
Henry Davidson

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Chas Ditson 205

Evangelical Visitor

Devoted to the Spread of Evangelical Truths, and the Unity of the Church.

IF YE KEEP MY COMMANDMENTS, YE SHALL ABIDE IN MY LOVE.—Jesus.

VOLUME VIII.

ABILENE, KANSAS, JULY 1, 1895.

NUMBER 13

HE CARETH.

What can it mean? Is it aught to Him That the nights are long and the days are dim? Can He be touched by the grief I bear, Which sadden the heart and whiten the hair? About His throne are eternal calms, And strong, glad music of happy psalms, And bliss unruffled by any strife:

How can He care for my little life?
And yet I want Him to care for me,

While I live in this world where the sorrow be,
When the lights die down in the path I take,
When strength is feeble and friends forsake,
When love and music that once did bless
Have left me to silence and loneliness,
Then my spirit cries out for a God who cares.

When shadows hang over the whole day long,
And my spirit is bowed with shame and wrong
When I am not good, and the deeper shade
Of conscious sin in my heart is made,
And the busy world has too much to do
To stay in its course to help me through;
And I long for a Saviour—can it be
That the God of the universe cares for me?

O wonderful story of deathless love,
Each child is dear to that heart above;
He fights for me when I cannot fight;
He comforts me in the gloom of night;
He lifts the burden, for He is strong;
He stills the sigh and awakes the song;
The sorrow that bowed me down He bears,
And loves and pardons because He cares.

Let all who are sad take heart again;
We are not alone in our hours of pain;
Our Father stoops from his throne above
To soothe and quiet us with his love.
He leaves not when the strife is high;
And we have safety, for He is nigh.
Can it be trouble which He doth share?
Oh, rest in peace, for the Lord will care!

—Christian Union.

FOREIGN MISSIONS.

To the Brethren and Sisters in Christ at general Conference assembled, greeting: Grace be with you, and peace from God the Father, and our Lord Jesus Christ.

Another Conference year has rolled around; a year that has brought with it many changes and many sorrows. The hand of the Lord has been laid very heavily upon some of us—bright hopes have been blasted, loved ones have been laid away to rest, and sickness and calamity have visited many of us.

But notwithstanding all of this, we are willing to acknowledge that our blessings have far outnumbered our griefs.

Not to me alone has come the question of the Psalmist: "What shall I render unto the Lord for all his benefits toward me?" And it is a question most meet for the thankful heart to ask.

To do something for the one who benefits us is the first natural impulse of the grateful heart. But as we consider the Giver of every good and perfect gift, we know we may do and do, and still be "unprofitable servants.

And so the truly humble soul must content itself with offering the "sacrifice of praise" continually and in obeying our God's commands.

I can not help thinking that praise unaccompanied by obedience falls flat on our Master's ears.

We who are parents know that the obedient child is the one who loves us. Not daring to measure the mind of Christ by our own feeble ones, we hear him saying: "If ye love me keep my commandments."

And again: "He that hath my commandments and keepeth them, he it is that loveth me."

Where does He give a greater command than, "Go ye therefore into all the world and preach the Gospel to every creature?" Brethren, we profess to love the Lord Jesus, and talk much of obedience; is it not time for us this year, this day, this hour to begin some definite work for spreading the Gospel?

We have had our feelings touched often by the appeals of the heathen, have shed a few tears about them, and perhaps eased our consciences by stepping into some other church and dropping a few cents into the foreign missionary collection, and decline again into carelessness. On the 23d of last September a collection for foreign missions was taken up. Some of our best givers refused to subscribe, preferring to place their money where it could soonest be used for the salvation of souls, instead of putting it away for
the "moths and rust to corrupt,"

There were others who contributed to the fund hoping for results. And what are the results? Months have passed and no steps taken for the work. How long, O Lord, how long must this be so? If we let this Conference pass without doing some definite work for foreign missions, we are not true to our trust.

What we need is consecrated men and women to go, and consecrated ones to support those who go. And we need to lay some field to heart, and devote our time, our attention, our prayers and our money to that field and the workers sent there.

Hear what Dr. Gordon says: "Forget not that your first and principal business as a disciple of Christ is to give the Gospel to those who have it not. He who is not a missionary Christian will be a missing Christian when the great day comes for bestowing the rewards for service; therefore ask yourselves daily what the Lord would have you to do, in connection with the work of carrying the Gospel to the perishing millions. Search carefully whether He would have you go yourself to the heathen, if you have the youth and fitness required for the work. Or if you cannot go in person, inquire diligently what blood mortgage on your property, in the interest of foreign missions. How much you owe to the heathen because of what you owe to Christ for what he has done for you with his own precious blood. I warn you that it will go hard with you when your Lord comes to reckon with you, if he finds your wealth hoarded up in needless accumulations instead of being sacrificially given to others to tell about it over here? Oh, I would measure my length all the way across the dark waters to tell anybody about Jesus who did not know about him. Oh, tell them to hasten and tell us the blessed story of a Savior." Does this touch our hearts? Remember, she is only one in many millions.

In some localities in our country the words River Brethren are but another name for prosperity, and I speak it to our shame that in the 190 years of our church's existence she has never sent a foreign missionary to the field. It is a marvel to many that a church professing separation and whose members possess such a large amount of property has not done so.

This has been fitly called the missionary dispensation, and students of prophecy call it the eleventh hour of the age. And our Master, with the harvest fields lying white before us, asks, in rebuking voice, "Why stand ye here all the day idle?"

Oh, is there nothing to awaken us out of this stupor?

Let us consecrate ourselves this hour, and promise the Most High that this Gospel shall be spread—consecrate ourselves soul, body, time and money before it is eternally too late.

Usually, in our meetings we have four or five preachers to minister to a small congregation, and I think of the many millions in the foreign and home lands who are sitting in the outer darkness, without a preacher or a single witness for Christ,—and I know they should scatter abroad and carry the tidings where Christ is not named.

To-day I make a prayerful appeal to the Brethren, especially to those in authority, to be up and about the "King's business." Don't put it off. "Procrastination is the thief of time," and it requires haste.

If this is not done I have confidence to believe that there are some among us who will go out relying on the promise in Philipp. 4: 13, coupled with the sweet assurance in Matt. 28:20: "Lo, I am with you always."

Already has one of our band set the noble example and soon, in darkest Africa, will be telling the story of redemption. God bless Hettie Fernbaugh and may she be an inspiration to "go forth weeping bearing precious seed" that we may "come again rejoicing, bringing our sheaves with us."

"He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully." "Blessed is he which soweth beside all waters." Don't give your money or yourselves grudgingly nor of necessity, for "God loveth a cheerful giver."

Leaving this now to your consideration, I am,

Your Sister in Christ,

Abilene, Kansas.

For the EVANGELICAL VISITOR.

The BROAD AND NARROW.

In Matthew 7:13-23, we have one of the most solemn exhortations on sacred record. It involves the possibility of a disappointment to many at the day of judgment. For Jesus says: "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils and in thy name done many wonderful works?" And yet he will tell them that he never knew them, with the sentence: "Depart from me, ye that work iniquity." May the Lord God save us from such a disappointment!

The Savior speaks of a wide gate and a broad way; also a of strait gate and a narrow way, with the admonition for us to enter in at the strait gate. Strait means the opposite of wide, add what He means...
by a broad way and a narrow one has reference to the manner of life we are living. If we are living a worldly life we are on the broad way; and if we are living a godly life we are on the narrow way. All the human family are by nature on the broad way. As soon as a child knows anything he unwittingly goes the broad way that leads to destruction. But praise the Lord for he is not willing that any should continue on the broad way and be lost; for he calls to all: "Enter ye in at the strait gate."

But why is it that the way that leads to life is so narrow that but few can find it? Some reasons for this will be given. One reason is that it takes force. There are but few that will exert themselves sufficiently to apply the force. Have you taken the advantage of a man in a trade, unknown to him? You may seek.

Money, the pernicious idol of sensualism are sacrificed for its acquisition, man. O the thronging multitude who rush from the school room, before rush its battles courageously. He has no higher ambition, no loftier ideal, than that of swearing fealty to Mammon as their supreme king! Money, the peregrine bird of commerce, in his own breast, and in his heart, is the God of Mammon. It is the first and last idol of mankind. Money is the key to the door of Mammon. Money is the idol of the rich. Money is the idol of the poor. Money is the idol of the wise. Money is the idol of the foolish. Money is the idol of the young. Money is the idol of the old.

The most powerful of Satan's diabolical servants, regaining over the passions of man, is that mighty monarch sole ruler in the hearts of thousands, Mammon. "Mammon, the least erected spirit that fell From heaven; for even here his looks and thoughts Were always downward bent, admiring more The riches of heaven's pavement, trodden gold, Than angels' holy or holy else enjoyed In vision beatitude."

Mammon, he who though being "Hurled headlong flaming from the ethereal sky, down. To bottomless perdition; there to dwell," Found not "that desert soil Wanting her hidden stores, gems and gold."

He who not daring to meet Jehovah in open battle, contrived his ignominious plan of seducing the favored of God's creation, man. O the thronging multitude who have no higher ambition, no loftier ideal, than that of swearing fealty to Mammon as their supreme king! Money, the peregrine bird of commerce, in his own breast, and in his heart, is the God of Mammon. It is the first and last idol of mankind. Money is the key to the door of Mammon. Money is the idol of the rich. Money is the idol of the poor. Money is the idol of the wise. Money is the idol of the foolish. Money is the idol of the young. Money is the idol of the old.

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our lives of greatest service to our country and our God, we must spend much time and arduous labor in preparation of the same. We must bid farewell to Mammon and his service, and with unaltering zeal, press forward toward those things which are pure, noble, and elevating—treasures enduring throughout eternity.

Again, in our legislative halls Mammon's voice is not silent. As Right speaks to our congressmen of duty, the clinking of gold is heard from his rassals and the voice of conscience is hushed.

The almighty dollar is valued above the approval of a partiotic people, above the smile of a commanding God. Would that every member of a congress were on that elevated plane where bribery and fraud dare not penetrate to molest the workings of justice. Rome, the proud city of the seven hills, mighty in power, fell when wealth became her greatest theme and so today, we cannot be a strong Christian nation while Mammon rules our land.

Where then shall we go to find this king totally crushed? In the temple did you say? Come then, let us enter a house of worship in one of our large cities. What a magnificent building! The beautiful walls are decorated with richest paintings. The tinted windows, the cushioned pews, the mussy carpets, all speak of the luxury and wealth of the worshipers. Is this also the the place where Christ's poor are fed? Ah no! Their tattered garments correspond not to the gorgeous silks, the velvet mantillas, the tossing plumes and the diamond jewels. They dare not worship here, and hence remain in the streets, spurned by the wealthy, uncared for, neglected. Is God their sole ruler in his house when Mammon impedes his worship? O that our churches

of to-day had their doors thrown widely open, inviting the homeless and friendless to participate in the Christian's hope! O that in every house of worship this God of riches might be totally demolished, and that the Lord Jehovah might reign supreme.

Truly, "Ye can not serve God and Mammon." Shall we then give to the latter the sovereignty over us?

Shall we then allow him to bring contention into society, to stay the progress of education, to control our government and even to steal a place in God's own house? No, no. Our live belongs to our Creator, our time is his, and our earthly possessions are only given us to be nobly used for him.

There is a prize superior to gold, more precious than rubies, valued above the riches of the whole world—a pure and upright heart. Though we be surrounded by luxury and wealth, though we have all this world can afford, without this one pearl, we are indeed living in poverty. But with this we have an inheritance to a mansion in a brighter and more glorious world, one lasting as eternity.

Would you have this gem as your own? Then place the treasures of this world as secondary to a truer and grander attainment, and, gazing toward the brightest jewel—Christ—mount the ladder round by round, so that in the evening of life it may be said: "Well done, good and faithful servant." And as you awake in the morning of the resurrection, there will be awaiting you a starry crown.

For the Evangelical Visitor.

EXPERIENCE.

It is often said that experience is the best teacher; and I have truly realized this for myself.

In meditating over the things that have transpired in the past short period of my life, I can with emphasis say that the Lord has wonderfully blessed me in various ways, and also that the Lord will never leave nor forsake them that put their trust in him.

From the time that I was about the age of nine years the Lord knocked at the door of my heart and continued to knock until I reached the age of nineteen: when I became willing to turn to him, as I might say, my all. Since then I have realized what the Savior has said, "I have not told you all things because ye were not able to hear them." But as time rolled on the Lord still showed me more to do; but as I became willing to obey and did obey I could realize with the apostle that "there is therefore now no more condemnation to them that are in Christ Jesus, who walk not after the spirit."

All of us as Christians have noticed the striking difference between a feeling of condemnation and an unloaded heart. Why then should we not put forth all energy to obey the Master in all his callings?

We are taught that joy is the fruit of the Spirit, and I have distinctly realized that there is no joy with a condemned feeling. Accordingly, my prayer is that I may obey the Lord in all things. I must say to the praise of God that I was very agreeably disappointed in the experience I have had since in the service of the Lord. I looked forward to Christian life and experience as being a sad one because of the many persecutions we must suffer. Today I praise the Lord for the reverse.

I know the time when I thought the Brethren had no pride, would not do anything wrong and that their word was always Gospel; but I am sorry to say that I have been mistaken in this. This teaches me not to put too much confidence in man,
including myself, but to trust the Lord in all things. Oh, that men could realize the necessity of having unwavering faith in God!

Some time ago my wife and I were to see a sister in Harrisburg who was and had been ailing for some time, and who trusted man, as I thought, too much. I desired to tell her to trust more in God but feared offense. I can thank the Lord that her eyes were opened on the subject anyhow. My heart often feels sad for many who seem to be in darkness on this subject. Those who have read her piece in the Visitor of June 1st can see what the Lord can do. Do we not believe that God is able to do as much for man at present as in former days?

It seems that the longer I am in the Lord's service the more need I see in being obedient to him in all things. My desire is to have full determination to meet the Lord's requirement of me. Brethren, let us be earnest co-workers in the service of the Master. B. F. LONG.

Salona, Pa.

For the Evangelical Visitor.
COME OVER AND HELP US.

The Apostle Paul once had a vision in which he saw a Macedonian man praying and saying, "Come over into Macedonia and help us." He obeyed the vision and went in haste with a straight course to Macedonia, having the assurance that the Lord had called him to preach there. God blessed the work in his hands, and after certain days Lydia and her household received salvation. Then the Phillippian jailer was converted to God by means of the imprisoned followers of Jesus. Praise the Lord. God can get glory unto himself by and in the persecution of his saints.

Afterward the Phillippian church was founded and became the joy and crown of the Apostle. Glory be to God.

Oh, would to God that his children to-day might listen more to the call of God to go and preach the Gospel.

I feel more intensely in earnest day by day. We feel that God has a work for us to do here in Arizona. Here are many precious souls who need salvation. Among them are many boys who left their parents and home to seek their fortune in our favored land. Some have neither father, mother nor friend in this world, and in the race of life have no Jesus to guide them but are in danger of getting into the snares of the devil. Oh, Brethren, and oh, Sisters, some of you have boys here. Pray that God may lead some one to get the work at heart and help to rescue them.

Again, many families come here from the different parts of the United States who leave their churches and come here and are as sheep having no shepherd.

Then again, our own children are growing up and are white for the harvest; and oh, how glad we would be to see them come to Jesus! The harvest is truly plenteous but the laborers are few. Pray ye therefore that the Lord may send forth laborers into his harvest.

I do love the Gospel of Jesus Christ in its simplicity and purity as taught by our own dear Brethren. We feel the work heavily upon us and pray God that he may give more liberty and power that Jesus may be given the glory in the salvation of souls. We have calls to preach the Gospel which we are scarcely able to fill, as the duties of life in the care of a family press heavily upon us.

We are trusting that God will open our way that we may be able to give most of our time to his service. So, Brethren, you who want to work for God to spread his name, here is an opening for consecrated workers. We as a little band of Brethren and Sisters need the stimulating influence of such who are filled with the love of God. Our hearts need warming up by contact with dear Brethren and Sisters with hearts full of love. We are glad that God listens to his children's cry, even in far-away Arizona. God comes and fills our souls with unutterable glory and joy even as we write. Praise the Lord for salvation which is full and free. Should any one feel called of God to come and help us we would give God the glory. If anyone feels so and writes to us we will gladly correspond with him. Finally, Brethren, pray for us.

Yours in Faith,

J. H. BYER.

Glendale, Ariz.

AN OPEN LETTER.

To Bro. Long and Wife of Houghton, Ontario:

It is with pleasure I can address you as Brother and Sister in the Lord and with a feeling of love as those of like precious faith. When I reflect upon the past and call to mind bygone days, I know how I felt and what a change of feeling I possessed in regard to the spiritual work and towards those of my fellow creatures. I have in the past as well as in the present been made to feel that I have been to the cleansing fountain and drank therefrom to my satisfaction, and as the Apostle says have been "filled with the fulness of God." This bears witness with your spirit and mine that we are the children of God and have obtained "like precious faith with Him." When I remember the earnest zeal and the feeling that took place with the many tears shed while I was with you, knowing that all such feelings comes from God, gives me evidence that we together have passed from death unto life, and that His love is shed abroad in our hearts by the Holy Ghost which is given
unto us. And if we obey it we will be “led into green pastures and beside the still waters,” and it is only then our souls are made glad and we “grow up like calves of the stall,” and daily become “strong in the Lord and in the power of his might.” And are able according to the promise to "withstand all the fiery darts of the wicked one,” and will by God’s promise come out “more than conquerors through Him that loved us.” And if more than conquerors it will be that enjoyment throughout the ceaseless ages of eternity, and a long rest for the faithful labor performed here below.

When my mind travels back to Houghton, Oh how many pleasant scenes present themselves to my mind, and happy hours come vividly up before me insomuch that my diligence is renewed as I think of the earnestness and the many resolutions the brethren and sisters made while I was with them. And knowing that God is willing to help all who will cleave to Him so that they may carry out those promises made before God and man towards the saving of souls, so now, dear Brother and Sister, be steadfast, immovable always, abounding in the grace of God which you have received and wherein ye stand, as confessed before the world, for they will watch your life as they expect more from you than from the world. Be sure and put on and maintain a standing testimony against all unrighteousness, and be living epistles known and read of all men, so they may daily “behold your chaste conversation coupled with fear.”

A. BEARDS.

PERSONAL TESTIMONY FOR CHRIST.

A young Christian traveler found himself in a commercial room one night, where, the party being large and merry, it was proposed that each gentleman present should give a song. Many of the usual character on such occasions were sung. It came to the turn of our young friend, who excused himself on the plea that he knew no songs they would care to hear. In derision, a gentleman present asked if he could not give them one of Sankey’s hymns, and several others cried out that they would join in the chorus. He decided to take them at their word, and choosing one of the well-known hymns, with its simple Gospel teaching, and with a silent prayer that God would use it for His glory, he sang as perhaps he never sang before. All present joined in the chorus. Before its close there were moist eyes and troubled hearts. The spirit of jollity and fun was gone, but the Spirit of God was there. Several gathered around our young friend, thanking him for his song. He retired to rest, grateful for grace given.

He had not been long in his bedroom when he heard a knock at the door. It was opened by a young traveler, who requested permission to come in. He was in deep trouble. The song had brought back to his memory the strains he had heard a sainted mother sing. He knew his life had not been right, and the inquiry was upon his lips, “What must I do to be saved?” He was pointed to Christ, and retired with a brighter hope. Scarcely had this enquirer left, than another knock was heard at the bedroom door. This time it was an elderly traveler. The song had reminded him of lost peace and joy. He was a backslider, and the singer had the joy of pointing another sinner back to a loving Saviour. It was nearly two o’clock before he could lie down, but it was with heartfelt joy and gratitude to Him who had thus honored his personal testimony for Christ.—Christian.
blessed thought when permitted to say we did what we could, being washed in the blood of the Lamb, will be our theme throughout ceaseless ages of eternity.

"And behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

R. E. HERSHEY.

Oklahoma City, Oklahoma.

For the Evangelical Visitor.

FEAR NOT LITTLE FLOCK.

While reading in the Visitor this morning God put it in my heart to write a few words for our church paper, for it does me so much good to read of God's little flock wherever they are. I was reading where there were only fifteen in a little band of God's children. I felt the Spirit of the Lord with me so much. It does me good to read of God and his children in other places. It may also do good for me to write of the wonderful works of God in this place. We also are a happy band of God's little ones who have lately been called into the vineyard of the Lord. There are only seven of us at the present time but we trust the Lord will increase our membership, for we know he has power to do so, and will, if we that have been first called will set a good example before the world that they may see our good works and glorify our Father that is in heaven. My full desire is to live to be a light to the world that they may see I am on the straight and narrow way that leads to eternal happiness. I read in the Visitor some time ago where God had another little flock of his children that had no minister within forty miles. And this again reminds me of ourselves. Brother C. Winger is our regular minister and has taken up an appointment for every four weeks. He has forty miles to come and so far the Lord has blessed him with good weather for his meetings. I will not say anything about the baptism for I expect that Brother Bearss will have it in the Visitor before my letter is even sent away. We feel to thank the two ministers for their kind labor here and know that God will reward them for the good they have done. I feel that the way is growing brighter and I am still growing more in grace and could not harbor the thought of turning back. I was a long time at making up my mind to serve the Lord in this plain and humble way, but I dug down deep to get firm upon the rock Jesus before I made it known to the world and now I feel I cannot be too humble or do too much for the Lord. If I were to go on and tell my whole experience it would be more than I could send in one letter, so I will close this time, hoping to hear from some of the dear sisters through the Visitor; for I can truly say there is much good done through writing our experiences for the Visitor. It is often the means of bringing souls to Christ and reviving them that have been saved. It makes us think of the way the Lord has led us. I know that when I was yet unsaved and took the path that was always the first thing I would read, trusting in the Lord that it would be a help to me. I am glad to say the only reading I ever was interested in was the Scripture and the Visitor. I was a poor scholar and when I read I wanted to read in something that would be a benefit to me, and I praise God for the way he has led me. I ask an interest in your prayers that I may ever stand firm in the Lord.

PIDEILLIA VANNATER.

Houghton, Ont.

HAVE A PURPOSE.

Young man, have a purpose in your heart. Now what is your purpose in life? Is it that under all circumstances you will do what you think is right? Or is it to become rich at the expense of principle and right? The first purpose you should have is to care for yourself. Young men nowadays don't; and when the body is wrecked, they hobble through life, making everybody about them miserable. Find out what diet best agrees with you, and adhere to it. Daniel began by abstaining from wine. This would be a good start for you, young man.

Next, take care of your intellect. Study if you have intellect—there are some young men who don't know whether or not they have any intellect—to improve it. Many hard-worked men have acquired profound education by being studious during small intervals of leisure.

Then take care of your manners. The manners of Americans are degenerating. There was a time when a young man would not offend a lady by puffing cigar smoke into her face. Now I see it done on the street-cars every day. Imitate the sweetness and gentleness of Daniel. Be affable, suave, courteous, kind. Never utter a thoughtless word that will pain. Start in life with the principle, "I'll be a gentleman, come what will." —J. O. D.

Jesus is King of the kingdom of truth; therefore his kingdom is an everlasting kingdom; for truth shall endure forever.

If there were as many real, live Christians in the world as there are church members, the millennium would soon be here.

Lecturing your wife on the beauty and importance of economy will not restore money you have spent for tobacco.

A fool will not believe that fire is hot until he burns his fingers; but a wise man believes the testimony of reliable witnesses.
EVANGELICAL VISITOR.

A Semi-Monthly Religious Journal,

For the exposition of true, practical piety.

Published in the interest of the church of the Brethren in Christ, commonly called, in the United States, “River Brethren,” and in Canada “Tunkers.”

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Edited by

H. DAVIDSON, Abilene, Kans.,

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

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If you do not receive the Visitor in ten days from date of issue, write us and we will send you the necessary number.

If you desire to know when your subscription has been paid up to that date. If you find any error in the date please notify us at once and we will make the correction.

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

Send money by Post Office Money Order, Registered Letter, or Bank Draft, to Henry Davidson, Abilene, Kansas.

Entered as second-class matter at the Post-office at Abilene, Kansas.

Abilene, Kansas, July 1, 1895.

Elder Zook is at Sedgwick, Kans., on church duties.

Elder Engle is at Galva, Kansas, attending the funeral of Sister Wengert, wife of Bro. C. L. Wengert.

“The hypocrite’s prayer and the stingy man’s talk in the class meeting are alike musical in the ears of the devil.”

Owing to the changes incident upon starting a daily in the News office where our printing is done, the publication of the Visitor has been delayed a few days, but we think arrangements are now completed which will enable us hereafter to get the Visitor out on time.

By request we publish in this issue of the Visitor an article on Foreign Missions by Sister Rhoda E. Lee of Abilene, Kans., and read before the general Conference at Stayner, Ont. It certainly should be a subject for consideration, and we trust it will not be passed over lightly.

Brother D. H. Breechbill and wife and Sisters Susan Hoffman and Katie Brandt left for Oklahoma on Thursday, June 27th, on mission work. Their outfit consisted of a wagon especially arranged for the work, with small tent, camp chairs and sleeping and cooking arrangements. Just where they will go in the Territory is not definitely arranged, but as the Lord may direct.

Those going certainly have shown a great deal of zeal for the Master’s work and we believe have fully committed themselves to the work of the Lord, and we trust their labors may be crowned with success in winning many souls to Christ. Their trip will undoubtedly be attended with hardships and necessary expense, and we hope that the church will not forget that the treasury from which they must draw for those expenses needs replenishing frequently. All contributions directly for this work should be sent to Bro. John Herr, Abilene, Kansas.

CHURCH NEWS.

WAINFLEET, ONTARIO.

The love-feast at Wainfleet, Ont., was held according to appointment on the 8th of June, and passed off pleasantly with a very large attendance. On the Friday previous seven were added to the church and baptized in Lake Erie. All were young people.

FORAKER, INDIANA.

Our county love-feast was held on the 5th and 9th of June at the Brethren meeting house. Services began Saturday morning. God’s children were encouraged very much and sinners were warned of the dangers they are in and invited to Jesus, the only Savior.

Bro. B. F. Hoover from Mansfield, Ohio, earnestly spoke to us from the 11th chapter of 1 Cor. May we be not only hearers of the Word but doers of the same as taught in James 1:2.

The afternoon was spent in experience talking.

The evening brought to our minds afresh the suffering and death of our Savior.

In the morning we again returned to the house of worship. After preaching, Bro. John A. Stump was ordained to the office of elder and Bros. Jacob Johnston and Frank Smith were ordained as deacons. The services were solemn indeed. May God be praised.

We were pleased to have with us twelve from De Kalb county. Services were conducted by Elder B. F. Hoover, of Ohio, and the home brethren. We trust these meetings did good not only to the children of God but also to sinners. We ask an interest in the prayers of God’s children.

ADDIE RELLINGER.

LIVING CHRISTIANS NEEDED.

The great need of the present age is not so much arguments sustaining Christianity as living Christians illustrating and exemplifying it. There is plenty of sounding brass and tinkling cymbals are not hard to find. There is hypocrisy enough in the world, and there is no need
that Christians should increase it by empty talk and vain profession. What a man does tells us what he is. A covetous professor, a quarreling church, a renegade preacher, a dishonest and tricky official, a corrupt religious organization, a quarreling defaulter, a sanctimonious robber of widows and orphans, does more to make men infidels and keep them away from the church than the most blatant bar-room talker or the most polished infidel lecturer. The translation of the Bible most needed to-day is its translation into flesh and blood, into the daily walk, work and word of men, and the world will not be able to resist the evidence of the divine mission of our Lord. Let the light of the glory of God blaze out in the lives of his children, and an astonished world will mark the change and seek in some way to account for a revelation so wonderful, so transforming.—Manna.

DEACONESS CONVENTION.

The Annual National Deaconess Convention of the Methodist Episcopal Church will be held at Ocean Grove, N. J., July 24 and 25, and will be followed by the annual meeting of the Ocean Grove Woman's Home Missionary Society on the 26th and 27th. Wednesday, the 24th, will be devoted to private meetings of deaconesses, superintendents and members of management in the discussion of questions touching the practical workings of homes. On Thursday, the 25th, will occur the public meetings of the convention in the large auditorium. Some of our bishops, eminent ministers and earnest deaconesses are expected to be present to speak of the work and its needs. The Woman's Home Missionary Society earnestly invites the Conference Boards of Nine and the Board of management of every Deaconess Home connected with the W. H. M. S. to send two or more delegates to represent these boards, and also the superintendents and deaconesses to represent the home, as well as all homes that are interested in the direct application of deaconess work, without reference to forms of organization.

An interesting program of exercises will be published later.—S. W. Christian Advocate.

THE POWER OF GOD.

It was in the gospel of Christ that Paul based his confidence, and proclaimed his unbounded trust. It was not the imitation of Christ he held up when he bid every sinner look and hope. Paul never wrote a line to encourage any kind of a sinner to think that he could be saved by his own works of righteousness. He didn't say, join this church or that; or do this, or don't do that. He didn't say, be sure to go to church as much as you can on the Sabbath, and never stay away from prayer meeting when the weather is pleasant. Had Paul gone about preaching a gospel of good works, we should never have heard of his receiving stripes, persecutions and imprisonments. The powers of darkness were against him because his theme was the gospel of Christ.

Paul proclaimed the gospel of Christ to be the power of God. What glorious news for men who had come to know their own weakness and helplessness. Men who had found out that their struggles for freedom were against something stronger than flesh and blood. Men who had groaned in spirit and shed tears of remorse because they had learned to their sorrow that they couldn't do the good they would, and evil they would not do, they had to do. Men who had cried out in wretchedness and heart bitterness, "who shall deliver us from this body of death."

"The power of God." The man who knows that he is a sinner knows that he can never be anything else without divine help. Sooner can the Ethiopian change his skin or the leopard his spots, than the wicked stop sinning and do right without God's help. Sin is the power of the devil at work in the human heart and only that power which comes from God can cast him out. In proclaiming that the Gospel of Christ was the power of God Paul was telling every man who wanted to stop sinning to take courage and look up. God would be his friend and give him a new nature and a new life.

"The power of God," not in any qualified or limited sense, but the "power of God unto salvation." Unto deliverance from sin and death. And the salvation promised was not for a certain favored few, but for every man. "To every one that believeth." To all who would take it on God's terms. Paul knew Christ well enough to know that he could save the whole world, and he wanted the whole world to know it. This is what made him say, "I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise." His commission didn't read that he was to do his preaching only where he got well paid for it.—Sel.

WATERLOO, ONT.

On Saturday and Sunday, June 8th and 9th, we held our love-feast at the home of Bro. Daniel Geiger, near New Hamburg. Five strangers were present: Bros. Sam'l Baker, Gormley, Ont.; Samuel Boner and wife, Nottawa, Ont.; Wendell Hoffman, Michigan; and Doll from Howick, Ont. There were some impressions made, and we hope they will never be forgotten. I can say that I was greatly revived and strength-
ened to go on in the ways of the Lord. It seemed to me that I could with faith look up and see our dear Lord and Savior led to Calvary's hill in the garden of Gethsemane, nailed to that rough tree—to see him bleed and die for you and me—not only for you and me, but for the whole world. I often think of that dark and doleful night when the Savior of this world was crucified for the sins of the whole world.

I think the brethren and sisters were greatly encouraged to go on in the ways of the Lord.

Two young sisters were received and baptized. They both came out during the meetings held here by Bros. Noah Zook and Geo. Detwiler last winter, and after searching the Bible for themselves they were led to see that God's people were a plain people and for this reason they wanted to unite with Christ's humble followers. Dear brethren, pray the good Lord in our behalf that many more may be added to our number. FANNIE HUNSPICER.

For the EVANGELICAL VISITOR.

LIFE SKETCH BY A MOTHER.

Dear Readers of the Visitor:

I thought I ought to give you a short sketch from the life of our little daughter Estella. She was sickly from the time she was about fifteen months old until she passed into the other world, but she had such a desire to live a Christian life that her mind was greatly occupied with religious matters. When she was not five years old she got up one Monday morning and said: "Mamma, I had such a nice dream last night. It was about a little narrow path that led up to the skies, and I walked on this path all the way to the skies, and there was a door open and the good man standing there told me to come in, and I went in. Then I awoke out of my sleep."

When she was but eight years old she would give out hymns to sing at meetings, and had a few words of praise for the Lord. She always delighted to go to meeting and to attend Sunday School, and the best of all she loved her Bible dearly and read it nearly every day. When she was so weak that she could not read her Bible she asked me whether it was a sin for her not to read her Bible since she was in such great pain. I said no, and that we would read it to her. Then she seemed better satisfied, but she would not let us take her Bible away, and I noticed since her death, in looking through it that she marked quite a number of passages that seemed to be of especial interest to her. I will quote some of them; they may be a means to interest some one in their salvation: Rom. 2d chap.; I Cor. 10th chap.; Hebrews 2d chap.; Rev. 3d and 5th chaprs. These were all marked with the letter E so we could easily know that it was our dear daughter Estella who marked them. She said while she was sick in bed that it was a sin for people to wait until they were sick in bed before they would get religion. She said they should come out on the Lord's side while they were well; that was the time to serve the Lord.

When children would come to see her she would admonish them not to wait until it was too late before they would come out on the Lord's side. When our old minister would visit us and talk about Jesus, a smile would be on her countenance. When she would read her Bible she would frequently explain what was the meaning of the Scriptures she was reading, and often she seemed to have a deeper insight into God's word than could be expected of a person of her age. While she was sick and suffered so much I would sometimes say to her that I thought she seemed so patient under her suffering; that I did not believe I could be so patient. She would sometimes reply: "I read so many books about little boys and girls being patient under suffering, and I try to be so too."

Sometimes at night when the moon was shining there was a beautiful star near the moon that shone so brightly. She would say that was her star and would not want the blinds closed so that she could not see the star and the beautiful sky. She dreamed one night that the last day had come and a great many people cried, and the children were afraid, but she told them in her dream that she was not afraid for she would be with Jesus. She often asked me whether I had anything against her and would say, "O, mamma, will you forgive me, and will you pray for me. I want to be a good girl."

We had during her sickness at different times, sisters to visit us and to help me take care of her; and especially two sisters for whom she had a great love. One night she said I should call one of them, and when she came she named her and said, "Won't you pray," for Estella had so much faith in Jesus that she knew he would help her to rise and help her to walk. When I saw that she was too weak to walk herself I would say to her, "Estella, you are too weak; you cannot walk." Then she would say, "If your faith was as strong as mine I could walk; please let me get up and try." So I let her get up and try, and by a little help she got up, but she could only start like a little child that had first commenced to walk. But in a few days she got stronger, and for five weeks she walked, but then she had pneumonia and only lived two or three days before death came, and she passed away peacefully.

Written by her mother, HETTIE E. PRITZ.

Harrisburg, Pa.
Our Communion meeting was held here on the 1st of June, according to announcement. A number of Brethren and Sisters from other districts were present. The ministerial Brethren who were present from a distance were Elder S. Baker, Gormley; S. Doner, Stayner; D. Heise, Clarence Center, N.Y., and J. Wildfong, Hespeler, Ont.

We had good meetings, and five were baptized. Now may these young Brethren who have made this open confession prove to be true to God and the church, and may by their influence still more be brought into the fold of Christ.

JOHN REICHARD.

"Hypocrites usually wear very pious, long masks over their faces, and speak in very sanctimonious tones."

For the Evangelical Visitor.

BE EARNEST.

Whatsoever thy hands findeth to do, do it with thy might.—Ecc. 9:10.

By the help and grace of God I will try to write a few lines for the readers of the Visitor. I often felt like writing but never felt willing to obey my convictions. I fear that is too often the trouble with us—we are prompted to do our duty but are not willing. I would just say, let us obey the teachings of inspiration as given at the head of this article. There seem to be times in our lives, even after we are converted, that we seem so indifferent to duty and often go about our work as though we were not much interested, sometimes even carelessly. Oh, let us be in earnest and see if we cannot live more nearly to the teachings of the text. There is a great deal to do and if we give heed to the promptings of the Spirit we will undoubtedly do more day by day in the time past. Then the more earnest we are the greater our enjoyments will be. Remember, Jesus said when he was yet a boy of about 12 years: "Wist ye not that I must be about my Father's business?" Well, should we not all be about our Father's business? Remember, it requires haste sometimes. It may be only little things the Lord wants us to do, but no matter. Let us do the little things. If we are faithful in these the Lord will entrust us with more after we are tried and found true. Paul said: "God has chosen the weak things of the world to confound the things which are mighty." So you see our little mite, if given with a sincere desire to do the Lord's will, will be blessed as the widow's mite. And I think if some of our own brethren and sisters, including myself, would write three or four times a year for the Visitor, even if it should only be a small article, we would feel, if it was done to the glory of God, that we had more interest in the church paper, and there would not be so many selections in the Visitor. We would not then find so much fault with the editor for filling up the paper with selections. He must fill it up with something, and while the selections are generally good, yet we prefer original matter. But we should not blame the editor as this is very much better than if he sent out the Visitor with nearly half blank pages. Then, too, we should remember, as the text says, that we should do it with our might; which no doubt means that when we write we should write something that is worth reading—something that will edify, something that will convince the understanding and feed the soul. And we should be careful to write as intelligently as possible.

E. BRENNEMAN.

Pleasant Hill, Ohio.

THE BROOK KEDRON.

Between Jerusalem and the Mount of Olives flowed a brook in the valley over which in long past ages went King David and his followers, towards the wilderness. Sorrow and darkness had fallen upon the fugitive king; his thankless son had rebelled against him, and the future was troubled and threatening. With the little band of disciples that would so soon leave him lonely, the Master crossed the Kedron, in the evening shadows, into the garden of Gethsemane. "King of the Jews"—the nation for which tears of love and compassion had bedewed his eyes—his crown was that of suffering, his victory was won beneath the Olive shade as he breathed, "My Father, if this cup may not pass away from me, except I drink it, thy will be done."

Is there a Kedron in the journey of your life—a brook of darkness that you have been called to cross? What form your sorrow takes, I know not. It may be a lingering pain and weakness, disappointment, loss, the trouble that concerns daily bread; but no matter what it is, the Lord knows what it is, and you are not crossing the Kedron of sorrow alone. As once he took the blind man by the hand and led him gently onward—on to comfort and to healing—so the Lord Jesus, the "Brother born for adversity," is guiding you now, preparing your way, providing for you, understanding your difficulties as even you can not perceive them, undertaking for you and sheltering your helplessness with his own almighty power.

Did He desert poor, troubled David in his time of need? Has he ever forsaken the humblest heart that put its trust in him? Can he forget Gethsemane where his own almighty power became "exceeding sorrowfull, even unto
death”? He knows the meaning of affliction, the pressure of the thorn of pain. He knows, too, that your faith can bear the darkness around you now, and that you are meet and ready for those glorious lessons which can only be imparted at the shadow-time.

A lady went to see a poor sufferer on whom many burdens and trials seemed just then to lie, and God gave her this message for the troubled one: “How much the Lord must love you, send you sorrow like this!” It is the honored warrior who in conflict is called to the hardest post. “Whom the Lord loveth he chasteneth,” leading us hour by hour, in infinite tenderness, to glory such as no heart but His hath visioned.

The Kedron was crossed. Gethsemane was passed then. But Gethsemane and that Cross of Calvary “without the city wall” were shadowed ways to highest joy. The trials of to-day shall pass; the stones of difficulty we are too weak to move shall by heavenly mercy yet be rolled away. The living Christ is the pledge to his flock of strength and help in time of need.

“Loving hearts with doubts surrounded,
Painting spirit’s fear compounded,—
If your love be true, believe;
He is near you; dare you grieve!”

The Lord has a cheering message for every troubled life: “Said I not unto thee that if thou wouldst believe thou shouldst see the glory of God?” Over troubled waters He brings you, be assured, even by a way that seems Gethsemane to a morning-tide of light. Already it begins to dawn, as He looks down upon you in tenderest sympathy, and whispers, “Weep not, be thou of good cheer, my redeemed.” Since over the brook of sorrow went the Conqueror’s feet, even the Kedron thon art crossing now, believing heart, are waters of quietness where—by the Lord thy Shepherd leads.—

Selected by Annie M. Newcomer, Dayton, O.

For the Evangelical Visitor.

LEAN UPON JESUS.

While this is a beautiful world and those who pass through it have much pleasure if they live righteous lives, yet it seems that very one must pass through some difficult places and endure some sore trials. It is then that we realize that we need help outside of ourselves. We need a friend to walk with us and bear us up when we are too weak to stand alone. We need a strong support to keep us from sinking down under the burdens of life. The friend on whose hand we may lean is Jesus. He has offered himself as a helper and he is able and ready to bear us up in every condition of life.

Dear fellow pilgrims, is it not a comfort when we realize this for ourselves? Truly it is for me.

The secret of true joy in life is to lean upon Jesus with the trust that we will be kept to life eternal. We read the Apostle John leaned upon the bosom of Jesus and the Scriptures say he was the disciple Jesus loved most. What must have been the pleasure and trust which John felt as he reclined his head on the bosom of the blessed Master! We may do the same in faith and he will care as well for us and take us where he will bear us up in every condition of life.

PARKHURST ON EARLY MARRIAGES.

It is closely in keeping with the whole train of argument to say a word in regard to early marriages, writes the Rev. Charles H. Parkhurst, D. D., in an article on “The Safeguards of Marriage,” in the July Ladies’ Home Journal. That is the natural order of event. Divine intention seems quite distinct upon the matter. Such marriages when properly consummated are a means of personal establishment and security to the parties implicated. For a young man or woman to be wholesome married is the next step to being regenerated. To be out of that condition is counter to nature, and to disregard nature subjects to all kinds of exposure. It is sometimes forgotten that nature’s arrangements and intentions are in the nature of a divine ordinance, which may be of the same authoritative-ness as though drafted literally and included in the decalogue.
CHICAGO MISSION.

As I expect this to be my last report of the Chicago Mission, my mind is flooded with thoughts that I would like to bring to the mind of the Visitor; yet I am aware of the fact that there are quite a number that do not want to hear it; they say it is only boasting. Now I do not wish to boast, save in my infirmities. So I will submit the cause to the Lord Jesus and willingly accept the term “unprofitable servant,” not attempting to place a stumbling stone before our dear brethren and sisters to grieve them. God knows our hearts. But one thing we must confess right here, and that is we are quenching the spirit. But we can honestly use the language of the Apostle Paul, in Romans 9:3.

Our report for the month ending June 15th is as follows:

<table>
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<th>Description</th>
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<tbody>
<tr>
<td>Valley Chapel, S. S., Canton, O.</td>
<td>$5.00</td>
</tr>
<tr>
<td>A Brother, Galva, Kansas</td>
<td>1.00</td>
</tr>
<tr>
<td>H. A. Kauffman, Ironbridge, PA.</td>
<td>1.00</td>
</tr>
<tr>
<td>Brown County, Kansas, S. S.</td>
<td>4.31</td>
</tr>
<tr>
<td>A. J. Heise and wife, Brown Co., KS.</td>
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</tr>
<tr>
<td>Mission S. S., Englewood, Ill.</td>
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Total Income: $18.58

Expenses for the same period:

<table>
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<th>Amount</th>
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<tr>
<td>Board</td>
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<tr>
<td>Expenses in the mission</td>
<td>12.89</td>
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<td>Hall Rent</td>
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<td>Car fare</td>
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</table>

Total Expenses: $55.39

Amount on hand May 15: $59.04

Received of Sexton Bowers, May 17: $40.00

Total Income from May 15 to June 15: 18.58

Amount on hand June 15: $58.23

TO the CHILDREN.

Dear Children:

I will spend some time in talking to you with a pen. I often think of you, and the many children that are in this beautiful world that God has given us to live in. But how many inducements there are in it to lead the young hearts from the path of right! You that live in the country and small towns do not see so much wickedness, like those that live in the large cities. In this city there are so many beer saloons. All through the day we see children going and coming from the saloons, with buckets and pitchers full of beer to drink. Some of them are so small they can hardly hold the pail in their hand. There are so many little children that drink the filthy stuff. The children do not know any better, but have been taught to drink it for their health. Then they begin to like it, and the more they drink the more they want, and the more they can drink. They grow up to be men and women, and think they cannot quit drinking, and do not; at least they fill the drunkard’s grave. They do so many things when they are under the influence of liquor that they would not do otherwise. Last winter when the snow was on the ground, a father made his little boy go after beer as soon as he got up in the morning, in his bare feet. He did not want to go but his father punished him and made him go. I saw an unusually sad sight a few days ago because they were so young—three boys walking the street; one was so drunk he could not walk alone, the others were on each side of him holding him up. Now dear children, my prayer is that God will keep you from ever drinking anything of the kind. Never take the first drink.

"Touch not, taste not, handle not the unclean thing."—Proverbs 23: 31-32.

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." Then you will never have a desire for it. And always be careful what company you keep. Choose good society or none at all. I heard a drunkard man say if he had not taken the first drink and had been careful about what company he associated with he would not be where he is today—always under the influence of the intoxicating cup. That is why so many children have no clothes to go to Sunday school or hardly anything to eat—because there is so much money spent for liquor. “But seek ye first the kingdom of God and his righteousness; and all good things shall be added unto you.”—Matthew 6:33.

Let this be the sentiment of your life, and live up to it:

"We will never sip, sip wine or beer, Tempt us not, tempt us not; We will never fight this foe we fear; Tempt us not, tempt us not."

"Drink that hurts new or old, From our lips we will withhold; Hour by hour and day by day, When we work and when we play."

"We will never treat, treat night or day, Tempt us not, tempt us not. We will ever try this sin to stay, Tempt us not, tempt us not."

"We will never buy buy rum nor sell, Tempt us not, tempt us not. We will never fear the same to tell, Tempt us, tempt us not."

Englewood, Ill.

LYDIA A. DAVIDSON.

THE SABBATH QUESTION.

The question is often asked, Why do you Christians attach so much importance to the observance of the Sabbath? We reply:

1. Because God demands its observance. His law reads, “Remember the Sabbath day to keep it holy!”

2. Man needs it. “The Sabbath was made for man, not man for the Sabbath.” He needs its physical rest to recruit his strength, wasted by six days of toil. He needs it to secure time to cultivate his moral and spiritual nature, and thus prepare himself for the future life.
3. The church needs it to enable her to reach the masses of the people with her glad message of salvation, and enable her to teach them their duty to God and to their fellowmen.

4. The state needs it, that the people may be educated in that "religion and morality" which our wisest statesmen have declared to be "essential to good government," and for which reason every civilized nation has in some way or other provided by law for the preservation of the Sabbath. Indeed, as history clearly shows, and the fact may be verified by a reference to portions of our land where Sabbath observance is ignored, the Sabbath is absolutely necessary to the preservation of public order and good morals.—Herald and Presbyter.

From an article on the life and work of Father Mathew, published in the Kansas City Catholic, one of our valued exchanges, we make this quotation of what an earnest worker in a good cause can accomplish. It may be an incentive to others to exert themselves more in so worthy a cause:

"In 1849, the famine having somewhat abated, Father Mathew carried out the intention he had long entertained of visiting this country. He came here in the summer of 1849, landing in New York, and remained about two years and a half. It is said that in this country he administered the total abstinence pledge to no less than 600,000. He visited nearly all the larger cities of the country and wherever he went he was received with the utmost respect, the Americans and the Protestant vying with the Irish and the Catholics in doing him honor." —Selected.

For the Evangelical Visitor.

LOOKING BACK.

The wrath of God is kindled against every one who looks back to the Egypt of the bondage of sin, from which he or she has been brought by Divine power, if connected with that looking there is a desire to return. Yet we are commanded to remember all the way which the Lord has led us, and so, with much profit we may recall the time when our pardon was sealed, and sing, "Happy day, when Jesus washed my sins away." But one says "True it was a happy day but it soon seemed to me that I was but half converted. There was a want in my soul unsatisfied. Often have I cried "O that my heart was pure; must this warfare with inbred sin continue until death."

The Israelites brought out of Egypt with power, were not at once to find themselves happy inhabitants of Canaan. The sea and wilderness were between, yet the way was not a long one. Why, then, that forty years of wandering? It was not because the Lord was not able and willing to bring them sooner to the land that flowed with milk and honey. Disobedience and unbelief caused them to wander, in unfruitful deserts, in want and weariness. And how has it been with you? When you felt that want after pardon, you doubtless read the rich promises of the word, but some were ready with an evil report of the land of rest from inbred sin, saying you were not able to go up and possess it or that you would not hold out. Unbelief listened to that report, and you cried, "I am His, wholly the Lord's. Oh! why did I wander so long in doubt and darkness. How often we hear those old in the services of the Lord say "Oh that I had given my heart to God sooner." Others say I look back with grief now, because I so long refused to hearken to the voice of my Redeemer.

O! wondrous grace, O! boundless love that has waited for me all these years, ever ready to receive me and I, wayward, seeking after the world and worldly pleasures, clinging to the lusts of the flesh, afraid to trust the word of him who cannot lie. How great a salvation! Looking back to the hour of pardon, we may well rejoice. Eternity is too short to utter all the praise due to him whose blood cleanseth from all unrighteousness.
The second coming of Christ is very clearly set forth in the Holy Scriptures as a glorious truth which will be a day of deliverance of God's waiting people as the ushering in of their jubilee over Satan, Sin and Death, as the latter shall be swallowed up in victory.

It is plainly taught in the Bible that Christ will come forth personally. To console his desponding disciples a short time before his departure he said, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you. I will come again, and receive you to myself, that where I am, there ye may be also."—John 14:1-2.

And at the time of his ascension, while they beheld, a cloud received him out of sight, at which time two angels appeared to their astonished gaze, saying, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come again, and receive you to himself, and to the Father after the work of redemption was completed; of which the Psalmist prophetically spoke: "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in."—Psalms 24:7. His second coming to the world shall be "as a thief in the night," yet it is said every eye shall see him, as it is farther said: "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him and all kindred of the earth shall wail because of him, even so, amen."—Rev. 1:7.

So the second coming of our Lord is not a matter of revelation only, but an event constantly to be expected. We should stop for a moment and reflect on the recent shaking of the earth in Italy, the conflicting of nations, the recent bloody war in China, the great drought in the west, coupled with the blasting winds; the late killing frosts, the extraordinary cold during the past winter and the intensity of the heat this present summer, the devastating cyclones in various places, the unparalleled strikes causing "distress among nations," so that from a Bible standpoint we can readily see the "Fig tree budding, and know that summer is nigh, even at the door."

And at the appearing of our Lord no doubt millions of our race, who neglected so great salvation, shall look up and exclaim with anguish: "Yonder comes my slighted Saviour Marked with his dying love, O that I had sought him When I felt his spirit move."

But now, alas, too late, too late, "For the great day of his wrath is come, and whoso shall be able to stand."—Rev. 6:17.

As we have now arrived so near the close of the nineteenth century, and in view of the extraordinary phenomena in nature, and the wonderful events which are daily occurring as "Signs of the Times," with an open Bible before us we may readily infer that the end is nigh in the closing drama of this world; and the Judge of the quick and dead shall appear and sit in judgment upon all the nations of earth.

Hence we are admonished by our blessed Saviour: "Be ye also ready for such an hour as ye think not the Son of man cometh."—Matthew 24:44.

In publishing a review of the decisions of the General Conference in our last issue, we notice an error in reference to the election of officers of the church. The article as given indicates that the rule should go into effect at once, but instead it is left for consideration for one year, or until next General Conference.

I have heard it said, by men who led good, moral lives, that a few "wild oats" sown in youth are a benefit in after life, spiritually and otherwise. To them I would put one question: "Can you imagine the little Carpenter-boy of Bethlehem sowing His "wild oats"?—P. P. Dahlgren.
“Choose ye THIS DAY whom ye will serve.”

The Christian girl who unequally yokes herself in matrimony with an unbeliever goes a great distance in the direction of bartering away her soul’s salvation.

MARRIED.

DOLL—BOWMAN.—Married, by the undersigned at the residence of the bride’s parents, on Wednesday, June 19, 1895, Enos Doll to Malinda Bowman, all of Wallace, Perth county, Ont. JOHN REICHARD.

OUR DEAD.

BRUBAKER.—Died, June 19, 1895, Agnes E. Brubaker, aged 19 years, 6 months and 1 day. Born near Paris, Ill., Dec. 17, 1875. Funeral at the residence, at 9 p. m., June 19, Rev. H. W. Broadsome conducted the services. Interment in the Edgar cemetery. She said, “I want to go home: I’m ready to die.” HENRY L. BRUBAKER.

Snyder.—Died, near Gorrie, Ont., May 24, 1885, Mr. Amos Snyder, aged 53 years, 1 month and 14 days, of consumption. Funeral services were conducted by Bros. J. B. Wingert and A. M. Engle, assisted by Elder J. Katherman of the German Baptist church. The deceased was born in Lancaster county, Pa., Feb. 22, 1830, and moved to Ohio about the year 1848. He was the father of twelve children, eight of whom survive him. A third wife also survives him, being the mother of ten of the children. Bro. Knailey had been a faithful member of the church for about forty years, and for many years had been a deacon, in which office he served faithfully until enfeebled by old age. Thus another one has passed to his reward. H. E. CASE.

Knailey.—Died, near Gettysburg, Drake county, O., June 13, 1895, Daniel Knailey, aged 85 years, 3 months and 22 days. Funeral services were held near his home at Oakland church (German Baptist). Interment in Oakland cemetery. Services were conducted by Bros. J. B. Wingert and A. M. Engle, assisted by Elder J. Katherman of the German Baptist church. The deceased was born in Lancaster county, Pa., Feb. 22, 1810, and moved to Ohio about the year 1848. He was the father of twelve children, eight of whom survive him. A third wife also survives him, being the mother of ten of the children. Bro. Knailey had been a faithful member of the church for about forty years, and for many years had been a deacon, in which office he served faithfully until enfeebled by old age. Thus another one has passed to his reward. H. E. CASE.

Stern.—Mrs. Sarah Stern, the estimable and well-known wife of Jacob H. Stern, near Ore Hill, died at her home yesterday, June 11th. Mrs. Stern had been ill for some time, but was confined to her bed less than one week before her death, which was caused by diabetes. She was a daughter of Rev. Christian Hoffman, of Woodbury township, Bedford county. With her worthy husband she had resided on the farm, where the death angel found her, for almost 40 years, and by her kind and generous actions endeared herself to all who knew her. She was a faithful, loving wife, a devoted mother and a kind-hearted neighbor. None will miss her more than the poor people about the mines here who never went amiss to “Aunt Sarah,” as they used to call her. She was every person's friend. We doubt if she had an enemy on earth, and her death causes the whole community to join the bereaved friends in mourning her loss. She was for many years a faithful and consistent member of the River Brethren church. When death came she was ready to go, and told her family that she was going home to Jesus. The funeral will take place from her home on Thursday, at 9 o'clock. Services will be conducted in the Brethren church at the Greens Roads and her body laid to rest in the Stern burial ground, near Woodbury. The funeral services were held in the said church for the convenience of the many poor people here who wished to be present as a token of respect to her memory, as they would not be able to attend if the services were conducted in her church at Woodbury. She was 62 years, 7 months and 17 days old at the time of her death, and besides her devoted husband she leaves three daughters, Mary and Rebecca, still at home, and Mrs. W. H. Feather; two sons, Rev. Isaac and Aaron; three sisters, Mrs. John Smith, Mrs. J. B. Hollinger, and Mrs. Henry S. Guyer of Woodbury township, Bedford county; and two brothers, Isaac Hoffman, of said township, and John L. Hoffman of Paola, Kansas, who have our heartfelt sympathy in their loss.

The above obituary notice of Sister Stern was written by a faithful and consistent member of the River Brethren church near her residence on the 13th, and her remains were interred in the cemetery near Woodbury, the home Brethren officiating.

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