5-1-1896

Evangelical Visitor- May 1, 1896. Vol. IX. No. 8.

Henry Davidson
Glorying triumphant from the chilly grave,
Jesus Christ has risen mighty for to save;
For our redemption, on the cross did die,
From the grave has risen, as to justify.
Down the mighty angel from his Heavenly throne
Came in shining raiment and rolled away the stone,
Roman soldiers trembled when he did appear
For his awful presence filled their souls with fear.
To the holy woman said, "Oh do not fear,
Jesus, whom you are seeking, is no longer here;
Christ again is risen as you heard him say,
Come with me and see the place where the Lord did lay.
Yes my blessed Savior thou art risen again,
No more toil and sorrow, agony and pain;
Now the path of glory opens to the skies,
On the Easter morning when the Lord did rise.
Jesus, death has vanquished, triumphed o'er the grave,
From its dreadful terrors, He our souls doth save;
Still let us remember what the Savior said,
"Why seek ye the living here among the dead."
Have we risen with Jesus seek the things above,
Where our Savior sitteth on His throne of love
When our days are ended, then our soul shall fly
Where He went before us to the world on high.

F. ELLIOTT.
Richmond Hill, Ont.
The Father's business is soul-saving. This means crucifixion, and more abundant life by death. We know so little of resurrection power because we are so shy of the cross. "With great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them."—Acts 4:33. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings."—Phil. 3:10. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."—Dan. 12:3. "He that winneth souls is wise."—Prov. 11:30. This requires the wisdom that is from above.—James 3:17. What a glorious catalogue of virtues is rolled up in this Heavenly wisdom. "It is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Surely "the man of God is thoroughly furnished unto all good works."—2 Tim. 3:17. Here is a full college course for a soul winner. Whoever gets this diploma is fully prepared to be the evangel of Jesus Christ for the proclamation of the Divine love to a lost world. When we get into fellowship with Jesus, and hear the deep things of God, we get into fellowship with Jesus, Divine love to a lost world. When we must ourselves know him as the indwelling, living, illuminating teacher. The pupil of Gamaliel can teach the historic Christ; but only the pupil of the Holy Ghost can testify of a Christ who is the very life of our life, and the spring of all our aspirations, motives, actions and joys. We are not saved till God is manifest in our flesh as really as he was in Jesus. Paul was so constrained by the love of Christ that he was sometimes to human appearance "beside himself."—Acts 20:24; 2 Cor. 5:13,14. The enthusiasm of Divine love is regarded by the world, and by dead professors of religion, as fanaticism. They would cram the great, flaming heart of Jesus within a dogma, or ordinance, or tradition. God has his own proprieties, and they are wonderful. The manger and the cross are the unique disclosures of the Divine heart, and in these we find our inspirations of Christian work. The Father's business requires the Father's spirit. To work as Jesus worked, we must be born as he was born, and grow in stature and wisdom into the consciousness and power of the Divine nature. Oh, how little we have learned of Jesus, and how little are we like Jesus. "My Father's business:" this was Christ's one thought and purpose. "This one thing I do:" this was Paul's supreme determination. Is it ours? Is it yours? Is it mine? Is the evidence transparent? C. H. BALSBAUGH, Union Deposit, Pa.  

For the Evangelical Visitor.  

SIN.  

PAPER NO. ONE.  

SIN is a terrible reality. It is that "abominable thing" which God hates (Jer. 4:4), and it should be hated by every one of his intelligent creatures. But it is not so. Men love sin because they do not have a right conception of what it is. Children have been known to play with serpents, being ignorant, of course, of the danger to which they are exposed; and so men will play with sin, not knowing, or forgetting, its deadly character. Could sin be pictured before the eyes of those who are enslaved by it, in all its blackness and hideousness as God looks upon it, thousands would fly in haste to the Savior who came to take away our sins.  

We talk a good deal about big sins and little sins, and if we have committed some sin that is not very big in our eyes we begin to excuse ourselves, as though God would not notice that. Does God hate only big sins? No, it is sin, more than sins, that he hates; the evil tree, not alone the branches, is an abomination in his sight.  

Let us learn some things about this deadly thing. First, we will see—  

WHAT SIN IS.  

Sin is any want of conformity to or transgression of the law of God; disagreement in thought, word, deed or desire, whether by omission or commission, with the Divine law. Perhaps this definition includes a great many things that some of us have not regarded as sin, but I believe it agrees with God's own definitions of sin as given in the Bible. If we let the full light of God's Word shine upon our lives, I believe many things will become sins to us which we had before lightly overlooked.  

In 1 John 3:4, we read, "Sin is the transgression of the law." Transgression means over, or beyond. Thus when we go over, or beyond, what God's law permits, we have transgressed and are guilty of sin. It does not say that some great transgression, as stealing another man's property, is sin. The very least transgression is sin. The law says, "Thou shalt not covet." If we desire in our hearts that which is not ours, be it but a very small thing, we are convicted by the law as transgressors.  

Again, in 1 John 5:17, it says, "All unrighteousness is sin." A perfectly straight line represents righteousness. That which deviates
in the least from this straight line is unrighteousness and therefore sin.

"Whatsoever is not of faith is sin."—Rom. 14:23.

Failure to do what God has commanded is sin. There are perhaps more sins of omission than commission. We come short of the glory of God in many things. The standard is, "Whatsoever ye do, do all to the glory of God."

There is a verse in Proverbs (24:9) that throws some light on how God regards some of the little things: "The thought of foolishness is sin." If the very thought of foolishness is sin, what must God think of the many foolish words his children utter? I think the above references set before us pretty clearly what sin is in God's sight; and we know that he hates sin. Let us not then make any apology for little sins, but let us plant our feet firmly upon God's Word, and stand with him against this deadly enemy to all that is good. "Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way."—Psa. 119:128.

THE ORIGIN OF SIN.

Sin originated with the devil. Jesus says of the devil, "He is a liar, and the father of it."—John 8:44. If he is the father of lies it is safe to conclude that he is the father of all sins. "The devil sinneth from the beginning."—1 John 3:8. Through him sin was introduced into the world. Adam and Eve came from the hand of God pure, perfect and innocent. The devil came in the form of the serpent to deceive them. His efforts were successful; the woman was first in the transgression; Adam soon followed; the image of God was effaced; the poison of sin was instilled and the trail of the serpent may be discovered upon every child of Adam from that day to the end of time.

It is interesting and helpful to notice the

DEVELOPMENT OF SIN.

Men do not become great sinners at a single jump. The first glass does not plunge the drunkard in the gutter, but it must be regarded as one of the steps leading him there. Sin may begin with a glance of the eye, as in the case of our mother Eve.—Gen. 3:6. Hence the necessity of making a covenant with our eyes.—Job 31:1. "Let thine eyes look right on, and let thine eyelids look straight before thee."—Prov. 4:25. It grows into a thought, or desire. We cannot look upon that which is pleasant to the eyes without in our hearts desiring to have it. After the thought, or desire, comes the purpose. The Jews had long thought evil against Jesus, but when the time was fully come they "sought how they might kill him."—Luke 22:1, 2. The purpose was now fully formed. Then comes open rebellion and disobedience. It was not long until the Jews' purpose to kill Jesus became manifest by their loud voices clamoring for his crucifixion.—Luke 23:23-25. And the act was also soon carried out.

The next step in sin is the hardening of the whole moral nature. How quickly this takes place when sin has once been manifested in open lawlessness! Those who at one time had tender consciences have become so hardened by sin that nothing seems to move them. The conscience is seared with a hot iron.

When this has taken place, fiendish hatred toward God is exhibited. The fires of God's judgment call forth blasphemy instead of repentance.

The last step of sin is taken when Satanic character is formed and fixed forever.—Rev. 22:11.

Sin's pathway is a dark and dangerous road. Every step leads downward and hastens the one who takes it on to the pit of everlasting gloom.

Let us be warned and guard against taking the first step on this dangerous pathway. J. G. CASSEL.

Glendale, Arizona.

For the Evangelical Visitor.

Jesus Will Come Again. (Concluded.)

Satan is Loosed for a Little Season.

And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sands of the sea. And they went upon the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them.—Rev. 20:7-9.

Satan, having been chained a thousand years and knowing that this will be his last opportunity to deceive the people, will with all conceivable power fight against the servants of the Lord. But his power will be of no avail as he will be "cast into the lake of fire and brimstone, where the beasts and false prophets are, and shall be tormented day and night forever and ever." Then will be at hand the "day of judgment" (Matt. 10:15; 2 Pet. 2:3); or the day of the Lord (Isa. 2:12; Zech. 14:1; 2 Pet. 3:10); or the great day.—Mal. 4:5; Jude 6; Acts 2:20.

The second resurrection will then take place, or the dead in sin will rise from their graves and be judged according to the deeds done in the body while here upon earth. "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works . . . . and death and hell were cast into the lake of fire. This is the second death."—Rev. 20:12, 14.

There are many other passages referring to the things that are to occur at the end of time, such as:
Matthew 10:15;11:21-24;12:41,42;2 Peter 5:22;3:7;Zeph. 3:8;2 Thess. 1:8; Rom. 2:5-16. The wicked being judged, heaven and earth will then pass away with fervent heat and time will be no more. The Lord will then form a new heaven and a new earth for the habitation of man, "and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:3,4.

This blessed state will not last for a day, a year or a century, but forever and ever. We will all have the privilege of partaking of its glory, providing that we while here upon earth accept of Christ as our Savior and do his will.

Some persons claim that all people will at some time enter Heaven—that those who die out of the Lord will have a limited time of punishment and then be received into Heaven. But my Bible tells me that their punishment shall be for ever and ever.

We know that those who serve the Lord will have an inheritance in this blessed place. Therefore, kind reader, be ye also ready, for in such an hour as ye think not, the Son of Man cometh.

May the Lord add his blessing. Amen.

For the Evangelical Visitor.

THE GREAT COMMISSION.

When the Gospel commission was given by Christ more than eighteen hundred years ago to a few poor, despised disciples, the world was ruled by the iron sceptre of Rome, and it was a capital offense to introduce into their empire a new religion. But the Gospel challenged the authority of the Caesars. Jesus of Nazareth, called the son of Joseph the carpenter, without wealth, rank or influence, gave his disciples no seal of state, no body-guard to defend them, and gave no promise of any earthly remuneration, but told them plainly that they should "be despised and persecuted and hated of all men for his name's sake." But he gave them the promise, "Lo, I am with you alway, even unto the end of the world."

Alexander the Great, who died in his 33d year, 323 years before the birth of Christ, had by his unparalleled energy conquered the world and claimed the title of king of kings, and his name and authority caused nations to tremble with fear. But where is he today? Millions since that age in veneration to the name of Christ have sacrificed their lives; and such is the high esteem in which his cause is held, and the love they have for one whom they have never seen, that, rather than turn traitors, millions like the late Armenians would die martyrs, which is a clear evidence that the cause is Divine.

The greatest prosperity that the church enjoyed was during the ages when her membership was hunted down like wild beasts and massacred in every conceivable way that the minds of evil men could devise, until the proverb was used, "The blood of the martyrs is the seed of the church." At last Christianity ascended the throne and swayed the sceptre of the world, but alas! it was no longer the Christianity of Christ, having relinquished "The Sword of the Spirit, which is the Word of God," and formed alliance with the world and consequently lost her power. This continued from century to century, making merchandise of the Gospel, and waxed rich from the sale of indulgencies by issuing license to all manner of sins, past, present and future, and promising pardon for money.

But in the beginning of the sixteenth century God raised up Martin Luther, who with the boldness of a lion confronted the Pope and his cardinals by preaching Christ and the resurrection, and exposing the abominations tolerated by church and state, rendering himself and co-laborers subject to the most cruel persecution. But God tenderly cared for them, and after their work was accomplished they died in peace.

After this George Fox appeared about 1647, in his plain and unassuming manner, denouncing the errors of the established church, suffering imprisonment as a consequence.

In a still earlier period a flood of light was shed upon the world by the labors of the Moravians and the Waldenses, who were eminent in sending forth a great many missionaries to distant lands.

Next in order, about the year 1735, God called to the front George Whitefield and John and Charles Wesley. These men being filled with the Holy Ghost, a very great work was accomplished for His glory.

In due time God raised up William Otterbein and his co-laborers, and also Jacob Albright, to whom we are indebted under God in restoring to us the simplicity of the Gospel and the doctrine and principles which we hold so sacred.

So in all the various changes in the history of the past, God has always had a church in the world. While kingdoms and empires have been obliterated, the church has been sustained, though assailed by rulers, infidels and devils. The great command of the Savior, "Go ye into the world and preach the Gospel to every creature," has been and shall be obeyed until the end of time. "And to them that look for him shall he appear the second time without sin unto salvation."—Heb. 9:28.
EVANGELICAL VISITOR.

THE following is a dialogue between a young brother and grandfather.

Young Brother: Grandfather, are you going to the annual meeting?

Grandfather: Yes, brother, I am going if the Lord will.

Ques.: Well, which road are you going to take? I understand there are two roads to go by.

Ans.: Well, I got my ticket to go by way of the narrow gauge, as that is the safest road. There is not so much travel, and no freight trains running on that road.

Ques.: You say you got your ticket; where do you get those tickets?

Ans.: They can be gotten at the world's depot.

Ques.: Do you know if there are many going?

Ans.: Well, when I got my ticket there were many there getting tickets.

Ques.: And did they all get them for the narrow gauge?

Ans.: O no; most of them got broad gauge tickets.

Ques.: Well, that is strange. Don't everybody know that the narrow gauge road is the safest? Why do they not take the narrow gauge?

Ans.: There are several reasons. They all like to have much company. They expect to have a good time on the way. And besides this, they have so much baggage that they cannot get passage on the narrow gauge.

Ques.: Do the same ticket agents sell tickets for both ways?

Ans.: O no; there is opposition.

Ques.: Then they don’t sell at one window?

Ans.: No; the broad gauge window is on the north side of the house, and the narrow gauge on the south. I noticed a great difference in the ticket agents. Those at the north window seemed like business men, and had much to say about the accommodations and comforts on their road, and also about reduced rates, etc.; whereas, at the other office on the south there were only three persons in attendance, and each had his place. The first, who seemed to be the principal, was seated on a chair giving orders or advice. He seemed to have much power and authority. The hair on his head and his beard was as white as wool (Dan. 7:9). His countenance was the very expression of love. His eyes seemed to pierce a person to the heart. But there was a kind of mist, or veil, over his face so that not all persons could behold his face.

Ques.: That is a mystery to me. Could they not all see alike?

Ans.: That is all in the eye, but about half were foolish (Matt. 52:2), because something was wanting besides wisdom. There are certain virtues to be added to faith, and those who lacked these were blind and could not see afar off (2 Peter 1:8).

Ques.: Was there no chance for those to get passage?

Ans.: There was a means if they took the advice given them. There was an eye-salve that will cleanse the eye. Then there is a kind of gold that has been tried in the fire; and the raiment must be pure and white (Rev. 3:18).

Ques.: Yes, I see now; but that second person—was there anything special to mention about him?

Ans.: The second person in attendance was the most lovely person you could imagine. He was apparently about thirty or thirty-five years of age. Possibly he was the son. His business was to stamp and hand out the tickets. He was very expert in his business. I noticed that at every sale of a ticket he would glance at the person seated on the chair at his left to meet his approbation. The tickets are very perfect and explicit. The third person is stationed on the right of the window. His business was to give directions to all persons who buy tickets. Anything not explained on the ticket he will explain it, if need be. You will find above the window in large letters: “EXAMINE YOUR TICKET AND CHANGE BEFORE LEAVING THE WINDOW.”

Ques.: By the way, what does a ticket cost?

Ans.: Well, that depends altogether at what place you take the train. If you take the train far east it will cost less.

Ques.: Why, that is strange. Is not the meeting toward the west?

Ans.: That is so; but the narrow gauge railway company do not do business that way. They reckon from where you start to the place where you take the train.

Ques.: Is not that very singular?

Ans.: True, it is; but the managers of the narrow gauge railway are a peculiar people. You don't lose anything by taking the narrow gauge. You are gaining every day, and when you meet with the brethren you will be richer than any earthly king.

Young Brother: Well, grandpa, that gives me great encouragement. I shall surely take the narrow gauge. But it is now nine o'clock, and time for me to return home, and you want to retire. I'll see you again. Good night.

(To be continued)

For the EVANGELICAL VISITOR.

THE EOD OF MOSES AND OBEDIENCE.

The Lord said unto Moses, what is in thine hand? And he said, a rod.”—Exodus 4:2. “And he said, cast it on the ground. And he cast it on the ground, and it became a serpent, and Moses fled from it.
And the Lord said unto Moses, put forth thy hand and take it by the tail. And he put forth his hand and caught it, and it became a rod in his hand.”—Exodus 4: 3, 4. The serpent is a reptile that is feared and hated by nearly all mankind (except the snake tamer) and is a dangerous beast. It was the serpent that brought sin, death and the curse into the world. It deceived our first parents, and came boldly to our Mother Eve and beguiled her.

I do not know that we have any scripture to show that the serpent stood upright or walked, but it is claimed by some persons that it did, but from the words of the Lord that the serpent should be cursed, and should go upon his belly all the days of his life. No wonder that Moses fled before it, for he knew that it was a dangerous beast. But not so here, for the Lord was only going to reveal unto Moses what power was in this rod, although it had been a serpent only a short time before, and what great miracles it was to do for the children of Israel, by using it in obedience to the word and command of the Lord. This rod is to teach us a great lesson, as it did Moses and the children of Israel. But Moses was to take the serpent by the tail, and it became a rod again, but he was to keep the head down and the tail up. Moses obeyed and trusted in the Lord. Thus to keep the head of the serpent down is to teach us that we shall keep our carnal desires, and temper, and self-will down under subjection, and all our evil thoughts under strict command of the Lord.

We know the serpent is a crooked beast of the field, and creeps along in a zigzag way. So is the way of the devil and sin, it is a crooked way, and leads away into all the vices and allurements and pleasures of the world in all kinds of forms and ways. But by keeping the head of the serpent down, there is not so much danger of it doing very much harm. Dear Brethren and Sisters, let us who have taken up the cross, be very careful how we deal with this evil serpent, our carnal mind and desires and the lust of the flesh and the pride and vanity and the fascions of this deceitful and sinful world. Let us always keep the head of the serpent well down. Moses accomplished miracles with this rod, in leading the children of Israel out of Egypt from that wicked king Pharaoh, in punishing him for not letting the children of Israel go and worship the true and living God. How often had Moses to use his rod in bringing the heavy afflictions and sore punishments upon Pharaoh and his Egyptian people. He repented and desired of Moses to speak to the Lord to withdraw those sore afflictions. But his repentance was not genuine. So Moses stretched forth his hand by the command of the Lord and smote the whole Egyptian land with darkness, so that they could not see one from each other.—Exodus 10: 21, 22. How often must the poor wandering pilgrim be enshrouded in darkness, if he is not careful, by giving the serpent too much power by turning his head upward and following his crooked zig zag ways. Moses had to use his rod numerous times on the Egyptians before they became obedient to the command of the Lord. In the 7, 8, 9, 10, 11 and 12 chapters of Exodus, we can see that Moses used his rod at different times. How often must the Lord punish and afflict His rebellious children for their crooked and disobedient ways of sin. Now Pharaoh became willing to let the children of Israel go after he and his people had been so severely punished. The same way with the devil; he has many ways and devices to keep the poor sinner under the yoke of bondage and sin, before he is willing to let the poor sinner come out from under his Egyptian yoke. Well may he be called a hard taskmaster, the same as Pharaoh was to the children of Israel.—Exodus 5: 13, 14.

He even tries to deceive the old sainted pilgrim, to draw him away from the truth as it is in Christ Jesus. Oh! that we could all say as Jesus said unto the devil, when he tempted Him on the Mount, and say, get thee behind me satan. The Lord must often use the rod of affliction in many ways upon his rebellious and murmuring children. The children of Israel journeyed on until they came to the Red sea, and then they began to murmur and wished they had been left where they were, in the land of Egypt, sooner than to die here in the wilderness. Pharaoh, with all his host, was now close in the rear, mountains on either side and the Red sea just before them, so they could see no way to escape. But Moses told the people, fear not; stand still and see the salvation of the Lord which he will show you this day.—Exodus 14: 13. The Lord said unto Moses, “List thou up thy rod and stretch out thine hand over the sea and divide it.”—Exodus 14: 16. Moses obeyed and the sea parted, and the children of Israel passed over through the midst of the sea on dry land. The host of Pharaoh followed in after and were all drowned, not one escaped alive. Here the rod of Moses accomplished another great miracle. The power was not in the rod, and the rod had to be used to fulfill the desire purpose. Here we can see what a great salvation the Lord wrought for the children of Israel, standing still and not to fear, so that the power of the Lord may be seen. How often do we poor children murmur when things do not work according to our own de-
sires and wishes, and how often we get entangled in the meshes of sin and unbelief, the mountains on either side of us, the great sea before us and the enemy close in our rear. Then it was that we could often hear the still small voice of the Lord, “Fear not, stand still and see the salvation of the Lord.” I have often experienced this on more than one occasion.

HENRY BALDRAUGH.
222 South 17th St., Harrisburg, Pa.
(TO BE CONTINUED.)

For the Evangelical Visitor.

Scrap of History.

By your kind permission, dear brother editor, I would like to give the readers of the Visitor a few more pointers from L. C. Wilson’s “History of Sprinkling.” As there are many well-meaning people who do not know where their practice of sprinkling, or pouring, originated. The truth is either not known by those who advocate sprinkling, or if known it is kept concealed, so that few are conscious of the fact that their practice is not founded upon the Word of God and the example of Jesus, but is purely of modern origin.

The Episcopal church, an offshoot from Romanism, began in 1534. The Presbyterian, an offshoot from Episcopacy, began about 1541, and the Congregational (Independent) church soon after. It is a well-established historic fact, yet a fact kept from the people generally, that for about one hundred years, and until the Westminster assembly in 1643 these churches practiced immersion.

This Westminster assembly of divines was called together by the parliament of England, and was composed of “one hundred and twenty reverend gentlemen, ten peers and twenty commoners of illustrious birth,” a majority of whom were Presbyterians.

John Calvin, the father of Presbyterianism, had gone over from France to Switzerland, and was preaching his new doctrine, viz: That sprinkling a little water on the person was as good as immersion; claiming that “the church had a right to change the ordinance to suit herself—retaining the substance; that is, the words.”

This new doctrine Calvin borrowed from the Roman Catholics, from whom he had separated. In Scotland and England this new doctrine was bitterly opposed by many leading divines, and the primitive practice of immersion was stoutly contended for.

The Westminster assembly convened July 1, 1643. Very naturally the question was brought before this august body of divines, “Shall we continue the practice of immersion, or shall we adopt sprinkling instead?” When it came to a vote, twenty-four voted to continue the ancient and apostolic practice, and twenty-four voted in favor of sprinkling. Dr. Lightfoot was chairman, and it was his duty to give the deciding vote. He cast his vote in favor of sprinkling.—Edinburg Encyclopedia, Vol. 1, page 236.

In 1707 Dr. Gale said: “It is notorious to everybody that the Divine ordinance, within less than a hundred years, has been discarded and something totally unlike it has been substituted.” He further says: “All men know that baptism used to be administered in England by dipping, or immersion, till Queen Elizabeth’s time (1558), since which time that pure, primitive custom has fallen into disuse; and sprinkling, the most opposite to it, has taken its place.”

Bishop Smith affirms that “immersion was not only universal six or eight hundred years ago, but it was primitive and apostolic, no case of baptism standing on record by any other made for the first three hundred years, except a few cases of those baptized lying in bed.”

“For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word ‘baptize’—that those who were baptized were plunged, submerged, immersed into the water.”—Dean Stanley (Episcopalian), Christian Ins., page 17.

“The meaning of the word baptism is to dip under. The authors of the New Testament have never used the word in any other sense.”—Dr. Joseph Langen, Bown, Germany.

The voice of history, in unison with the New Testament, declares the undeniable fact that Jesus in his last and great commission (Matt. 28:19) gave unto his church one baptism in three immersions, when he said, “Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” The punctuation proves the three actions.

Clarence Center, N. Y.

D. HEISE.

Reduced Rates to Cleveland.

The General Conference of the Methodist Episcopal church will be held in Cleveland, from May 1st to 31st. For this occasion the B. & O. R. R. Co. will sell excursion tickets to Cleveland, Ohio, at greatly reduced rates, April 29th and 30th, and May 1st to 12th; valid for return passage until June 2nd by depositing tickets with the joint agent at Cleveland.

The rate from Chicago will be $10.00, and correspondingly low rates from all other points on its lines. Tickets will also be placed on sale at ticket stations throughout the country.

The B. & O. is the only line running Pullman sleeping cars between Chicago and Cleveland.

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

Abilene, Kansas, May 1, 1896.

We are now prepared to give to those who desire to attend the Conference of the Brethren in Christ at Greencastle, Pa., May 20, the arrangement in regard to rates. We have secured a rate of two cents per mile to the Conference, provided we have ten or more at one time, and the same rates and conditions to return (time unlimited). We will leave Abilene on Wednesday, May 13, at 11:37 a.m. on the Union Pacific R. R., and go by way of Chicago, arriving there Thursday morning. The railroads have kindly offered us a special chair-car for our own use provided there are twenty excursionists, with only one change to Martinsburg, West Va. The rates are not quite as low as we could desire, but the accommodations are all we could wish for. We trust that all those who desire to make the trip east will avail themselves of this opportunity. We can remain one day in Chicago if we desire, visit the Mission and become better acquainted with the work there.

STATE TEMPERANCE UNION.

Some years ago this organization was one of the most powerful and influential agencies of the state in advancing the interests of temperance and keeping up a vigorous, healthy sentiment. Afterwards it was allowed to considerably decline. Of late, however, it has again assumed the aggressive; and well it might, in view of the determined and organized opposition which is being made at this time throughout the state to our prohibitory law.

At the annual convention of the Union which was held at Topeka, the following officers were elected: Hon. A. H. Vance, president; Hon. E. W. Hoch, vice president; T. E. Stephens, secretary; and F. O. Popenoe, treasurer. The state was districted in keeping with the congressional districts, and a vice president set in charge of each. The vice presidents are as follows: F. H. Roberts, Oskaloosa; J. B. Pickering, Olathie; J. W. Forrest, Thayer; J. M. Miller, Council Grove; L. R. Ellicott, Manhattan; H. L. Pesta, Russel; and M. L. Garver, Wichita.

Among the members of the executive committee are the following well-known names: J. W. Gleed, Topeka; Mrs. Ella W. Brown, Holton; Prof. W. H. Carruth, Lawrence; Dr. J. H. Lockwood and Laura M. Johns, Salina; Mrs. L. B. Smith, Ottawa; and Rev. E. M. Randall, Leavenworth.

A press committee composed of Harold T. Chase, editor Daily Capital; Grant W. Harrington, editor Kansas Democrat, Hiawatha; and Chas. F. Scott, editor Iola Register, was recently selected to aid the Union in securing the co-operation of the press of the state.

A pulpit committee has also been chosen, composed of the following ministers: Rev. L. P. Broad, Congregational; Dr. A. S. Embree, Methodist; Rev. E. B. Meredith, Baptist; Rev. J. H. Bauserman, Christian; and Rev. S. B. Fleming, Presbyterian.

The Union is at present devoting considerable attention to the circulation of the recently widely advertised non-partisan voter's pledge. Aggressive work is being accomplished in several other different directions. A large amount of printed matter is being sent out. The Union is worthy the full confidence and hearty support of all who believe in earnest temperance effort, and the maintenance of prohibition. Its headquarters are 703 Jackson street, Topeka, Kansas.

For the Evangelical Visitor.

A LETTER FROM JAPAN.

Dear beloved in the Lord:
"Praise ye the Lord; sing unto the Lord a new song, and his praise..."
in the congregation of saints."—Psalm 149:1.

I felt led of the Lord today to write and let you know how the Lord is working in this heathen land. First of all I wish to say that he is working wonders in our own hearts, for which we feel we cannot praise the Lord enough. Bless his name forever!

Manifestations of his work upon the hearts of others have also become evident. We were assured in our hearts that the Lord was working upon those that come to us to hear of the Gospel, but not until last Sunday night (March 21), was it visible. When at the close of the service an invitation was given to those present that had not as yet accepted Christ as their Savior, to come forward, twenty responded. Ten of them were Japanese and ten Chinese. Our hearts were made to rejoice greatly. I cannot describe our feelings as they came forward for prayer. It was not a hard matter for them to find peace, as they are so simple in their faith. Our prayer is that the Lord may be established in the doctrine of Christ. And we would like all who read this to help us pray for them that they may be kept by the power of God.

Last night (March 29) there were two that accepted Christ for their Savior and one was reclaimed. This is indeed quite encouraging to us. God is verifying his promise, "Ask of me and I will give you the heathen for thine inheritance, and the uttermost part of the earth for thy possessions." We have been asking and he has been giving unto us. Bless his holy name! This is, we hope, only the beginning of a great work in this place. Most of those that were converted before worshiped other gods.

There are doors opening all around us for workers. The other day a man came to us and asked us if we could not come and teach in his school. He said he would give us the privilege of holding meetings several times a week. But we had to refuse, as we could not in our present situation comply with his requests. Time and space would not allow us to speak of the many other open doors that must remain unfilled, perhaps because many that are called to fill them are disobeying the call. And, again, many such places are not filled because the ones that are to fill them are hindered by some church or some other way.

Let everyone that reads this be careful that he does not oppose the work of the Lord by hindering anyone, or by not obeying the Lord himself. "Behold the hands stretched out for aid, Darkened by sin and sore dismayed; O will you to their rescue go,— Lost wanderers down to endless woe."

"In heathen lands they watch and wait, And sigh for help which comes so late; And grope in sin and nature's might, Forever vainly seeking light."

"O flash the tidings, shout the sound, Till all the earth from pole to pole, Shall gird the world and mount up higher."

Your Brother in the Holy War,
D. W. Zook.

Yokohama, Japan, March 30.

CHURCH NEWS.

For the Evangelical Visitor.

ON OUR MISSION.

MAY the grace of our Lord and Savior Jesus Christ and the love of the Father and communion of the Holy Ghost be with all the dear ones of the home church and the saints scattered abroad. Amen!

Since we know that many of the dear ones are anxious to hear from us, we will tell some of the things that we see and realize in the great work of salvation; and by your prayers we hope to tell it to the glory of God. Amen!

Our first stopping place was Holton, Kansas, where Bro. D. L. Graybill and Bro. J. E. Musser and their families are living. They are the only ones of our Brethren in that place. They were very glad to have us stop with them. They arranged for us to hold services in the Reformed church building, where we held four services. Our congregations were small. The town of Holton is well churched, but they seem to be cold and formal.

We held four services in Birming­ ham, about six miles southeast of Holton, in the Methodist church, where we met quite an active and spiritual people. Here we met our dear Bro. J. Winey, of the Mennonite church. He is a real Holy Ghost man, and Lord is blessing his labors among the people of that vicinity.

We also made the acquaintance of several other families of the Mennonite church. Oh, praise the Lord for bringing those dear people out of formalism into real spiritual life. May the Lord still lead others out into real liberty in Christ. We made the acquaintance of quite a number of families in that vicinity.

We enjoyed a blessed afternoon prayer-meeting with them on Sunday. At the close of the last meeting they helped us on our way by a liberal free-will offering. May the Lord bless them for their liberality.

Amen!

On the 3d of April we went from Holton, Kansas, to the Faith Home at Tabor, Iowa. The town of Tabor was first settled by the Congrega­tionalists of Oberlin, Ohio. They were principally converts under the labors of Charles S. Finney. The town has a population of about eight hundred, and has never had a licensed saloon in it. It was first begun in 1852. In an early day even smoking upon its streets was prohibited. The town is still largely under the influence of the Congregationalist, though they seem to have
The Faith Home was instituted in 1893 by the “Church of Christ.” These people are not what are known as Consecutives, though they are unsectarian and un-denominational. They believe in thorough and evangelical repentance, and faith in the Lord for the remission of sins and in the definite work of sanctification and baptism of the Holy Ghost. They believe in the uncompromising way of self-denial of the old man with all his lust and affections; in plainness of dress; and standing aloof from all worldly associations, such as secret orders and worldly insurance. In the Faith Home there is an average of about twenty workers, male and female. In the children’s home there is an average of about twelve homeless children (it is not an orphan’s home). There are forty acres of land that belong to the Home, which has been deeded to the Lord till he comes. There are about 30 acres of this land that are used as farm land. Everything that this land does not produce that are used as farm land. Every-
for successful work were not favorable, yet I tried to faithfully do the work which came to me, and while there was not much success, apparently, yet I believe there were a few real conversions. There was real conviction of sin—real contribution of heart, real penitence and real "refreshing from the presence of the Lord." Oh for more of such "getting through," or victory and experiencing the forgiveness of sin, and the renewing of the heart to obedient service.

Returning from this field, after six days spent at home, I again went forth on the 30th of November, complying with the wishes of the Nottawa Brotherhood to assist in special meetings in that district. I continued in that neighborhood four weeks. Meetings were held in the 6th Line church from Dec. 1st to the 25th, after which I spent two days on the 2nd Line, expecting to hold a few meetings but stormy weather hindered. The first two weeks there was good sleighing and the attendance was fair and still increasing, but then a warm spell came and roads became bad and consequently the attendance diminished. Here are a number of aged pilgrims and yet active in the service. The brethren generally seem to be in earnest and some of the afternoon prayer-meetings were seasons of real refreshing.

The Lord bless Nottawa and may He wonderfully revive His work in the Brotherhood.

On the 28th of Dec. I came to Markham, here I had had opportunities of laboring before, while I had never been to Nottawa before. The membership at Markham is quite large. Some additions are usually made each year.

The meetings were continued four weeks and after the first week the attendance was good. The Holy Spirit did His work, three souls were made to feel His power and we could rejoice over a number who sought the Lord and who, I hope, may fully obey the Lord. Brother John Sider of Wainfleet visited here during the time of the meetings and preached for us a number of times.

The afternoon prayer-meetings were seasons of blessing. The church here seems to be alive and active. A Sunday-school is maintained. Regular weekly prayer-meetings are kept up, well attended and commendable efforts are made to extend and enlarge the borders of Zion. I was sorry that Brother Elliot was unable to attend and help in the meetings. May He yet be restored to health and usefulness.

The last week of January I spent at Salem twenty miles northeast of Gormley. There are a few members here and it is a preaching station for the Markham Brethren. On February 1st I went to Fordwich and found entertainment for the night at Mr. A. Strome's who next morning brought me out to the Brethren's meeting house on the 2nd Line of Howick. Brother Jno. Richard, minister to a small flock of the Brotherhood. An interesting Sunday-school is also sustained and carried on by the church. The class seems to be in earnest and is also active in the general work.

The meetings continued nearly four weeks and I hope the labor was not in vain and that the dear children whom the Lord called will press forward unto victory; and that Christ as the sure foundation will become very precious to them and that while the "world looks now so bright" and promising, it seems almost impossible to give it up with its vanities. Yet may they like Moses of old "have respect to the recompense of the rewards and esteem the reproach of Christ, greater riches than the treasures of Egypt."

On February 28th I came to Berlin in which town I staid over Sunday attending service in the two Mennonite churches and preaching in the afternoon in the chapel connected with the House of Industry. On March 3rd I came to Hespeler and met with the small class here in special meeting in the Union church, Puslinch, for nearly two weeks after which I spent five days in visiting and meetings in Wilmont Tp. The number of members are becoming small here, but all seem to be in earnest. May the Lord revive His work here and may He give the "Spirit of burning" and may "Zion travail and bring forth children." Well may we pray with the past,

"Oh Lord thy work revive
In Zion's gloomy hour
And make our dying graces live
By thy restoring power."

"Oh may thy chosen few
Awake to earnest prayer,
Their solemn vows again renew
And walk in filial fear."

After a continued absence from home of 16 weeks I again, by the blessing and favor of God, I arrived here safely on the evening of March 28th, finding that He who had watched over me in all my travels, had also graciously watched over the loved ones at home, had given a continual health and strength to perform the duties, and bear the burdens which necessarily came to them during my absence. May the Lord richly reward them for all they so faithfully bore for the love of the Master.

Sheekston, Ont.

GEO. DETWILER.

THE ARIZONA MISSION.

God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord.—1 Cor. 1:9.

We magnify the name of our God because of his faithfulness to us. His promise is true that he will never leave nor forsake those who put their trust in him. Glory be to His name.
We closed our meetings at the West End school-house March 21. The interest was sufficient to encourage a continuance of the meetings, but a new term of school was to open the following Monday and the school-board objected to us having the house on that account.

We made an effort to hold meetings in one of the school districts south of Glendale, but as there were some obstacles in the way of getting the house we concluded to move on, trusting the Lord will open the door whenever he wants us to preach at that place.

The forepart of the week commencing March 22 was spent in making preparation for our first mission trip. Our outfit consists of a team of horses, farm wagon with bows and canvas cover, bed springs and bedding, sheet-iron camp stove, a few dishes and necessary cooking utensils. The horses and wagon and a few other things were lent to the Lord by the Brethren of Glendale, and the rest of the outfit was purchased with the money that has been donated for the purpose of carrying on this Gospel enterprise.

Friday, March 27, Bro. C. C. Burkholder and the writer left the friends at Glendale and moved forward in the name of the Lord to preach the Gospel wherever there would be an opportunity. Our first stopping place was at Coldwater. This is a new settlement just west of the Agna Fria river. There are about twelve families located here. The river is only a dry bed of sand except when there are heavy rains in the mountains when it often becomes unfordable. There is, however, always an abundant underflow of water, and by digging down to this a sufficient supply can be had for irrigating purposes. The colony located here have put in a pumping plant, and have good prospects of making a success out of the enterprise.

We had three meetings at this place and visited all the families. Some are Christians, while others reject the Bible as the word of God. Of the latter class we met four or five. The German Baptists have services here every two weeks. The school-house in which we held our meetings is 16x16 feet. The school term of six months just closed. There was an average attendance of 12 and the teacher was paid $60 per month.

We left Coldwater on March 21 and traveled seven miles across the desert in a southwesterly direction. This brought us to Altamont, on the banks of the Buckeye canal. There are no people living in the immediate vicinity of the post-office except the postmaster, who is also a saloon-keeper, with whom we left some tracts. But we soon came to the settlement, and as we passed along we stopped at the houses and distributed tracts to the people. There is preaching in this neighborhood by the M. E. South, Free Methodists and Baptists. As it is our purpose to seek out places where there is little or no preaching we did not tarry here but passed on to Buckeye, where we are now camping. This is but a small country place. There is an unused M. E. South church here. A Sunday-school is held in the school-house. There are two preachers in the vicinity, but preaching services are held only about every two months. We had a meeting last evening and expect to have several more, as we will remain here over Sunday. At this place we met Mr. B. A. Hadsell and family.

Today we drove five miles north to the foot-hills of the White Lank mountains where several new gold mines are being opened. We met one of the miners who said he had not seen a Bible for twenty years. We gave him some tracts and wished very much we had a Bible or Testament to give him. Someone could please the Master by supplying us with a number of Bibles and Testaments for free distribution.

The following is a statement of what has been received and expended in this work thus far:

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<th>EXPENSES</th>
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We ask a continuance of the prayers of God's people for us. Our friends will please address us at Glendale, Ariz. All mail matter will be forwarded to us from that place.

J. G. CASSEL.
Buckeye, Ariz., April 3.

A LATER REPORT.

Our work at Buckeye was finished by a very well attended meeting on Sunday evening, April 5. On Monday morning we started westward, passing now and then a small ranch. Toward evening we crossed the dry bed of the Hassa-gampa river. The road now led us for some distance along a rocky ledge, and we were interested in the curiously carved hieroglyphics which appeared on the surface of many of the black rocks. Upon inquiry we learned that they are supposed to have been the work of a race of Indians several hundred years ago.

We camped for the night opposite Powers' Butt, around which the Gila river makes a sharp curve, bending from the east to the south.

Next morning we resumed our journey, our course now being southward toward Gila Bend over a road that winds across the desert with few inhabitants. There is one small settlement—four families—called Enterprise, not, however, a very enterprising place. We passed
the Gila Bend canal dam which was washed out in the freshet several years ago involving the loss of thousands of dollars.

Arriving at Gila Bend, we made arrangements to hold several meetings. This is a small railroad town on the Southern Pacific. There is no preaching of any kind at present. A small Sunday-school is held. The standard of morality is not high in the town, and there is a general disregard of the Lord's day. Our first meeting was held on Thursday evening. Only a few attended. The next evening a republican primary election was announced to be held in the school-house. We witnessed a little party wrangling, and when the thing was over held a short service. We remark that a political meeting is not a very good prelude to a Gospel service. On Saturday evening the Good Templar lodge had the school-house and we were shut out altogether. Sunday morning and evening we were again privileged to tell the old, old story. In the evening service a half-drunk man caused a little unevenness by objecting to the doctrine of separation which we had presented. Knowing we were on the side of truth our hearts were at peace and we praised God. This was our last service at Gila Bend. Some of the friends may wonder why we do not remain at one place longer. We give as an explanation that our object at present is not to tarry long at a place, but to explore the territory, not for gold, but to learn the spiritual needs of the people and perhaps open the way for more permanent work afterward. We are, however, looking to God for guidance, and should he ask us to stay longer at some places we would gladly obey.

Monday morning, the 13th, we left Gila Bend, following the course of the Gila river, which now flows in a westerly direction. We passed through a small reservation of the Papago Indians. These are described as a lazy, worthless, thieving set. We are reminded, however, that they have souls; and did God put a lower estimate on one man's soul than another's? It was my privilege upon a former occasion to visit the reservation of the Maricopa Indians, and I noticed that the Papagoes had a more intelligent look than the former, and are also different in that they are better dressed and have their hair cut. The Maricopas have very long hair and wear very little clothing. These Indians have no religious instruction. God loves their souls. Can we despise them?

The second day after leaving Gila Bend we had some rough roads. Part of the way was across the mountains, through a canon, and then some heavy sand road in the river bottom, then up a hill about as steep as it is possible for horses to go, and across a rocky mesa. There were some dangers, but God kept us. All praise to his matchless name. We passed the site of the South Gila Canal Co.’s new dam, which is to be 100 feet high and will furnish water to irrigate the valley all the way down to Yuma.

Yesterday we came to Agna Caliente. Here are located several hot springs, and it is claimed bathing in them will cure rheumatism. There are only a few people here, and these few need very much to wash in the “fountain of blood.” The blackening curse of sin has besmeared most of the lives of the people in this valley. Someone remarked to us that there were not very many people in the valley, and nine-tenths of those who were here were infidels or skeptics; and our observation leads us to believe the remark was not far wrong. This is also only a small place, and after dropping our letters in the mail we purpose to travel on.

Dear fellow-Christians, pray for us that our lives may be a blessing in this dark valley, and that the few seeds of truth sown may bring fruit to the glory of God.

J. G. CasseL

For the Evangelical Visitor.

OKLAHOMA.

Oklahoma has for the last few years become the center of attraction, even by the world at large. Only a few years ago, not only the eyes of home-seekers of our own nation became enthused by the opening of the numerous homes for settlement, but even foreigners were enticed by the charming reports to take part in the chase. Thousands, eager for homes pressed to the lines until they represented a powerful army, nervously awaiting the sound of the rifle or canon, as the legal signal for the march or rather the mad run, as was the consequence, which was more demonstrative of a crazy army than of a civil body, seeking only transient homes.

So intensified were their demonstrations for a home that only a few hours after the signal was given, town-sites were populated by thousands. Tents, cabins, prairie-schooners, stakes with coins hanging on them as a signal of first claimant of a lot or quarter section, were seen in all directions. In is reported of a certain town-site that only two hours after the signal was given, fifty thousand persons were on the ground. The above shows the eagerness for a title to a home which is only transient. Oh, that but a fractional part would be manifested in seeking a home in glory; our pen would be eager to describe many of the realities of this newly opened country, and even scenes and circumstances existing when yet Indian lands, as the writer has been over this territory, visiting the various tribes, reservations and mission stations years prior to the opening for settlement, but this not
being expedient I shall turn my attention to the matter under direct consideration, namely, to give a report of my mission as follows:

On the 26th of March I left my own hearth, warmed by the affections of a Christian home, to attend to gospel duties among the dispersed of Oklahoma. On my safe arrival at ElReno, on the 27th, I was greeted at the depot by Bro. Daniel Kraybill, but the day being extremely stormy it was not considered advisable to travel, as our destination was sixty miles west all to be made by private conveyance. We therefore spent the time pleasantly with our friend Thares Niesly, who entertained us very kindly.

Saturday morning, the 28th, finds us on the way to county G, destined according to former arrangements to spend our Sunday with a colony of Mennonite Brethren (midway between ElReno and our destination,) who received us with Christian courtesy, where we attended Sabbath school and preached twice on Sunday. These people, though a small colony, kindly invite Brethren to make passing calls (they are Europeans). Monday morning again finds us on our way westward, arriving safely at the home of my host, Bro. Kraybill, where near by in a school house, previous arrangements were made for preaching, which continued each evening for one week. For the following week, arrangements were made at a school-house east of the former, where the meetings were held until Sunday, April 12. These meetings were attended with very fair interest consistently every Sunday and not without commanding a favorable influence among the people. May they earnestly maintain unity and abound in good works so that men may be constrained to glorify the Heavenly Father.

Monday morning, the 13th, finds us again in company with Bro. D. Eyester on our way to ElReno, where we arrived at 10 o'clock a.m., ready for our visit regularly to Oklahoma City and elsewhere, of which we will report hereafter. 

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**CHICAGO MISSION.**

We feel thankful to God for his kind dealings with us and the work done here in his name. Our series of meetings closed after continuing over four weeks with good results. Indeed we can praise God for it. A good many started for the kingdom, and many who entertained the Sun have been converted of both old and young. A good many of the Sunday-school scholars came out for the Lord and now hold prayer-meetings at private houses once a week. Our meetings are attended with good interest. The Sunday-school is also increasing —as high as 113 on the roll. I ask the prayers of God’s people for those converts that he will open up the way for them to see the beauty of obedience.

Elder I. Trump was with us over Saturday and Sunday. We were pleased to have him with us.

It would be well for those who are to represent the Chicago Mission at Council to call and see the Mission, and they would have a better knowledge of its affairs and prospects for the future.

Report up to date (April 18) is as follows:—

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**DONATIONS.**

Chicago S. S. collection $4.05
Susan D. Rhodes, Clarence Center, N. Y. $4.00
Markham, Ont., Sunday-school $10.50
A Brother, State College, Pa. $15.00
A Sister, Bethesda, Ont. $5.00

Total, $38.55

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**EXPENSES.**

From last month $12.51
Hall rent for month of April 12.00
S. S. supplies, books, etc. 6.69
Coal and oil, etc. 3.00
Clothing and shoes, and necessaries for workers, 8.00
Groceries and provisions, etc. 16.00

Total, $58.00
Receipts, $38.55
Arrears, $19.45

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J. W. HOOVER.
6028 Formia St., Englewood, Ill.

If only this labor of love be mine,
To gladden the heart of some toiling saint,
To whisper some words that will cheer the weak,
Though small be the service I will not grieve,
Content just a cup of cold water to give.

For Homeless Boys.

The Earnest Christian, weekly, 50 cents a year, Denver, Colorado, is devoted to the upbuilding of Brightside, a great industrial training school for homeless and neglected boys. There are 60,000 boy tramps in the United States and Brightside is the only school offering them a home, education and manual training. Will you help?

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**WHAT HAVE I DONE?**

[Julie M. Lippmann, in The Sunday School Times of April 11, 1890.]

Day after day Heaven, listening, hears men cry:
"What have I done that such a fate as this
Should follow me? What have I done amiss?
That clouds of Care should darken all my sky?
That Pain should pierce, and that shrewd Poverty

---
And long for death, yet, longing, dare not
But when does Heaven, listening, hear men
Has set afield, and God in children’s eyes,
The world be white with innocence, that
How sweet the old, old story, of Jesus and
For the EVANGELICAL VIBITOE.
Who left His throne of glory in the bright
But oh what scenes of sadness that story
Oh what a depth of feeling! Oh what a
Thy
If not with joy I drink it up, for
Cried, “Prophesy, if thou art Christ, who
They spat upon His holy face, they smote
They bore Him now to Pilate, just at the
Though many did accuse him, naught did
To Herods Court and back again, like lamb
Stripped of His purple robe, and scourged,
And showed me what a wonderous price, had
And now my unavailing readers for YOU my
And nothing can salvation give, but Jesus
Oh come at once, flee for your life from
To Him who died and shed His blood upon
Richmond Hill, Ont.
F. ELLIOTT.

OUR DEAD.

SHULTZ.—Died, in Paradise, Pa., April 6, 1896, Landis, youngest son of Bro. Frank
and Sister Kate Shultz. After severe suffering he has entered into peaceful rest. He is
gone but not forgotten. He was aged one
year, one month and 16 days.
O dear Landis, how we miss you,
Since you left this earthly home;
But “His God hath beth hereof us.”

ESHELMAN.—Died, April 5, 1896, Elizabeth Eshelman, nee Stoner, aged 78 years,
six months and 28 days. She was born in Blair county, Pa., Sept. 12, 1817. She was
married to Martin Eshelman on the 11th of February, 1848. She moved with her hus-
bond to Carroll county, Il., in 1852. She resided there until the spring of 1875, when
she moved to Cass county, Iowa, where she resided until her death. Her husband pre-
ceded her to the spirit world 25 years. To this union were born seven children—four
sons and three daughters, all of whom survive her. She was converted and joined the
Brethren in Christ church in the year 1874, of which she was a consistent member until
her death. Funeral services by Rev. Young, of the M. E. church, Griswold, Iowa. o. E.

KITELY.—Died, March 26, 1896, Sarah Kitely, aged 80 years and six months. She was
a native of Ireland, County Fermanah. She emigrated with her parents to Canada in 1816. She was married at the age of 25, in York county, to Henry Kitely with whom she
lived fifty-two years, surviving him four years. She moved with her husband to
Michigan twelve years ago, and since her husband's death lived with her son George.
She had three sons, who all survive her: James, of Mayville, Tuscola county; Nelson,
of Bliss, Emmet county; and George, of Yale, St. Clair county. The funeral was held
on Sunday, March 29, from the house to the Brethren's church, and was well attended.
Burial in the Lett burial-ground. Services by the Brethren. r. RICHARD.

LANDIS.—Died, March 8, 1896, Elizabeth, wife of Bro. Solomon Landis, aged 66 years,
four months and 24 days. She was born in Perry county, Pa. She was a member of the
U. B. church, but owing to her being so heavy she was unable to attend church regu-
larly; yet she did not forget her God, and always tried to do what belonged to a de-
voted Christian life. She was always strong and healthy up to eight months before her
death, when she was thrown from a carriage, receiving internal injuries. From that
time her health began to fail. She took to her bed Saturday morning and died Sunday.
She was married to Solomon Landis in 1861. Burial on Tuesday at St. Peter’s cemetery,
near Fowl's Valley (Matamora). Rev's G. W. Bearman and J. Keefer officiated. Text, Rev.
14:13. Mrs. Landis was the mother of four children—three sons and one daughter—one
son and the daughter preceding her to the grave.

BARTRUFF.—Died, near Duncannon, Perry county, Pa., March 31, 1896, aged 77
years, five months and 12 days. Funeral services were held April 2, in the U. B.
church. Interment in adjoining cemetery.
Text, Rev. 14:13. Bro. Bartruff was born at Manheim, Lancaster county, Pa., where he was born. He joined the church of milling when he grew up. He afterward took up the profession of school-teaching. In 1869 he moved to Wheatfield township, Perry county, where he followed the profession of farming until his death. On the 21st of September, 1847, he was married to Sarah Royer, of Lancaster county, Pa. Nine children were born to them, the wife and seven children surviving him. He was converted about 28 years ago, and united with the church of which he was a faithful member up to the time of his death.

"Then let our sorrows cease to flow,
God has recalled his own;
And let our hearts, in every woe,
Still say, 'Thy will be done!'

STONER.—Died, April 3, 1886, at the home of his daughter, near Upton, Montgomery county, Pa., Bro. John Stoner, aged 87 years, four months and 20 days. Services were held at the Montgomery church on the 6th. The occasion was improved by Bro. Henry Heisey, of Mercersburg, Pa., from 2 Kings, 30th chapter. A large and attentive congregation of sympathizing friends and neighbors was in attendance. The remains were laid away to rest in the cemetery near by the church. Bro. Stoner was one of a family of ten children—seven brothers and three sisters—all but two of whom preceded him to the grave. The two living are Bro. David of Whiteside county, Ill., and Bro. Joseph, of Upton, Pa. The deceased was happily converted and united with the church several years ago. He was an earnest worker for Christ; and to the encouragement of others we would say that he was a faithful attendant at the house of God, and always aimed to fill his place of duty, and was ready to bear testimony to the truths of God's Word. I can say it was my privilege to often enjoy his company and conversation to and from meeting. I trust he has received the hearty exhortation he gave to both young and old.

"Servant of God, well done!
Thy glorious warfare is past,
The battle is fought, the victory won!
And thou art crowned at last."

J. W. ROOSTER.

LOVE-FEASTS.

May 9 and 10, at Bethel, Dickinson county, Kansas.
May 16 and 17, at Paradise church, Wayne county, Ohio.
May 23 and 24, Antrim, Pa.
May 26 and 27, at Brechbill meeting-house, Franklin county, Pa., R. R. station, Green Village, on the Western Maryland R. R.
June 27, Waterloo, Waterloo county, at the home of Bro. Solomon Gingerich.
May 30 and 31, at Mechanicsburg, Pa.
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.
May 30 and 31, at the Brethren's meeting-house, Elkhart county, Ind.
May 30 and 31, Brethren's meeting-house at Mechanicsburg, Cumberland county, Pa. A general invitation to Brethren and Sisters attending Conference. A special invitation to Brethren and Sisters attending Conference. A special invitation to Brethren and Sisters attending Conference.
June 6 and 7, at Bro. B. F. Hoover's, five miles east of Mansfield, Ohio.
June 6 and 7, Montgomery county, Pa., R. R. station, Rahns. A cordial invitation to all.
June 10 and 11, at Belle Springs, Kan.
May 30, Black Creek, Welland county.
June 6, Wainfleet, Welland county.
June 6, Howick, Huron county.
June 13, Markham, York county.

June 20, Nottawa, Simcoe county.
June 30, Clarence Center, Erie county, N. Y.

When you contemplate making a journey, whether east, west or south, consult the nearest Santa Fe agent for rates and time of trains. For Phoenix, Glendale and the Salt River valley of Arizona, California and Texas points the Santa Fe route is the most direct line. A new edition of "Salt River Valley for Health," has just been issued and can be obtained by addressing the undersigned—also literature on New Mexico, Texas, Oklahoma and California.


RAILWAY TIME TABLES AT ABILENE.

WEST BOUND.

No. 1.—Night Express .......... 12:45 a. m.
No. 3.—Limited Express .......... 3:20 p. m.
No. 11.—Freight .......... 4:50 a. m.

EAST BOUND.

No. 2.—Kansas City Fast Mail ....... 3:33 a. m.
No. 4.—Limited Express .......... 11:37 a. m.
No. 12.—Stock Freight .......... 7:15 a. m.

ATHICSON, TOPEKA & SANTA FE.

SOUTH BOUND.

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

RAILINA BRANCH.

Departures.

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

Arrives.

Passenger .......... 10:25 p. m.
Accommodation .......... 1:45 p. m.

ROCK ISLAND.

WEST BOUND.

No. 25.—Mall Express and Accom. 1:45 p. m.
No. 27.—Mall Express .......... 5:33 p. m.

EAST BOUND.

No. 8.—Mall Express .......... 10:40 a. m.
No. 8.—Freight and Accom. .......... 4:55 p. m.

Passenger trains ran daily. Freight trains daily except Sunday.

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