4-15-1896


Henry Davidson
For the Evangelical Visitor.

THE WIDE GATE AND BROAD ROAD.

The road that leads to death
Is broad and full of woe,
The gate is wide and many are
That on this road do go.
The fashions of this world
Lead thousands souls astray
Down to perdition, pain and woe,
Far, far from God away.
The lust and pride of life
Is Satan’s chief concern,
And with his crafty speech and tongue
Poor souls to hell will turn.
The picnics and the fairs
Where mirth and pleasure dwell,
That is the devil’s chief delight
To bring those down to hell.
The pleasures of this world
Lead thousands souls astray,
The theaters and ball room dance
Are practiced in this way.
There all can go along
And wear what ere they please,
of all the gayest fashions here
In perfect joy and ease.
The idols of this world
Lead millions souls astray,
And many who profess God’s love
Are on this sinful way.
Those fashioned teachers here
Who preached for worldly gain,
And who deny the word of God
Will sink to endless pain.
Repeat and come to me,
The Savior says today,
Take up your cross and follow me
Your sins I’ll wash away.
God has prepared a home
For all who will obey,
Forsake this broad and sinful road
And live in endless day.

HENRY BALEBROUGH.
222 South 17th St., Harrisburg, Pa.

For the Evangelical Visitor.

THE MINISTRY.

O UR blessed Savior in one of his parables, said to his disciples, “The harvest truly is great, but the laborers are few.” Yet he did not enjoin upon them to send other laborers into his vineyard, as he retained this as his own prerogative, to call and send forth whom he will.

By taking a survey from a Bible standpoint of the ministry in these latter days of degeneracy we are ready to conclude that a very large number have run before they received a message. Others have entered the sacred office for the sake of ease and popularity, and others said, “Suffer us to enter the priesthood for a morsel of bread.” All such are intruders, and handle the Word of God deceitfully, and shall not be able to stand the test in the great day when the books shall be opened and the rewards given, both to the righteous and the wicked.

We recently heard an incident that will illustrate to our minds an important lesson. A young farmer was converted, and like all other young converts felt a desire for the salvation of others. While musing on the subject he had a dream,—a brilliant circle was portrayed before him, in the center of which two prominent letters, P. and C., were written. From this he inferred a call to Preach Christ. He came to conference, related his vision and stated that the two letters, P. C., were a call that he should Preach Christ. After being seceded, the venerable bishop arose and said, “My young brother, I am impressed to say in your case that the letters, P. C., indicate that you should Plow Corn.”

Had it been agreeable to the Divine will the Gospel could be preached to all the nations of earth in a very little time by angelic agency. “But God committed this treasure to earthly vessels, that the excellency of the power may be of God, and not of us”—2 Cor. 4:7.

Among all callings, there is none so high and none so responsible as to become an ambassador for Christ, to stand between the living and the dead, and no one should assume this important office without having the full assurance of the Holy Ghost that they are Divinely called, for great indeed shall be our accountability at the day of judgment.

These are the last days. The second coming of Christ draweth nigh. Let us be ready, watching and waiting. Yours for truth,

JOHN FOHL.

Chambersburg, Pa.
JESUS WILL COME AGAIN.

THE MILLENNIUM.

The Millennium is the period of time in which Christ shall be glorified and which shall follow the present period intervened by the tribulation. He "shall sit in the throne of His glory," and those who have suffered with Him during this time of trial "shall sit upon the twelve thrones judging the twelve tribes of Israel."—Matt. 19:28; Luke 22:28-30. This kingdom was at hand when Jesus came upon the earth nearly 1900 years ago.—Matt. 3:24;17:10;7. Peter, James and John had the blessed privilege of having a foretaste of the glory of this period.—Matt. 16:28; 28:17:1-9; Mark 9:1-10; Luke 9:27-38. In 2 Peter 1:15-18, Peter speaks of this most important event, describing the power and coming of our Lord Jesus Christ, saying that he was an eyewitness of his majesty. How happy we shall be when we will be enabled to behold his glory and majesty. He was rejected however by his own people, the Jews. They were expecting the kingdom of God to appear immediately. But Christ told them through the parable of Luke 19:11-27 that it was in the future.

It was in the future when Christ said:

"I say unto you I will not any more eat thereof [the passover], until it be fulfilled in the kingdom of God;" and again, "For I say unto you, I will not drink of the fruit vine, until the kingdom of God shall come."—Luke 22:18-18; Matt. 26:29; Mark 14:25. It was in the future when Peter exhorted his brethren with the following words: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—2 Peter 1:10,11.

"And it has been future during all the long, sad history of the faithful and godly church while she has suffered the terrible persecutions of flagot, inquisition, banishment, ridicule, and false accusation."—2 Tim. 3:12.

And it shall be future until Jesus returns and calls his servants unto him, recompensing them for the work that they have done during his absence (Luke 19:15-17), and bringing tribulation upon those of his enemies that would not have him rule over them. This includes the persecutors of the church.—Luke 19:27; 2 Thess. 1:6-10. What a contrast there is between the recompense given to the two classes. The wicked "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." While the righteous shall sit upon the throne of his glory.—Matt. 19:28.

Then shall "the kingdoms of this world become the kingdoms of our Lord, and of his Christ.—Rev. 11:15. And all people, nations and language shall serve Him.—Dan. 7:14. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High."—Dan. 7:27.

It appears by these and similar passages that the saints will be in the governing power of the world. What a contrast that will be to the present state of affairs. Then the political ring or combine will be a thing of the past and all men will receive justice at the hands of those who govern.

Christ in teaching his disciples how to pray, told them to pray for the coming of his kingdom—"Thy kingdom come."

When Christians realize what it will mean to them how can they help but pray for it? We cannot expect to meet with the approval of the world when living true and consistent Christian lives as by not doing the things the world does, we to a certain extent, condemn them for doing it. "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word I say unto you, the servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my sayings, they will keep yours also" (John 15:19,20); and "in the world ye shall have tribulation."—John 16:33. Paul says, "all that will live godly in Christ Jesus shall suffer persecution."—2 Tim. 3:12.

As in the days of Noah some will say that every thing is the same as it always was, and will wonder at those who are looking for, and expecting such an event to occur. But "the Lord is not slack concerning his promise, as some men count slackness; but is longsuffering toward us, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night" (2 Peter 3:9,10); and the injunction is therefore that we should at all times be ready for his coming.

The church must expect to be persecuted until Jesus comes and takes her away (1 Thess. 4:16-17); and saves her from "the great hour of temptation, which shall come upon all the world" (Rev. 3:10); to recompense tribulation to them that troubled her.—2 Thess. 1:6. "And this spirit of rebellion and persecution will continue even through the tribulation" (Rev. 16:9,11,14,21), "and up to the very day of the Lord" (2 Peter 3:3-10), "when Christ shall..."
be revealed in flaming fire" (2 Thess. 1:7-10), "with his saints, to execute judgment upon the earth."—Jude 14.

"A king [Jesus] shall reign in righteousness and princes shall rule in judgment."—Isa. 32:1. "For the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord. With righteousness shall he judge the poor, and reprove with equity for the meek of the earth." Everything will be at peace with each other. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion, and the fatling to together; and a little child shall lead them ... and the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of knowledge of the Lord, as the waters cover the sea."—Isa. 11.

Satan's power of deception will be overcome, as he will be bound and cast into the bottomless pit for a thousand years or during the time of the Millennium, and a seal shall be set upon him and he shall deceive the nations no more, till the thousand years shall be fulfilled.—Rev. 20:2-3.

The prophecies that have been fulfilled, have all been fulfilled in their literal sense. Therefore is that not sufficient proof that all hose that have as yet not been fulfilled will be fulfilled in their literal sense; for "one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

There are numerous prophecies concerning the Millennium which cannot be quoted for want of space, such as: Jer. 23:3-8; 32:36-44; Ezek. chapters 34, 36 and 37; Rom. 8:21-23; Matt. 25:31.

By Isa. 60 we learn that Jerusalem and Israel shall be the world's center of attraction. "Thy people shall be as the sand of the sea, which can not be measured nor numbered; and in the midst of thee shall the king dwell."—Isa. 60:4. "Be thou the center of attraction. "Thy people shall be as the sand of the sea, which can not be measured nor numbered; and in the midst of thee shall the king dwell."

ENOS H. HESS.

State College, Pa.

TO BE CONTINUED.)

BY ZEAL

ZEAL

By zeal we understand passionate warmth or heat in the pursuit of anything, and to be zealously engaged in a thing is to be engaged in it warmly, yea, hotly! Thus, being engaged in a religious life in its full capacity we become warmed up with that love in the Divine power which flows as an unction from the Holy one, and is very necessary to the success of every calling in life, especially to the Christian's "high calling of God in Christ Jesus." "Christ gave himself that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." It is written of Christ the Christian's example. "The zeal of thy house has eaten me up," showing that the zeal which he possessed for the worship of God. "There is no al-
ternative; they must be "zealous", they must be hot. It was said of the Corinthians, "Your zeal has provoked very many." If this "peculiar people" is "zealous of good works," we may feel sure it will provoke others to become so, else Christ would not have said "let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven." And the Apostle Peter would have spoken differently when he said, "They may by your good works, which they shall behold, glorify God in the day of visitation."

Child of God remember you are to be a light to the world, and you must be zealously engaged in good works, which the world will see, or behold, and thereby be brought to glorify God. "Like people, like priest." Oh, that we could be glorify God. "Like people, like priest." Oh, that we could be like." Christ is the fountain of all light; and like this earth when the night. The church is the body of Christ, and as such is to work together with Christ for the salvation of the world. A. BEARNS.

Ridgeway, Ont.

For the Evangelical Visitor.

CONCERNING PROPHECIES.

I WAS handed the Visitor of March 1, by a friend who requested me to write an article for it corroborative of Brother Hess's article, "Jesus Will Come Again," and "The relation the Jews bear to this matter."

Bro. Hess says, "We believe that at the second coming of Christ the times of the Gentiles will be fulfilled, and also according to the above text [referring to Romans 11:8; 11:25; Luke 21:24; 2 Cor. 4:14,15—page 67] the vail will be taken away from the eyes of the children of Israel."

That the children of Judah are to return in the near future and once more be placed in possession of their once glorious land, there is no chance for controversy. There seems to be a universal concensus of all the prophecies relating to the subject. But that the second coming of the Messiah will take place when the Jew returns, I will have to differ with Bro. Hess.

The accompanying diagram proves conclusively that the Messiah, the Prince, was born on the first day of the Jews' seventh month Tisri, in the 20th year of the reign of Herod the Great, the first day of the year of Jubilee and five years before the death of Herod, and also five years before the beginning of the Christian era.

The chronology of the Bible from the Exodus out of Egypt was reckoned by sacred time, that is, by weeks of years and Jubilees. Each Jubilee interval was 49 years. "And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years."—Lev. 25:8. There were just three times ten, or thirty, Jubilee intervals from the Exodus to the birth of the Savior—1470 years.

All the events spoken of as subjects of prophecies pertaining to the Jew, have to be fulfilled in weeks of years and Jubilee intervals. So then we will look for the return of the Jews the next year of Jubilee, and according to the law of the Jubilee they will have to be in full possession that year. "And ye shall hal-
EVANGELICAL VISITOR.

[referring to Romans 11:8 and 11:25; Luke 21:24; 2 Cor. 4:14,15] the veil will be taken from the eyes of the children of Israel."

But when will the Jews be restored to Palestine? When will the next year of Jubilee be? It will be the next year, reckoning from the birth of Christ, that will contain the number 49 without a remainder, which will be 1911, corresponding to the year 1906, A.D. Ten years from the present year 1896 is the time established, and has been since the Exodus, for the dispersed exiles to be in possession of Palestine after they had lost that possession as their own since the Chaldeans destroyed Jerusalem and the temple of Solomon, took King Zedekiah prisoner, and put out his eyes as a token that the Children of Judah would never have a king of the royal house of King David to occupy the throne of Judah. That will be 2464 from the year they lost possession, 553 years before Christ, that is his birth, 3332 years since they came into full possession under Joshua and 3381 years since the Exodus. That will be 69 Jubilee intervals. It will also be when the time of the Gentiles will end.

Bro. Hess is undoubtedly right with regard to the Children of Judah accepting Christ as their promised Messiah. He has shown that they are doing that now, and have a Christian church organized in Jerusalem, so I understand. They are returning according to the prediction of the prophets.

But will the second coming of the Messiah be when the Children of Judah return and get possession? Who knows? Well, the Prophet Daniel just as certainly gave the exact year of the Messiah's second coming in 12:11,12 as he gave the time of his first coming in 9:24-26, as shown by the diagram. Now all the events spoken of by the prophet in chapter 9, relating to Christ, were given in weeks of years, except the interval from the going forth of the command to restore and to build Jerusalem to the building of the wall. That interval—82 years, 11 months and 26 days—is not septiform, that is, will not divide by 7 without a remainder. But the duration of the interval is not mentioned by the prophet.

From the foregoing then we will have to look for the time of the second appearing of the Savior in some number of weeks of years from his first coming at his birth, and as that time is given in the two numbers—1290 and 1335—12:11,12, which reads: "And from the time that the daily sacrifice shall be taken away and the abomination that maketh desolate set up, there shall be a thousand, two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand, three hundred and fifty-three days. Now neither of these two numbers are septiform—they will not divide by 7 without a remainder—which indicates that they are not to be considered as separate numbers. Their sum—2625—is the number which tells when the daily sacrifice was taken away and the abomination that maketh desolate is set up, and when the time arrives at which he that shall come shall be blessed. The number 2625 will contain 7 375 times, that is, it is 375 weeks of years. That number commenced when the Chaldeans destroyed Jerusalem and the temple, when the 70 years of Babylonian captivity commenced. Deduct 90 and 2555 remains. That number commenced when the captivity ended, from which time it was to be 483 years to the birth of the Messiah the Prince; deduct, and 2,072 years remain—that is, it was to be 2072 years from the birth to the second advent of the Messiah.

Now as the Children of Judah are to have possession 1911 years after the birth of the Messiah, if we deduct 1911 from 2072, 161 remains, which is the interval of time from the return to the second coming. 2072 will correspond to 2067 of the Christian era—166 years yet before the Messiah comes to judge the world. There is a great deal of testimony that can be adduced to prove that to be so.

That there will be some indisputable testimony produced to convince the Jews that Christ is the promised Messiah, I verily believe; and also believe the diagram to be a part of it.

It will be seen that the sum of 1290 and 1335—2625—will not correspond to any other interval of time than those given.

So from all the foregoing it will be seen that there is to be an interval from the return of Judah until the second coming, in which according to many of the prophecies the Jews are to be the leading religious nation of the world. The capital of the world religiously will be Jerusalem.

South Bend, Ind. DANIEL PAGIN.

For the Evangelical Visitor.

A LETTER FROM JAPAN.

DEAR Saints: "Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from the present evil world, according to the will of God and our father: to whom be glory for ever and ever. Amen." —Gal. 1:3-5.

Praise the Lord! "The name of the Lord is a strong tower: the righteous runneth into it and are safe." —Prov. 18:10. Of all the retreats in this wide world from evil, the righteous man has the best. Since we have been staying here in this wicked place we have been made
to realize what power there really is in the name of Jesus. What a grand thing it is that we have such a one to keep us! Sin abounds on all sides of us. On either side of us is a saloon and a house of ill-fame combined. We have a lion, as it were, on each side of us; but they cannot harm us. Our God keeps us by his mighty keeping power. Bless His name forever!

We can as never before see the need of workers filled with the Holy Ghost. Our prayer is daily that God will send them forth, and that speedily. We at present are in need of workers in this mission. We (Bro. Smelser, wife, and myself) are engaged in working among the Chinese and Japanese. Bro. Smelser teaches a class at night and one in the morning. His night class is quite a distance from the mission and consists of about forty when they are all present. His morning school consists of Japanese and Chinese. Some of them come for the Bible study only, in which they are very much interested. In this school there are twenty-nine enrolled. My wife assists in teaching this school. Many of them are becoming greatly interested in the study of the Word.

I am engaged in the police work during the fore part of the day. I have a class of eighteen, I was engaged for a class of 100 in size. But many of the men were called away to another country so that at present they have a scarcity of men, and that compelled them to be on duty the most of the day. We expect (D. V.) that this class will open also, very soon. Many of them desire to be Christians. The class that is now in progress are becoming quite interested. As they receive a very small salary we teach them free of charge, expecting that God will give us their souls for a reward. If only one soul is saved through these efforts we will be rewarded more than if we were doing it for a small compensation.

Wife and I then conduct a night school, for both Chinese and Japanese, here in the mission. In this school there are thirty-eight enrolled. We have only a short time at night and only teach them reading and conversation.

Many may think perhaps this is a peculiar way of doing missionary work. But in this way we get into their hearts. A great many of them attend our meetings which we have Sundays, at 2 p.m. and 7 p.m. They are very much interested in the meetings.

There is some one needed, or as many as the Lord will send, to work among the saloons, sailors, and other Europeans that come to this country. We are expecting to see this country shaken for God. We feel that God is working mightily all over the world. The cause is suffering in foreign hands on account of those that profess to be Christians, in such lands as our beloved America, withholding the needed means. Many are even too selfish to give a piece of bread to someone that is passing by, or to give them lodging for the night, whereas they should take them in, feed them, and give them shelter. "For some have entertained angels unawares." And not only so but they should preach Christ unto them. There is no class of people that need the Gospel worse than the poor that go about from place to place depending on the hospitals of the richer class. "Give, and it shall be given unto you."—Luke 6:38.

If God so rewards us for giving to those that are in need, how much more will he reward us for giving to his cause. "For whosoever shall give you a cup of water to drink in my name, because you belong to Christ, verily I say unto you, he shall not lose his reward."—Mark 9:41.

"Send on the finest of the flock, For missionary wings."

Your Brother in the war for souls,
D. W. ZOOK.
Yokohama, Japan, March 10.

For the Evangelical Visitor.

OBEEDIENCE IS BETTER THAN SACRIFICE.

I FELT somewhat impressed to write a few lines for the Visitor, but as it always a cross for me, I have sometimes quenched the Spirit, and thus lost the blessing which always follows obedience to the Spirit of God. We are so apt to make excuses, just as we read Ananias did when the Lord said unto him, "Arise and go in the street called Strait and inquire in the house of Judas for one called Saul of Tarsus, for behold he prayeth." Then Ananias answered, "Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem, and hear he hath authority from the chief priests to bind all that call on thy name." "But the Lord said unto him, Go thy way, for he is a chosen vessel unto me to bear my name before the Gentiles and kings and the children of Israel."—Acts 11:15.

No doubt it seemed rather a hard task for Ananias when he had heard so much of how Saul was persecuting the church of Christ, and he was rather unwilling to go. But the Lord said, "Go thy way," and what did Saul say? "And did he still keep on making excuses? No; but he went his way and did as the Lord told him. And what was the result? Why, Saul was converted to God. Have we not great reason to believe that Ananias was richly blessed for this obedience and could rejoice that one who was daily persecuting the humble followers of Christ was
changed into a preacher of Christ.

We also read of Philip when the Spirit of the Lord told him to go toward the south into the way that goeth down from Jerusalem unto Gaza, which is a desert. And he arose and went, and behold a man of Ethiopia, an eunuch of great authority under Candice queen of the Ethiopians, who had the charge of all her treasure and had come to Jerusalem to worship, and was returning, sitting in his chariot. Read Essias the prophet. Then the Spirit said unto Philip, “Go near and join thyself to this chariot.” Now might not Philip have made many excuses had he been so disposed? Let us ask ourselves the question, “Had it been me would I have obeyed as Philip did?” In the first place, when he was told to go near and join himself unto this chariot. When, per­haps, it tells us that we should speak to some erring one, or perhaps some poor soul yet away from Christ, let us not make excuses and think that we are too young, or that we have not the ability for such work, or think that they will not listen to us, or laugh at us, when perhaps those very ones are waiting and wishing that someone would open the sub­ject that they might tell their feel­ings and desires. How much good might be done if we who name ourselves the followers of Christ would always obey the calling of the Spirit. If we could overcome that man-fear­ing spirit and with boldness go forth to do our Master’s will in all things, not fearing rich or poor, old or young, yet having that spirit of love and meekness such as our blessed Master had, how much good might be done and how many rich blessings received; and yet, after having done all, we would only be as unprofita­ble servants, having only done that which we ought to have done.

I would say to you who are yet out of the fold of Christ, if there are any such who may chance to read this, when the Spirit calls to you (as I feel sure it very often has) and says, “Give me thine heart,” oh, do not try to make excuses and say you are too young to, or that you cannot leave your companions, or whatever your excuse may be; for all excuses are vain, for Christ has made provision for all, that whosoever will may come and take of the water of life freely without money and without price. But we must be­come willing to forsake all and yield ourselves fully into the hands of the Lord and obey the teachings of the Spirit if we want to be one of his disciples. May God help us all to take heed of the Good Spirit that will lead us into all truth.

For the Evangelical Visitor.

“Tempted like we are.”

For in that he himself hath suffered being tempted, he is able to succor them that are tempted.—Heb. 2:18.

What a glorious promise this is, that Christ is able and willing to aid them that are tempted.

If it were not for this promise where would we be? We see temptation around us daily, and we sometimes are not only tempted but yield to temptation. Yet how thank­ful we ought to be that we can again find forgiveness in our blessed Savior.

He has promised that He will not suffer us to be tempted above that we are able, but will with the tem­pation also make a way to escape. But I believe we must ever have strong faith in Christ and trust in him alone for this way of escape or we will become careless and depend upon our own strength and thereby become weak and at last lose faith in Christ, and will be likened unto those by the wayside who hear the word and for awhile believe but in time of temptation fall away.—St. Luke 8:13.

But it is not the will of the Lord that we give away to the enemy, for He has said, “If any man draw back, my soul shall have no pleasure in him.”

He gave himself for us that He might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works, and now He wishes that we ever abide in His love and prove faithful to the charge given us, and at least go home to wear the crown of right­eousness prepared for his people.

“Through the furnace, through the heat, There, beneath the hammer’s beat, Through temptations manifold, Comes my soul like burnished gold.

“When my soul is purified, Savior take me to thy side; There, from every trial free, May I sweetly rest with thee.”

Your young and unworthy Sister,

Clarence Center, N. Y.

Sisters, let us take heed of the Good Spirit at all times, and obey when it tells us what to do. When, per­haps, it tells us that we should speak to some erring one, or perhaps some poor soul yet away from Christ, let us not make excuses and think that we are too young, or that we have not the ability for such work, or think that they will not listen to us, or laugh at us, when perhaps those very ones are waiting and wishing that someone would open the subject that they might tell their feel­ings and desires. How much good might be done if we who name ourselves the followers of Christ would always obey the calling of the Spirit. If we could overcome that man-fear­ing spirit and with boldness go forth to do our Master’s will in all things, not fearing rich or poor, old or young, yet having that spirit of love and meekness such as our blessed Master had, how much good might be done and how many rich blessings received; and yet, after having done all, we would only be as unprofita­ble servants, having only done that which we ought to have done.

I would say to you who are yet out of the fold of Christ, if there are any such who may chance to read this, when the Spirit calls to you (as I feel sure it very often has) and says, “Give me thine heart,” oh, do not try to make excuses and say you are too young to, or that you cannot leave your companions, or whatever your excuse may be; for all excuses are vain, for Christ has made provision for all, that whoso­ever will may come and take of the water of life freely without money and without price. But we must be­come willing to forsake all and yield ourselves fully into the hands of the Lord and obey the teachings of the Spirit if we want to be one of his disciples. May God help us all to take heed of the Good Spirit that will lead us into all truth.
the midst of life we are in death.” Some have been taken in infancy, others in the prime of life, and some in ripe old age. It should serve to enforce upon our minds the truth that “All flesh is mortal,” and help us to prepare for the dissolution of soul and body.

We publish in this issue an article by Daniel Pagin, of South Bend, Ind., partly in corroboration of the series of articles by Bro. E. N. Hess, under the title, “Jesus Will Come Again,” and also as a criticism on some of the points taken by Bro. Hess. We do not wish to admit anything for controversy; in fact if we had known in advance that this was the object of the writer we would not publish any article of the kind, but a little friendly criticism in the spirit of Christianity may be conducive of good to all who read the Visitor. We would, however, say we have not taken the necessary trouble to investigate the prophecies to know which is right, neither do we think that it is of such vital importance to be able to vindicate the views entertained by either. The great and important matter is, do we know that our names are written in Heaven? But then the study of prophecy is certainly interesting. Bro. Hess has made some very good points, and upon the whole his articles have shown that he is a student of the Bible; and he has done much in giving the readers of the Visrion something on the coming of Christ that is interesting, and, we trust, profitable. We would add, that while we would not admit articles for controversy, yet if Bro. Hess has anything in reference to the point made that is explanatory, and desires to have it published, our columns are open to him. But we really think that to pass it by with our consent is the best way to do in such cases; and we think, too, that Dr. Pagin, although a stranger to us, has not written with a view to controversy, but simply for information.

In our last issue we incidentally referred to the different Mission boards without defining ourselves; and since the time is very near when probably there will be a report from each of these boards as to their work during the last Conference year, and some action probably taken on them, it would not be improper to point out where there could be some improvement, or at least some effort toward their improvement, in their make-up and probably in their operation. While we think much good has been done by these boards or committees in their labors, yet we think that an indefinite continuation of the same members may not be just the way the work should be done. For example, when the working Board of Missions was appointed it was for an indefinite time, and has been continued since then without change. Perhaps they have done as well if not better than any others would have done; but would it not be the proper way to do to make some change every year? The board is composed of twelve members, and the arrangement might be made that two new members be elected each year, two of the old members being retired. That would leave enough experienced members on the board to carry on the work until those newly elected could learn the nature of the work and act intelligently in it. Of course this could not be done this year, but arrangements could be made to have it done in 1897. Then we think the Board of Foreign Missions is not large enough. Considering the amount of work and the large territory they have to work, there should not be less than five; seven would be better, and if there were nine it would not be too many. Their work certainly is very great; Not only have they to see to the
raising of money for the work, but they have to look up the fields of labor and find the laborers. Those that were appointed last year hold their office for five years, and there should be no change for that length of time. It will take time to become conversant with the work, but if there were several more added to the number at the coming Conference, and at the end of the five years one only be relieved instead of three, and every year thereafter one new member be elected. That has been the arrangement of the standing committee, and it has worked well. By this means younger men would get into the board, and all would become better qualified for duty. But it is different with the Financial Board of Missions. They are, as arranged now, largely only the custodians of the funds; and as the board is composed of only three members—who are of necessity near together so as to enable them to consult readily if calls are made for funds—a change would not need to be made. We give these suggestions for thought before the Conference, if thought advisable for action, trusting that the Lord may guide the work and the workers to his name’s glory and for the building up of Zion.

For the Evangelical Visitor.

The Home Begun.

The following communication from the pen of Sister C. A. Myers, of Mechanicsburg, Pa., but now of the Messiah Rescue Home, of Harrisburg, Pa., will no doubt be interesting reading for the benevolent; and for the satisfaction of all we publish it.

Dear readers: I am glad for the privilege of stating to you that the home for the homeless is at last in working order, and that the Lord’s promised blessing has been so far verified. He has given so many very precious promises to those who are obedient. He has said, “Quench not the Spirit.” Again He has said, “Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear.” This has been my blessed experience for many years, and I trust shall continue to be all the days of my life. Praise the Lord, O my soul! “God is no respecter of persons; but in every nation he that feareth God and worketh righteousness is accepted of him.”

We read in 2 Cor. 8:9 that though “he was rich yet for our sakes he became poor that we might be made rich.” Then in the 25th chapter of Matthew, 34 to 40th verses, he speaks of the blessings promised to the faithful.

It is true that we have moved very slow in our work connected with the home, but we wanted to be sure that we were right. After visiting the past winter through the city of Harrisburg again as we had often done before, we were much impressed with the thought that something should be done for the homeless, and that we could be used for that purpose as well as for preaching and other religious services, such as Bible study; and during earnest prayer to God for direction, we were led to an agent who had a key to a house which would suit, and we rented it. We told the faithful few, who were glad and rejoiced with us. So we put the house in order for services. We soon learned that the new project was gladly accepted, and is still continuing to grow. It was dedicated on March the 15th as a home for the homeless and the needy, and we trust it was for the glory and honor of God. Every evening service for three weeks we have had services in it, and many rejoiced with us, and gave in their testimony for Jesus. Some dear ones have found Jesus precious to their souls and are rejoicing in Christ their Rock. May this place be called precious because of the presence of the Lord. We hope it will be a permanent home. We are receiving many blessings daily. The donations are coming in and many more are promised. Many more will be needed, because the needy must be supplied, the homeless must have a home. We have the assurance in God’s Word that he will supply all our needs.

We are so thankful for what is being done, and people generally seem to be so willing to help in what is needed, in the gift of stoves, chairs, bedding, lamps and many other things that will make the house what it ought to be; and some, too, are giving money, and that we will need for the rent of the house and other expenses.

While this is only a beginning, yet the outlook is very good, and we trust it will increase until we will have the means and will be obliged to buy or build a larger place for the increasing wants of the home.

C. A. Myers.

Harrisburg, Pa.

Church News.

On the 6th inst. our hearts were gladdened by the arrival from Kansas of Bro. C. C. Burkholder and family, accompanied by Mr. A. R. Burkholder and Sister Annie Brandt. We welcome our brother in our midst as a fellow-laborer in the Gospel. He was called to the ministry and separated by the laying on of hands just before coming here. He told in the last issue of this paper how the Lord has led him. We ask our friends to pray that we may be true yoke-fellows in our Master’s service. The Lord seems to have laid upon Bro. Burk-
holder to cry out to the people to "get right with God." This is an important message, and may it pierce many careless hearts and cause them to think and act for eternity.

We held a week’s meetings in the Gospel tent at this place, commencing the 8th inst. and closing on the 14th with a love-feast. Sixteen took part in the communicative service. One young man came out boldly on the Lord’s side during the meetings, and manifests a real determination to be a faithful follower of the Lord.

Sunday evening, the 15th, we started a meeting in the west end school-house. This is about seven miles southeast of Glendale in an old settlement noted for its not too great piety and afflicted with a number of avowed infidels, as well as a great many who have not enough concern for this salvation to attend a religious meeting. Occasional services are held in this school-house by the M. E. Church South, and a small Sunday-school is struggling to exist. Our meetings are not largely attended, but it is a pleasure to give the Gospel Message to the few who do come. The attendance and interest seems to be on the increase.

In our next report, we hope to give the description and cost of our outfit, and also a statement of all receipts and expedients up to date.

We ask the earnest prayers of God’s people in behalf of the work.

Your fellow-servant,

J. G. CASSEL.

Glendale, Arizona, March 20.

WILMONT, ONTARIO.

As we went to meeting at Bro. Whitmer’s we were glad to meet Brother Detwiler there, of Sherks-ton, Ont., and Brother Doner, from Nottawa, Ontario. He is a single man yet. Brother Wildfong and Brother Hunsperger were with them and five Sisters from Hespeler. We had a good meeting Sunday, March 15th. We have the promise of the Lord, “for where two or three are gathered together in my name there am I in the midst of them.”—Matt. 18:20.

Sunday evening the meeting was at our place; Monday they visited some of our neighbors; in the evening the meeting was at Brother Giger’s; Tuesday Brother Wildfong and Brother Hunsperger started for home because of the sudden death that happened. In the evening the meeting was at Brother Shoop’s; Wednesday afternoon at Brother Cassel’s and in the evening at Bro. Whitmer’s.

Brother Detwiler conducted the meetings and he preached the plain Gospel. I just thought of Paul when he said, “My speech and my preaching was not with enticing words of man’s wisdom but in demonstration of the Spirit and of power.”—1 Cor. 2:4. And again he said, “For we preach not ourselves but Christ Jesus the Lord and ourselves your servants for Jesus’ sake.”—1 Cor. 4:5.

The Word was plainly preached, the way the children of God have to live and the way the sinner can be saved through Jesus Christ. “But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith.”—Gal. 5:22.

I ask an interest in your prayers.

LEVI WANNER.

COLDWELL, KANSAS.

YOUR unto the elect lady and her children, whom I love in the truth, and not only I but all they that love the truth, for the truth’s sake, which dwelleth in us and shall be with us forever. Grace be with you, mercy and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.”

“T rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.”—2 Jno. 1-4.

Hallelujah! you who have never been to this place perhaps could hardly believe how few of God’s little ones there are to be found, in many localities in the strip. We are now but two miles from the state line, and five miles from the above named place. But in this place though so near the state line, there has been no effort made, toward the salvation of this people since the strip opened. Parties, card-playing, and dancing have been the chief amusement. A remnant have been still crying unto the Lord, while others are backslidden, some in infidelity, and others that the germ of life is very apparent; if they should fall into the ground of God’s grace, they would bring forth much fruit.

We are stopping with Brother D. Groves at this place. We came here March 27th and began meeting that evening; the attendance has been good when the weather permitted. One has started for the kingdom and others have felt drawn, but have not made the surrender as yet.

I still trust that the Lord may find his way to their hearts. On the 20th of March Brother Frymire joined with me in the work. We have been holding meeting every night and visiting through the day, and also distributing tracts, papers and Bibles where they were needed. There have quite a number turned to the Lord since we came down. The praise all belongs to the Lord, who has abundantly supplied all our needs. Pray to the Lord to send many more laborers into His vineyard.

Yours for Zion,

S. H. ZOOK.

OHIO.

IF God will grant me time and grace I will try again and pen a few lines for the Visitor.
Ever since I have made a start in the Christian life, I have felt the necessity of going away from home to attend a protracted effort among the Brethren, believing that I would gain more spiritual strength and would become more fully equipped for the duties awaiting me in the future.

Whilst Bro. Jno. H. Smith, of North Lawrence, Ohio, was conducting our meetings at Donaldsville he persuaded me to go to Sippo, O., where the meetings were in progress conducted by D. Rohrer, of Louisville. So on the 1st of February I started, accompanied by Sister Lida Moist and Sister Minerva Hershey. We arrived safe, and in time for evening services. The evening meetings were well attended, and a good interest manifested. The day started, accompanied by Sister Lida Moist and Sister Minerva Hershey.

On the 16th I went to Paradise, Wayne county, where Bro. J. B. Wingert, of Clark county, was conducting the services, returning home­ward on the 24th.

I can say that I have been amply rewarded for the sacrifice I have made, and feel to live nearer to God than I have in gone-by days. Oh, that the youth of the church would exercise more in going out to help to carry on the great plan of salvation, it would not only help to convert the poor sinner, but would help them greatly for a useful Christian worker. Often times the thought may arise in our minds; what can I do? Consider how Christ clothes the lilies and the grass of the field. If Christ clothes them, how much more will he clothe us, if we go in faith believing. O how little our faith is; may God help us to launch out more on his promises, and he has promised in his Word that he will never leave nor forsake the righteous, and if the righteous scarcely be saved, how needful it is that we, though young and weak, put forth a strong effort to help to draw the Gospel plow. I invariably do believe if the youth of the church would get more acquainted with the fraternity at large they would become more strengthened and would feel to keep nearer to the foot of the cross, and would be enabled to resist the lust of the eye and the pride of life. And as there are so many things to draw away our minds to the sinful world, we should do all in our power to live near the great fountain of life where we would be enabled to resist Satan in all his enticements. And since Christ has done so much for us, even to bear our sins in his own body on the tree, should we not be willing to devote our service and power to him, and throw out a Christian influence to the frowning and gainsaying world?

Well did Isaiah say in his prophecy: “The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.”

M. DORNER, JR.
West Milton, Ohio.

For the EVANGELICAL VISITOR.

FLEETING FROM BABEL.

THIS you must readily admit. Now what remains for those that are spiritual, but to obey God’s command to “Come out of Babylon, my people, that you do not partake of her sins, or receive of her plagues.”—Rev. 18. But you, with many others, believe that if a person is only upright and sincere in his meanings and lives according to the creed of his party, even if they are not grounded on the doctrine of Christ, he will nevertheless be pleasing to God and be made eternally, happy. This doctrine however, is false and perverted; it is the offspring of the false prophet.—Matt. 15. If our salvation depends upon our good meaning or intention, then God cannot be a righteous God. Neither can he be an almighty God; but oh, no! God is a righteous God; righteous is he in all his works; what he wills must be done. Therefore our salvation does not depend upon good meaning or good intention but upon doing the will of God. Christ said, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven but he that doeth the will of my Father in heaven.”—Matt. 7.

Therefore Christ has passed sentence upon him; for He says, “He that believes not is condemned already.”—John 3. Then God’s judgment is upon him, for he condemneth himself.—Rom. 2. Again, you say, if he only preaches the word of truth. I answer with Christ, “How can he, being evil, speak good things?”—Matt. 12. Again, how can he speak the truth if the truth is not in him? John says, “He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him.”—1 John 2.

Again, you say if he only directs the people to Christ he is alright. I reply, how can he direct the people in a right manner to Christ whom he himself does not know and hath not seen? John says, “Whosoever sinneth hath not seen him nor known him.”—1 John 3. Paul says, “No man can say that Jesus is the Lord
but by the Holy Ghost."—1 Cor. 12. That such a person does not possess the Holy Ghost is shown by his fruits. He that comitteth sin is of the devil.—1 John 3. You know that the children of the world belong to Babel, and a preacher when he shows the contrary in word and deed to what he preaches is not a child of God, as his fruits plainly show. Therefore according to your own acknowledgment he belongs to Babel. “For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they would deceive the very elect.”—Matt. 24. God warns us to go not there, and believe not. Paul says, “Though we or an angel from Heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed.”—Gal. 1:8. “Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.”—1 John 9,10.

I wish the blessing of God would be with his children. Amen.

J. K. LANDIS,
Palmyn, Pa.

CHOOSE NOW.

See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven.—Heb. 12:25. For the time is come that judgment must begin at the house of God, and if it first begin at us, what shall the end be of them that obey not the Gospel of God? Just think of it. If judgment begins at the children of God and they must strive to enter at the strait gate, where will the poor sinners shrink to when they hear, “Depart from me?” For if the righteous scarcely be saved, where shall the ungodly and the sinner appear? It is enough to make any one shudder. So let us obey that sweet voice that so kindly speaks to us, and then God shall own us as his children.

A blessing for you—will you take it? Choose ye today!
A word from the heart—will you speak it? Choose ye today!
Will you believe, or your Savior neglect? Will you receive, or His mercy reject? Pause, ere you answer, oh, praise and reflect. Choose ye today!
A death to be feared—will you fear it? Choose ye today!
A voice that invites—will you hear it? Choose ye today!
Strait is the portal and narrow is the way: Enter, poor soul, and be saved while you may; Think what may hang on a moment’s delay. Choose ye today!
The cross of the Lord—will you bear it? Choose ye today!
The bond of sin—will you break it?
Choose ye today!
The water of life—will you take it?
Choose ye today!

The last passage of Scripture has been on my mind for some time, and since reading in the last issue of the Vis­tor, my thoughts were directed to the two foregoing verses as well. May it be the means of awaking some one from their slumber, and I myself, be watchful and prayerful and grow in grace, and the knowledge of our Lord and Savor Jesus Christ. I love to see the articles in the Vis­tor, and good selections as well, but it is more interesting when the writer’s name is there too. Write again, and others that have not written, write; but just as the Spirit moves, as I have seen some very enlightening paragraphs from the Brethren and Sisters.

Your unworthy Sister,
LYDIA GINGRICH.

Preston, Ont.

For the Evangelical Visitor.

THOUGHTS.

HAVING been impressed lately to write an article for the Vis­tor I will try, by the Lord’s help, to do so.

The article, which impressed me to write, was written by a sister, in reference to our duty to our church paper. The expression was made, “Oh, what a task it must be for the editor to edit the paper.” Truly it must be a great task, especially if the editor does not have sufficient original matter, from which to select. Let us imagine ourselves in the editor’s position. Would it not rather discourage us, had we no original matter to use, and perhaps no suitable selections to use instead of original selections? Have we as Brethren and Sisters of Hope and...
vicinity done our duty in this direction?

True, some may say they have not the education nor talent to write. Our talents, in this direction, may not be very large, but will they increase if we do not use them? We might have a talent to express our thoughts in writing, and be hiding it as the one who had received one talent to express our thoughts in writing, and be hiding it as the one who had received one talent.

As the expression is sometimes used, our prayer-meetings are what we make them, so the same might be said of our church paper. Again we all have some talents. We might have a talent to express our thoughts in writing, and be hiding it as the one who had received one talent.

There are many ways in which we can do good. One may have a talent to sing, another to write, another to speak, while some may possess other talents or even all that has been mentioned. It is not always the much speaking, or even speaking at all, that at times does the most good.

Many times a smile will have more effect than a great many words. Again, as the saying is, "Actions speak louder than words." We may not say a word, and still our actions show that we are not what we should be. I have given a few of my thoughts, and at least tried to discharge my duty in writing. If this appears in print it will be all right, and if not it will also be right.

Hope, Kas.

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OUR LETTER BOX.

Dear Editor:

I felt that I should write for the VISITOR. I came to the Brethren's prayer-meetings. Oh, I often would go home with a heavy heart. But I was not yet willing to give up my stubborn will. I often promised Him, but did not come out till I was sick, and I thought if I would not come out I would die and go to hell, and be tormented for ever and ever, and never could come out any more. Dear Brethren and Sisters, pray for me that I may work out my soul's salvation. I often feel impressed to work more for the Lord every day, so that when I come to die I may enter into the kingdom of God, and would be found ready to meet my parents there.

"I want to be an angel,
And with the angels stand,
A crown upon my forehead,
And a harp within my hand."

My father died three years ago, and I guess he is in Heaven now. Dear Brethren and Sisters, pray for me. Poor souls, don't put off your salvation from time to time. Serve the Lord day and night.

Eartlington, Pa.

James K. Landis

ISS CONVICTIO OBSOLETE?

In the earlier days of the present century every Christian could testify of an experience prior to conversion which was often quite terrible in its nature. The sinner became conscious of guilt. And this sense of personal guilt and blameworthiness generally became so keen and pungent as to produce intense mental and spiritual suffering. They became miserable, and saw "the exceeding sinfulness of sin" as a fearful reality. It became a real hell, and the subject could find no rest day or night. It was such an undeniable agony that sleep and appetite alike were unknown for days. The mental strain was at times intense enough to threaten the rational functions of the mind. Of these convicted sinners it has been said that "though there would be no future punishment, they would rejoice with joy unspookable to be set free from the power of sin." This sense of guilt, real and intense, is the very essence of conviction.

This was a common experience years ago. It resulted in bitter tears of penitence, and a self-loathing and hatred of sin which turned the whole self against it. It was one of the most unpleasant sensations any human heart can experience. It was simply misery. And no one those days in recounting his religious experience would fail to tell of his conviction, and the misery through which he passed into peace and joy. Revival meetings as a result were most solemn meetings. Penitents wept and prayed at the altar, in their closets, everywhere. The moment a sinner was convicted he withdrew himself from his worldly associates, and in bitterness of soul he sought that relief which only the assurance of pardon could give.

Everything tended to this. It was the object of preaching to produce conviction. The aim was to create a sense of sin and guilt in the hearts of the unsaved. Sin was characterized as to its nature and deserts according to Scripture representations. The wrath of God against it was pointedly preached. The sinner must be wounded, slain, in order that he might be healed and made alive. Prayers were directed toward the same end. Minis-
of the condemned, wretched sinner do not destroy the quiet of a revival meeting.

And what are the results? Another has said that "two weeks after the special efforts have ceased the converts have nothing to say, cannot give account of any special change, are powerless in explaining to others what has taken place, have no testimony to effort that would interest or create an impression of the reality of conversion." And these converts are the same giddy, trifling, worldly creatures they were before. The love of amusements, pleasures, fashions, social dissipation and sports is as strong as ever, and as much indulged. The churches are filling up with an unsaved membership. The churches are becoming weak as a saving power in the world. No other results can be expected to follow. When we let go the great truth that conviction is the one and indispensable pre-requisite to genuine repentance and conversion, we let go every thing. We prepare the way for a carnal church membership, for spiritual stagnation and death. Or, on the other hand, we must have revivals with seventy per cent. of the converts unsaved.—Church Advocate.

For the Evangelical Visitor.

A VISION OF HELL.

GOD convinced me in my unconverted state that there is a place like hell; although some people deny the fact (and I then was one myself) that there is such a place. I used to indulge in the reading of literature brought to the public by sceptics such as Thos. Paine, Robert Ingersoll and others; hence I was led to believe in that way myself, when quite young, about the age of fourteen.

God then at about the age of seventeen convinced me that I had a wrong idea of the matter, and I at one time fell into a trance and laid in such a position about five hours; and the first thing I knew of myself, I was going down through a deep, dark "gulf", so dark that I could not see anything at all until all of a sudden I was standing in front of hell, about twenty feet away from the place where I would have gone had I died then (I used to gamble while unconverted), to a place where the part was divided off for the "Gamblers' dungeon" where there was one man that I used to know while he was living here. I could see by the way they looked at me they wanted me to come in and help them play cards, for there were only three at the table playing so they wanted me to help them. I started to go to them, and when I was about ten feet from the place something caught me and held me there quite a while, but still those in the dungeon were beckoning me to come in, so I went again and when I was just making my last step to be inside the dungeon something called to me louder than I ever heard any noise before or since, that said "Move or you die," and that loud voice, scared me so that I stepped back again and then I was taken away from that place to other parts to see how others were suffering. There I saw the proud with their clothes just as they thought they appeared best in earlier years? Perhaps so. But year after year there has been less of it. Year after year there has been less genuine solemnity at revival meetings. The deep sense of sin, the misery of a guilty conscience, the utter restlessness of a soul that sees itself in the light of God's truth, these are experiences which few now have. The so-called penitents these days are light-hearted enough ten minutes after the services close. Conviction, indeed, is obsolete. The bitter tears are not copious. The loud, agonizing cries...
Then he asked the devil to take it away, but he just laughed at him and hooped the money on him all the more. Then I saw the moral men who were lying on what is there known as the Bench of Idleness, and tried to get off, and could not.

I saw many other miseries there, but I would not want to try to enumerate all for I could not.

Now beware sinner friend, if any should chance to read this, for your reward shall be given you according to the deeds done in the body; and oh! how pitiful it would be to see any of you at such a place. I have seen people walk along in life and all at once they came to the edge of this awful place and just dropped down into it; and they did not seem to know what was wrong until they came to their place of reward; they came in at about the rate of one every minute.

So beware! beware!! beware!!! and give your full heart to God in due season.

A Brother in Christ, soliciting an earnest interest in your prayers.

J. H.

Excursion Arrangements.

We have not yet fully completed our arrangements for the excursion to Conference, but we will publish in full the arrangements in the first of May issue of the Visitor. We expect, however, to start with the car from here, and should there be any who could reach Kansas City better than this place this can get excursion rates from there over the same road and in company with us. We could not now name the road we expect to take, but will be able to do so by the next issue of the Visitor. We expect to start about the 13th or 14th of May.

MARRIED.


WINGER—SIDER.—Married, on April 2, 1896, at home of the bride’s parents, by the undersigned, Bro. Ellis Winger, of Bertie township, Welland county, Ont., to Sister Mary C. Sider, daughter of Bro. Jacob C. Sider, of the same place.

GEO. DETWILER.

SWALM—SAMONS.—Married, March 28, 1896, by the undersigned, near the residence of the bride’s parents near New Lowell, Bro. Isaac Swalm, of Nottawasaga, to Sister Mary Alice Samons, of Sunnidale, all of Simcoe county, Ont.

A. M’TAGGART.

OUR DEAD.

WENGER.—Died, on Feb. 5, Lizzie Wenger, daughter of our beloved brother, Elder Martin H. Overholtzer, aged 25 years, of internal or catarrhal troubles. "Whom the Lord loveth he chasteneth."

KREIDER.—Died, near Hilemandale, Pa., March 3, 1896, Sister Mary Kreider, aged 89 years, one month and 17 days. Her remains were interred at Fairland cemetery. Elder Jacob Kreider, Bros. Daniel Brubaker and Jacob Books officiated.

TWISMER.—Died, near Silverdale, March 8, 1896, Martha, infant daughter of Bro. Joel and Sister Mary Wismer, aged 18 days. She was silently laid away in the Silverdale burying-ground. This makes five graves for them to weep over.

RITTER.—Died, Feb. 8, 1896, near Lititz, Lancaster county, Pa., Bro. Benjamin Ritter, aged 77 years, 7 months and 17 days. Funeral services were held Feb. 11, at Cross-roads meeting-house, near Elorin, Pa. Bro. Ritter was connected with the church many years. He lived a consistent Christian life. In the end he left two sons and three daughters to mourn their loss.

WINGERT.—Died, on Dec. 21, 1895, Bro. Joseph C. Wingert, our beloved deacon Brother of North Franklin district, aged 56 years. Also, on the 9th inst., his second son, Samuel, aged 27 years, thus leaving mother and two brothers to mourn their double loss. Both died of internal or catarrhal diseases. Surely the family has been afflicted—only one comfort, indeed: "Those whom the Lord loveth, he chasteneth." *

REICHARD.—Died, at the home of his daughter, Mrs. Henry Main, Williamsburg, Waterloo county, Ont., March 16, 1896, Bro. Daniel Reichard, aged 89 years, 9 months and 12 days. Funeral was held on the 19th, at Mannheim, in the United Brethren church. Services conducted by Bro. George Detwiler, of Sherkston, Ont., and the writer, from Psa. 90:12. Interment at the Reichard cemetery.

He was for a great many years a member of the Brethren in Christ, and lived a quiet, peaceful life. We trust that our loss is his eternal gain.

JOHN WILDWOOD.

ANGLEMOYER.—Died, near Benjamin, Bucks county, Pa., March 11, 1896, Bro. Martin Anglemoyer, son of Henry and Mary Angelmoyer, aged 74 years, 8 months and 7 days. Interment at the Silverdale meeting-house. Bro. Anglemoyer was complaining of a number of years with asthma. He had a stroke of palsy ten years ago. Of late he had droopy, and suffered great pain. Ofttimes the Brethren and Sisters would gather at his home in the capacity of a prayer-meeting. He would express himself as fighting the good fight of faith. Ofttimes he would suggest the hymn beginning, “When the battle is over we shall wear the crown.” At last he fell asleep in Jesus. Text, 14:13: “Blessed are the dead which die in the Lord.” *

KOHLER.—Died, at the home of her son John, six miles north-east of Mansfield, O., March 17, 1896, Nancy Kohler, aged 79 years, 2 months and 17 days, of throat disease. Funeral services at the Chestnut Grove church. Interment in the cemetery near by. Services were conducted by home Brethren, from Job 5.

Sister Kohler was married to Daniel Kohler, who preceded her to spirit world some years ago. She leaves two sisters, 8 sons and 25 grandchildren and 7 great-grandchildren to mourn the loss of a kind mother and grandmother. Mother Kohler united with the church a good many years ago, and lived a consistent Christian life. In our visits with her she expressed herself as ready to leave this world and go home and be at rest. Thus one more of our number has crossed the river, and we hope our loss is her gain.

SAMUEL WISMER.
KAUFFMAN.—Died, at the old family residence, five miles east of Mansfield, O., March 23, 1896, Mrs. Anna Kaufman, widow of Bro. Christian Kaufman, who died 21 years ago. Sister Kaufman was born September 6, 1808, and at the time of her death was 87 years, 6 months and 14 days old. Funeral services were conducted by the home Brethren on the 25th ult., at the Pleasant Grove church. Preaching from Rev. 14:12. Her remains were laid away in the cemetery near by. Sister Kaufman lived long in this world, and was a kind mother. While she did not make an open confession of religion until in her last sickness, yet she was a lover of that which was good, and their house was the home of God's people. Shortly before her death she was received into the church and was anointed and was willing to be baptized if her life had been spared, but the Lord called her away. She leaves three daughters and six grandchildren to mourn their loss; but we trust their loss is her gain. One thought that comes to us in reference to her death is that we should not put off our return to God until too late. S. W. WHISLER.

HAFFLEY.—Died, at the residence of Rev. Joseph Keefer, sr., near Rife, Darlington county, Pa., on the 19th of March, 1896, Sister Martha Haaffley, aged 69 years and 5 months. Two brothers and four sisters survive her. Jacob, residing in Juniata county, Pa.; David, in Missouri; Sophia, widow of Bro. J. Crimmel, in Illinois; Nancy, wife of Bro. D. Dick, in Indiana; Elizabeth, wife of Mr. Margetz; and Sarah, wife of Rev. Joseph Keefer, at whose place she resided. She died of consumption. Her sickness was of long duration, and she was confined to her bed for a long time. The last time she assembled with the Brethren in church was in December, 1894. But she was ever willing to do just as the Lord willed. Several hours before she took her departure, when she saw that her end was approaching, she requested to have prayer another time, and after prayer she requested to have that German verse sung,—

"Ach hält mich fest mit deiner hand." She soon afterwards fell peacefully asleep. She was a consistent member of the Brethren church for about 48 years, and through her whole life the church lost a pillar and one of her old "veterans". The funeral services were held at Keefer's church. Burial in the cemetery near by. Bros. Jonathan Wirt, Samuel Brehm and Solomon Lauver officiated. Text, Psa. 116:15. J. D. K.

LONG.—Died, at Howard, Center county, Pa., March 18, 1896, Bro. Conrad Long, aged 78 years, 6 months and 26 days. Bro. Long suffered from a complication of diseases, ending in dropsy. He bore his afflictions very patiently, looking forward to the promises of God to his people, and with the apostle he desired to depart and be with Christ, which is far better. Bro. Long was converted about forty years ago, and soon afterwards entered the ministry. He labored faithfully for a number of years, but for the last years he did not go away from his home circle of field of labor. Bro. Long was well versed in the Scriptures, and with the education he had he was useful in the church. He was of a loving disposition, apt in giving counsel, yet very considerate, and of a most tender and sympathetic disposition. When counseled as regards the family circle of his friends and neighbors, or in financial troubles, he with tears sympathized with them and then tried with the means he had to help them out and get them on a footing to help themselves. He no doubt will be much missed, yet we are glad that what is our loss is his eternal gain. He leaves a wife and seven children—4 sons and 3 daughters: Perry, of Howard; John, of Harrisburg; William and John, of Howard; Mary, wife of Adam Boyer, of Abilene, Kansas; Emma, wife of Solomon Tice, of Howard; Eliza, wife of John Hagan, of Howard. Twenty-seven grandchildren, and two great-grandchildren also survive. There are 3 brothers and 4 sisters: Jacob, of Howard; John, of Cedar Springs; Joseph, of Flemington; Mrs. Martha Brown, Mrs. Creps, Mrs. Royer and Barbara Long. Also a number of other relatives and friends and neighbors, who showed love and respect in the kindest of friendship. Services and burial on the 21st. Preaching in the Disciple Church by the writer assisted by Elder Peter Kegy, of Woodberry, Pa., and Rev. Manley, of the Disciples Church of Howard, from Luke 23:28, in connection with Rev. 14:19. Excl. 4:4 was used as an application to the life of Bro. Long. Peaceful may his body rest "till Christ will come for to receive the bride, when we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words."

JOHN H. MYERS.

12 Bailey St., Harrisburg, Pa.

LOVE-EATS.

May 9 and 10, at Bethel, Dickinson county, Kansas.
May 16 and 17, at Paradise church, Wayne county, Ohio.
May 30 and 31, at Clay Center, Kan.
May 30 and 31, near Morrill, Brown county, Kansas.
May 30 and 31, at Highland church, Miami county, Ohio.
June 6 and 7, at Bro. B. F. Hoover's, five miles east of Mansfield, Ohio.
June 10 and 11, at Belle Springs, Kan.

IN ONTARIO.

May 30, Black Creek, Welland county.
June 6, Waterfield, Welland county.
June 6, Howick, Huron county.
June 13, Markham, York county.
June 20, Nottawa, Simcoe county.
June 20, Clarence Center, Erie county, N. Y.
June 27, Waterloo, Waterloo county.

OHIO MISSION.

Sewing School and Relief Department. Report for the month of March is as follows:

DONATIONS.
Mary Landis, Silverdale, Pa. $5.00
Kimina Hoffman, Newton, Kan. 1.00
Alice Reise, Victoria Square, Ont. .50

Total, $6.50

EXPENSES.
Dry goods. $3.72
Groceries. 3.45
Two pairs shoes. 1.64
Other necessaries. 2.22

Total, $10.91

SARAH BEET.

6028 Peoria St., Eglewood, Ill.

For good religious reading take the Visitor.