
Henry Davidson

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

CHRIST'S SECOND ADVENT.

The Master soon is coming,
The morning draweth nigh
When he shall take his children
To dwell above the sky.
The signs are fast fulfilling
Of the prophet's Word,
Each day's events proclaiming
The coming of the Lord.
The churches fast are sleeping,
Wrept up in pomp and pride;
The world and them together,
Are walking side by side.
Sharing the same enjoyments,
Their steps together wend,
Down the broad road to ruin,
To meet the self-same end.
The nations they are arming
For scenes of bloody strife,
Constructing deadly weapons
To take each other's life.
They know a dreadful struggle
Is drawing very near,
And watch each other's movements
With anxious care and fear.
The scoffers they are saying,
Of Jesus' second coming?
Things just the same do stay,
Since sleeping are the fathers,
As since creation's day:
The world keeps on proceeding
And ne'er will pass away.

The power upon the Tiber
Is lifting up its head,
Deceiving all the nations
Who vainly thought it dead.
Its deadly wound is healing,
It labors day and night
To wrap the world in darkness
And shut out all the light.
The fig-tree leaves are telling
The summer draweth nigh;
Redemption comes, my fellow saints,
Oh, lift your heads on high!
We do not dwell in darkness,
We're children of the light,
And while we live in sunshine,
The world is wrapped in night.

Oh, day of dreadful partings,
In house, or field, or street,
They who have toiled together,
No never more shall meet.
How many, in that morning,
Of hope shall be bereft,
The Christians shall be taken—
The sinners shall be left.

The BLESSEDNESS OF CHRISTIAN UNION. (Concluded)

THE BLESSEDNESS OF CHRISTIAN UNION. (Concluded)

BY THE EDITOR.

In writing on the subject of Christian Union as published in the Visitor, we have been greatly encouraged by the communicative letters we have received; and while we have also received letters that have not been so encouraging, but we believe they were written without duly considering the matter in the light of Bible teachings. Yet we think that the subject has been much more readily accepted than we feared it would be when we first undertook to write. Of course there can be but one construction put on the teachings of the Bible, and that is that God's people should be one as Christ and the Father are one. But the Christian world has so long been divided, and that, too, so often on such trivial grounds, that people have taken it for granted that it is an evil that cannot be avoided, and because not avoided it becomes necessary that it should be advocated, and designing men in the church and out of the church are found who are never better satisfied than when they can hold up to view the differences as they do exist, and endeavor by that to find fault with established church rules for government, even though they are expressly taught by Christ and his apostles. Now it is very apparent that Christ taught and instructed his apostles to teach and put into practical operation certain necessary rules for the government of his people; and these rules are very simple and easy to be understood by the child of God. There are no intricate problems of theology to study, but plain, practical commands which are to be observed and taught. Jesus says, "Teach them
to observe all things whatsoever I have commanded you.

On these grounds Christian Union can be effected, and must be lastingly to the glory of God and for the benefit of the Church Militant on earth and the Church Triumphant in Heaven.

May we not then urge the matter upon every lover of God? Let us make it the great purpose for which we live. Let us pray for it that God may speedily bring it about. If this can be effected we can rejoice together at the results; God will be glorified; our posterity will rejoice; future generations will rejoice, because of the grand and glorious results. The angels in Heaven will rejoice over the consummation of such a blessed reality.

Permit us to urge again and again the importance of this work. Let us labor for it. Let us devotedly and unitedly pray for it.

There are so many reasons that we should earnestly desire that Christian Union should be accomplished—and none that it should not be—that we have often wondered why there was so little said and done to bring it about; and what has been accomplished in that direction seems to have been as heartily endorsed or accepted as it should have been. There seems to have been too much of a lukewarmness or indifferent feeling in reference to it, and it has been left too much as a dead letter on our Conference records. Christian Union will not accomplish itself even though we should desire it to. There must be efforts put forth to bring it about, and while there is no doubt but what the Lord will give his people all the grace and assistance they need, yet efforts must be put forth by them to bring it about, and these efforts must be in the Lord's appointed way. Would it not be well for the different divisions first named to arrange at their next Annual Conferences to take the matter up for especial consideration, and action? The matter should not be delayed. Delays are dangerous and time is very precious. "Jesus will come again." He may come very soon. The time of his coming may be just at hand. We don't know positively just when it will be, but every indication is that it is not far off. But should we not live to see it we know that we are all nearing eternity. Death is claiming its victims all around us. He will come and will not tarry. He may send his messenger, death. He has called many away, and if he comes will he find us watching? "What our hands find to do let us do it with our might."

This matter of Christian Union has become very dear to us, and in writing the different articles for the Visitor, it has become more and more so as we have understood the subject. When we first entered upon it we were fearful of the result. We feared we could not maintain the principles we held in reference to it. We believed it to be true; we cherished it as something that should be first in our thoughts and first in our efforts and first in our desires to see it accomplished. Conversion is right; pardon of sin is absolutely necessary; the possession of Christ in our souls is also an absolute necessity. But having these, will Christ dwell in a divided heart? Will he, can he reign in a divided church? Will he remain with those who after they have professed to have found peace neglect to cultivate and teach the doctrine of peace and union?

But after the subject was continued it became one of the dearest subjects we ever undertook to write upon, and we can say that to us it is the subject of all others that God's people should be engaged in. We know it may cause opposition, criticism and even ridicule, and we may be called an enthusiast. Well, be it so. It remains just as dear to us as ever; in fact, it grows with the study of God's Word—with the study of the principles of Christianity—and of all subjects it is the most important. Other subjects are evidently great. Mission work, both Foreign and Home, is very important, and we can hardly overestimate its importance. The Coming of Christ is a very important subject. "Jesus will undoubtedly come again," and this should be kept constantly before the people of God. In fact, it should be maintained by every minister from every stand. The necessity of a genuine conversion, of peace with God, the forgiveness of sin, a sanctified and holy life—all these are necessary subjects to teach, to live. But can these things be taught successfully and lived profitably and to a purpose, unless Christian Union is taught and lived by God's people? Is it not an inconsistency to live the profession of our religion and yet ignore the principles of Christian Union?

But then the advocates of disorganized churches, or the different churches, will maintain that they live at peace among themselves, but is it the fact? If they can and do live at peace in their organization, or in their disorganized condition as separate from others, is it not just as possible for all to be united as a few? The true catholic doctrine is the doctrine of the Bible, and the true catholic church is the universal church.

Oh, Christian friends, let us come back to first principles, let us come back to the true Bible teachings—the teachings of Christ and his apostles. Let us seek union in Christ. Let us ignore self, mortify the flesh, crucify the affections and lusts thereof. Let us lay all on the altar. Let us
present our bodies a living sacrifice, holy, acceptable to God. This is only a reasonable service; it is no unreasonable service God asks. It is simply giving ourselves into the hands of God, that he may mold us to do his will. It is possible, it is profitable, it is necessary.

In closing this article or series of articles, permit us again to refer to the importance of immediate action in this matter. We believe the time is here now, if it has not been long ago, that the question should be pressed home to every Christian heart, and becomes burning question to all. We would suggest that each division of the church (River Brethren) should appoint at least one of their respective organizations to work at this matter, to visit their own people and to endeavor to bring about Union on Bible principles. These commissioners or representatives should be empowered by their different Conferences to meet others of the other organizations, and confer by letter or personally, on the differences, and if possible remove them, and to shape the work for a General Conference of the churches composing the divisions, whenever they would think the arrangements or understanding would be definite enough to reasonably hope for success, and to report to the Annual Conference of 1897, if not before, as to the progress made, and the probable result of the work.

For the Evangelical Visitor.

THE BLESSED HYPERTROPHY.

To Brother Albert Hollinger, of Huntingdale, Cumberland county, Pa.

There is a disease of the heart technically styled hypertrophy, or enlargement. It is generally fatal. There is an opposite condition known as atrophy, or contraction, or shrivelling, equally fatal. We have spiritual atrophy in alarming abundance: hearts so contracted that it is impossible for Christ to make his home there. But of the blessed enlargement in which Paul so pathetically glories, we have only too few instances.—2 Cor. 6:11. Oh, that "every one that names the name of Christ" were characterized by the blessed hypertrophy of the Holy Ghost.

It takes a large heart to admit Christ. "In him dwelleth all the fullness of the God-head bodily."—Col. 2:9. To entertain such a guest requires room. He cannot be hidden in some dark corner. The first condition of the Divine indwelling is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind."—Luke 10:27. How naturally do the full stream of a consecrated life flow from such a fountain. There is no salvation except where the life is thus Christed. God did not put the half of his Divinity into the humanity of the virgin-born Emmanuel. God in his totality was manifest in the flesh. Neither does the Holy Ghost give us half a Christ as our life, our hope, our peace, our Redeemer. "Our heart is enlarged," for "all the fulness of God" has come to possess and control and glorify us.

What a significant counterpart occurs in the apostle’s words: "Our mouth is open unto you." The enlarged heart and the open month are ever conjoined. "With the mouth confession is made unto salvation," while "with the heart man believeth unto righteousness."—Rom. 10:9-10. The heart represents the whole being, and the mouth is the representative expression of the whole heart. These two constitute the Christian, and comprise the sum of life. The heart pulsates unto the little finger and little toe, and the voice proclaims the wants, and decisions, and satisfactions of the whole organism. It is all concentrated in these comprehensive words: to me to live is CHRIST."—Phil. 1:21. The enlarged heart has no will, no thought, no purpose, no enjoyment, apart from Christ. Omniscience and Omnipotence have reached their limits in the Incarnation. The large heart of God has come out through the open mouth of God; and a deeper love and a more emphatic expression of the infinite cannot be given.

And we are His witnesses. This is our mighty, glorious individual and corporate mission. Have we not reason to be ashamed of our cardiac atrophy? Where is the manifest hypertrophy on which God insists both as the condition of our peace and sanctification, and of our sublime work of winning the world to Christ? The world needs the embodiment of God as the possibility of atonement; and it needs a duplicate embodiment in the church to allure it with the beauty of holiness and the power of the heart-in-sphered Christ. Are we meeting the Divine expectation in our enlarged heart and our open mouth? Are we filling the measure of the Divine commission in the manifold Christian enterprises and methods to meet the necessities of this marvelous age? Is our life, personal and corporate, a continuity of the love and zeal and self-sacrifice of Jesus Christ? Apart from this, the church has neither need nor right of existence. Our schisms are not only our scandal, but the atrophy that crowds Christ out, and leaves the world to perish. True conservatism means a heart large enough to compass the ends of the earth. True progression does not essay to slay Goliath in Saul’s armor and with weapons.—2 Cor. 10:4. The conservatism and progression of Christ go hand in hand. As soon as the Great One Heart pulsates in every member, we will "with one mouth glorify God," and work harmonious-
ly in the diffusion of the Divine life in the world. The atrophy of self means the hypertrophy of the heart wholly Christ-possessed. Let those who know Jesus in every deed, pray mightily and incessantly for a latterday Pentecost. The times are ominous. The world is subtly aggressive, and many in the church are under its sway, while they imagine they are valiant for the truth. Rhetoric and logic are fine college feathers with which to barb the arrow; but the arrow itself must be taken out of God's quiver.

The enlarged heart "suffereth long and is kind; envieth not; vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; beareth all things, endureth all things." —2 Cor. 2:16.

How inspiring God's own answer: "Our sufficiency is of God." —2 Cor. 3:5. The enlarged heart exults in 2 Cor. 10:5, and Eph. 6:10, "Christ dwelling in our heart by faith." This is the hypertrophy in which God takes delight, in which the saint glories and triumphs, before which the devil trembles, and which attracts the world to the Crucified. Oh, for a heart as large as Matt. 5:2-8, and John 14:20.

C. H. BALSBAUGH.
Union Deposit, Pa.

For the Evangelical Visitor.
OBLIGATIONS.


Every man has obligations peculiar to his station in life. No one can fulfill those obligations for another, but each one is expected to fill for them himself. "For unto whomsoever much is given, of him shall be much required." —Luke 12:48.

The first and chiefest duty of man is, "thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and with all thy strength." —Mark. 12:30.

The will of a certain wealthy man, who had lived a selfish life, when he was dead, was found to contain these words. "I desire my executors to pay all my just debts." At first sight it seemed an easy task to follow his directions, for there were ample provisions for the apparent trifling demand.

There are many men just like this man. Whilst they are alive, they have a great dread for unpaid bills, yet at the same time they are constantly contracting debts, which a thousand times their wealth could not begin to pay. They owe to God their first duty, "love". They do not love the Lord with their whole heart, soul, mind and strength.

They owe to the Giver of every good and perfect gift, gratitude and due reverence for the many blessings they have received from him in the past. Every man owes to God his time and talents, yet by many they are spent in the service of the enemy and in gratifying self. "Ye have robbed me," was God's rebuke to the children of Israel. This is likewise true of all who spent their time in pursuit of worldly gain and pleasure.

The second duty of man is "to love his neighbor as himself." Every man owes his neighbors something which cannot be paid with silver or gold, neither can others do it for him. We must pay the obligations which we owe to our neighbors ourselves, neither can we make use of any other agency or substitute to do it for us. It must be done in this life or it will be left undone forever. We owe our neighbor sympathy in the hour of bereavement, or when the hand of misfortune lies heavy upon him. We owe them love at all times out of a pure heart, and it is our duty to extend to them a helping hand in time of necessity. We owe to all a good example in word and deed. Justice and Mercy are gems to be prized more highly than all earthly gems, and these we are indebted to distribute amongst our neighbors freely and cheerfully. Alas! for that person who leaves his duties toward his neighbors unperformed, or leaves them for someone else to do. To him will the Judge of the quick and dead undoubtedly say at the coming day, "Verily I say to you, insomuch as you did it not to one of the least of these, ye did it not to me," etc.—Matt. 25:45.

Dear reader, how much owest thou unto the Lord? Have you fulfilled your obligations faithfully to God and man? These are important questions, and upon doing our duty to God and to man, depends our happiness for time and eternity. Our past neglect of duty He is willing and ready to forgive if we ask Him. For the present and future part of our life he claims a full surrender of ourselves to him. The man who has given himself wholly to God will distribute unto the necessity of saints. He will act the good Samaritan to the man who has fallen among thieves. He will heed the "Macedonian cry" personally, or by pecuniary sacrifice. Only by giving "our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service," can we pay our obligations to God and man as we ought.

CHARLES BAKER.
Nottawa, Ont.

For the Evangelical Visitor.

A LETTER TO THE READERS OF THE "VISITOR."

For some time I have been thinking of writing, but on account of many duties have neglected it until the present. First, I want to write of the work our people are engaged in here in Harrisburg and vicinity.
We have regular Thursday evening prayer-meetings, and on the Lord's day we have young people's meetings, and on Lord's day evening we have our regular Bible readings. I will now give a synopsis of the work and the order in which it is done.

Our regular prayer- and testimony-meetings are held at the home of members, and others who request to have them, and are opened by one of the members reading a portion of God's Word and making some remarks on the same. Then prayer and singing follows. Then the meeting is open to participate in prayer, testimony, singing, or as the Spirit may direct. These meetings are well attended by the members and others. The young people's meetings are usually held on the afternoon of the Lord's day, and are attended mostly by the young members, but all are welcome. These meetings are conducted about the same as the prayer-and testimony-meetings with this exception: the young lead the meetings, and at the close of the meeting one is appointed to read a portion of Scripture and lead the meeting next Lord's day. In this way the young members are learning to have experience openly or publicly be useful, which prepares them for usefulness in visiting the sick and others. Some people were inclined to find fault when this departure from the regular custom was introduced, but we are glad to say that those who availed themselves of the opportunity of meeting with the young people were very favorably impressed with the meetings, and learned that the talents in the young can be cultivated to speak forth the praises of God as well as in this way as the nominal professors can cultivate the mind and tongue to speak vain gossip, jesting, etc., which is much engaged in throughout the world. We would like to say to all young Christians, as Paul said to Timothy (1st, 4:13,14): "Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the presbytery." This all of our young members, as well as the old, received in our baptismal obedience. Then we would further add the 15th verse: "Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all." That is what we are aiming at in our class in this place, to have the young to realize that they are accountable to God for the talents he has given them.

Last but not least, we come to our Bible readings. The meetings are held in the hall on corner of Market and 13th streets, every Lord's day evening, and are led by our esteemed Bro. S. R. Smith. We may digress a little in this, that we say that Bro. Smith is a member of a class called Zion's Children, or better known as Breeners. But in our devotion we are aiming to reach that lofty position our worthy editor has been promulgating in the last several issues of the Visitor, viz., "The Blessedness of Christian Union." The writer is ready to say personally, I would rather take my chances with the infidel than to claim to be a prophet of the Lord and sow discord or encourage the work of rearing sects and call it Christianity.

Now as to the work in our Bible readings. Bro. Smith usually names the following meeting lessons in this way. For reading lesson, Prov. 11; 1 Peter, 2nd chapter. Subject, Rejoice. This subject all are requested to read up, and each one is supposed to read a verse with this word in it; and only those who attend can realize the profound interest this creates in old and young. The searching of the Word of God by all is very gratifying to behold. Such harmony of the Scriptures and such encouraging features are brought out that have a tendency to store the mind with Bible truths that should some old men and women who have long since belonged to the household of faith, be called upon to give account of some of the Bible facts, would feel ashamed that they did not possess more. Another very important feature in these Bible readings is the work assigned to the different members to give summaries of the lives of Saul, David, Esther, Ruth, Jacob, Esau, etc. Sometimes, too, short histories are repeated by several in one evening and it is remarkable how soon the time comes for closing. Every evening is too short, as the interest is intense and seems to be growing, and we would ask the prayers of God's chosen ones for us that the work may continue to grow in interest until many shall be led to the fountain of everlasting life. We are glad to say that Harrisburg and vicinity now furnishes over fifty members that the outside world knows no differences in, although three distinct churches are represented; and I venture the assertion that if every community would meet and work together for good, as has been done in this place, the devil would lose a great battle, and God receive much glory and his children much encouragement, and those who profess nonconformity, nonswearing and nonresistance would become one, as Christ prayed his Heavenly Father that his children should be. May God hasten the time.

We are very desirous that this work shall increase in this place, and we are only too glad to welcome any and all real workers on this line to our grand old Keystone Capital. As a matter of fact, a number of our young Sisters are now living in the city of Harrisburg and getting good.
TIES and other purposes, so that there but most of them are rented a good the same. As ever Yours,

-- T. A. LONG.
The righteous do not follow the fashions of the world, for the fashion of this world passeth away.—1 Pet. 1:14; 1 Cor. 7:31. The righteous do not only hear and read God's Word, but they do as he commands them to do in his word; they look into the perfect law of liberty and continue therein, and so shall they be blessed in these deeds.—Jos. 1:25. They are a light to the world and a salt to the earth. “A city that is set on an hill can not be hid,—Matt. 5:14. They do not go to the many places of amusement, such as the ball, the theater, the dancing floor, picnicks and festivals, shows and fairs, nor any other gathering where the world meets to gratify its carnal desires and appetites, and engage in the so-called innocent plays.

My dear reader, in reading over these things, ask yourself the question, “Where do I belong?” The ungodly may say or claim they are on the strait and narrow way, and are doing God service; and by and by they will enter in through the pearly gates into life eternal. But they will be sadly disappointed and woefully deceived when they appear before the Judge of the living and dead. The ungodly man is the one who says, “Lord, Lord;” makes a loud noise in the church, makes long prayers, and speaks much about what the Bible says, honors God with his lips, but is not willing to humble himself and suffer with Christ. He is like the man the Prophet Isaiah speaks of, where the Lord says, “Inasmuch as this people draw near me, with their mouth and with their lips do honor me, and their fear toward me is taught by the precept of men.”—Isa. 29:13. And finally the answer will be from God himself, “I tell you, I know you not whence ye are, depart from me, all ye makers of iniquity.”—Luke 13:27. The sinner is the one who does not make a profession of godliness, but lives in open rebellion to God, and consequently he is on the broad road to death. The ungodly man travels on the same road the sinner is on, and consequently they are under the power and influence of the same king. Where do you belong?

We are taught in God's word, “This know also, that in the last days, perilous times shall come.”—2 Tim. 3:1. We certainly are in those times, and the Savior said, “And because iniquity shall abound the love of many shall wax cold; but he that shall endure unto the end shall be saved.”—Matt. 14:12,13.

May the Lord help us to endure hardness as good soldiers of the cross, and may we as young Brethren and Sisters ever be firm and true to our calling, may we contend for the faith once delivered to the saints, and not be ashamed to separate ourselves from the world in all things, and may it be our prayers and hearts desire to make that wise choice with Moses of old, “Rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.” I ask an interest in all your prayers, that I may walk worthy of my calling.

Your Brother in Christ,

JOHN C. DICK.

Mechanicsburg, Pa.

For good religious reading take the VISITOR.


EVANGELICAL VISITOR.

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BENEVOLENT FUND.

Sister Anna Byer, $2.00

Bro. A. J. Snively, of Hope, Kan., was ordained to the ministry on the first inst., at Belle Springs. Bro. Jacob Books was ordained to the ministry at Rosebank church on the 8th inst.

Bro. Enos H. Hess, of State Col­lege, Pa., writes us that he has been away from home and could not fur­nish his article on "Jesus Will Come Again." He will continue it in the next issue.

We would so much like to see the existing debt against the Visitor all paid off before the meeting of our next General Conference, that we would most earnestly urge upon every subscriber who knows himself to be in debt for subscription to pay it at once. We are well aware that times are very close, but that should not be an excuse for us to neglect so sacred a duty as meeting our just debts, especially when some of you know that your subscription should have been paid long ago. Will you not at once send in the amount due?

The Joint Council for Kansas, held on the 4, 5 and 6th inst., at Belle Springs, Dickinson Co. Kans., passed off profitably. Much important matter was considered and disposed of. Upon the whole, the work of the Council was good. 'Tis true, there were some things that took time, and it sometimes looked as though there were difficulties in the way that were hard to overcome; but with all there seemed to be a desire to arrive at the best possible conclusion. And finally, adjustments were brought about which we think left the church in a good working condition, and all seemed disposed to press on to the accomplishment of more good, if possible, in the future than in the past.


For the Evangelical Visitor.

A LETTER FROM JAPAN.

BELOVED in the Lord: "Grace be unto you, and peace, from him which is," and which was, and which is to come, and from the seven-spirits which are before his throne; and from Jesus Christ, who is the faithful witness, and the first begotten from the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen."—Rev. 1:4-6.

I feel at this time to pray God as never before for his Holy Spirit, which he has sent into the world, but best of all, which he has sent to dwell in our hearts forever. Bless His holy name! Oh, the joy which He makes me to feel! I do not know what we would do, away off here in this heathen land, without this blessed Comforter. And if it were not for the power that is within us, we would not be able to stand against the terrible powers of darkness that exist in this land. If it were not for the power of the Holy Ghost, we would not be able to proclaim the Gospel to them, because "no man can say that Jesus is the Lord, but by the Holy Ghost."—1 Cor. 12:3. So that unless a man has the Holy Ghost, he cannot even say that Jesus is the Lord. What we need is more Holy Ghost men and women to preach the Gospel in its power. Those living in an enlightened land like our America, do not realize what darkness their fol­low-men are in who live in a heathen land, and know nothing of that Sight that enlighteneth every man. Jesus said, "Go ye into all the world and preach the Gospel." We notice by history that the apostles endeavored to fill that command by scattering to all parts of the then known world. Some went to Ethiopia (Africa), while others went to different parts of Asia and Europe. And some took charge of the home fields.
Those at home did not try to find fault or oppose the work in foreign fields, but rejoiced when the apostles would come home and give in their reports of how God was working among the Gentiles. But it seems in this our day that many that profess to be children of the Lord will make it their business to oppose the missionary work in foreign lands. They say, “We ought to stay at home and work here.” But such ones who are so interested (?) in home work, do very little themselves. One that is interested in home work will also manifest an interest in foreign work. But those that want to keep all the workers at home are a very selfish kind of people. You generally find them so selfish that they want to generally stay at home and keep it all to themselves, and not even go to church on Sundays, or to the prayer-meeting during the week, to distribute to others that which they enjoy (?). Every child of God is a steward, according to the Word. “Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God.”—1 Cor. 4:1. The business of the steward is to deal out that which God blesses him with, whether it be a blessing or a new revelation of his mysteries. “Morever it is required in stewards, that a man be found faithful.”—1 Cor. 4:2. When a man does not deal out that which God gives to him, or keeps all to himself, that which God reveals, soon becomes like a cistern which is filled with water and has no outlet. There can no more water be put into it, because it is full and none is drawn out; therefore the water soon becomes stagnant, and is good for nothing.

So are a great many people’s Christian (?) experiences. They are also like the man that Jesus referred to in the parable of the talents, who had only one talent, and I am afraid their portion will be the same as his—cast into outer darkness, where there is weeping and wailing and gnashing of teeth.

The Lord wonderfully prospered us on our journey. As the above will show, we are several thousand miles farther away than at our last writing.

There is a great work to be done here in this country, but there are very few to do it. In this town we come in contact with those of almost every nation.

Last Sunday we had a meeting here in Bro. Smelser’s mission, and there were four nationalities present—Japanese, Chinese, Syrian and American. Three languages were spoken. We spoke by interpreter, but the rest spoke in their own language, and did not interpret. Although we could not understand, yet we could feel the Spirit in their talk. We had a blessed time together in the Lord. Bless His name!

We have been to visit some of their temples. Space and time would not permit us to describe them, and many other sights. What causes our hearts to ache the most is to see this people in such gross darkness and superstition, and to think that the people so many of them are so indifferent in that land.

“Far, far away in heathen darkness dwelling, Millions of souls forever may be lost. Who, who will go salvation’s story telling? Looking to Jesus, heeding not the cost? So o’er the world wide open doors inviting, Soldiers of Christ, arise and enter in! Brethren, awake! our forces all uniting; Send forth the Gospel, break the chains of sin.”

“God speed the day when those of every nation, “Glory to God!” triumphantly shall sing, Ransomed, redeemed, rejoicing in salvation, Shout, “Hallelujah for the Lord is king.” Yours for the lost of earth.

D. W. ZOOK.

Yokahoma, Japan, Feb., 1896.

No family in the Brotherhood should be without the Visitor.
most part of the earth, instead of wrangling about unimportant things. The Brethren and Sisters were unanimous in the conviction that special efforts should be made to preach to the people in the hills and valleys around us. The general plan suggested was that after having another week’s meetings at the tent, and a love-feast on March 14, two Brethren should start south-west along the Gila river and preach as they go, commencing near at home, stopping wherever the Lord would open doors and tarrying as long as he would direct.

To carry out this plan, which it is our purpose by the grace of God to do, a wagon and team and small camping outfit will be required. It is a part of the plan also to carry several dozen hymn books along to use wherever meetings will be held, and to distribute tracts to the people on the way. It would be well if we could have some Spanish tracts and New Testaments, for we will meet many Mexicans who cannot read or speak English.

It will require some money to carry on this work. Aside from the outfit, the heaviest expense will be horse feed. The Brethren here have pledged thirty dollars, besides offering to supply some of the provisions, etc., that will be needed. We take this opportunity to set before the readers of the Visitor the needs of the work, and if the Lord moves anyone to give, your contributions may be sent to Bro. Isaac Eyer, Glendale, Ariz.

The good hand of our God being upon us, we hope, late in the season, to push this itinerating work into the mountains, where are many isolated mining camps in which the Gospel is seldom if ever preached. We cannot tell so much about the real condition of the people until we go and see. It is certainly our business to go, and we go in the hope that at some places at least the foundation may be laid for a permanent work of grace. The readers of the Visitor will be kept in touch with the work by regular reports.

We do earnestly ask that your prayers may go up to God in behalf of those that shall go, that they may be Spirit-filled and ended with power, and that open doors may be set before them.

Yours in the Master’s service,

Glendale, Arizona.

J. G. Cassel

Bro’s Jonas Wenger and Daniel Heisey are delegates-elect to Conference from the Black Creek (Ont.) District.

Bro’s J. B. Wengert and Bro. A. M. Engle have been elected delegates from the Dayton (O.) District to General Conference.

For the Evangelical Visitor.

SAVING FAITH.

The Bible definition of faith: “Now faith is the substance of things hoped for, the evidence of things not seen.”—Heb. 11:1.

“Faith cometh by hearing, and hearing by the word of God.”—Rom. 10:17.

By hearing or reading the Word of God, the sinner receives evidence by which, with the assistance of the Holy Spirit, he believing in the promises of God, having this, he is enabled to go to God believing that he does exist, and that he will hear the cry of the penitent. But after coming to God and confessing his sins, with a petition for pardon in the name of Jesus Christ, the sinner may then know that his sins are forgiven, simply upon the evidence of his own faith in the promises, regardless of surrounding circumstances.

When coming to God, what is necessary to believe concerning him? “But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.”—Heb. 11:6.

How may we know that God exists?

“The heavens declare the glory of God; and the firmament sheweth his handiwork.”—Psalms 19:1; Rom. 1:20.

How may we have faith in Him?

“So then faith cometh by hearing, and hearing by the word of God.”—Rom. 10:17.

Our faith in what God will do for us must be circumscribed by what we learn from God’s Word concerning that point. No one can confidently look for that which God has never promised. To expect that God will do that which is desired is only presumption, unless a promise has been given to that effect. Faith is distinct from presumption. To have abiding confidence in the promises of God, even though one’s feelings do not assent to them. This perfect trust enables one to surmount difficulties under the most trying circumstances even when the feelings are nearly crushed.

Among many notable cases, that of Abraham in offering up Isaac at God’s command, may be cited as one wherein his faith called him to do contrary to what his feelings would dictate.

Are the promises of God of any value to those who do not believe them?

“I will therefore put you in remembrance, through ye one knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.”—Jude 4; Heb. 3:14.

In whom must we believe in order to be saved?
“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.

When we believe on the Son of God, what evidence do we have that our sins are forgiven?

“He that believeth on the Son of God hath witness in himself: he that believeth not, God hath made him a liar; because he believeth not the record that God gave of his Son.” —1 John 5:10.

What is the nature of this witness?

“The Spirit itself beareth witness with our spirit, that we are the children of God.” —Rom. 8:16.

When we have this witness, what does it do for us?

“Therefore being justified by faith we have peace with God through our Lord Jesus Christ.” —Rom. 5:1.

G. W. KILLIAN.

Nappanee, Ind.

(TO BE CONCLUDED.)

If every person was a kind person what a world we would have!

Bro. Geo. Detwiler has been away from home in evangelistic work since November 30, last. He has been at Fordwich, Ont., and from there he is going to Hanover, Ont. He is meeting with good success and the Lord is blessing his labors everywhere.

HOWICH, ONT.

A series of meetings was held here in the Brethren meeting-house which commenced on the 2nd of February and closed on the 27th of February, 1896, being conducted by Bro. George Detwiler, of Sherksiton, Ont.

The meetings were very well attended considering the state of the roads and the weather.

We had good interesting spiritual meetings. The Word was plainly preached. The way of life and the way of death were so plainly set before the people that methinks no intelligent mind that gave the matter any thought could pass by without seeing the folly and danger of being without Christ and his salvation.

As a result of the meeting, the Brethren and Sisters were greatly revived. Quite a number arose for prayer and manifested a desire to turn to the Lord. May the good seed which has been sown have fallen on good soil, and may the tender mercies of God’s grace fall as showers of blessings upon these dear hearts that the Word sown may spring up to life everlasting.

JOHN REICHARD.

For the Evangelical Visitor.

A VISION.

I feel constrained to write a few lines for the Visitor, though in weakness, wishing forbearance if I should fail in a measure to be perfectly understood, or if a word or more may not be quite what it shows to be. I sometimes think of a man who on opening an advertisement of real estate, newly printed, said, “I must see how many untruths are on it.” I wish each and all of us needed grace and strength in this important work of our souls’ salvation. I feel quite a conflict always to become willing to obey the voice of God within. Truly the spirit is willing, but the flesh is weak.

In my last article, I told of my evidence of pardon, and of the vision I had. We read somewhere in the Bible, I think, of His being the fairest among ten thousand, and altogether lovely; or (Psalms 45:2), “Fairer than the children of men.” I feel to bear evidence to that effect.

Surely none other than the Savior could come in the form he had—low and humble. To explain, I mean I saw as a person sees that part of the body usually seen above water in baptism. By what I have written, I would wish to say that my experience gave me a hold on the Word of God which I did not otherwise possess, and it did not go very long until I found occasion to use the Sword of the Spirit. The adversary came and told me I was not right honest, lost, and I was foolish enough to justify myself; and one morning I awoke with the thought that I was lost beyond recall, and in doing my morning work I made the resolution by the help of God still I would serve him even if I was cast away. Not wishing to go into detail, I will say I had sharp conflicts with the enemy, among other things wishing myself a bird or beast, that I might not be under the penalty of sin. However, I was blessed on the very spot where I had the strongest temptations to make away with myself. I must say that I reached the shouting point, a thing I did not look for. Some may look for it and not get it. I might say it is a point where the natural and the spiritual or eternal world meet. In my daily work I was brought on my knees, I know not how, but with the blessing came a vision of departed spirits, as also the words, “peace on earth, good will to men.” One was a neighbor, at that time a corpse, who seemed to be the first (not a member of our church). The form was above the brightness of the sun. The others were members of our church, except one who was a member of the United Brethren church. Oh, what tongue can express the felicity of that eternal world, and of the inhabitants of that everlasting city of light!

I have time and again made mention of this to friends and others, but will say there was another angel
above me who said "Cross." This is a fact I have neglected to tell before. This poor mortal man is so prone to try to get to Heaven without a cross, and yet it is more necessary than, may I say, all church dogmas and church lines that ever existed. We want to build so much on this and that special church hobby, a thing sometimes better broken than upheld.

After going to the house and telling my parents of the occurrence, I was for some fifteen minutes in somewhat of a trance, holding converse with the first or most prominent of the members of the vision, who was a member of the Mennonite church; and though her remarks were, I may say, especially personal,—

"There is a time when spirits blend, where friend holds fellowship with friend; A place than all things else more sweet— It is the blood-buyed mercy seat."

In a measure I could understand the language of the world beyond—I leave the reader to judge. Her remarks were in regard to a near friend of hers.

I mostly wished to state about the angel spirit above who said "Cross." After this occurrence doubts would gather again like clouds after sudden sunlight and sunlight after storms. I will say that before all this took place there came deep distress of soul and body. Through deep distress and sorrow my Savior led me on, and then showed himself unto me when all my hope was gone. A kind aunt wrote me telling me to do what the Spirit directed me to in the beginning of my trouble. I took pen and paper and wrote to her, saying I saw no way out of my distress, and received the answer: "Good feelings are very welcome to the believer, but they don't always tend to our good."

I need your prayers.

Yours in love,

JOHN W. HEISEY.

Florin, Pa.
the Bible and then trying to obey those duties which are enjoined upon the children of God.

Since I did not learn as fast as others in the school of Christ, I still can feel thankful and grateful to my Heavenly Father for keeping me now over seventeen years. My heart overflows at times when I hear that the young start out in serving the Master. I do wish and pray that they might lay hold upon the right means to keep them from falling. There are thousands of snares and inducements to the young Christians to lead them into sin and folly. On the other hand there are many means of grace to make them strong and grow in the Christian virtues—such as secret prayers, not going with the unconverted in amusing themselves, not listening to evil communications, abstain from all appearance of evil, refraining from joking and jesting and evil speaking, attending the prayer-meetings regularly, not grieving the Holy Spirit, etc.

One or the other might say, "I see no need of these duties." Well, if we do not, let us pray to God that we may see them.

Before closing this article, I have a petition to make to the readers of the Visitor, more directly to those that know the worth and value of prayer. We have such dear Brethren in the East and West who know that the effectual fervent prayer of a righteous man availeth much. So I make herewith an appeal, an humble petition, to the church in general, hoping and trusting that it may be a "means of grace" to help me on the way in discharging my duties as a minister of the Gospel, to which work I was elected lately. If I did not feel my inability so strongly, I would not make my petition general. Perhaps none but those who have had a like experience can truly feel, sympathize and pray aright, to help in my condition. May this article be the means of grace to help me on the way to let myself into the hands of God, and he shall have all the praise. JACOB D. BOOKS.

For the Evangelical Visitor.

DUTY TO OUR CHURCH PAPER.

I will try by the help of God to write a few of my thoughts. I cannot take a text and write upon it as many can. My English learning is very limited, so I never felt it my duty, or at least took that for an excuse, until I read in the last Visitor of so many selections which appear in it from time to time. I have often thought it ought not to be so. What are all our Brethren and Sisters doing? I do not condemn the selections; the most of them are very good. I love to read them, but it seems to me we let other church members furnish the spiritual food, and we set quickly down and eat it, where we should have provided it our selves. We ought to employ our minds with something which can be published. We often let our minds wander where they ought not to. I believe there are a great many like myself, who think they can not write anything fit for publication; but let us try. If we do not see it in print the first time let us not be discouraged, or accuse the editor. Let us make up our minds we are not in the right place yet. Let us humble ourselves before God, asking him to give us a right spirit and willing hearts to follow, and all will be right. There are many of us who do not understand a great many things in God's Word, which perhaps might be explained by some more enlightened brother or sister; so let us ask questions in that we may learn and grow in our spiritual welfare to build upon God's Word, which is the foundation of true life. This way we can have articles that we do not need to borrow so much. I do not mean questions alone, but other articles also, that our dear editor may have a variety to select from. Oh! what a task it must be. Let us pray earnestly for him that his burdens may become light.

I will ask this question, What is meant by the Savior's words? "And I say unto you, make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitation."—Luke. 17:9.

I will close; if this goes into the waste basket it will be all right. I will try and humble myself before God—that is my daily prayer—that he may lead me in the right way. I ask an interest in your prayers.

FROM A SISTER.

DEATH ROBBED OF HIS TERROR.

A CERTAIN gentleman was a member of the Presbyterian church. His little boy was sick. When he went home, his wife was weeping, and she said:

"Our boy is dying; he has had a change for the worse. I wish you would go in and see him."

The father went into the room where lay the dying boy, and the cold, damp sweat was gathering on his brow; the icy hand of death was feeling for the chords of life.

"Do you know, my boy, that you are dying?" asked the father.

"Am I? Is this death? Do you really think I am dying?"

"My son, your end on earth is near."

"And will I be with Jesus tonight?" "Yes, you will be with the Savior."

"Father, don't you weep, for when I get there, I will go straight to Jesus and tell Him that you have been trying all your life to lead me to Him." So death was robbed of half its terror, by those words of the Christian child.—Moody.
DEAR Brethren and Sisters: I will obey the Spirit by writing another article for the Visitor. I have put it off from time to time, but as there has been a special call for more original matter, I will try by the help of God to do my duty. Do we all feel as though we have done our duty toward the Visitor? I have been encouraged many times by reading articles written by the Brethren and Sisters. This is a good way to testify for those who do not have the privilege to attend prayer-meeting. I for one long to be where God's people are enjoying good meetings. Let us tell what he has done for us. I can say he has blest me by healing my soul and body. I do not live as near to the Lord as I would like to, but I am striving day by day to become more like Him who doeth all things well. The spirit is willing but the flesh is weak. But he is ever ready and willing to help us if we trust him. But sometimes it takes fasting and prayer before we can get earnest. The Lord wants us not to get cold or lukewarm, but to ever be in earnest in all we do.

"Oh, this uttermost salvation, 'Tis a fountain full and free, Pure, exhaustless, ever-flowing, Wondrous grace, it reaches me."

Oh, we would dig deeper and deeper in this plan of salvation. But how the enemy wants to rock us to sleep as soon as we are in the church. But thanks be to God, he has shown us the narrow way, and that we cannot stop there; we must grow in grace and in knowledge of the truth, by holding fast to that He hath given us. We must go on to perfection. This fountain is full and free. We need not fear; it will be plenty for everyone, it is enough for the whole world would they accept it.

Do we let our light shine as we should before sinners? I often think, oh, for a faith that will not shrink and be free from that man-fearing spirit. How blessed it is when we lose sight of everything that is in this world. But it takes faith and prayer to overcome the scoffs of sinners; but it will not be long, and we will be rewarded for all we bear for his name’s sake. We should rejoice that we can bear it with our dear Savior, who has died that we might live. Oh, that we may become more Christ-like. We are to to rejoice where we are persecuted for his name’s sake. Pray for me that I may be found worthy of a rest in that better world above.

Yours in love,
EVA SAWYER.

Laport City, Ind.

For the Evangelical Visitor.

How ReaDest Thou?

SEEMS the Lord has long been calling on me to write a word for the Visitor, as it does unworthy me so much good to hear from others. My prayer is that this will do the readers of the Visitor the same good, as I am a true believer that the love of God flows through all the hearts of the heirs of the most merciful Lord and Savior.

I want a heart to pray, To pray and never cease, Never to murmur at thy stay, Or wish thy sufferings less.

HOW READEST THOU? (From Bible Readings)

It is one thing to read the Bible through, Another thing to read and learn and do, Some read it with design to learn to read, But to the subject pay but little heed. Some read it as their duty, once a week, But no instruction from the Bible seek, While others read it with but little care, With no regard to how they read, or where. Some read it as a history, to know How people lived three thousand years ago, Some read to bring themselves into repute By showing others how they can dispute. While others read because their neighbors do, To see how long 'twill take to read it through.

While others read it with uncommon care, Hoping to find some contradiction there. Some read as though it did not speak to them, But to the people at Jerusalem.

One reads it as a book of mysteries, And won't believe the very things he sees. One reads with father's specs over his eyes, And sees the things just as his father said.

Some read to prove a pre-adopted creed, Hence understand but little that they read. For every passage in the book they bend To make it suit that all-important end.

Some people read, as I have often thought, To teach the Book instead of being taught. And some there are who read it out of spite. I fear there are but few who read it right; So many people in these latter days Have read the Bible in so many ways.

But read it carefully and you will see, Although men contradict, God's Word's agree.

SISTER LAVIDIA.

For the Evangelical Visitor.

My Experience.

DEAR readers of the Visitor: I feel so much impressed to write a few lines for the Visitor this evening. Oh, I feel such a nearness to my dear Savior. Praise the Lord, O my soul!

I so often have to look back over my past life when I was yet out in sin, and how I would enjoy the pleasures of this world. About a year before I made a start for the kingdom of God, I would come to the Brethren's prayer-meetings, and oh, I would often go away so heavy-hearted; but I was not willing to give up my stubborn will, and oh, I had such a love for the Brethren and Sisters. Some of the aged Brethren and Sisters came to a Sister's house once where I was working, and before they went away they sang a hymn and had prayer. I could not keep from shedding tears. I could hardly stand to see them go away, and I know it was the love of God that was knocking at the door of my heart, and oh, I feel to praise the Lord tonight that I was brought out on the Lord's side.
Oh, dear young people of the church today, let us be earnest, be humble in heart, be true to God. I want to be earnest myself, for I feel that it is needful. I have brothers and sisters, friends and associates, that have not given their hearts to God. My mother died when I was small, and I was put out among strangers. I have a dear Father that I have not seen for many years, and oh, I have been praying for him that he might turn from the ways of sin, before it is ever too late.

Oh, dear young people be faithful, you that have your dear fathers and mothers to encourage you in the service of our Master, for you will realize it only after they are gone to the spirit world. I will never know the worth of a mother's love. I feel to praise the Lord that I have been living with Christian people, and that I ever found this true way.

Pray for me that I may ever be faithful. ELLA SHRADER.

Jantion, Ohio.

For the Evangelical Visitor.

EXPERIENCE.

FOR some time I promised the Lord I would write for the Visitor but still did not obey and now by God's help I will undertake to obey. I realize it is not in the act, it is the will that God wants.

During the meetings held at Zion last fall I got very much concerned about myself and began to pray that the Lord would show me my condition. After light came, I saw that my heart was full of evil. I found I had a work to do, and while Satan tried to make me believe it was impossible for me to seek for a pure heart, I knew that all things were possible with God, and thus trusting in a higher power I became willing to be just what I was.

After I submitted myself to the Lord I found it an easy way. Christ said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Matt. 11:28. I praise the Lord that I found rest for my soul.

I was richly blessed. The blessings of God and the sweet peace I realize in my soul far exceed the pleasure and vanity of this world, and then we have the promise of eternal life. Can we comprehend the meaning of these words—eternal life? Why should we not let go of the perishable things of this world, and lay up our treasures in Heaven? We cannot serve God and Mammon. We must hate the one and love the other. I rejoice to know that I now love God alone. Everything else—this world, or Mammon, as Christ terms it—looks very small to me.

I have wholly abandoned myself to the Lord, and by his power do what I can for the saving of precious souls.

The harvest is great but the laborers are few.

"Not for ease or worldly pleasures, Not for fame my prayer shall be, Gladly will I till and suffer, Only let me walk with thee."

A Sister,

BARBARA GINDER.

For the Evangelical Visitor.

EXPERIENCE.

DEAR Brethren and Sisters: with the help of the Lord I will try to write a few lines for the Visitor. It is almost a year since I made a start to serve my Lord. I was sixteen years of age. I think it is the happiest life anyone can lead, although when I was with the world I could not see the pleasure there was in serving the Lord.

I can feel thankful to the Lord for giving me praying parents, for if I had had parents that went with the world, I fear I would not be a child of God to-day. When I was a little child my mother taught me to pray before going to bed, and after I was grown up I never could go to rest without asking the Lord to watch over me. I always loved to hear a Christian's conversation.

After I became willing to come out on the Lord's side, I had to make many wrong things right, and then lay off my gay dress. There were some people who told me that I need not lay them off. They said that if the heart is right it does not matter how the dress is. But I know that if the heart is right it must show it outside—that the gay dress must be laid aside. When once I became willing to lay them off it was not so hard as I thought it to be. But with the help of Jesus we can do anything that is pleasing in his sight. It is my earnest prayer that I may become more willing to do the Lord's will each day, and grow more earnest in this good work.

Oh, that there may be more souls saved! When I look around and see so many unsaved it makes me feel sad to think how the Lord died on the cross to save them, and now they are unwilling to follow him. Oh, who can help but weep tears of sorrow when they read the 27th chapter of Matthew? When I was in my sins and read that chapter I had to weep to think how Christ suffered for me.

Pray for me, a weak Sister in the Lord. ALPHA EBERLY.

WHAT TO READ.

If you are down with the blues, read the 27th Psalm.
If you feel lonesome and unprotected, read Psalm 91.
If your all out of sorts, read the 12th of Hebrews.
If people pelt you with hard words, read the 15th of John.
If you don't know where to look for the month's rent, read the 37th Psalm.
If there is a chilly sensation about the heart, read the 3d of Revelation.
If you are discouraged about your work, read the 27th Psalm, and Gal. 6:7-9.

If you find yourself losing confidence in men, read 13th of 1st Corinthians.

If the stove-pipe has fallen down and the cook gone off in a pot, put up the pipe and wash your hands, then read the third of James.—Sel. by Mrs. Noll, Ramona, Kan.

MARRIED.


OUR DEAD.

MARTIN.—Died, near Elizabethtown, Lancaster county, Pa., Feb. 26, 1896, aged 81 years, 2 months and 7 days. Funeral services were held Feb. 29. Interment at Conoy meeting-house. Sister Martin was converted in her youth, and lived a pious life all her days. Rev. Jacob N. Martin is the only son living (besides grandchildren and great-grandchildren, and many friends) to mourn her loss. In the death of Sister Martin, the church lost another pillar. She was beloved and respected by all who knew her.

FRETZ.—Died, in the Black Creek District, Welland Co., on the first day of March, 1896, Bro. Solomon Fretz, aged 81 years, 2 months and 4 days. Bro. Fretz was a faithful member and an old land-mark of the Brethren church for about fifty years. He died in full faith of that which he had begun in early life. He died on the old homestead, where he had always lived, daily sharing the hospitality of his son Peter and family. His companion preceded him to the spirit world just twelve years. The obsequies were conducted by Bro. James Patterson, of Fisherville, from Jeremiah 16th chapter, part of the sixth verse: "Both the great and the small shall die in the land." During his power of affliction he sought the Savior and found him precious to his soul. We need not mourn as those that have no hope. We need not mourn as those that have no hope. We need not mourn as those that have no hope. We need not mourn as those that have no hope.


"This lovely bud, so young, so fair,
Called hence by earthly doom;
Just come to show how sweet a flower,
In Paradise would bloom:
Ere sin could harm or sorrow fade,
Death came with friendly care,
The opening bud to Heaven conveyed,
And bade it blossom there."

Funeral services by the writer from Psa. 11, last part of the 3d verse: "Thy children like olive plants round about thy table."

OBERHOLTZER.—Died, at the family residence near Fredericksburg, Lebanon county, Pa., Feb. 11, 1896, Jacob F. Oberholtzer, son of Henry and Esther Oberholtzer, aged 61 years, 11 months and 4 days. Mr. Oberholtzer was sick only about 2 days, of pneumonia. Deceased was married twice. His first wife, Catharine Faber, died a few months after their marriage. He afterwards married Rebecca Weller, who with ten children survives him. His aged mother, 84 years old, also survives to mourn the loss of her only child. The deceased was converted in his early years, but never joined any church, though he lived a Christian life. He was unusually kind to the poor. In worldly possessions he was largely blessed. The entire community miss him very much, as he was always generous, cheerful and upright, and showed many examples worthy to be imitated. He was buried in Grove's cemetery near his home. Elder Charles W. White and H. L. Shirk officiated.

Text, Hebrews 13:14: "For here have we no continuing city, but we seek one to come." An exceedingly large attendance was had.

With patience did she walk Along life's dreary road; In troubles she did always look And lean upon her God.

A husband left behind To mourn the loss of one Who always did prove dear and kind, In all she said and done. He is well stricken in years, And awaits the time to come, When He who wipes away all tears Shall come to call him home. The sons and daughters, too, Oh, may they bear in mind How she has told them what to do, If her Savior they would find.

Now let us, young and old, To Christ the Saviour Mine, That we may walk the streets of gold, When this short life is done.

RAILWAY TIME TABLES AT ABILENE, UNION PACIFIC.

WEST BOUND.

No. 7.—Night Express ............ 12:45 a. m
No. 1.—Limited Express ........ 3:20 a. m
*No. 13.—Freight .................. 4:50 a. m
No. 11.—Freight .................... 5:17 a. m

EAST BOUND.

No. 2.—Kansas City Fast Mail 3:35 a. m
No. 8.—Limited Express .......... 11:40 a. m
*No. 14.—Freight .................. 5:45 p. m
No. 12.—Stock Freight .......... 7:15 p. m
*Daily except Sunday.

ATCHISON, TOPEKA & SANTA FE.

NORTH BOUND.

Passenger ...................... 5:50 a. m
Accommodation ............... 1:45 p. m

SOUTH BOUND.

Passenger ...................... 10:25 p. m
Accommodation ............... 2:15 p. m

SALINA BRANCH.

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

Arrives .......................... 10:25 p. m
Accommodation ............... 11:40 a. m
All Santa Fe trains daily except Sunday.

Passenger train No. 308, leaving Abilene at 9:15 p. m., connects with fast train on main line and carries through chair cars to Chicago without change. Mixed train No. 338, leaving Abilene at 2:25 p. m., connects at Evans station with through fast train for California, New Mexico and Colorado.

ROCK ISLAND.

WEST BOUND.

No. 65.—Local Freight and Accom. 1:40 p. m
No. 27.—Mail and Express .......... 5:32 p. m

EAST BOUND.

No. 26.—Mail and Express ........ 10:40 a. m
No. 66.—Freight and Accom. .... 4:55 p. m

Passenger trains run daily. Freight trains daily except Sunday.