirit, for they are born of God, and will help to convict, reprove and rebuke with all long-suffering and meekness.

The son of man shall send forth His angels and they shall gather out of his kingdom all things that offend, and them which do iniquity-Matt. 8:11.

But he that received the seed into stony places, the same is he that heareth the word and with joy receiveth it; yet hath he not root in himself, but endureth for a while; for when tribulations or persecutions arise because of the word, by and by he will become offended.

Jesus has His angels (or servants) continually to gather out of his kingdom all things that offend. Dear friends and fellow travelers with me to a long and never-ending eternity, let us consider that it cost much to make this unconditional surrender to God to have all our sins and iniquities (or tares), in all their shapes and forms, bound in bundles to be cast into hell, which is not prepared for man, but for the devil and his angels.

For Jesus says that every plant which my heavenly Father has not planted, shall be rooted up-Matt. 15:13.

Then shall the righteous shine forth as the sun, in the kingdom of their Father. Who hath ears to hear, let him hear-Matt. 13:43.

J. S. LEHMAN.

Culbertson, Pa.
poetry which we learned in early boy hood, viz:

"The cat keeps house and likes the fire,
At eighty — we the same desire."

However in the past few years in mild weather we felt moved by the Holy Spirit to take several extensive tours through eastern Pennsylvania and thence to New York — being well supplied with excellent tracts and cards for holy living and with a desire for the salvation of souls we recommended Christ to our classes as our only Savior. In the afternoon of a certain day while laboring in the city of New York, we inquired for a suitable place for lodging, and was directed to a large stately hotel on a popular street, on entering which we were hailed by the proprietor seemingly an intelligent gentleman of about thirty-five years old.

We asked for lodging which was granted and also engaged supper. We inquired of the house, who in appearance was an intelligent gentleman of about half our age; and being introduced by letter as a missionary to the proprietor of one of the largest vessels in port, who kindly favored us with a pass. We sailed four days and four nights on the bosom of the great deep, amidst great danger, having encountered the most dense fog that had been known probably for years. For nearly one day we passed through the trying ordeal of "sea sickness," alone in our berth, save our Elder Brother who appeared very near and precious. We availed ourselves of the opportunity of recommending Christ to all classes.

By the blessing of a kind providence we arrived safely in Baltimore, Maryland, about 3:6 o'clock on a Sabbath morning and worshiped that day in the old Otterbine church in which we attended a U. B. annual conference in the year 1840, and we were lodged in the old and memorable parsonage of your once noted founder.

And now after the lapse of fifty-five years your humble scribe is the only remaining member. Surely we are in a world of changes. From Baltimore we came to Chambersburg, Pa., our present abode — happy to find our loved ones in good health — having traveled including our sea voyage about two thousand miles and enjoyed in all our journey a nearness to our Divine Master and a sense of his continued presence.

Trusting that our labor was not in vain in the Lord we will give to Him alone all the praise and the glory now and forever. Amen.

Yours in Christ.

John Fohl.
Chambersburg, Pa.

For the Evangelical Visitor.

LOVE OF CHRIST.

"Wondrous things in the Bible I see,
But this is the dearest, that Jesus loves me."

Oh, may God help you to sing these words over and over again until you know fully, the love of Jesus and the value of the Bible. God is revealed in His word; therefore, to know God, you need know His word. Read it! Read it, until you love to read it — read it with prayer.

In the First Psalm, we find great blessedness in meditating in God's law day and night, while in the Eighth, we read, "Oh Lord, our Lord, how excellent is thy name in all the earth," &c., and in the nineteenth, "The law of the Lord is perfect, converting the Soul. Let the words of my mouth and the meditation of my heart, be acceptable in thy sight, Oh Lord, my strength and my Redeemer."

Is the Lord your shepherd?—23d Psalm.

Note in Psalm 91, the security of
interest you to read on and on and on, not only in the Psalms, but the whole word of life. Have we ever praised the Lord one half as much as the Psalmist exhorts us to? "Oh, come, let us sing unto the Lord. Let us make a joyful noise to the rock of our salvation."—Psa. 95:1.

"O sing unto the Lord a new song; Sing unto the Lord all the earth." Ps. 96:1. "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness. Come before His presence with singing."—Psa. 100:1-2. "Seven times a day will I praise the Lord, because of His righteous Judgments; Great peace have they which love thy law and nothing shall offend them."—Psa. 119:164-165.

With a few such thoughts from the Psalmist, we would make you hungry Matt.5:8 that you might be filled. May God bless these words to our every good, and "Let all the people say, Amen."—Psa. 106:48.

Mechanicsburg, Pa.

C. A. MYERS,

For the Evangelical Visitor.

EXPERIENCE.

As I was reading the Visitor to day I thought I should do something for its columns as I am glad to read something interesting from my church members. We have other religious reading but when it comes from home, it seems to take much more effect. To-day I had many thoughts on the subject of how Christ was born in me and then I thought of the shepherds, how they rejoiced when the angels told them that the savior is born in Bethlehem. Now when this savior was born in me I could not keep silence. I went and told my young companions what I had found and I thought I could persuade them to go along. I would say, Here Oh young friends, do turn to the loving savior and you will find how good it is to be with Jesus, it takes all fear away, there is nothing but love and love casteth out fear. Yes I thought I would never do anything wrong. I promised God to be faithful unto the end and the way was shown to me from earth to heaven. It seems to me I can see it was naturally yet and I do believe it is just as narrow yet as I saw it then, but we cannot expect to gain the crown without the cross.

When the older brethren were talking about the enemy I could not understand what they meant by having so much to do with the enemy. I was a child and was fed on sweet milk, but I soon found my flesh and blood was not converted, as I thought it sometimes wanted me to do quite different than the way the good spirit was leading me, so now I would say to new beginners, do not be discouraged when the enemy turns on you; he will not give up the work as he tries to draw us off the narrow path, but if we keep close to the savior he will protect us and keep us. If I would take space to tell you how God went to work with me until I could let my young companions go, and make my way forward,—they almost got the advantage of me, although I was honest and the good Lord knew it so he sent help,—and I say if we only stay honest the good Lord will not suffer us to be led away. It is our own fault if we get into temptation and do not get out on the right side. If for my part do not see how to blame others but we must be willing to come just as we are.

The good Lord knows our weakness and imperfection but as we grow in grace the Lord will still give us work to do. I for my part have my work and by the grace of God I feel to press forward, and seeing that our near and dear friends are crossing the river it should make us feel to press forward so that we may meet those loved ones who have gone before. I find it seems not so easy to say, the Lord giveth, the Lord taketh away, blessed be the name of the Lord. That is something to learn, but then again to think that they are among the blessed makes us rejoice in the Lord that he has made it so good that we can die and go to the savior. Although I have a sorrowful heart I have an assurance that my dear Companion is in a better world where trials and temptations are no more, but I am yet here to make my way. Then I would ask all your prayers for me as a poor unworthy servant. Your Brother in Love.

Mount Joy, Pa. H. B. MUSSEY.
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Subscription, $1.00 per year; six months, 50c. Payment in advance. Sample copies free.

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The Bible and the Visrnon are needed in every home.

No family or individual in the Brotherhood should be without the Visrnon.

We are very anxious to increase the circulation of the Visrnon at least five hundred copies in the next six months, and we think this can easily be done if our agents and the friends of the Visrnon generally will exert themselves a little. We have made improvements that ought to commend itself to every one who will see it. We will send sample copies to all who will canvass for subscribers. Will you try it; you can earn some money by it and otherwise do much good.


Sometimes there are complaints that credits have not been duly given for money sent, but very often those complaints are not made until so long a time after that it is too late to trace the matter and we are unable to give the satisfaction we would like to. Yet when it can be made plain that the money has been sent and received at this office we are always ready to correct all mistakes. But if those sending money to us would observe the rules we have published and which accompany every paper there would no such mistake remain unsettled, and as the matter would be fresh in our minds we could easily trace the omission to its cause. We hope that our subscribers will remember this.

We have on former occasions called attention to the difficulty we have to meet with in receiving Canada money for subscription. While our banks here favor us all they can yet we must always dispose of the paper money at a discount and sometimes that discount is more than we should be required to lose. We would suggest the propriety of those sending money to this office that they purchase bills of exchange on New York or Chicago, or secure a postoffice money order on Abilene, Kansas. This is an international office and such bills or money orders, or even express money order; are, we think, as cheap as to register a letter, and without a registered letter it is unsafe to send money.

We have received several notices of a call for a meeting to be held in Mechanicsburg, Pa., in reference to the erection of a home for the friendless. But as they cover nearly the same ground we thought not necessary to publish more than one, but we are glad to learn that there seems to be so much interest in the matter. And we are glad to know, too, that those who take such an interest are able to back it up by liberal contributions. We trust the Lord will be glorified in the undertaking.

We have delayed giving any special notice of the necessity of our annual settlement, hoping that all in arrears would promptly pay their dues to the Visrnon without it. But our treasurer informs us that there are unpaid obligations that must be met and we cannot delay any longer, as the time is here that we must make our annual settlement. We hope then that all who know themselves to be indebted for subscription to the Visrnon will remit the amount due not later than April 10th if possible. We regret to have to be so urgent in the matter but our expenses must be met, and we have no other way of meeting them than by the money obtained by subscription. We are glad to say that this does not apply to all our subscribers, as a large number of them are prompt in remitting their dues.
Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not upon the wine when it is red, when it giveth his color in the cup, when it moveth at the mouth; to drink, is to swallow poison. It giveth his color in the cup, when it moveth at the mouth. It consumeth theOr, he that loveth wine, and maketh himself strong by wine. Beware of wine. Drunkenness is a sin, it makes men do things they would not do sober. It lowers the standard of the Bible; our churches lose their influence over the community, and eternally. No drunkard shall inherit the Kingdom.—Cor. 1:30-31. Well, who is to blame? We answer, you all, yes all, are largely to blame. We think God has not designed these evils to exist and because he has not there should be a remedy; it should be possible to do away with the evil, and that way should be used. First we think the moral sense of right and wrong is not up to the standard of the Bible; our churches our christian people do not enter in to the work of rooting out this evil as heartily as they should. Then again the effort is not unitedly made. But we want to think that every true child of God does see the evil results of drunkenness, and many see the evil effects of the saloon, but may we say we fear that some things, motives that are not pure, influence some to at least be passive in the matter? But is this right? will God justify our indifference? can we expect that our prayers will be answered when we present ourselves at the throne to petition Him in our behalf and in behalf of our friends, if we are not in earnest, if the burden of the salvation of souls is not uppermost in our hearts and in our petitions, and surely this sin, this sin of drunkenness and its kindred evils, should be uppermost. How can the spirit of our Divine Master operate on the heart of the man that is under the influence of intoxicants? Then we think the press should be on the side of temperance, on the side of reform, on the side of morality. We hope that this class will not fail to take up the duty that belongs to them by right of their relationship to society, but will by every Christian means push work committed to them to the only solution advisable. May God direct and sustain his people in their duty to a final and blessed solution. **HOME AGAIN.**

Praise the Lord for his abundant love and mercy. Truly goodness and mercy has followed us all the way, while on our mission to Canada. According to previous arrangement on the 25th of February, I bade farewell to the dear ones at Nottawa. The meeting at this place had become quite interesting; seven souls had made profession, before I came away, and owing to the interest of the meeting and the unfinished nature of the work the Brethren concluded to continue the services for one week longer. As a result four more made profession making eleven in all, a number of which had found peace at last accounts. On Saturday the 23 of February, we had one of the most powerful demonstrations of the Holy Spirit, at the home of Brother Fisher. It being a fine day the house was crowded. Brethren and Sisters were made to rejoice and sinners cried aloud in the anguish of their soul. Blessed be the name of the Lord for the manifestations of his presence and power.

I took the train at Stayner on the 25, at 6:20 a. m., for Buffalo. At
about 10 a.m., our train of three coaches and two engines stuck for three hours in a snow drift. The snow had to be shoveled out before they could move either back or forth. We arrived in Buffalo at 9:30 p.m., left there for South Bend Indiana, on the 26 at 9:45 a.m., arriving at South Bend at 9:30 p.m. Here I visited a number of families of relatives, but had no chance to preach Christ only in a private way and hope the Lord will bless the seed sown in that way. On Saturday March 2, I came to Chicago. After attending to some business I went to the Mission on Peoria St, Englewood. Found the workers at the hall engaged with their sewing school. Some 40 children mostly poor, were under the supervision of the sisters and other competent instructors. I was in the meetings on Sunday morning and evening, and administered the word to them as the Lord gave utterance. While the Mission there is yet in its infancy the Brethren have reason to be encouraged.

My next stopping place was Morrison, Illinois, where I visited friends and filled four appointments. One at Round Grove, and three at Franklin Corners. Next I stopped at Des Moines, Iowa, and filled two appointments. From there I came to Shenandoah, Iowa, and visited the faith home of the Fire Brand, or World's Missionary association. Although an entire stranger I was made welcome and was shown through the different departments. There are about 70 in all in the home of workers and homeless children, and a few old homeless ones. Their line of work is chiefly missionary, home and foreign. They are a very earnest, plain and self sacrificing people. They have a training school to prepare men and women for foreign work and have now a number of missionaries in Africa and India. The entire work is carried on strictly on the faith line, trusting the Lord for everything to whom alone they make their wants known. They never take up any collections. The Lord wonderfully sustains them in their faith and their work. Blessed be His holy name forever.

On the 15 inst. I left Shenandoah and came to Tabor, Iowa, where is located what is called the Hephzibah, Faith Home association, where a paper called the, Scut of God, is published, a semi-monthly purely religious paper. This home is like the one at Shenandoah, carried on strictly on the faith line by free will offerings, except what is received as subscriptions to the paper. They also are a very plain, self denying people, both as to their way of living and also to their dress, discarding all useless ornaments and evil habits. But above all they seem to have much of the true spirit of humanity, and are powerful in prayer. Their line of work too is chiefly missionary, both home and foreign. Two of their number are now in Japan, and a number of others believe to be called to foreign fields and are now preparing to go as soon as the Lord indicates the time, and supplies the means. In this home our oldest son David has been since lost now believing that the Lord has called him to a life of faith, and also believes the Lord has called him to go to India. I spent from Friday till Monday in this home, and enjoyed my sojourn very much, was made welcome and preached the word on Sunday five miles from town, and in the evening at the home. On Monday there was a wedding in the home of two of their workers, who expect to go to India. This wedding was a marvel to me for its simplicity and solemnity. Praise the Lord that there still are a few who are willing to take the narrow way. May the Lord bless these dear people in the work of the Lord. May they ever be led by the Holy Spirit is our humble prayer. Amen!

On Monday afternoon I was brought to McRaul, to take the train for home. The Lord prospered my journey so that I reached home safely on the 20th, being absent just four months.

And now as I take a review of my trip and labor, I see many imperfections but the Lord has been very new and precious. Blessed be his name forever. May the eye that never sleeps watch over the precious seed sown. May it be watered by the dews of divine grace until it yield a bounteous harvest in the glory world, where both he that soweth and he that reapeth shall rejoice together. “Beloved now are we the sons of God, but it doth not yet appear what we shall be but we know that when he shall appear we shall be like him, for we shall see him as he is.” Blessed hope.

The Lord bless all the dear ones, for all kindness shown towards their servant while on this tour.

Let all our lamps be trimmed and burning when Jesus comes. Amen and Amen.

Yours in hope of eternal life.

NOAH ZOOK.

Talmage, Kans., March 21, 1895.

CHURCH NEWS.

CHICAGO MISSION.

Once more through the grace and mercy of God I will try to bring before the readers of the Visitor through this silent messenger some of the labors at the Mission.

We are glad to say that Brother Noah Zook stopped with us over Sunday on his return home from Canada, and gave us several good sermons which were very much appreciated, and we hope that God will bless it to the salvation of some souls. Elder Isaac Trump also
stopped with us several days on his return from Ohio, and we received some good instructions, which we all need. May the Lord bless all efforts put forth here and elsewhere for the up-building of the cause of Christ.

We might bring a great many things before the readers of the Visitor regarding the work and progress in the Mission. But we are very timid on that subject, as we have been accused of boasting, although we do not desire to boast, save in our infirmities.

Looking at the many things that we have to contend with it makes us feel sad, because we need all the encouragement that the dear brethren and sisters can give, and we think they should stand by us in the hour of conflict and to bring sunshine to the dark hours through which we so often have to pass. But praise God we do know that we have One that sticketh closer than a brother. In him we glory, not in ourselves. We might bring a great many things before the readers of the Visitor regarding the work and progress in the Mission. But we are very timid on that subject, as we have been accused of boasting, although we do not desire to boast, save in our infirmities.

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There are many things connected with mission life here that those who have never been in the work here have but a very faint idea of what it is to try to build up a mission work in a place like this. All who are at present engaged in the mission work here have found this out to our sorrow, and yet some of us have been considerably engaged in mission work in other cities and towns. We do not wish to be understood that we are the only ones that are qualified for this work—God forbid! We believe there are others that are better qualified than we are. But we say this because we need your sympathy. We need your prayers. We need encouragement. You may be sure that the progress of the work at the mission is the cause of the increased expenses. The number of scholars and attendants in service has been increasing so that we had to get more seats, and

the opening of the Sunday-school made extra expense for the present. And of course we had two more in the mission whose expenses have to be paid—Misses Bert and Davidson. All the expenses that I make to the church is my board and railroad fare for going home sometimes to see to the needs of my family. But the time will soon come when others will have to take our place who will be qualified to carry on this work to a better advantage and to the salvation of souls in a better way.

Expenses from February 15th to March 15th were:

- Board $23.25
- S. S. supplies .45
- Drawage .50
- Cook store 2.00
- Hall rent 12.00
- Other expenses 32.00
- Railroad fare 4.65

Total $74.85

Donations for the same period were as follows:

- Clarence Center, N. Y., church $4.00
- A friend, Brown county, Kans. 5.00
- Dallas county, Ohio, church 2.30
- Sallie Kreider, Dagsboro, Pa. 1.00
- C. L. Null, Dover, Illinois, .50
- Bro. Sweitzer, " " .50
- Mrs. C. Warner .25
- Mrs. W. Warner .25
- J. Sweitzer .25
- Lebanon Valley District, Pa., 7.80
- A brother, Shannon, Ill., 2.00
- Christian Myers, Wagram, Ohio, 1.00
- George Kissle, Reynoldsburg, Ohio, 1.00
- Abraham Myers, " " 1.00
- J. W. Myers, Wagram, Ohio, 1.00
- S. B. Stoner, Sabetha, Kansas, 1.50
- Catharine Kohl, Graters Ford, Pa., 2.00
- A friend, Lemaster, Pa., 1.00
- Joseph Witmer, Hespeley, Ontario, 1.00
- John Wildfong, " " .50
- Mary A. Gingerich, " " .25
- Matilda Gingerich, " " .25
- Conrad Fielkemier, Dakota, Ill., 1.00
- Brethren of Wayne county, Ohio, 3.85
- Hetty Emig, Rolling Springs, Pa., 1.00
- Emma Gottshall, " " 1.00
- Pequea church, Lancaster co., 2.00
- Barbara J. Gingerich, Millersburg, Pa., 2.00
- J. D. Keefer 1.00
- Morrison Cove Pa., district, 4.70
- A friend of Garrett church, Indiana, 3.60
- A brother, Leaf River, Ill., 20.00
- Our S. S. 8.64

Total $85.14

Special fund to support transient ministers:

- From Abilene, Kansas $1.45
- E. N. and J. Engle, Navarre, Kansas .35
- From Shannon, Ill., .65
- From Yale, Michigan 1.00
- From Stark county, Ohio, .75
- Woodbury, Pa., Brethren, 3.27
- N. J. Franklin's S. S. class, Glendale, Ar., 2.00
- A sister, Lancaster county, Pa., .20
- Markham, O., S. S. and church, 7.00

Total $16.57

H. L. Shirk, Chadbuck Ill., $1.50

Rosebank church, Kansas, 1.00

Total $19.07

Paid out in the month ending March 1, 1875

Amount on hand March 15 $28.32

In this report I have done the best I could, and if I have not credited to the right funds I can't help it, as many letters did not specify the fund the money was to be given to. I receive many letters without a name, which is very wrong, for these reasons: if there is no name to the letter and it is missent it goes to the dead letter office where it will stay, and then the sender may think that I have kept it and did not report. I have received five (5) letters in the last month that have been to the dead letter office, so you see the danger of losing your money and also bringing a reproach on me. Be sure and sign your names to your letters and mention for what purpose and I will guarantee satisfaction. And once more I call your attention to money orders, see that your order is drawn on Station O, Chicago. It costs me a great deal to go to the different offices. I received one letter from Sedgwick Kansas, that cost me thirty cents to collect one dollar. I hope the dear Brethren and Sisters will bear this in mind, and address our mail 5924 Peoria St. Englewood, Illinois, and herewith would return the most sincere thanks to the many Brethren, Sisters and friends who have so liberally contributed to our needs here in this great work of saving souls. Hope the Lord will let the choiceest of his
blessings rest upon every one, and would ask an interest in all your prayers, that God may give me wisdom so that his will may be done in all things. Your unworthy servant,

A. L. MYERS.

Englewood, Ill.

NOTTAWA, ONT.

Brother Noah Zook arrived at Stayner, Ont., on the 12th of February. As no word of his coming had been received, an account of the blockage of the railways by the storm, no meeting had been announced for that evening. On the evening of the 13th Brother Zook commenced meetings in the 2nd line church and continued until the 17th. The meetings were well attended and good order prevailed. The Word was held forth in simplicity and purity and many good resolutions were formed.

The Brother from there came to the 6th line and commenced meetings on the evening of the 18th, and continued with us until the 25th. The meetings here were likewise well attended and the best of order was kept. Prayer-meetings were held from Tuesday until Saturday, which were, indeed, soul-refreshing seasons. The result through the blessing of God was that seven rose for prayer and several claim to have found the Savior since then.

After preaching his last sermon to us on Thursday morning to a full house, Brother Zook met with us in our Sunday-school in the afternoon. From here we went to Stayner, and preached there in the evening, he also having preached there the previous Sunday in the afternoon.

As the time had now arrived that the Brother was to leave for other fields of labor, and the work under the blessing of God had progressed so favorably, it was thought best to continue the meetings. In the meantime word had been sent to Markham for help. In response, Brother H. R. Heise arrived here on Tuesday evening and continued with us until the 6th of March. The meetings continued to be well attended and good interest was manifested. Prayer-meetings were also continued every afternoon. As a result, four more rose and requested the prayer of God's children. Several of these also claim to have found peace. May the blessing of God accompany these precious souls through life, and at the end each receive a crown, is the sincere prayer of the writer.

CHARLES BAKER.

ELKHART, INDIANA.

Brother and Sister J. W. Hoover from South Cayuga, Ontario, arrived here February 11th, and commenced a series of meetings on February 12th, at Curtiss's school house, which continued until March 10th. The brother and sister came full of the spirit and power of God, and did not shrink to declare the whole counsel of God, but spoke forth the word of God, with boldness and power, showing the people the necessity of turning to God and the danger they are in, in living in sin, and pleading with sinners to turn to God for salvation. In response seventeen rose up for prayer and nine rejoiced in a Savior who had power to forgive their sins, while others are still seeking and express their determination to work on until they find peace to their waiting souls.

On Sunday the 10th, the last day of the meeting, six were baptized, and may they all prove faithful is our prayer. The meetings were well attended with good interest and attentive listeners. And during these meetings there were thirteen cottage prayer meetings, which were well attended by the young and old. At one prayer meeting there were eight different denominations represented but all worked harmoniously together for the salvation of souls. The church here is much built up by the hearty admonition of the brother and sister. May the Lord amply reward them for their labors here and may the good seed sown have fallen on good ground, and bring forth fruit to the honor and glory of God. Meetings closed on Sunday night, March 10th.

MAUD FULMER.

BROWN COUNTY, KANSAS.

The Brethren of Brown county Kansas, met in yearly council March 9th. On account of sickness in the Brotherhood the attendance was not large, everything passed off nicely and good feeling prevailed throughout. Brother Jesse Engle was with us whose presence we appreciated very much. He remained with us over Sunday, had three meetings and brought forth the words of truth with power. May they have found a lodging place in the hearts of the children of men.

A. J. HEISE.

MARTINSBURG, PA.

On February 20th, the Brethren of Morrison's Cove District held their spring Council at Martinsburg, Pa. Love prevailed throughout the entire meeting and the good of the cause of the Master was kept at heart. After making arrangements, by the will of God, for further church work and the spread of the gospel, also arranging for collecting General Mission Funds, it was unanimously decided that Brother Peter Keagy be the delegate to General Conference in Canada in May. At the close it was decided to hold a lovefeast, notice of which will appear in Visitor.

Lovefeast, at Martinsburg, Blair county Pa., June the 1st and 2nd.

ISAAC STERN.

WHITESIDE, ILL.

The district council held in the Franklin meeting house, Whiteside county Illinois, March 9th, 1895, was
fairly attended by the brethren and visitors of that district. Everything passed off smoothly; and nothing very special was considered only some local affairs and one article to general conference. To send a delegate to general conference was voted down, therefore our district shall be represented by letter. At the close of the council a collection was held for missionary money, which resulted in securing $11.50 general fund, $2.50 foreign.

J. B. Zook.

**For the Evangelical Visitor.**

**A HOME FOR THE POOR.**

The Brethren in Christ have arranged to meet in the Brethren house of worship on Marble street, Mechanicsburg, Pa., on April 15th to consider the project of securing a home for the poor. Those favorable to the project think Harrisburg, Pa., the most suitable place, it being easy of access and centrally located, as well as being capital of the state. We trust that much good will be done. The church needs such a place. There are cases that would be greatly benefited by it, and duty seems to point the church in that direction. There might also be a house of worship connected with it that would be ready at all times for traveling ministers to stop and hold service, which would be a great convenience and we think a necessity. The project is undoubtedly a worthy one, and it is within the reach of the church in Pennsylvania. There are as we know members of wealth among our people who could, and we believe would, contribute to this purpose. Some of them have no near relatives who need their help, and could largely donate to this purpose. Remember, "He that hath pity on the poor lendeth unto the Lord; and that which he hath given will he pay him again."—Prov. 19:17.

Now, brother or sister, here is your opportunity. Yes, all who will can help to make this home a place where the poor are provided for, and we believe the Lord will bless you in the deed.

The invitation is to all the Brethren and Sisters of Pennsylvania to meet at the church in Mechanicsburg at the appointed time. Come.

**A FEW WORDS FOR THE VISITOR.**

Dear readers of the Visitor: I have felt for some time that I should write a few words for the Visitor, but always kept putting it off from time to time, thinking that I could not write anything benefiting to any one. But if I want to receive a blessing I must be obedient. It is over two years since I made a start in Christian life, and I have never regretted it since, but often have regretted that I have not lived as near to the Savior as I should have lived. I have often felt discouraged with myself, and Satan has already tempted me as he tempted Christ, to fall down and worship him, and he showed me the pleasures of this world and told me the things I could enjoy if I worshiped him. I do not want to entertain such thoughts again, for I know if I would worship Satan I would be a lost and ruined soul, and O! how sad it would be if one soul should be lost. I wish that many others would obey their convictions and turn to Christ and have their sins forgiven. I cannot express in words how happy I felt the evening I made a start in Christian life. But the work had only begun. I felt that I should be an humble follower of the Lord and that I should press on and wear a covering. It took quite a while for me to become willing to obey, for I thought that people would make fun of me if I would be so plainly dressed. I also felt that I should go into the rolling stream and be baptized. I did so and received a blessing. How hard it seemed at first when I went to school dressed plain. I thought the pupils would make fun of me. A few sometimes pointed the finger of scorn at me, then the thought came to me, the finger of scorn was pointed at your Savior. A certain person said to me that I ought to take my covering off to go to school. I said I thought if it was necessary for me to wear it at home, so it was abroad and wherever I am. It would have been more of a cross for it to be seen by the world without my covering, than with it, when I would go to the house of the Lord they knew that I would then wear it. Are we ashamed of the gospel of Christ?

I will relate this verse of scripture which is on my mind. "Let your conversation be without covetousness; and be content with such things as ye have, for He hath said, I will never leave thee, nor forsake thee," Heb. 13:5. I have to examine myself and see if I am always content with what I have. I fear I am not as much as I should be. For He hath said, I will never leave thee, nor forsake thee, O! whata blessed thought, that if our earthly friends forsake us there is one that sticketh closer than a brother. Brethren and Sisters let us all try and do the will of the Lord so that we may all meet in that better land to come. Is the wish and prayer of your unworthy Sister in Christ.

**ANNA M. LONG,**

Marysville, Pa.

**CORRECTION.**

In the last issue of the Visitor on page 85 the article headed the dead sea, should read the dead son. We regret the error and we do not want to excuse ourselves, we will only say that we will try and do better.

Watch against the selfish wisdom in every step of your growth and in every spiritual motion, that it come not between you and your life. —Q.
A GOOD NAME.

Every person is undoubtedly the bearer of two names; one by which we distinguish the person, and the other the character. The former represents who we are and the latter what we are. The latter is more important than the former. Thus Solomon says, "A good name is rather to be chosen than great riches."

"Good name" represents good character, and character is the sum total to our life which may be either good or bad, for which reason it is a great and mighty truth that the choice of a "good name" is better than great riches. That is, we should be more concerned for our character than our pocket book. Better sacrifice all prospects of becoming rich than our character in becoming rich. If we can't be rich we can be good. Better be good than wealthy. If we can't get wealth in a legitimate way, better not get any at all.

There is great danger in choosing to become rich; one is apt to commit unprincipled acts in order to obtain wealth and thereby lose our character. And this is the one greatest reason why we should avoid becoming rich rather than great riches? riches are very uncertain after they are gotten, but a good character is the most sure thing we can have. Changes can't deface it, nor time destroy it.

Riches are very unsatisfactory, and therefore troublesome to keep. It is the universal testimony of wealthy men that they have less comfort with their riches than they had before. But not so with a good character, even though we have nothing else. Riches are apt to make one haughty. So we find, as a rule, that those who are the richest act the most arrogant-ly. But a good character will not admit of such a spirit.

How clearly then it is that a "good name is rather to be chosen than great riches." A "good name" does not only embrace a life of honesty, justice and virtue, but a life of meekness and benevolence. "Full of good work and charity" is the Scriptural idea. Willing to be and to do for our fellow-men what we can to make them happy, be that little or much.

A "good name" is greater riches than all silver and gold. It has that in it to make one happy what riches have not. It avoids those dangers which riches are apt to lead into. It will abide us when all else is gone. Let us therefore heed the wise man's caution.—Rev. F. L. Snyder.

PRAYING ALOUD.

A great many Christians seem to know scarcely anything about praying aloud at the time of secret prayer. We are more surprised every day in talking personally with people in regard to secret prayer that so many are without this great blessing and special means of help in the Christian life. When the door is locked and one is alone with God, how delightful, how wonderfully inspiring to be able to talk in an audible way to the Great God of Heaven, the loving, listening Saviour!

Praying in silence invites rambling thoughts and absent-mindedness; consequently loss of time; and one's mind is never so concentrated in prayer as when the prayer is offered out loud.

If you have not already made this your practice, try it and see what very great blessings come from it. It is impossible, in any other way, to secure the blessing and the help, the power, the inspiration of such a way of talking with God. Again and again we hear people say, "I am always falling asleep when I try to pray. My thoughts are wandering and I forget what I was saying or doing."

There is no question that Satan will do everything he can possibly do to hinder a Christian communing with God.—Sel.

WHEN A CHARACTER IS MADE.

Youth is the period of life when character is made. Many young men have deluded themselves with the idea that the evil life they are now living is but a temporary matter, and that when the time comes to sober down they will be able to cast off their soiled clothing. That is a great mistake. You cannot do an evil act, or think an impure or evil thought without being the worse
all your life for having done so. But
even if it were not so, if it were not
ture that every evil thought and act
has a permanent, lasting effect, it is
ture that a habit, be it good or bad,
once formed cannot be cast off as
soiled linen. Not one man in a
thousand has sufficient will power to
soil a character; sow a character;
sow a character and you reap a destiny." And,
if you sow nothing but wild oats in
your youth, you will reap nothing
but tares in your age. Wild oats
are easily sown, but, "What shall
the harvest be?" Broken health,
blighted hopes, a blasted life, a bro­
ken heart,—a crop garnered in
prison walls, diurnal dungeons, the
potter's field, and "the depth of per­
dition; for what a man soweth that
shall he also reap.—Sel.

A LOST LIFE AND A LOST SOUL.

A young man lay dying. Several
years before he had promised his
mother he would never enter the
gaming house nor the tavern, but
he had long since broken his prom­
ises, he had gambled and drank, and
was now lying on a drunkard's bed,
dying a drunkard's death, in the
agonies of delirium tremens. He
shrieked, "I will play one game
more with you. I have lost my soul
and must regain that." Thus did
he rave in his agony until death
laid his hand on him and ended the
raving, but not the agony; that was
only beginning. Oh, my reader, if
you are yet unsaved remember your
soul is at this moment lost—not
irretrievably so, for the Son of God
still cries, "Come unto Me"—but
you are lost to God and on the road
to eternal ruin. Face this solemn
matter honestly ere you lay this pa­
er aside. If death claims you to­
day where will your soul go? To
Glory or Despair—which? To join
the ransomed or mingle with the
dammed? If you persist in refusing
to come to Christ nothing but Hell
awaits you. The cries of those in
outer darkness will soon burst on
your ear. Down into the caverns of
endless misery will you descend to
weep and wail and gnash your teeth
forever. But why will you perish?
God loves you. He has so loved
you that to save you from Hell he
was now being done by the News office.

—News.

D. J. McClure, a highly respected
farmer, and his two brothers were
taken to Brampton, Ont., and lodged
in jail charged with making a
murderous attack upon their mother.
The brothers recently killed their
hogs and threw them away, believ­
ing the end of the world was near,
and that food would not be required
longer.

Unheard because our ears are dull,
Unseen because our eyes are dim;
He walks on earth, the Wonderful,
And all good deeds are done to Him.

—Whittier.

You have not fulfilled every duty
unless you have fulfilled the duty of
being pleasant. —Chas. Buxton.

For the EVANGELICAL VISITOB

EXPERIENCE.

Dear Brethren and Sisters: It is
through the grace of God that I am
spared once more to give in my tes­
imony on the Lord's side, and to
speak of his goodness toward me who
is a perfect friend in sickness and
in health. He is a comfort to the
body as well as the soul. I can
truly say to the praise of God that
he has healed my weak body and has
restored me to health, for which I
have great reason to praise him.

I feel that I can trust God for all
things I do, and desire to live nearer
to him.

When I look back over my past
life I see so many missteps, but I am
determined by the help of God to
fight my way onward and upward, as there is no sorrow on earth that
heaven cannot heal. The blessed
as there is no sorrow on earth that
fight my way onward and upward,
memory which he possessed, though the last
date by request of a sister, in memory
Aaron Wingert of Ringgold, Md., and the
county, Pa., Benjamin Myers, aged 85 years
and 5 months. Funeral services were held
of October, 1894, and the remains interred in
another Uncle.
I am now staying in Lititz with
papa and mamma. I have a dear
cousin Martha thought it would be
nice to write to you. I am only
—
Cousin Martha is holding
my pen.
I came from Kansas with Uncle
John Books, five weeks ago, and I
am now staying in Lititz with
another Uncle.
I am having a nice time and yet
I often talk about Kansas and my
papa and mamma. I have a dear
little brother, his name is Ralph. I
don't know when I'll go to Kansas
again. Aunt Sue read the nice
little letters in the Visitor to me,
I like to hear about other little boys
and girls. My name is

LITITZ, Pa., March 21, 1895.

Love-feasts.

JUNE 1 AND 2, AT MARTINSBURG, BLAIR COUNTY,
Pennsylvania.

Ours Dead.

MYERS.—Died, near Upton, Franklin
county, Pa., Benjamin Myers, aged 85 years
and 5 months. Funeral services were held
at the Montgomery meeting house on the 19th
of October, 1894, and the remains interred in
the adjoining cemetery. Services by Bro.
Aaron Wingert of Ringgold, Md., and the
home Brethren. This notice is given at this
late date by request of a sister, in memory of
a remarkable brother, because of the great
meekness, deep humility and strong, active
memory which he possessed, though the last
few years he was very feeble and his mind
very feeble, sometimes not able to recognize
friends and relatives. But in middle life he
possessed a mind and memory that could
scarcely be equalled. He could quote most
any passage of Scripture with great accuracy
and give chapter and verse exact. He was
full of love toward the Brethren and the church,
and was apt to teach and admonish.
For this reason we loved to be in his company.
Long may we remember our brother,
"Him that overcometh will I make a pillar in
the temple of my God, and he shall go no
more out." — Rev. 3:12. ABRAHAM L. LEBECK.

HERR.—Died, at Clarence Center, New
York, Tuesday, March 19, 1895, Andrew Herr,
aged 44 years, 7 months and 14 days, of
pneumonia. He was sick only about six
days. He suffered severely both bodily and
mentally. He became much concerned about
his salvation during his sickness, which he
had neglected up to this time, though he was
a regular attendant at the Brethren's meet­
ings, and, as he also acknowledged, was often
impressed and sometimes deeply convicted
but, as the case so often is, put it off till a
more convenient season. O that men would
not put off their salvation until the last hour!
He called upon the Lord from the depth of
his heart for mercy and peace, and promised
that if the Lord would spare him he would be
obedient. We trust that the Lord who seeth
and knoweth the heart was gracious unto
him. He leaves a dear wife and 7 daughters to
mourn their loss. Services were held in the U. B.
church, by Elder Emmanuel Long of the Re­
formed Mennonites to a large gathering of
neighbors and friends. The entire neighbor­
hood enter into the deepest sympathy with
the grief-stricken family in their severe be­
reavement.

BLOCHER.—Died, at his mother's home in
Clarence Center, New York, Milton C., young­
est son of Sister Catharine Blocher, aged 16
years, 10 months and 19 days, of typhoid-
pestumonia. He was sick about two weeks,
during which time he suffered all the distress
and agony of that dread disease. He leaves
a widowed mother, 4 sisters and 5 brothers to
mourn their loss. It was a sad bereavement,
and the whole community heartily sympa­
thize with the family in their affliction. Ser­
vices by the Brethren. Interment in Clar­
ence Center cemetery.

JOHNS.—Died, Jan. 20th, Nora May, daugh­
ter of Henry and Martha Johns, aged 3 years
11 months and 20 days, of scrofula fever, pass­
ing away after a few days of sickness over
the river where all her sufferings have an
end. On account of the contagiousness of
the disease the funeral services were post­
poned until February 10th, when words of
consolation were spoken by the writer from
Matt. 19:14, to a large congregation of sym­
pathizing neighbors and friends.

Dear Nora May, among the blest,
Thy little feet are now at rest;
Here thy hopes we deeply feel,
But God can all our sorrows heal.

RAILWAY TIME TABLES AT ABILENE.

UNION PACIFIC.

EAST BOUND.

No. 1.—Night Express 1:05 p. m.
No. 7.—Limited Express 1:27 p. m.
No. 13.—Freight 4:30 p. m.
No. 11.—Freight 5:10 a. m.

SOUTH BOUND.

No. 2.—Kansas City Express 5:07 p. m.
No. 8.—Limited Express 11:35 a. m.
No. 14.—Freight 7:00 a. m.

No. 12.—Boise Express 11:35 a. m.

*Daily except Sunday.

ATCHISON, TOPEKA & SANTA FE.

EAST BOUND.

No. 65.—Local Freight and Accom. 1:48 a. m.
No. 27.—Mail and Express 3:32 a. m.

SOUTH BOUND.

No. 26.—Mail and Express 10:43 a. m.
No. 66.—Freight and Accom. 5:32 p. m.

Passenger trains run daily. Freight trains
daily except Sunday.

ROCK ISLAND.

EAST BOUND.

No. 30.—Local Freight and Accom. 3:18 a. m.
No. 31.—Mail and Express 10:32 a. m.

SOUTH BOUND.

No. 32.—Freight and Accom. 3:32 a. m.
No. 33.—Mail and Express 9:00 a. m.

Arrives.

Passenger trains run daily. Freight trains
daily except Sunday.