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Brethren in Christ Church

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Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah College is a Christian college of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
A CUP OF COLD WATER.
The Lord of the harvest walked forth one day
Where the fields were white with the ripening wheat,
where those He had sent in the early morn
Were reaping the grain in the noonday heat.
He had chosen a place for each faithful one,
And bidden them work till the day was done.
Apart from the others, with troubled voice,
Spoke one who had gathered no golden grain:
"The Master has given no work to me,
And my coming hither has been in vain;
The reapers with gladness and song will come,
But no sheaves will be mine in the harvest home."
He heard the complaint and he called her name:
"Dear child, why standest thou idle here?
Go fill thy cup from the hillside stream
And bring it to those who are toiling near;
I will bless thy labor, and it shall be kept in remembrance as done for Me."
'twas a little service, but grateful hearts thanked God for the water so cool and clear;
And some who were fainting through thirst and heat
Went forth with new strength to the work so dear.
And many a weary soul looked up
Revised and cheered by the little cup.

Dear Lord, I have looked with an envious heart
On those who were reaping the golden grain;
I have thought in Thy work I had no part,
And mourned that my life was lived in vain.
But now Thou has opened mine eyes to see
That Thou hast some little work for me.

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,
Do something to comfort the worn and faint.
Though small be the service I will not grieve,
Content just a cup of cold water to give.
And when the Lord of the harvest shall come,
And the laborers home from the field shall call,
He will not look for my gathered sheaves;
But His loving words on my ear will fall:
"Thou gavest a cup of cold water to Me,
A Heavenly home thy reward shall be."—Selected.

For the Evangelical Visitor:
"WHOM WE PREACH."

(To Elder John F. Stamey.)
I HAVE lately been thinking much about you, all the sermons I ever heard you preach were packed with the very essence of the gospel, so that they are woven into the very texture of my soul. In Colossians 1:28,29, we have a complete summary of the preacher's message and function, "Whom we preach." Who is this person in whom are such resources, such fullness of power and goodness and glory that He is sufficient for the wants of mankind through all the centuries? "Whom we preach," surely this is the very Christ of God. "In Him dwelleth all the fullness of the Godhead bodily."—Col. 2:9. "In Him are hid all the treasures of wisdom and knowledge."—Col. 2:3. No dearth of themes in such a Savior. Forever and ever He is the same overflowing fountain "Whom we preach." Paul's enthusiasm was legitimate. Christ came to execute "His Father's business," and it was so sublime and urgent that He said "the zeal of thine house hath eaten me up." The same spirit was in Paul, and is in all the true ambassadors of Jehovah—Jesus.

To know Christ with the glowing consciousness of personal redemption, is to bear witness to the irresistible magnetism of His love, and the all sufficiency of His grace. Where internal testimony is wanting, there is manifest absence of the inward witness of the Holy Spirit. "Whom we preach, learning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to His working, which worketh in me mightily." Here we have the whole curriculum in the Seminary of Golgotha.
Christ our subject—so large, so comprehensive, so varied, that there is no possibility of depletion. The manner—"warning, teaching." Our aim—the perfection of souls in the beauty of Holiness. Our power—the mighty inworking energy of the present Christ. Surely "the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 3:17.

May "utterance be given unto you that you may open your mouth boldly, to make known the mystery of the gospel."—Eph. 6:19. "WHOM we preach."—C. H. BALSbaugh.

Union Deposit, Pa.
For the Evangelical Visitor.

PAPER NO. TWO.

IN my former article I wrote about what sin is, its origin and its development. We now want to consider

THE EXTENT OF SIN.

If when Adam and Eve fell the evil had remained with them alone the catastrophe would not have been so great; but the result of their fall was that the whole race of mankind has become infected and fallen into sin. The Scriptures say very emphatically that "all have sinned and come short of the glory of God."—Rom. 3:23. "There is none that doeth good, no, not one."—Rom. 3:12. "There is no man that sinneth not."—1 Kings 8:46.

Not only has sin extended to every individual of the race, but every part of the moral nature of man has been touched and corrupted by it. There is no good thing in the natural man as God counts goodness. "Every imagination of the thoughts of his heart is only evil continually."—Gen. 6:5. There is no soundness in him from head to foot.—Isa. 1:4-6. His heart is "deceitful above all things, and desperately wicked" (Jer. 17:9), and is the fountain of all evil—a foul and polluting stream that defiles the whole man.—Mark 7:21-23. The eyes, the lips, the hands, the feet are affected with the leprosy of sin.—Rom. 3:13-18.

The curse of sin has even gone farther than the human race. Its blight has fallen upon nature. The ground is cursed, and the brute creation is suffering and groaning because of sin.—Gen. 3:17,18; Rom. 8:22. The dark and shiny form of that old serpent, the devil, has been dragged over everything, and everywhere his crooked trail may be discovered.

THE CHARACTER OF SIN.

1. It is corrupting. The word corrupt is frequently used in the Scripture to describe the sinner. The touch of sin will always leave some mark or taint upon the one touched.

2. It is infectious. Sin spreads. "One sinner destroyeth much good."—Ecc. 9:18. It works like leaven. "A little leaven leaveneth the whole lump."—1 Cor. 5:6. The individual who will cover up his sin will soon be destroyed by sin. The church that will fellowship with ungodly men will sooner or later become a corrupt mass. For an example of how one sinner may affect a whole congregation study Achan.—Joshua 7.

3. It is progressive. If we walk in the counsel of the wicked we shall soon stand in the way of sinners, and will finally be found sitting in the seat of the scornful.—Psa. 1:1. Therefore, "Enter not into the path of the wicked, and go not into the way of evil men. Avoid it, pass not by it, turn from it and pass away."—Prov. 4:14,15.

It is deceitful.—Heb. 3:13. Sin makes fair promises but brings poor rewards. Many have been drawn into a net through the deceitfulness of sin.

5. It is deadly. "The wages of sin is death."—Rom. 6:23. "The soul that sinneth it shall die"—Ezek. 18:20. "Sin, when it is finished, bringeth forth death."—Jas. 1:15.

6. It is oppressive. Paul says to the Romans: "Ye were the servants of sin." Sin is a cruel taskmaster who sways his oppressive rod over millions of souls who are yielding themselves to him. Many are enslaved to sinful habits from which nothing but the power of God can rescue them. The slavery of sin is more oppressive than the Egyptian bondage was, because it goads the soul on in its hard service until the confines of an eternal hell are reached, when there is no more redemption.

7. It is loathsome. Sin is truly a foul, unclean disease, of which leprosy, that most loathsome of all diseases, is a fit type. Notice the catalogue of hateful things that sin produces.—Rom. 1:28-32. No wonder God says the sinner is corrupt and filthy (stinking, margin).—Psa. 14:3. Sin is an awful stench in the nostrils of God, and those who understand its true character will certainly abhor it and treat it as a most detestable and loathsome thing.

THE GUILT OF SIN.

"The guilt of sin is shown by the fact that neither reformation of character, nor an eternity of suffering, can meet the requirements of God's law when it is broken." The curse rests upon everyone who continues not in all things which are written in the book of the law to do them.—Gal. 3:10. One offense makes a person as truly guilty as do immemorable offenses.—James 2:10. God says "there is no difference: for all have sinned and come short of the glory of God."—Rom. 3:22,23. There may be big sinners and little sinners. Some are saved just as they are entering upon the path of
sin, while others have followed a
long course of sin and are snatched
from the burning. There will doubt-
less be degrees of punishment, for
God "will render to every man ac-
cording to his deeds."—Rom. 2:6.
But when it comes to the matter of
guilt there is no difference; all are
equally lost, the whole world is
guilty before God.—Bom. 3:19.

When the Lord God came to judge
the world, he said, "I come to judge
the earth; with righteousness shall
he judge the world, and the people
with equity."—Psa. 72:11. There is no
difference; all are equally lost, the
whole world is guilty before God.—Rom. 3:19.

The guilt of sin can only be re-
moved by the forgiveness of God.
All our self-cleansing will prove ut-
terly vain. "If I wash myself with
snow water, and make myself never
so clean; yet shalt thou plunge me
in the ditch, and mine own clothes
shall abhor me."—Job 9:30, 31. "For
though thou wash thee with nitre,
and take thee much soap, yet thine
iniquity is marked before me, saith
the Lord God."—Jer. 2:22. Pilate
may wash his hands but the blood
of the Son of God will still be drip-
ning from his fingers. "But there is
forgiveness with God."—Psalms
130:4. Whosoever believeth on Je-
sus shall receive remission of sins.

Justification alone can remove the
condemnation because of the guilt
of sin. If Jesus had not died our guilt
would never have been taken away,
but he "was delivered for our op-
ences and was raised again for our
justification."—Rom. 4:25. We are
"justified freely by his grace, through
the redemption that is in Christ Je-
sus."—Rom. 3:24. We are justi-
\ified by faith, and this gives us peace
with God, all guilt and condemna-
tion being removed.—Rom. 5:1, 8:1.

For the Evangelical Visitor.

THOUGHTS ON THE SECOND COMING.

I HAVE just read with much in-
terest, in the Visitor of April 15,
the article on the Millennium by
Enos H. Hess, and I am moved to
write briefly to say that the Scrip-
ture truths therein set forth are im-
deep refreshing in these days when
there is such a widespread famine
for hearing the Word of the Lord.

It is also on my heart to call the
attention of the readers of the Visitor
to other Scripture teachings in har-
mony with those which Bro. Hess
has presented, and following them
as a natural consequence.

We find that the second coming
of our Lord is to be followed by
"times of refreshing," "times of re-
stitution of all things which God hath
spoken by the mouth of all his holy
prophets since the world began;"
for the inspired Apostle Peter, speak-
ing on the day of Pentecost, said
that the heavens must receive Jesus
"until the times of restitution," and
then God would send him (Acts 3:
19-21); not again in a body of hu-
miliation, a little lower than the
angels (Heb. 2:9), for the suffering
of death (Heb. 10:5); but as the
express image of Jehovah (Heb.
1:3), a Prince and a Savior (Acts
5:31), and, with his joint heirs (Rom.
8:17), the seed of Abraham (Gal.
3:16, 29), in whom all the fam-
ilies of the earth shall be blessed.—

In order that the work of bless-
ing all the families of the earth may
be properly and thoroughly done
by Christ all power and authority,
in heaven and earth, have been given
to him.—Matt. 28:18. By his death
and resurrection he became Lord
both of the living and the dead (Rom.
14:9); even the Father judg-
eth no man, but hath committed all
judgment to the Son (John 5:22),
who is the resurrection and the life
(John 11:25), and whose voice shall
then come forth to reward or judg-
ment.—John 5:29.

You have perhaps noticed, from
the Revised Version and other mod-
cern translations, that the form of the
Greek word Krino, which is used
in John 5:29, is rather harshly trans-
lated by the word "damnation." All
the modern translators render this
word "judgment," and the word
seems really to be best translated by
our English word "decision," "de-
cide," etc. For corroboration of
this thought please see John 5:30,
in which the word is used in this
very way—"as I hear I judge
[Krino]"—the thought evidently
being that of a decision, based on
evidence heard.

With this thought in mind it is
easy to understand why the Psalm-
ist himself rejoiced, and called on
others to rejoice, at the presence of
the Lord of the whole earth; "for
he cometh to judge the earth; with
righteousness shall he judge the
world, and the people with equity."

To this agree the words of the Rev-
elator, who declares a vision of "a
great white throne," undoubtedly
the Millennial throne of Christ and
his joint heirs. It is to be a great
throne; "all nations shall be gath-
ered before him (Matt. 25:32); and
his dominion shall be "from sea to
sea, and from the river to the ends
of the earth.—Psa. 72:8. It shall be
a white throne; for, "as I hear I
judge, and my judgment is just"
(John 5:30), and "in his days shall
the righteous flourish."—Psa. 72:17.
More, it is not only to be a throne
which shall judge and condemn the
wicked, but it is to be a throne of
blessing. "And he showed me a
pure river of water of life, clear as
crystal, proceeding out of the throne:""and the Spirit and the Bride [after
the marriage supper, when sitting
in the throne] say Come;... let
him that is athirst come; and WHO-
soever WILL, let him take the
water of life freely."—Rev. 22:1, 17.

Now they that are whole (the Lord's
joint heirs, the saints) will then
have no need of a physician, but
they that are sick; and so it is writ-
ten, "and the leaves of the tree [of
life] were for the healing of the na-
tions."—Rev. 22:2. John even de-
clares that he "saw the dead, small...
and great, stand before the throne.”
—Rev. 20:12.

It is not surprising then that the Psalmist and all the holy prophets of God declared that the second com­ing of our dear Lord, the seed of Abraham, will be followed by “show­ers of blessing,” “times of refreshing,” “times of restitution of all things.” They even mention by name many nations of the dead whom God saw in vision before the great white throne (Tyre, Sidon, Shoba, Sodom, Samaria, Egypt, etc., etc.), and declare that these also, as a part of “all the families of the earth,” shall have share of this blessing by the seed of Abraham. this “great joy, which shall be to all people” (Luke 2:10); and the Lord himself even said that in the day of judgment, or decision, it will be more tolerable for Sodom and Gomorrah than for the cities of Judea, in which he had preached and worked miracles; and Bro. Hess showed that Is­rael will receive a great blessing “in that day.” Please read carefully Psa. 72:10,11;45:12; Isa. 19:19, 21,22,25; Ezek. 16:48,51,53,55,60-63; Matt. 11:20-24.

Much has been published in the Visitor that I might write about, about the saints of the Gospel age walking in the footsteps of the Redeemer, as he left an example, and their joint heirship with him, if they partake of his sufferings, and I will therefore trespass no more on your space. But as the Apostle Peter was not negligent to remind the church of virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity, even though they knew them and were established in the present truth, so, in brotherly love for all the house­hold of faith in every place, I would exhort in the apostles’ words, “Brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fail, for so an entrance shall be min­istered unto you abundantly, into the everlasting kingdom of our Lord and Savior Jesus Christ.” “Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.”—2 Pet. 1:5-3:14.

Though I am a very busy man I shall be pleased to correspond with any who are interested in the same precious truths—“meat in due season.”

“Now unto him that is able to keep you from falling, and to pre­sent you faultless before the presence of his glory, with exceeding joy, to the only wise God, our Savior, be glory and majesty, dominion and power, both now and ever. Amen.”

Your brother cleansed by the precious blood of Christ,

E. C. HENNINGER.

For the Evangelical Visitor.

DEPRAVITY.

WE are taught by the apostle that “we have a natural body and a spiritual body,” and by the introduction of sin into our world the former has become heir to all the sorrow, disease and death to which the human family are subject, as the penalty of violating the Divine Law. And the latter (the soul) is portrayed by the inspired prophet as being in a very deplorable state. “The whole head is sick, and the whole heart is faint, from the sole of the foot even unto the head there is no soundness in it, but wounds and bruises and putrifying sores.”—Isa. 1. 5-6.

This being the universal state of man by nature, “as all have sinned and come short of the glory of God, and none that doeth good, no not one.” Therefore, all that believe in the authenticity of the Bible can readily see the necessity of a Savior and the application of his blood in the washing away of our sins to be­come heirs of God and joint heirs with Christ and fitted for a mansion in heaven where there is no sin. In seeking this preparation thousands are deceived by an outward form, while the fallow ground of the heart has never been broken up by repent­ance toward God and faith in the Lord Jesus Christ.

Suppose a man was told by a phy­sician that in a vital part of his body an abscess has formed which must be pierced by the lance to save his life; in such a case it would be folly to spend time by outward remedies to ease temporary. “No outward forms can make us clean. The leprosy lies deep within.” The only wise course to be pursued by the patient would be to sum up courage and tell the physician to thrust in his lance until he has probed the disease to the bottom and let all the corruption run out; so it must be with the sinners. God, by his word and spirit, reveals to him the exceeding sinfulness of his heart, and his repentance and confession must be the lance, and to effect a cure it must go to the bottom of our moral disease. God complained by one of the prophets “That the hurt of the Daughter of his People had been healed slightly by saying ‘Peace, peace, there is no peace’” (Jer. 8: 11). We knew a young man in Lancaster county, Pa., who was under our care as a member of the church. He had a cancer on one of his hands, and was advised again and again to have it removed by a surgical operation, but he was timid and said “It would hurt,” and by and by the disease circulated through his whole system and re­sulted in his death.

“The worst of all diseases is light compared with sin. It seizes every part, but rages most within.” It is lamentable at this time, the close of the nineteenth century, how many of the popular churches seem disposed to bridge over the “slough of despond” by ignoring repentance and as the
prophet said "preach unto us small things" (Isa. 30:10), and yet we have the example of John the Baptist at the commencement of his mission saying, "Repent ye for the kingdom of heaven is at hand," and Christ, the great head of the church, began by saying, "Repent ye, and believe the gospel," and the apostles "Went out and preached that men should repent," and again the Savior declared, "except ye repent ye shall likewise perish."—Luke 13:3. True repentance may be understood by four general divisions. First, a knowledge of sin; secondly, a sorrow for sin; thirdly, a confession of sin with a willingness to restore anything that had been taken unjustly; and, fourthly, a forsaking of sin, "cease to do evil, learn to do well."—Isa. 1:16-17. By a strict adherence to the foregoing we shall find Christ as the sure foundation, and by clinging to him we shall receive the pardon of our sins and be made "new creatures in Christ Jesus," and if faithful all the powers of earth and hell cannot pluck us out of his hands. This was also the doctrine preached by the Reformers and our worthy fathers who have gone from labor to reward; and to effect a reformation in any community it must be preached, to disclose to them the depravity of the heart by nature and learn the depth of our fall. May the Lord, by the Holy Spirit, awaken the ministry all along the line. Then would Zion travail and bring forth children.

Yours in favor of declaring the whole council of God.

Amen, and amen.

JOHN FOIL.

Chambersburg, Pa.

For the Evangelical Visitor.

A LETTER FROM GRANDFATHER.

DIALOGLUE CONTINUED.

At the next meeting of our two friends they continued their conversation thus:

Grandfather: Good evening, brother. How much did you learn since I saw you last?

Young Brother: Well, I have been learning some; but, grandpa, when I was here last you spoke of the cost of a ticket, and I do not think I understood you. You said one must pay from the place he starts to the place he takes the train.

Ans.: Well, I can't make it plain er than to give you some of my own experience. * * * We all start from the place we live, but part of our life God winks at.—Acts 17:30. But at a certain time we arrive at a point where we make the choice to take the broad or else the narrow gauge road. Most of the people take the broad gauge. Now my experience was like this. I took the broad gauge for a considerable distance, and although I saw I was not on the right way, I was not willing to turn back. But, by the way I became acquainted with a young woman, and we consulted over the matter, and she, too, was not satisfied with the company we were in. So we agreed to stop off at the first opportunity. Presently they made a stop to take water, and we walked out and left the train. After the train was gone we stood and looked up and down the railroad and saw others who got off for the same reason we did, so we had company in going back and taking the other road.

Ques.: Did you have to go back? Couldn't you go across to the other road, get a ticket and take the train there?

Ans.: By this time we had gone a considerable distance away from the narrow gauge, because the broad gauge runs more north. However, many do go across and get tickets for the narrow gauge. But their tickets are not valid; they are sold by brokers who sell false tickets.

Ques.: Are those tickets received by the conductors?

Ans.: They are notified that their tickets are not good. They will not put them out, but on a certain day they will be separated.—Matt: 13:29,30.

Ques.: Well, you say you went back. How did you fare by the way?

Ans.: Yes, we went all the way back to where we first took the train on the broad gauge. But we had spent all our money and goods, and to stay in this far-away country we knew meant perishing.—Luke 15:13-18. On our way back we met with persons whom we had ill-treated or slandered, sometimes bel lied, etc.; and with all such we had to beg forgiveness and make peace, for we had no money to pay our debts. We told them that we were going to take the other road. Every one was willing to forgive us and bid us God-speed. But you can't believe how kindly we were received when we arrived at the depot and made application for passage. The aged person I mentioned before saw us when we were yet far away, and called us in. When we came inside we found those three persons I mentioned to you before. We fell down at the feet of him who sold the tickets, and confessed that we were not worthy to be called his sons—that he should only accept us as his hired servants—we were cold and wet on account of present rains, our clothes were all rags, we were barefoot and hungry and thirsty. They first gave us something to drink. It looked like water, but it was warm and very sweet and had wonderful powerful power to warm us up.—John 4:14. In the meantime one kindled a fire to dry our clothes (Luke 12:49), and made us a great supper. But before we took supper they put us new, and the best, of robes, and shoes on our feet, and a ring on our hand. This ring was not of gold, but was much finer. This ring was put on the right hand,
and I noticed there were four letters engraved on the inside of it as follows: LOVE. Then we were invited to sit at the table and eat. —Luke 15:22,23. Next we were adopted as sons, and commanded to put on the whole armour of God, that we might be able to stand against the wiles of the devil, etc. (Eph. 6:11,12), for we will be likely to meet with fiery trials on the way. —1 Peter 1:7.

Ques.: I understand you now. My experience was somewhat different. When I came to the depot for my ticket I was not so much worn out, as you say you had been. Nevertheless, I received the same treatment, about. I was lingering about the depot for some days, undecided which way to go. But when I made up my mind, after your advice, I called inside and found things as you say. But the ticket agent saw that I was weary and heavy laden, on account of my lingering about the depot. He gave me a chair, and told me to sit down and take a rest. —Matt. 11:28. When I was seated, he spoke to me such kind and loving words that I thought I could never leave that place.

G. P. You got your ticket, then, did you, with all the directions, and your ring, and the Sword of the Spirit?

Y. B. Yes; I believe I have everything in full. That third person standing at one side of the window had a book in his hand, and he read out of the book something about a yoke. I don't know if I understood right about that yoke.

G. P. You will learn more as we go along. The train is now moving; let us get aboard. We will converse as we move along.

(TO BE CONTINUED.)

For the EVANGELICAL VISITOR.

WHAT CHRISTIANITY EMBRACES.

If Christianity stands for all that is Christ-like in humanity, which it does, for it was intended for that purpose; then it will surely show its true meaning in the lives and conduct of those who call themselves by that name. In the world of business and dealings with one another, honesty will set forth its purpose. At home and in society it will be noticed in courtesy of manner and purity of conversation. In using the animals it will show mercy by being given authority to be ruler over the lower created beings of God. With the poor and needy it will make itself manifest in giving a quiet charity, not letting the left hand know what the right doeth, which will be a blessing to both the giver and receiver, and produce a spirit of love and affection in doing the will of God, and shall be rewarded in eternity. It will also set forth the good qualities and principles in the conduct and practice of the Christian man and woman which are given in the second epistle general of Peter.—Peter 1:1-9. Look this up and read it, it will do us all good; and if we are able to (and by the grace of God we may) embody and carry out in our lives the principles and mandates which are named in the foregoing Scripture it will produce in us a spiritual man of integrity as unflinching as the everlasting hills, or as sure and solid a foundation, which we may find by reading Matt. 16:18.

Louisville, Ohio.

GEO. S. GHIM.

TRIALS ARE BLESSINGS.

However difficult to understand or hard for human hearts to believe, it is nevertheless true, that what we call trials are blessings to the meek and pure in heart. However humiliating may be to the flesh or vexing to the spirit in the end we are better off with them than without them. To this fact the Bible history in the Old and New Testament gives abundant experience and testimony. Abraham the servant of God, to whom the promise was given by the Lord of the land of Cannan, was vexed by Lots servants, but in a humble and meek spirit told Lot, his nephew, “if thou will go to the right I will go to the left.”—Gen. 13:8. Let us look at another trial.—Gen. 22:2. When God demanded of Abraham to sacrifice his only son Isaac, by whom his seed shall be as the stars in heaven. —Gen. 22:17.

There was a full submission and also a willingness to commit ourselves to him. The end thereof was a healing balm. Oh for a faith like Abraham's when trials and tribulations to our right and left meet us, that God will provide and keep His promises. As promised by God to his children, that He will never neglect nor abandon us. Christ the way, first the cross, then the crown. I had of late such experience, when unbelief did trouble my heart. Then the spirit told me to be still, I then wondered what to make or do with being still; then such a strong impression came to my mind to read the 300th hymn in our hymn book, which did so wonderfully correspond with my Christian pilgrimage, and it gave me new courage to trust my all more fully to the Lord, giving to the praise of the Lord for his unspeakable love and mercy towards me; and to encourage others as Jesus Christ our Lord told Peter.—Luke 22:23. When thou art converted strengthen thy brethren.

Louisville, Ohio.

CHRIST SCHAEFFER.

GOD'S MERCY TOWARD MAN.

I am so glad that God seen fit to prolong my life until I was willing to follow and obey, and also for His power of leading and keeping man. Things that I once loved I now hate, and things that I once
hated I now love. While unconverted my heart was wicked, desperately wicked, and I trifled so long with the works of God that it took a bitter repentance, it required an entire surrender. Sin became my bitterest enemy, and while living in a Christian vicinity the burden of souls did not seem so impressive, simply because all men had the light, or if they did not have light, it could be very easily obtained if desired, there was no excuse for man not serving God.

But any child of God changing from a Christian to a non-Christianized vicinity the gross wickedness and sin of this world is just being seen. The heart is moved, the soul is stirred to see precious souls going the downward road to everlasting perdition.

Yet in their own minds they think themselves wise, and think this life is to just live. Oh, let us all whom God hath called and chosen pray earnestly for the Lord of the harvest to send forth laborers into His harvest (both domestic and foreign), for the harvest truly is great, and the laborers are few. Who can say God is not merciful, when His innumerable mercies are being bestowed entirely from the heart, was left remaining in the heart and covered over by the mercy of God. And not this instance only, but how many orators in this day and age of the world are standing upon the pulpits proclaiming the gospels and know not God themselves. Can a man teach correctly about anything he knows nothing about? Surely not. But blessed be to God it doesn't take an orator to know and understand God, but the way is so simple, though a wayfaring man he cannot err therein.

And if this were the case, poor I would not be entitled. As the moss covers the dead oaks in the southern forests. Oh think of such a message to a dying people. Blessed be to God, we know from blessed experience as children of God that man cannot serve God and Mammon, and as sure as the old Dragon is in the heart he will break through the outer covering. For from the abundance of the heart the mouth speaketh. O, think what God must think. How great man's responsibility is who knows and teaches of God.

The people are very cold and indifferent up here, not one or scarcely any can say they know Christ. O I just wish several of the Brethren were up here, we could have meeting and Sunday school, and win many souls for Christ. O, I just pray God that this people may be aroused more to the sense of their duty. Before I came up here I had a little world in my heart, a little coveting, but after I saw so much wickedness it was all taken away. I have no church to go to only the fashionable church, and I cannot content myself there, but I guess I will go any way, if I can't do any good by speaking, perhaps I can by an humble appearance. I have no Sunday school work on hand now and so I am studying about Jesus' second coming, and it brings real joy and peace to my soul. I have only felt the real nearness of God since I am up here to be a partaker of the salvation of the Lord, but "Glory be to God!" He resisteth the proud and giveth grace to the humble. But let this mind be in you which was also in Christ Jesus, who being in the form of God thought it not robbery to be equal with God, and being found in fashion as man. He humbled himself and became obedient unto death even the death of the cross. So let us be humble before God taking up our cross and following Him. And let us pray God that He may quicken the spirits of His children, that the gospel might be carried to every creature. And let us be steadfast, unmoving, always abounding in the work of the Lord.

And if we cannot speak like angels, and we cannot preach like Paul, we can tell the love of Jesus. We can say he died for all. And if we cannot speak for God there are other ways that we can glorify His name. Let us trust in Him, He will give us our duties and grace enough to perform them. And again if we do His most Holy Will we shall be found watching when Jesus comes and we shall be enabled to meet Him in the air, and thus be partakers of the first resurrection. For blessed and holy is He that hath part in the first resurrection.

An unworthy Brother,

G. A. K.

Gourie, Iowa.

Alaska needs no instruction as to the position of the new woman. "The woman in Alaska is the superior being. The child belongs to the mother's totem; or clan, and, if tribal war occurs, he fights on his mother's side." Thus writes Mary C. De Vore, in an illustrated sketch of "Child Life in Alaska," in the Sunday School Times of April 11, 1896. Mrs. De Vore, who was for some years in active mission work in Alaska, treats her subject in a vivacious and entertaining way, and manages, incidentally, to supply her reader with a deal of information on all phases of Alaskan life.
EVANGELICAL VISITOR


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Abilene, Kansas, May 15, 1896.

BENEVOLENT FUND.

Susan Lavagood, $1.00

We need 15 or 20 copies of May 1st issue of the Visitor to supply missing numbers and complete our file. Will those who do not file their papers please return them to us soon?

The editor of the Visitor left on the 13th, in company with a number of the Brethren, to attend General Conference at Greencastle, Pa. He will be gone about thirty days.

Bro. Hoover, of Chicago, writes us of two errors in the obituary of Elder Martin Hoover. He came from Canada to Madina county, O., instead of Madeira county. He died of jaundice and dropsy instead of glanders and dropsy.

We notice that the Messiah Rescue and Benevolent home of Harrisburg, Pa., has been incorporated. The incorporators are Rev. Samuel Brehm, S. R. Smith, Amos B. Musser, Harvey Gannan and Simon Shumbargar. This was a very necessary step in the right direction. No institution or establishment of this nature can expect to succeed unless the start is right and the projector certainly deserved the gratitude of the community for this move. We trust that it will be a means of doing much good to the needy and destitute, and that the benevolent will sustain it by munificent gifts of their abundance.

"Around the Globe and Through Bible Lands" is the title of a book just from the press, written by George Lambert and published by the Mennonite Publishing Co., Elkhart, Indiana. With notes and observations on the various countries through which the writer traveled. The book contains over 400 pages and is well written, on good paper, well bound and certainly is a very interesting work. Those who will carefully read the work will gain much useful information of the modes and customs of the people of the land and will at the small expense of the price of the work learn nearly as much as some people who have visited there. Send for price to the publishers.

We take the liberty to publish in this issue a letter from E. C. Henniger, of Alleghany, Pa., in commendation of Bro. Enos H. Hess' articles on "Jesus will come again." Although probably not intended for the press, yet we see no reason why it should not be published. The letter in itself is certainly written in a spirit that should commend it to all Christians and to all readers of the Visitor, and we are glad that the ably written articles of Brother Hess, which no doubt have caused him many hours of investigation and study, are appreciated by the readers of the Visitor. We hope to have the pleasure of publishing many more articles from his pen, and we also invite others who even feel disposed to write. All we ask is that they are written as prompted by the divine spirit and are profitable for Gods people.

UNCTION.

Union is Divine grace communicated to human minds, without which no true knowledge of Divine things ever existed. It is of the Holy Ghost; it is the Holy Ghost. "But ye have an unction from the Holy One." It comes to us as a zephyr from heaven. "It distills as the dew," or falls like a heavy shower in a dead calm. It is the mind of the Spirit that overshadows our mind, and comes by way of the heart to over-flow our thoughts, words, and ideas with His own, and to impress them on the hearts, minds and memories of others. It is never given to aggrandise self or to minister to our vanity or desire; it is imparted only to glorify God, and send forth His light and truth.

It comes not by seeking, or pleading, or urging; it cannot be manufactured, or purchased, or secured. It is a free gift, given to those who are prepared by Him to receive. It must be unobstructed. Culture will crowd it out, preparation will obstruct, and anxiety will entirely hinder it. You cannot help, aid or as-
A BIG LOAD.

SOME thirty or forty years ago, during a season of religious meetings held "in the town of R——,
Maine, a man presented himself at
the altar of prayer as a seeker of
salvation. He prayed earnestly and
had the ordinary marks of a sincere
penitent, but all the praying and la-
 boring seemed vain and the man
went away unhappy and unsaved.

After awhile he returned and told
a most remarkable story.

He said he had a great deal of
trouble. He had felt in his pockets
and they were full of wheat; and
he had had a saw-log on his shoul-
der and a hay-stack on his back; but
he had got rid of it all. He had
been to the miller for whom he used
to work tending his grist mill, and
confessed to him that when he
worked for him he had a coat with
large pockets that he was accustomed
to fill at night with grain, which he
would carry home, emptying his
pockets when he arrived there, and
continuing to do so until he had
stolen a bag of wheat, when he would
bring it to mill and get it ground as
others did. He confessed his rogu-
ery to the miller and settled with
him for his wheat, and so got the
wheat out of his pockets. He then
got a neighbor who had left a
saw-mill log near his house. This
he had stolen and made away with.
He paid the man the damages and
got the log off his back. Then there
was a stack of hay which someone
had attached for debt, and after the
sheriff had taken it into custody and
recepted for it, he stole it and car-
ried it away, leaving the sheriff to
pay for the hay. He settled for the
hay-stack and got that load off his
back, and came around at last, re-
joicing in the God and rock of his
salvation. He was in earnest about
the matter of eternal life, and would
not halt or linger in the Heavenly
course.

Some persons enter upon the path
with less determination. They love
the wages of unrighteousness and
cling to gains that they have ac-
quired in their courses of sin and
iniquity. It is vain for such per-
sons to lift up their hands in prayer
to God while they are filled with
unrighteous gains. He will not lis-
ten to their petitions. Multitudes
would be glad to obtain salvation if
they could do it without confessing
their faults and making right the
wrongs of which they have been
guilty. But there is no royal road
to the kingdom of God. They may
claim to belong among God's family
but they are not his children until
they are born again, and born right,
and made into honest, God-fearing
men. "We are his workmanship,
created of God in Christ Jesus unto
good works." The new creation
proves itself a Divine work, for noth-
ing but the power of God can make
an old man into a new man, a bad
man into a good man, or a sinful
man into a saint of the most high
God.—Sel.

A LETTER FROM JAPAN.

(Mentioned to Sister Abbie Cress, Taimage, Ks.)

MAY the Father richly bless you
and may the atoning blood of
Jesus Christ, his dear son, still avail
for your salvation, and may the com-
forting influence of the Holy Spirit
ever rest upon you all, is our prayer,
for Jesus' sake. We are still in our
little corner and strong in the
strength of Jehovah to fight the
good fight of faith and lay hold on
eternal life. The Eternal One is our
refuge, and underneath us are his
everlasting arms. We are conscious
of these arms that bear us up and
keep our heads above the waves;
however angry the billows roar and
the waves roll, thank God for the
precious hiding place and the safe
retreat; of all the hiding places and
the safe retreats the child of God
has the safest one. The name of
the Lord is a strong tower, the right-
eous run into it and are safe. How
sweet the name of Jesus to those
who have learned to trust him, his
name is so sweet to me, glory halle-
lujah!

Since we last saw you our eyes
have beheld many wonderful sights;
some were glorious, some were sad
and very heartrending, indeed, to
look upon. The saddest thing our
eyes have beheld were the great mas-
ses of people going right straight to
hell, some of them realizing their
position and others not. Oh, it is so
sad to look upon so many souls as
we see here that are going the down-
ward road and know nothing of any
other way. We are, indeed, in a land
of heathenism and spiritual dark-
ness. The majority of them have no
knowledge whatever of the precious
Christ. I will give you an instance

EVANGELICAL VISITOR.
so you can see how ignorant they are concerning Christ. A man was traveling to some other place in Japan and before he got to that place a Japanese brother wrote him a letter and it was taken to the hotel where he was to stop, and on the back of the letter was written, “Christ died for sinners,” and the hotel man read it and sent it back as soon as he could. When the man arrived he asked if there was any mail for him and he said “yes, but it said on the back of the letter your father or brother was killed by some wicked men; I sent it to you.” The man said that cannot be. Yes, he said, it is true. But when the man met the brother who sent the letter he told him of the inscription on the envelope. So you see they are very ignorant and are to be pitied. Oh, we do see the need of workers to penetrate these dark places. I don’t see how the Christians at home can oppose missionary work, it shows that there is something wrong in their hearts. When we get the spirit of Christ we get the missionary spirit, for he was the greatest missionary on the earth. I think one thing that causes the people to fight the missionary spirit is because they worship the mighty dollar, so many are converted to the church instead of Christ. If it was to work for our church they would do that, but when it comes to working for the salvation of a lost world they are far from that. With so many it is our church, our church; our church is the best. But when we get the spirit of Christ we want to work for all the churches. God says “Whosoever hateth his brother is a murderer,” and all mankind is our brethren, and we have brethren in heathen lands and if we love them we will want to carry the gospel of full salvation to them, otherwise we do not love them. Therefore, we are murderers. I want my skirts to be clear of all men’s blood. I want to do all that lies in my power to bring them to Christ who died for them.

When I consider my littleness and inability to work for Christ, I almost shrink back, but then I think if I don’t do the little I can that precious souls will be required at my hands. It will be an awful thing to come up before Christ to have some one say of us: “You never warned me of the danger I was in.” I don’t want to have that said of me.

This is a very wicked city; sin of all kinds abounds. There is one part of the city that is a hell upon earth. Hundreds and hundreds of dear girls have thrown themselves away. There are so many saloons here, and with each saloon a house of ill-fame is connected. Most of the saloon-keepers are Europeans, and they all have these girls; they say that is all the way they can make money. Oh, how awful! but yet it is true that there are five saloons in the block we live on carried on in this way. Dear Sister, you do not know how thankful I am that the Lord has saved me from these awful things. It is not my own strength—nothing but the power of God can save us from all these things. I am so glad that Christ is able to save us from all sin. Hallelujah!

I shall never forget the precious times we have had together, but how much more blessed it will be when we get to Heaven, where we will be continually praising God. Won’t that be grand? Praise the Lord!

Yokohama, Japan.

KATIE ZOOK.

(TO BE CONCLUDED)

For the Evangelical Visitor.

BE YE READY UNTO EVERY GOOD WORK.

IN reading the several experiences published in the No. 6 Visitor as well as other good articles, I was made glad to see what many can do when they willingly undertake the task. No matter what it may be if it be done to God’s name, honor and glory, He will be a present help. I often wish to see more articles from our old writers, but nevertheless I am pleased to see so many new ones. We must always bear in mind, our paper is just what we make it, our editor must publish such as he gets. I say then as a word of encouragement, be ye ready unto every good work. Although I for one have been rather silent for the last year, yet the Visitor is as much to me as it ever was, but as I have taken over a year ago the charge of a homeless infant, this with many other cares makes it very difficult for me to write for publication. What we want dear Brothers and Sisters is to be faithful to our calling, whether in the church or out of the church; whether to labor at home or abroad. We are not all preachers or apostles; we are not all called out as missionaries, but may we ever be helpful to those that are called and are willing to sacrifice home comforts and endure hardships for the sake of Jesus. Oh, let us be willing to do the small things the Lord has for us to do that we with them may one day receive our reward. The time is drawing near when the church will meet again for general conference, and my prayer is that each one present may be filled with the mission spirit, and much may be done in that direction. Some may say they think there are many souls to save here, right at home without going so far away among the heathen. Very true indeed. But how many have the privilege of attending church services, two or even three times a day, but don’t care to go even once, and I am sorry to say that a great number of our young people don’t seem to know how to behave properly when they do go. We are also living in the Bible land and very few persons that come
to years but who can read, yet the
majority neglect reading the word
of life, and make all sorts of
trashy books and trashy novels
their choice wherein is death. Woe
to such careless ones at that great
day when He comes to make up
His jewels. Yours in love,
Sarah McTaggart.

For the Evangelical Visitor.

THE ROD OF MOSES AND OBEDIENCE.

(Concluded.)

...
mands, will lead us safely through this vale of tears and wilderness of woe and the bold waters of Jordan and land us safely in land of Heaven and rest, a land much fairer and brighter than the one the children of Israel took possession of; a land of joy and peace where there is no murmuring of any kind, where all the best and righteous and all who have had their robes washed white in the blood of the lamb of God.

Dear Brothers and Sisters let us be obedient unto the word of the Lord, and take God at his word and all will be well. I long to dwell at home—in the home above, where all the streets are paved with gold; where all is peace and love.

HENRY BALSBAUGH.

222 South 17th St., Harrisburg, Pa.

For the Evangelical Visitor.

FOLLOWING JESUS.

There is now therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit.—Rom. 7:1.

THIS plainly teaches us that if we walk after the flesh we are condemned. We are so glad that by following the Spirit of Christ we cannot go astray. The way that Jesus leads is a narrow way of self-denial. Let us lay aside every weight and sin which doth so easily beset us.—Heb. 12:1. If it is foolish talking and jesting, just a little fashion, or whatever it may be, let us put them aside and keep lights on. Oh, these little things! how they do withhold the blessings and are the means to lead souls to destruction.

We cannot read that Eve took much of the forbidden fruit, but “she took of the fruit and did eat.”

May we follow Jesus wherever he leads—let it be by way of the cross. ‘Tis my happiness below not to live without the cross because Jesus bore the cross.

“Oh, who will follow Jesus, Amid reproach and shame? Where others shrink and falter, Who’ll glory in his name?”

We have the promise if we bear the cross we shall wear the crown.

“For as ye have yielded your members servants to uncleanness and to iniquity, even so now yield members servants to righteousness, unto holiness.”—Rom. 6:19.

ADDIE BELLINGER.

LIGHT AND DARKNESS.

I WILL now further show why we should not be unequally yoked together with unbelievers; also that the children of God from the beginning were not thus yoked together; and that the church of God can take no part with the church of darkness, nor the citizens of Christ's kingdom take any part with the kingdom of this world. In the first place we must observe that God is light, and in Him there is no darkness at all, (1 John 6), and that he dwelleth in light wherewith no man can approach.—1 Tim. 6. Therefore darkness cannot exist before Him. If we say we have fellowship with God, and walk in darkness, we lie and do not tell the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin (1 John 1); therefore reflect on these things, for we are the temple of the living God, as God hath said I will dwell in them, and walk in them, and they shall be my people, but if ye are Gods temple, and the glory or the spirit of God is in you; why do you then bring yourselves into communion with such people in whom the spirit of God does not dwell, whose minds are filled with dumb idols of of their own creation.

I say again they are partakers with adulterers. Thy glory in Christ’s merits, and esteem themselves his church and members of his body; but they are the enemies of the cross of Christ, whose end is destruction. They serve not the Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple that this is the truth, their open spirits bear testimony before the whole world; for the true must be known by their fruit (Matt. 7), and the church or community of Christ by its member, whether they are members of Christ or of anti-Christ; if they are members of Christ they must also be partakers of His divine nature, and the same mind must be in them which was also in Christ. They must also walk before God in a holy and unblamable life; bring forth the fruits of spirit which are love and joy, peace, long-suffering, gentleness, goodness, faith, patience, meekness, temperance, righteousness and humility. At the present time most professors of religion make no conscience in holding fellowship with others, for almost everyone at the present day holds it to be a matter of indifference where we stand, or what religious community we are associated with, or whether the members of our church or brethren are earthly, sensual, carnally minded or not, this they say will not injure a child of God, if only he himself truly serves God; yet according to the whole New and Old Testament this cannot be. For how can a child of God, whose body is a temple of the Holy Ghost, be in fellowship with the devil, and yet serve God? This conflicts with the whole Scripture, and is contrary to all divine order, as has already been partly shown. The Holy Apostle Paul teaches the believer quite differently, in saying “clearly beloved, flee from idolatry,” and again “what say I then, that the idol is anything, but I say that the thing which is offered in sacrifice to idols in anything. But I say that the thing which the Gentiles sacrifice, they sacrifice to devils and not to God; and I would not that ye should have fellowship with the devils.”

Palmyra, Pa.

J. K. LANDIS.
THE ARIZONA MISSION.

THROUGH the mercy of God, we are able to again greatly the readers of the VISITOR from home, having returned from our first mission trip. We give all glory to our loving Father for his tender care and protection over us while away from friends and loved ones. His promise is true. He will never leave nor forsake his children.

Our last report was written from Palomas. We had thought of passing on from this place without any meeting, but the Lord directed otherwise. The people informed us that there had been no preaching there for two years, and they expressed a real desire to have us preach for them. We remained over Sunday, April 19, and had four services. The attendance, of course, was small, for there are only a few settlers in this part of the valley, but a good interest was shown by those who attended.

On Monday, April 20, we bade farewell to the friends we had found at Palomas and traveled west to the Mohawk valley. Here we only found four or five families, and no doors open for preaching. Dancing is the popular amusement.

At Tacna we came to the Southern Pacific railroad. We had some thought of going on to Yuma and Gold Rock. The latter is a prosperous mining camp in California a little distance from Yuma. There is no preaching there. While the need is evidently great, we could not feel convinced that the Lord would have us go that far on this trip, so we turned our faces eastward, and, following the Southern Pacific railroad track, passed through Pembroke, Texas Hill, Chrysoval and Aztec, all merely station houses, and reached Palomas again Saturday, April 26. Remaining here over Sunday, we had three services. The people of this place express a desire that some preacher locate in their midst, or that they be supplied with preaching in some way. Here is an open door and we cannot but feel the responsibility to provide by some means that the gospel be preached to them. It will take courage and perseverance to do the work successfully but God will provide strength for it. Altogether this is the most encouraging place we found.

On the 27th we started homeward passing through Hargua Hola, Harrisburg and Vulture. These are little mining towns where, little is being done at present. On this homeward way we passed over some very rough roads and had long distances between water. It is sometimes necessary to carry enough water to last for two or three days, and at some places where water is to be had it must be paid for.

We travelled about four hundred miles, were absent two days over five weeks, and conducted seventeen services. The country is sparsely settled and the people reached comparatively few, but all very needy and destitute of the gospel. We rejoice for the privilege of being with Christian friends again, but as long as our Master says "Go preach," we must feel that we cannot remain long at home. We ask you to pray that God may select and equip the workers who shall go all over this needy territory to proclaim the glad tidings of salvation.

J. G. CASSEL.

A

S I see that our Aunt has been quiet for quite a while, and

As I love you so much, I will attempt

by the help of God to write a few

lines.

Now my dear little boys and

girls, I want to tell you that you all

can do something for Jesus, that
great King. Is not that a grand

thought, that we can work for such

a mighty King? Yes, and what

then? A place in his kingdom

when we die.

But now I must tell you, too, that

there are many children that don't

know about this Jesus and how to

serve him. Just not long since our

superintendent asked a class of

twenty or more of little girls in our

Sunday-school for all those who

prayed to raise their hands, and

most of the hands went up; but a

few little ones cried so hard because

they did not know how to pray;

and wanted her to teach them, too,

which she did of course.

Now I am going to tell you just

a little more and then I will stop

for this time. We live in a very

wicked city and some of God's chil-

dren have a mission here for poor

children because they could not go
to the church, but in order to get

them even to come to the mission

we must often get them clothing and

shoes, and we are willing to do so as

far as we can. I just want to tell

you a little work you can do—may-

be you can send a few pennies to

buy a few yards of prints for a dress

or whatever the Lord may direct.

Now I must tell you last that Sun-
day eve we had a children's meeting.

Quite a number of children rose for

Jesus and among them were our

little girls, and they seem in earnest

about it, too. How I can praise

God! Yours for the Kingdom,

AUNT ANNA.

Oklahoma City, Okla.

FOR THE CHILDREN.

A

S I see that our Aunt has been quiet for quite a while, and as

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thought, that we can work for such a mighty King? Yes, and what

then? A place in his kingdom when we die.

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know about this Jesus and how to serve him. Just not long since our

superintendent asked a class of twenty or more of little girls in our

Sunday-school for all those who prayed to raise their hands, and most of the hands went up; but a few little ones cried so hard because they did not know how to pray; and wanted her to teach them, too, which she did of course.

Now I am going to tell you just a little more and then I will stop for this time. We live in a very wicked city and some of God's children have a mission here for poor children because they could not go to the church, but in order to get them even to come to the mission we must often get them clothing and shoes, and we are willing to do so as far as we can. I just want to tell you a little work you can do—maybe you can send a few pennies to buy a few yards of prints for a dress or whatever the Lord may direct.

Now I must tell you last that Sunday eve we had a children's meeting. Quite a number of children rose for Jesus and among them were our little girls, and they seem in earnest about it, too. How I can praise God! Yours for the Kingdom,

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Now my dear little boys and girls, I want to tell you that you all can do something for Jesus, that great King. Is not that a grand thought, that we can work for such a mighty King? Yes, and what then? A place in his kingdom when we die.

But now I must tell you, too, that there are many children that don't know about this Jesus and how to serve him. Just not long since our superintendent asked a class of twenty or more of little girls in our Sunday-school for all those who prayed to raise their hands, and most of the hands went up; but a few little ones cried so hard because they did not know how to pray; and wanted her to teach them, too, which she did of course.

Now I am going to tell you just a little more and then I will stop for this time. We live in a very wicked city and some of God's children have a mission here for poor children because they could not go to the church, but in order to get them even to come to the mission we must often get them clothing and shoes, and we are willing to do so as far as we can. I just want to tell you a little work you can do—maybe you can send a few pennies to buy a few yards of prints for a dress or whatever the Lord may direct.

Now I must tell you last that Sunday eve we had a children's meeting. Quite a number of children rose for Jesus and among them were our little girls, and they seem in earnest about it, too. How I can praise God! Yours for the Kingdom,

AUNT ANNA.

Oklahoma City, Okla.
I saw some people going that way. There was a fountain filled with blood drawn from Immanuel's veins. Then on this road I saw some people going before me; and some green trees growing and bearing fruit; and the angels were making light, and then the thought came to me that the closer I get to that light the brighter it will get. At the end of this road there was a door opening into Heaven. Outside above this door was standing, he just appeared as beautiful. Inside of this door Jesus was standing, he just appeared as beautiful. For I am meek and lowly in heart and I will give you rest." "Take my yoke upon you and learn of me. For I am meek and lowly in heart and ye shall find rest unto your souls. For my yoke is easy and my burden light." I can say that I found rest to my soul and I know the sinner would too if he would be willing to follow. And in there it looked so bright and fair that this hymn came to my mind where it says:

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My heavenly home is bright and fair,
No pain nor death can enter there.
In there I saw my brother sitting and the angels were rejoicing over sinners coming home to Christ. And then on the broad road Satan was sitting at one end and he was laughing at the people because they obey him. There were so many people going that way. There was everything and anything on that road and I don't see even how the sinner can be on that way.

This question comes to you and me and tell me what shall your answer be, "Where shall I spend eternity?" Your unworthy Sister, LIZZIE MELLINGER.
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Hope, Kansas.

For good religious reading take the Visitor.

### EXPERIENCE.

**DEAR Reader:** I thought I would write for the Visitor. This is my first attempt to write, I will try to do the best I can. I am working for the kingdom. I am twelve years old. I love the Lord but I know he loves me the best. I am trying to follow the Lord. I want to become a true follower of Jesus Christ. I have felt like writing for the Visitor for a long time, especially since I started to serve the Lord. I am so glad I gave my heart to the Lord when I did. When I look back to my past years I see I have done many things I should not have done. But I want to live closer to the Lord as long as I live, I want to get closer every day. It is easy to be a Christian, if we obey our Heavenly Father. I often say things that I feel sorry for after I say them. They are gone—we can not recall them. Satan tempts me many a time but I want to come closer to the Lord. The Lord is a good shelter in the time of storm. I want to live a new life to show all those around me that I am living a better life than I did before. I can praise the Lord that I was willing to write for the Visitor. I felt impressed about a year ago to write but I was not willing. I leave these few lines with the Lord. I want the Brethren and Sisters to pray for me because I need your prayers.

Yours in Christ,

KATE HALDEMAN.

Hope, Kansas.

### SOMETHING TO THINK ABOUT.

"Wherefore do ye spend money for that which is not bread and your labor for that which satisfieth not?" Money spent annually in the United States for

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Liquor</td>
<td>$1,200,000,000</td>
</tr>
<tr>
<td>Tobacco</td>
<td>600,000,000</td>
</tr>
<tr>
<td>Foreign Mission</td>
<td>5,200,000</td>
</tr>
<tr>
<td>Feathers</td>
<td>20,000,000</td>
</tr>
<tr>
<td>Chewing gum</td>
<td>20,000,000</td>
</tr>
<tr>
<td>Theatres</td>
<td>350,000,000</td>
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</tbody>
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The population of the world is about 1,500,000,000. The people who have never heard of Christ number about 1,000,000,000.

"The harvest truly is plenteous, but the laborers are few."

"Go ye into all the world and preach the the Gospel to every creature." — Herald of the Coming One.

Reduced Rates to Washington.

The Young People's Society of Christian Endeavor will hold their annual meeting in Washington, D. C., July 7 to 13.

For this occasion the B. & O. R. R. Co. will sell tickets from all points on its lines west of the Ohio river to Washington, at one single fare for the round trip, July 4 to 7, inclusive; valid for return passage until July 15, inclusive, with the privilege of an additional extension until July 31 by depositing tickets with the joint agent at Washington.

Tickets will also be on sale at stations of all connecting lines.

Delegates should not lose sight of the fact that all B. & O. trains run via Washington.

### Prompt Train Service.

During the month of April the passenger train movements on all divisions of the B. & O. system was remarkable for punctuality. The through express trains arrived at their respective destinations on schedule time ninety-five per cent of the time. This is a performance rarely equalled by roads operating as many trains as are run on the B. & O., and speaks well for the efficiency of the rank and file as well as the officials of the operating department.

### OUR DEAD.

GREENAWALT.—Died at the home of his parents in Kosciusko county, Ind., Feb. 3, 1896, Benjamin Greenawalt, son of Brother.
May 26 and 27, at Brechbill meeting house, certain was a great joy to the father. Thus 2, at the Whitehead meeting house by Elder we are passing away one by one. 8 months and 3 days. Funeral services April one son, had started for the kingdom, which only son of Frank and Emma Whitehead, age Grandparents, Bro. J. Brundages, near Nappery near by. Text, 1 Cor. 15. He was a member of the Brethren church for 36 years and served as a deacon for a good many years. He was married to Eliza Brubaker, who preceded him to the spirit world and left behind about a year ago. He leaves four children and grand¬children. The children, all but one son, had started for the kingdom, which certainly was a great joy to the father. Thus we are passing away one by one.

STEIGERWALD.—Died, at the home of his son Henry, at Pomeroy, Ashland county, Ohio, April 21, 1896, Nathan Steigerwald, aged 67 years, 10 months and 14 days. Funeral services were held on the 23d at the Chestnut Grove church, by the home Brethren. His remains were interred in the cemetery near by. Text, 1 Cor. 15. He was a member of the Brethren church for 36 years and served as a deacon for a good many years. He was married to Eliza Brubaker, who preceded him to the spirit world about a year ago. He leaves four children to mourn their loss. The children, all but one son, had started for the kingdom, which certainly was a great joy to the father. Thus we are passing away one by one.

WHITEHEAD.—Died at the home of his Grandparents, Bro. J. Brundages, near Nappes, Ind., March 31, 1896, Earl Everett, only son of Frank and Emma Whitehead, age 8 months and 3 days. Funeral services April 2, at the Whitehead meeting house by Elder J. A. Stump, burial in the adjoining cemetery.

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FREE TO MINISTERS

Under the will of the late L. C. Tingerich, of Philadelphia, a large fund was provided for the free distribution of books to ministers. The following list will give an idea of the great amount of literature provided for the ministry:

"The True Christian Religion" . . . 20 cts.
"The Apocalypse Revealed" . . . . 15 cts.
"Heaven and Its Wonders, and Hell" . . . . 15 cts.
"Life of Swedenborg" . . . . . . . . . . . 10 cts.

Arrangements have been made for the distribution of these volumes through the large and well-known publishing house of J. B. LIPPINCOTT COMPANY, 715 and 717 Market St., Philadelphia.

No family in the Brotherhood should be without the Visitor.

When you contemplate making a journey, whether east, west or south, consult the nearest Santa Fe agent for rates and time of trains. Also information about the Santa Fe route is provided in the "Salt River Valley for Health" literature. For information on New Mexico, Texas, Oklahoma and California, consult W. J. Black, Ass't Gen'l Pass. Agt., Santa Fe route, Topeka, Kan.