6-15-1896


Henry Davidson

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Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
May my soul in love ascend,
Till I reach the highest round,
In thy kingdom without end.
Not impatiently I sing,
Though I lift my hands and cry,
"Jesus lover of my soul,
Let me to thy bosom fly."

—Selected by Alice Sander.

For the Evangelical Visitor.

JUSTIFICATION.

NO. ONE.

ONE of the crying needs of the
childhood of God of the present
time is a clear, definite and script­
ural knowledge of the fundamentals
of God's wondrous plan of salvation.
Without this knowledge, how can
the way be explained to the lost and
erring ones? There is a sad mix­
ture of truth and error in the the­
ology of many religious teachers, and
it is exceedingly dangerous to allow
ourselves to be guided by the opin­
ions of men, or even to trust in
church creeds or dogmas. The only
safe thing to do is to pay strict at­
tention to what God says. Every
doctrine that is not founded on the
Word of God must crumble and fall,
and every question, no matter how
perplexing it may seem to us, will
be solved by the same infallible rule.
When the Scriptures are recognized
as authority, and all things are tested
by them, then we may doubtless be
greatly helped by consulting the
 teachings of men, as we will be en-
abled to “prove all things, and hold
fast that which is good.”

Men have different views of the
plainest statements of Scripture, and
unless our faith is grounded on the
inspired Word of God, we will find
ourselves hopelessly driven about by
every “wind of doctrine,” with noth­
ing to hold our anchor and no rest­
ing place in the time of storm.

There is much unsoundness among
Christians in regard to the condition
of man by nature, and how God jus­
tifies and regenerates him, as well
as other doctrines. There is too
much dependence on the carnal
reasoning of the mind. I have found
that the only thing that satisfies me
and gives me rest is to believe God
and bow humbly to His word. What
is the use of talking and arguing about
a question when it may be forever
settled by a plain, “Thus saith the
Lord?”

Take for instance the doctrine of
deviratisation. You may say, “I don’t
believe that man is totally depraved,
there is yet a spark of the divine in
him.” Well, I have no controversy
with you; but God says, “There is
none that doeth good, no, not one.”
—Ps. 14:3. He also declares that
“every imagination of the thoughts
of his, (man’s) heart are only evil
continually.”—Gen. 6:5. I take my
stand with God, and being on His
side, why should I feel troubled
about the “divine-spark” or “world-getting-better” theories that are being spun by worldly-wise D. D.’s, time-serving theologians and hireling shepherds. “Let God be true, but every man a liar.”

Let me call the attention of the reader to the articles on “Sin” which appeared in late issues of the Visitor. In order to rightly understand the plan of salvation the first step seems to be to get a correct estimate of the enormity of sin, and then follows in natural order Justification and Regeneration.

It is but just to say that in the preparation of the articles on “Sin” I do not claim originality, but have carefully examined the notes of Bible students, comparing each point with the Word, and endeavoring to put the statements in such a way that every reader could easily apply the same test and thus have, not the ideas of a man, but the very thoughts of God. The same course, which I deem perfectly legitimate as well as portable, will be pursued in the preparation of this and other articles that by the grace of God may follow.

To sinful men, who are fully conscious of their guilt and burdened under the weight of their heavy load of sin, it is a glad message that “God justifies the ungodly.”—Rom. 4:5. This at once opens a door of hope. The sinner finds himself entirely undone, he cannot measure up to God’s law, for he is too short; he is sadly out of line with God’s truth, for his path has been crooked; looking at himself from every side, he finds himself all out of shape—twisted, dwarfed, maimed, diseased and to all appearance hopelessly ruined. But with the promise of justification from God he may yet have hope of standing in the presence of his Maker as if those imperfections had never been.

What is justification? Webster gives the true Bible meaning of the word when he defines it to be not made holy, but the treating of a sinful man as though he were just.

We invite the reader’s careful attention to the following statements:

“Justification is the opposite of condemnation. As condemnation does not make a man wicked, but simply pronounces sentence upon him, so justification does not make him holy, but pronounces him free from the penalty of the law.

“Justification is not pardon, though it includes it. Pardon remits penalty, but is itself a proof of guilt. Justification treats a man as if he had never sinned, and holds him as if innocent of any sin.

“Good people are never justified. Jesus died that sinners might be justified. They are sinners and ungodly at the very moment of justification, but the next moment by the sentence of justification they are forgiven sinners.

“Justification is not a creative act, but a declarative act. It does not make a man righteous, but it does accept him as righteous.

“Therefore the basis of justification is not in the man at all, but in Christ, who was delivered for our offenses, and raised for our justification.”

Justification alone would leave the work of salvation incomplete, but when God justifies, He also regenerates, and regeneration imparts the new nature which gives power to live a godly life.

How is justification received? This question will be answered negatively first. Not by works of law. It is true, many are seeking to be justified by works, by doing, by keeping the commandments; but, it does not come in this way. In order to be justified by the law, the whole law must be kept. Perfect obedience, spotless purity and innocence must be maintained from infancy to the moment of departure from this life. If this can be done, and is done, then the person who does it may claim justification apart from the Savior; for “the doers of the law shall be justified.”—Rom. 2:13; 10:5; Gal. 3:12; 5:3, 4. Partial obedience will not be accepted. If we fail in one point, we are guilty of all.—Jas. 2:10. It is sometimes claimed by those who are not trusting Jesus, that to do as well as one knows how will be all that is required. We question whether any one ever did this, and even if he did, it will not satisfy the demand of God’s perfect law. The law is holy, just and good, but the flesh is weak because of sin, and no man has ever kept the law perfectly. “All have sinned, and come short of the glory of God,”—Rom. 3:23. “Therefore by the deeds of the law there shall no flesh be justified in his sight.”—Rom. 3:20; Gal. 2:16.

The last two references make it very plain that we cannot be justified by keeping the commandments, or by the works of the law. I hope the reader will not forget the reason why this is impossible, namely, because no one has ever been able to keep the law perfectly. Men may justify themselves, and talk about their good works and their pure lives. They may stand all right in the sight of men, but not before God, whose pure eyes will discover the least spot, and in whose sight the heavens are not clear.—Job 15: 15. “If I justify myself, mine own mouth shall condemn me, if I say, I am perfect, it shall also prove me perverse.” “If I wash myself with snow water, and make my hands ever so clean; yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.”—Job 9:20, 30, 31.

Justification can be received only through the Lord Jesus Christ. This shall be the subject for another article.

Glendale, Ariz.

J. G. CASSEL.

No family in the Brotherhood should be without the Visitor.
Far the EVANGELICAL VISITOR.

"COME UNTO ME."

My dear afflicted Sister, unutterably sad is your condition. God only can meet the deep requirements of your case. But He can, and He will, if you put yourself in the proper attitude, "Humble yourself under the mighty Hand of God, that He may exalt you in due time."—1 Pet 5:6. This is precisely what Jesus did. See Philpp. 2:5-9. This is the inflexible condition of all spiritual enlargement and power. Of Jesus we read, "Though He were a Son, yet learned His obedience by the things which He suffered."—Heb. 5:8. "The disciple is not alone his Master." The gracious and comprehensive invitation of 1 Pet 5:7, is for you.

Your trials are peculiar, but you have two glorious passages to sustain you. See 1 Cor. 10:13, and Heb. 4:15,16. I hope there are few who suffer in the form you do; but in essence it is so common that you may draw large comfort from 1 Pet. 4:12,13,14, you are indeed very severely and cruelly dealt with, but you must do as did Paul; "Being vilely we bless; being persecuted, we suffer it; defamed, we entreat."—1 Cor. 4:12,13. The Holy Ghost will give you power to do this, for He is very Christ without a body. But you must place yourself in the requisite attitude. "Neither count I my life dear unto myself."—Acts 20:24. We do not get to know what there is in Christ for us until we can appropriate 2 Cor. 12:9, 10, as our own.

Look unto Jesus for help and peace and victory. If you are spit upon, and trodden under foot and have your heart broken into a thousand fragments, think of the captain of your salvation. Feast your soul on Rom. 8:37, and context, and 1 Cor. 15:57. Take refuge in John 10:27,28. The treatment you receive is brutal; but the peace you enjoy is divine.

I do not believe that God enjoins you to leave your companion; neither do I think you will offend the Holy Spirit if you leave him. If you can possibly bear such inhumanity, keep your position, and live the very life Jesus in his presence. Some day it may touch his stony heart, melt and win, and save him. Love is Omnipotent. "Behold, what manner of love." Let your patience be the marvel of men and angels.

C. H. BALSBAUGH.

Union Deposit, Pa.

For the EVANGELICAL VISITOR.

"FEED MY LAMBS."

This charge was given by the Savior to Simon Peter after he arose from the dead.—John 21:15. Every parent knows when a child is born that it must be tenderly cared for, so to abandon the child at its birth is certain death.

But we have a sympathizing High Priest who has been touched with the feeling of our infirmities and knows how to succor the tempted. So we have all to hope and nothing to fear, as ample provision has been made by our Divine Shepherd to supply all our spiritual wants.

Christ taught his disciples that he was the "Bread of Life," and also the "Water of Life."

After a revival where souls have been gathered into the fold of Christ, there is great need of special care in leading them to higher attainments in the Divine life.

In the laws of nature where there is no growth there is a falling away. So also in the religion of Christ—where there is no advancement there is a decline.

For the past few years the church at large has received quite a stimulus by men and women as evangelists, whom God has called to the front, which is commendable indeed. There is just as much need of nurs
nothing so wears upon the nervous system and incapacitates for labor as monotony. Moses regarded this rest day, and properly so, as an invaluable aid in procuring the mental, moral and physical well-being of the community.

INTEREST.

Interest, not in its broader modern sense, but in the more restricted sense of loan interest—usury, they called it—was strictly forbidden and practically unknown among the Hebrews. This is not surprising when one remembers the circumstances. Agriculture was the chief occupation. There was scarcely a semblance of our modern division of labor. For these and other reasons there was no entrepreneur, no capitalist, no titled hereditary nobility. About the only occasion for desiring to make a loan under such conditions occurred in times of misfortune. Sickness in the family has prevented the planting of a crop, or even the harvesting of it at the proper time. Fire has swept the field of ripened grain or destroyed the family dwelling. The ox or ass has suddenly died. Or, sword or famine has wreaked havoc in an entire village or province. Among the Jews these were not the occasions for a harvest by a class of vultures who preyed upon the ill-fortune of their fellows. Sympathy, not avarice, must be awakened. He who had enjoyed an abundant harvest, who had enough and to spare, was now commanded to contribute to the temporary relief of the afflicted neighbor without expecting remuneration for the brotherly act. The better sentiment of society demands the same ethics today. Among the Jews the mere fact of the restriction against usury was conducive to the relief of the unfortunate. And the changed condition of society today, wherein capital has acquired such remarkable powers of production, must not prejudice the mind of the fair student against a code so well adapted to the peoples of other land; in other days.

TAXATION.

Hebrew taxation consisted of—

1. A half-shekel poll tax, which under the immediate regime of the founder of the system was probably collected but once.
2. A share of the spoils of war.
3. Firstlings, or their ransoms.
4. Tithes of all incomes.

Athens replenished her coffers by
1. A direct tax upon aliens for the privilege of residence.
2. The product of all mines.
3. Fines upon questionable and monopolistic occupations.
4. Donations from patriotic citizens.

Rome appropriated—
1. The spoils of war.
2. Tribute of conquered nations, which was usually collected by the heartless method known as "tax-farming."

It will thus be seen that of the three nations the first anticipated and most nearly approximated to the principle subsequently laid down by Adam Smith: "The subjects of every state ought to contribute towards the support of the government as nearly as possible in proportion to their respective abilities." The tithing tax, which was in fact the chief tax, was the embodiment of this principle. The Hebrew social economy made it impossible to "shift taxes," as many modern economists insist we can do with perfect fairness to all, in these days when "none of us liveth to himself." A glance at the dinner we eat, the clothes we wear or the house we occupy will bear convincing testimony to this fact.

It has been objected that Jewish taxation was excessive; but it must be remembered that their taxes were applied to defray the expenses not only of the governmental functions, but they provided for a system of popular education found nowhere among contemporary peoples. All the expense of maintaining religious ceremony and instruction, including an elaborate system of sacrifices, was born by this same fund. The defense of sacrifices must be left to the theologian. He needs, however, for our purpose, merely to prove that they tended to social well-being, since as Roscher says, "The starting-point, as well as the object-point of our science, is man." It is but just to state in this connection that the Mosaic system of taxation was admirably adapted to the nation for whom it was intended, and that our modern systems of taxation have clearly failed to keep pace with our phenomenal advance in civilization.

COMMERCE.

Little mention is made of commerce, owing doubtless to the fact that the nation was not destined to communicate much with other peoples. In their domestic commerce, however, they were enjoined to forbear hard bargaining, and there was maintained a remarkable public sentiment against discriminating meas-
ures in trade. It remained for King Solomon, under whom the foreign trade of the Jews flourished most widely, to enact such laws as would best succeed in promoting the interests of his people.

SOCIOLoGY.

The intimate relation and the acknowledged inter-dependence of economics and sociology justifies the writer in a brief review of the sociological phase of his subject.

Statistics taken from the reports of insurance companies and figures obtained from organizations for the promotion of science and religion agree in ascribing to the Jews an increased longevity of from 15 to 20 per cent above the average rate. This fact, it will be agreed, is not so much traceable to the possible superiority of the original ancestor of the race as to the observance of certain sanitary and social laws which are incorporated in the Mosaic code.

Is it improbable, for instance, that there is any relation between the laws of Moses and the fact that there is a remarkable disproportion in the respective death-rates of Jews and non-Hebraic peoples in the time of plagues? Can this law account for the rarity of tubercular diseases among its adherents? “Jews do not eat measly swine's flesh and then die by the mysterious providence of God!” It is recalled in this connection that during the continuance of a fierce plague in the south of Europe, sometime in the 13th century, the Christians, observing that their Jewish neighbors did not succumb to the disease, instituted a riot which many thousands of Jews were slain, because, as the persecutors averred, their victims, the Jews, had put poison into the wells. Yet with all his ablutions, his abstemiousness, his consequent physical vigor and his longevity, whoever heard of a Jewish pugilist, that chief pride of at least one modern people?

Marriage was not a religious rite but a civil contract. Polygamy was permitted but not encouraged. Divorce was permitted on account of the hardness of heart. Greece and Rome did not recognize the marital rights of their slaves, while the Jewish law, by various measures, sought to preserve inviolable the rights of the bond woman as of the free man.

This code made no provision for jails, prisons or penitentiaries, which in recent times have often proven prolific breeders of hardened criminals. Neither was there the inhuman, burning, fiery furnace of the Babylonians, nor yet the raging den of lions as in Persia. Stoning for capital crimes and whipping with “forty stripes less one” for minor offenses, though somewhat barbarous in our eyes, proved quite efficacious, not so much as a punishment but rather as a preventive. Women and children were, however, never flogged for vagrancy, as English law and practice as late as the 17th century provided. A poet of that period wrote:

“In London, and within a mile, I ween,
There are of jails and prisons full eighteen,
And sixty whipping-posts, and stocks and cages.”

The brutality and indifference to human life, which have been so eloquently attributed to the Mosaic code by a certain class of orators and writers, pales into insignificance before the record of civilized England, who must bear the disgrace of over two hundred and twenty crimes punishable with death, as compared with seventen in the law of Moses.

Even at the beginning of the present century the score stood 10 to 1 in favor of the code which was drafted in the wilderness for a semi-barbarous people.

What an habitual drunkard is good for, who can tell? Moses thought the hard-earned bread of society was too good for him who thus made himself unworthy. While doubting the expediency of such a course since modern science has given us such a mastery over the disease, it yet remains true that its strict enforcement would doubtless reduce the drink-bills of modern nations and decimate the hosts in our penal and charitable institutions. It will be remembered incidentally that this same Moses instituted the first total abstinence society of which we have any positive record; and from whose ranks came Israel’s greatest athlete? her most righteous judge? and one of her most renowned religious teachers?

CONCLUSIONS.

We conclude, then—

(1) That the Mosaic system of land tenure was admirably adapted to the times, places and people for whom it was designed, rather than to the nations that have reaped the blessings and woes of several thousand years of subsequent history.

(2) If the system is Utopian, which is by no means apparent, it is the least complex of all Utopian measures which literature has preserved for us.

(3) The vexed problem of the “congestion of wealth,” which so occupies our attention today, would have been largely if not entirely evaded by a strict adherence to certain fixed principles of Hebrew economy.

(4) The changed conditions of society seem fully to justify a readjustment of theories upon interest.

(5) Moses is not to blame if subsequent generations failed to enforce his law.

BIBLIOGRAPHY.

In the preparation of this paper I have consulted—

(1) The Pentateuch.
(3) Graetz’s “History of the Jews,” Vol. I.
(4) "The Wonderful Law," and "Was Moses Mistaken?" by H. L. Hastings.


(6) Walker's 'Political Economy.'

(7) Numerous other authorities bearing less directly upon the subject.

For the Evangelical Visitor.

IN TIME OF NEED.

W e can say we may do without the Bible, when everything flourishes with prosperity at every step along the pathway of life, when the sun shines, and the birds sing, and not a ruffle is seen on the surface of our summer sea. Then we may possibly rest satisfied with barren theoretical views, and regard the sacred oracles as a record of bygone ceremonies. But wait till the spiritual sky becomes clouded, and the wind blows and moans, and the storm of trials is let loose upon our defenceless head, and where are we and what would be the result if we would not then have the promise of the Bible to rely upon. We would be lost. No poetry or philosophy can heal the sorrows and satisfy the yearnings of a crushed and broken spirit. There is no other panacea or a spiritual one. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at anytime we should let them slip."—Heb. 2:1.

GEO. S. GRIM.

Louisville, Ohio.

Can You Say This?

My heavenly home is bright and fair,
No pain nor death can enter there.

For the Evangelical Visitor.

CHRIST THE HEAD OF THE CHURCH.

Eph. 5:23.

T he subject under consideration has become one of unusual interest to us of late, and we trust all our readers may feel a personal interest in the same.

When Paul speaks of Christ being the head of the church, he undoubtedly meant his brethren and sisters who were born of God, whether Jew or Gentile. Christ said, "He that doeth the will of my Father which is in Heaven, the same is my mother, sister and brother." Blessed thought! Then no matter whether black or white, rich or poor, high or low, or what sectarian line be drawn, if we have been redeemed by the precious blood of Christ, then we are members of that church of which Christ is the head. What a noble leader we have, and how necessary that we become partakers of his Divine nature, for Paul plainly says, in Rom. 8:9: "If any man have not the Spirit of Christ he is none of his."

Praise the Lord, when we have the spirit of Christ we belong to his church; and then, let come what will, we do not fear division, because Christ cannot be divided. How sad it is to find so many who are divided, as in the days of the apostles. One is for Paul and one for Apollas, etc. But Paul wished to warn the church at Corinth, at that early period, when writing "to them that were sanctified in Christ Jesus, called to be saints," etc., (1 Cor. 1:2), of the danger of holding to any theory of man, of however high standing, and Paul always pointed them to Christ. We find it equally necessary at this age to point people to Christ, for by pointing to any leader, however sincere he may be, they are liable to be switched off from the simplicity which is in Christ.

But how thankful we should be for the guidance of the Holy Spirit, "which will lead us into all truth." For truly, when we have been drawn by the Father, accepted of the Son, and baptized with the Holy Ghost and with fire, we have a safe leader. Praise the Lord for the blessed leadings of the Holy Spirit. May we every one ask ourselves these important questions: Have I received the Holy Spirit since I believed? Is the spirit which is leading me one that confesses that Jesus Christ is come in the flesh? If so, then you may rest secure. It will lead you into all truth regardless of what man may say or think of you, and it is only by obedience to that Spirit that we can remain in the church of which Christ is the head. He wants his church to be without spot or wrinkle, and if we are not watching or waiting he will not accept us as members of his bride when he shall come.

Oh, may each of us strive with new zeal to be ready when Christ shall come to call his church unto himself. Praise the Lord for the blessed assurance we can have that we belong to his church!

When he has become our prophet, priest and king, yea, our all in all, how small and worthless the world and all denominationalism becomes to us! Nothing can bring real joy but to do the will of our Father which is in Heaven.

How we long for the day when we can say of his fulness have all we received. Then and then only can we sing with the poet,—

"O to be nothing, nothing,
Only to lie at his feet,
A broken and empty vessel,
For the Master's use made meet;
Emptyed that he might fill me,
As far as to his service I go,
Broken, that so unhindered
His life through me might flow."

Blessed be His holy name, that I realize his life flowing through me.

ANNIE M. BRECHBILL.

Moonlight, Kansas.
ELOVED in the Lord: "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and Godliness, through the knowledge of Him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine, having escaped the corruption that is in the world through lust." Amen. (2 Peter 1:2-4).

Praise the Lord! Our hearts are filled with that joy and peace continually, that is unspeakable and full of glory." Hallelujah! Would to God that all men knew Him in His fulness. We have, of late, been finding out the preciousness, of lying low at the Master's feet, and of looking to Him for directions in all things.

Praise the Lord for all such lessons! They are grand for the soul, although they come through trials. Bless the Lord! Since our departure from that land we passed through many trials, but the dear Lord kept us true through them all, and after every cloud the sun seemed to shine brighter than before. Hallelujah! Would to God that I could declare unto men the preciousness that I have found in this Savior of mine.

Since our last writing one more has stepped into the fountain and has been made free from sin. He has been staying here with us in our home. I suppose that the people of America are aware that the natives of those islands are in bondage to Catholicism. There are but few; if any protestants there. As soon as he was saved he went to his room and took out some tobacco and threw it away. We are looking to the Lord to make a worker out of him.

We ask all who read this and are interested in the cause of Christ, to help us pray for him.

Since we have been here some written to us and asked us to write as to how we found the condition of the people of this country, when we arrived. This question is quite difficult to answer, but will answer it as the Lord leads.

The first thing our attention was called to was that of a great number of Sanpan men, (small boat men) that gathered about our vessel as she cast anchor. O, how our hearts did ache as we looked upon their intelligent faces to think they knew nothing about our blessed Savior! Then when we came ashore and saw the many jinrikisha-men and coolies our feelings were past expression. Most all the Christian work that has been done here has been done among the upper class. The lower class has been neglected. The lowest class of people have mostly a hard life to live. Many of the coolies and jinrikisha-men are not more than half clothed during the coldest of weather. It seems hardly possible as we stepped ashore and saw the many jinrikisha-men and coolies our feelings were past expression. The work is gradually increasing. We can see the hand of the Lord in all these things. Our greatest desire is to keep low and humble at the Master's feet so that we can be used of Him.

Your Brother in the war for souls,

D. W. Zook.

Yokohama, Japan, May 11.

The following note of interest appears in a recent Bombay paper: "The time is fast ripening when there will be great accessions to the Christian Church from the educated classes. The Vernacular Press is unusually better just now against missionaries, owing, we suppose, to the large number of conversions to Christianity that have taken place from among Brahmins and other high classes. It used to be said that conversions from Brahmins were rare, but now the Hindu world is almost daily startled by news of baptisms. We can therefore understand the general alarm that is being felt, and the method of expressing it does not astonish us.—Herald of the Coming One.

The time is short; eternity is near; yea, the coming of Christ the second time is at hand. Make sure of being one with the Lord Jesus that you may be glad when you see him. —M'Cheyne.

He who sits at Christ's feet here shall sit on his throne hereafter.—Matthew Henry.
EVANGELICAL VISITOR.

A Semi-Monthly Religious Journal,
For the exposition of true, practical piety.
Published in the interest of the church of the Universalist, in the United States, “River Brethren,” and in Canada “Tunkers.”

Subscription, $1.00 per year; six months, 50c.
Payment in advance. Sample copies free.

Edited by
H. DAVIDSON, Abilene, Kans.,
To whom all communications and letters of business are to be addressed.

To Correspondents.—Write only on one side of the paper, with black ink, and not too near the edge.

Communications for publication should always be accompanied by the author’s name. Not necessarily for publication but as a guarantee of good faith.

Communications for all subsequent numbers of the Visitor should be sent in at least ten days before date of issue.

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

Abilene, Kansas, June 15, 1896.

Bro. Geo. S. Wingert, writes that he has on hand a number of copies of the minutes of the General Conference.

Anyone desiring the same will please write to him at Fayetteville, Franklin county, Pa.

“We must try to give up utterly the standards of the world, and accept those of Christ, which are the very reverse. The ways of the kings of the Gentiles are not our ways; we have a different law, not that of pride and selfishness, but of humility and of love.”

The real character of a man is seen, not in the great things he would do, or even in the great sacrifices he may have made, once or twice in a lifetime, but in the way he meets the daily annoyances of life. He needs special grace for the severe trials, but the smaller ones are with him constantly, and only an abiding faith in God will enable him to cope with them successfully.

We stated in our last issue that after the 1st of October the Visitor office will be moved to Harrisburg, Pa., and that at that time our connection with the management of the paper will be severed. We would state now that all arrearages must be settled up, and we earnestly request all who know themselves indebted for subscription to please remit at once to this office as formerly, so that we will be able to settle all accounts, not later than the 1st of September.

The General Conference of the Methodist church lately held at Cleveland, Ohio, had great difficulty in electing Bishops. The balloting continued three days without result. On the fourth day the choice fell upon chaplain McCabe and Earl Cranston, chaplain McCabe is well known throughout the west, and will no doubt be received very favorably by that section of the church. Dr. Hartzell was also chosen as successor of Bishop Taylor, who was placed on the retired list.

The Conference of 1896 has ordered to be published a year book, or directory, of the names and addresses of the members of the Church. And in order that it may be done correctly we solicit from each district in the Brotherhood a list of the names and address of each member.

To do this, we would suggest the appointment of some competent person, in each district, to take the census, or names. They should commence with the officials, designating what their official position in the Church is, and the names of the members of each family should follow in rotation, always giving the names and address distinctly. Then the names and addresses of every other member according to their family. This report should be completed and sent in to this office not later than the 1st of August, as it will take some time to arrange all matters intended for publication and have the work ready for the press.

We hope our people will not delay this matter, as it is of vital importance that it should be complete early.

THE EDITOR'S REPORT. (Continued.)

We remained at the love-feast meeting at the Antrim church over Sabbath, where the attendance increased up to Saturday evening and Sunday morning. The congregation became so very large that it was almost impossible to entertain the people. While the attendance in the church was all that could be accommodated, the crowd outside was so large that services were held at different places and at different times to accommodate those in attendance, and the interest was very good. Conspicuous among the workers outside were our Brethren and Sisters from Kansas and Ohio. Good and faithful work was done, and while different views were apparent on some minor points, yet upon the whole good work was accomplished, and we trust God was glorified.

May the Lord's work continue!

Monday morning, May 25, we left for Mechanicsburg, where we were met at the station by Bro. D. Neisley, and in company with sister Neisley and Sister Breneman we visited at Bro. John Lininger's, whom
we found much afflicted but cheerful. It was pleasant indeed to meet our old friend and brother, by whom and his dear companion we were pleasantly and hospitably entertained. Brother Lininger seems to be very much resigned to his condition, which no doubt costs much grace to bear. It seems to be an incurable disease of the spine, and makes him almost helpless. While his mind is active his body suffers. May the Lord lead him to green pastures ever new, and may he have sustaining grace.

In the afternoon we returned to Mechanicsburg to make our home with Bro. Neisley. While there we met a sick Sister who desired to be anointed, which was attended to before the evening service at the church. At the appointed time in company with those who were present at the anointing and prayer service, we went to the church where we met rather a small congregation, which no doubt was on account of the rain.

In the morning we took the train for a visit to Harrisburg and the Messiah Rescue Home. While there we met Bro. and Sister T. A. Long, who have charge of the Home now. We met also Dr. Sites, who is the consulting physician, and Bro. S. R. Smith, who is corresponding secretary. After a short visit there we were taken by Bro. Smith to his residence, where we were kindly entertained by himself and interesting family. We are glad to note that his house is a house of the Lord, and that his family is in the service of the Lord. We omitted to state that on our way from the Home we had the pleasure of stopping for a short visit at Bro. Garman's, where we were kindly entertained by Sister Garman, formerly of Kansas. The husband was absent on duties of the day and only arrived as we were about to leave. After partaking of dinner at Bro. Smith's, and having a service of prayer, the time came for us to leave for the love-feast at Brechbill meeting-house in Franklin county. We bade farewell to our friends there and then returned to Scotland station. We were conveyed to the place of meeting, where we were permitted to join in the service of the evening and the next day. It is needless to say that the attendance was large. Out-door services were held in the evening.

We were pleased to note the systematic manner in which the services were held here, and much credit is due to the elder in charge. It would be well if even older elders would learn something from it.

The meeting at this place closed at noon of May 27, and after dinner we had the pleasure of a ride with Bro. Wenger, who took us in company with quite a number of others to the station at Greensville. From there we took the cars to Waynesboro, where we visited until evening. After staying overnight with Bro. J. M. Hess, where we were so kindly entertained by himself and daughter, we left on Thursday morning for Ohio. After a somewhat tiresome journey we arrived next morning at Columbus, Ohio. Unfortunately, we had to remain in Columbus and Springfield until evening, arriving at our place of destination Friday evening about 8 o'clock.

Saturday morning, May 30, we met at the Highland church, near West Milton, Ohio, for religious services, which continued with only short intervals for refreshment until evening. The attendance was large, although there were indications of rain. In the evening the ordinances were administered. On Sunday morning we met for worship, when a large congregation again greeted us, and the morning hour was devoted to experience and prayer.

What a precious season of grace it was to all and how thankful we were to meet so many of those who on former occasions met with us in religious worship in this vicinity. One especially cheering feature was the fact that so many young members were among the worshipers at these meetings. What a consolation it no doubt is to the faithful parents who have battled long and earnestly for the faith once delivered to the saints. But while we looked often for familiar faces that we formerly met here, we looked in vain, and the question often occurred to us, "Our fathers, where are they?" The answer would come back so forcibly to us: "They are gone to their long reward." And we trust all is well.

In the afternoon we had the privilege of talking to the parents and children of the Sunday-school on the subject of training children. A large number were present and we enjoyed the occasion. May the Lord bless the work and the workers!

After visiting a few of those residing near Highland church, we were accompanied by our son-in-law and daughter to Dayton on Tuesday afternoon, stopping at Bro. A. J. Miller's. In the evening quite a number of Brethren and Sisters, with others, gathered for prayer service, which we enjoyed very much; and judging from the way those assembled there entered into the work we think all enjoyed it. Dayton is a beautiful city, and if we could choose our place of residence we should like to live there.

On Wednesday morning we left for Mt. Vernon, Ohio, where we stayed over night with friends and enjoyed the occasion very much. But here death had recently invaded the family circle and taken away the husband and father, the recollection of which brought sad thoughts. But we were cheered by the fact that he is gone to a better country.
Thursday morning we took the train to Mansfield, where we were met by Bro. F. Hershey, to whom we are indebted for special favors, and taken to the Bro's residence, where we met his kind family and were made so comfortable by them. In the evening we accompanied them to the prayer-meeting, where we met with quite a number of the converts of last winter, and we were pleased with the freedom and zeal with which they entered into the work. Next day we visited some of our former acquaintances, but we noticed here as well as at other places that the old members of the church have gone. In the evening we had services at the Chestnut Grove meeting-house, and although the attendance was not large yet we felt quite at home in the old church, where we had so often met before. After services we were kindly entertained by Bro. and Sister Roland at the old homestead of our departed Brother Peter Brubaker. This home has been noted as a place of public worship and for the entertainment of God's people; and we are glad to say it has lost none of its former reputation in its former owners.

But we must hasten. Saturday morning Bro. Hershey sent a conveyance for us and we had the pleasure of a ride with his son to his father's residence, where we were soon seated in the family carriage and on the way to the love-feast at Bro. B. F. Hoover's. Here we met Brethren and Sisters from Clark, Franklin, Stark and Wayne counties, and also Bro. J. A. Stump, of Indiana, as well as members from the home district. Our love-feast was fairly well attended, the interest was good, and we were glad to note that here, too, the young members manifested so much earnestness in the Lord's work.

But we must close. Our report is already too long.

We left Monday morning for home, stopping at intermediate points, and arrived at Abilene on Friday morning, the 11th, finding all well. Praise the Lord for his protection and the favors he has granted us!

**PRINCIPLES OF HEREDITY.**

*HEREDITY* means what comes to us in the way of privileges or tendencies from our ancestors. One often hears remarks of commendation regarding parents who have bad children, but my sympathies always go to the children because they have parents who have given them tendencies to be bad. Children have nothing to do with choosing their parents, but parents may always have just such children as they choose. We have proof everywhere that children resemble their parents, and when parents claim that they do not see why they should be afflicted with bad children, they are simply advertising themselves as pretty bad parents.

After children are brought into the world the responsibility of parenthood rests so lightly on most people that they allow their offspring to come up with all their evil propensities strengthened by exercise. Small effort is made to make them healthy, morally or physically, and in consequence the living generation suffers more from the evils of the generation past than from their own. Young people marry every day with no thought of the heredity which they must bequeath to their children. I remember pleading with a girl, four of whose brothers and sisters had died of consumption, not to marry at all, certainly not with the young man to whom she was engaged, for his family were also consumptive. But they chose to consult their own selfish interests, and not only married each other but brought four weak, sickly children into the world, and buried three of them. One died of bone disease, of exxema and another of tuberculosis of the brain. The eldest one was an imbecile who unfortunately survived its parents. The father and mother both passed away within fifteen years. There is a great deal of sentiment which is really selfishness, for granting that these two young people really love each other, which their unhappy married life did not demonstrate, would it not have been much better for them to sacrifice their own feelings rather than to wickedly transmit such a dreadful heredity to helpless children?

From the pulpit we sometimes hear discourses about the woe to him who shall offend the "little ones" in the church who are weak in the faith and halting in their walk, but seldom do we discourse upon the terrible sins committed against the unborn and innocent childhood. Who of all the world suffer from their elders as do the children? They are perfect echoes of their elders, and before they can speak or reason they are often having an education forced upon them which will mar and blight their whole future lives. They are often taught disagreeable habits which are considered cunning when they are little, yet, with unreasonableness and inconsistency, they are punished later for doing what they were taught to do. Parents sometimes act as if a little child were given them only as a source of amusement. The impressions of youth are most lasting. The old man or woman may forget what happened yesterday, but childhood's doings and influences are fresh and clear.

Mothers should be able to teach their daughters the principles of heredity and the moral responsibility of motherhood. And they should hold up for their sons the same standards of purity, morality and honor and responsibility as for their daughters.—*Christian Life.*
GOD'S PROMISES.

The solvency of a bank or the strength of a government give value to the notes they issue. So it is the infinite solvency of the Divine Ruler that makes all God's promises to be "exceeding great and precious." And on them rests the true Christian's assurance and his peace of mind in the darkest hours. It was happily expressed by an old negro on a Virginia plantation whom a friend of mine once asked: "How is it, Caesar, that you are always the happiest man on the plantation?"

"Because, sah, I always lays flat down on de promises, and I always prays straight up." Humble, happy soul, he was not the first man who has eased an aching heart by laying it on God's pillows, or the first who has risen up the stronger for a re-pose on the unchangeable words of the infinite soul.

God's promises are as "great" as their Giver. Open thy casket, my brother; pour out the golden ingots stamped with the image and superscription of the King! Count over the diamonds that flash in thy hands like stars! Compute, if you can, the worth of this single jewel, "He that believeth on me shall have everlasting life;" or this other one, "Ask and ye shall receive." Then remember who it is that made these promises and to what poor, unworthy creatures they are given. When Julius Caesar once gave a man a great gift, the man said, "This is too great for me to receive." And the noble Roman replied, "It is not too great for me to give." The smallest promise in our Bible casket is too much for us to deserve; yet the largest promise is not too large for our Heavenly Father to make good. He scorns to act meanly by His children, and wonders that we so often act meanly toward Him.

Many people commit the grievous mistake of forgetting that nearly all of the Divine promises are conditional. God as a sovereign has a right to prescribe the terms on which He will bestow his priceless blessings. The Bible sparkles with promises of salvation; but to whom? Are they made to any man unconditionally? Not that I can discover. God commanded all men everywhere to repent, and makes repentance a condition of salvation. Another condition is—faith on the crucified Son of God. "He that believeth on the Lord Jesus Christ hath everlasting life; he that believeth not is condemned already, because he hath not believed on the only begotten Son of God; he shall not see life, but the wrath of God abideth on him." These terms are explicit enough. Is it not strange that anyone should expect to be saved who is nullifying all God's promises by refusing to comply with God's terms? Salvation is a matter of covenant. God lays down his conditions in the Gospel. The blood of Christ cleanseth from all sin; and he that cometh to Christ shall in no wise be cast out. Observe how thickly the precious promises are strewed around one spot—the cross of Calvary; there they are as sparkling as the diamonds of Golgonos. My friend, if you desire the benefit of these promises which are large enough to awaken the envy of an angel you must go to Calvary for them; that is your hill of hope, and your mount of mercy. Every drop of sacred blood from the crucified Lamb of God is an infinite invitation of Divine love. The cross itself—in its stupendous signification—is one eternal unchangeable promise "exceeding great and precious." But to be saved you must go to the Savior; and your going to him in sincere penitence and faith is your part in complying with God's sovereign conditions. This age has discovered many new things; it has discovered no new terms of salvation. They are as old and glorious as Calvary.

As we said of the promises of full salvation that they lie beside the cross of the atoning Jesus, so it may be said of the promises in regard to prayer; they are to be found beside the mercy-seat. "Ask and ye shall receive." There is no receiving without the right asking; no finding without the right seeking; no opening to us unless we knock with the right spirit. If you have ever gone to that mercy-seat and come away empty, it was cause you ask amiss. If you regarded iniquity in your heart; if you carried only the cravings of pride and selfish lusts instead of the supplcations of submissive faith, then the very promises became warnings to seal your lips. God makes his own conditions. To penitence and faith he gives liberally; to selfishness or unbelief nothing. He loves to give when we let him give; and when we importune him with his own words, and plead before his own promises. Yet there is a fearful amount of skepticism, even with many professed Christians in regard to the answering of prayer.

Good people often forget that there are many sincere and proper petitions that we cannot expect to see answered at once. Many a faithful mother's prayers for her children have brought down precious blessings upon them long after the sod has grown green over her slumbering dust. The first martyr Stephen, prayed through the agonies of death for his persecutors; when he was in Paradise the young bigot who was an accomplice in his murder became a trophy of redeeming grace. Let desponding parents and desponding churches remember that God often puts perseverance to the test, and delay does not mean denial. God sometimes puts a long date to
his promises. David does not come into his promised kingdom for many a year, and Abraham does not see his promised son until he is an old man. The young grass that is now gladdening the fields with greenth slept under snow and frozen clods all through the long winter. How often I think of the reply of the simple-hearted old nurse to the mother who was worrying over her sick child: "Ma'am, you jist trust God; he's tedious, but he's sure." I don't believe that there is such a thing in the history of God's kingdom as a right prayer offered in the right spirit that is forever left unanswered.

Honest, earnest prayers are often answered in a different manner from our expectations. God blesses the good intention, but does not grant the strict letter of the request. Jacob, when he blessed the sons of Joseph, laid his right hand on the son who stood at his left side. So our Heavenly Father takes off the hand of his blessing from what we asked for and lays it on another something that it is more for our good to have. Paul besought God three times over that the "thorn in his flesh" might be taken away; God heard him and answered him—not by removing the thorn, but by the sweet assurance that "my grace is sufficient for thee;" and Paul's victorious patience has been a lesson for millions of suffering saints to this present day. God works on long lines, but with an unerring hand; in this life we look at the weaving tapestry of his providence on the raveled side; in eternity we shall see the tapestry beautifully finished without one thread of his promises broken.

Heaven itself is now only a promise to the best man or woman on this wide globe. No human eye sees it; no human ear listens to its far-away songs of rapture. No departed friend comes back to us in shining raiment to tell us just where and what it is. God keeps his great secret well. But oh, impatient brother, mark you this—"a promise is left us of entering into that rest." God has said that; and is that not enough? On that promise millions upon millions have pillow'd their dying heads and fell asleep in Jesus. All that I ask is that the lamp of that glorious promise may light me through the dark valley until the lamp is swallowed up in the blaze of Heaven's glory, or the stars of night vanish with the coming of the conquering orb of day.

"O Sion the golden! My eyes still are holden; Thy light till I see; And deep in thy glory, Unveiled then before me, My King, look on thee!"

—The Independent.

For the Evangelical Visitor.

POWER.

THE word power has been resting on me for some time, and I wonder if we all know what it is.

There are a great many powers in the world at present—defensive and offensive. Christ, said the power of heaven shall be shaken, what will become of the powers that men have set up and lean upon? Look at our nations to-day, what a power of defense they show for this present earthly kingdom.

Can we not learn a lesson from this? Let us get our Bibles and see what God promised us concerning powers and kingdoms, not however of this world.

Deut. 8:7: "For the Lord thy God bringeth thee into a good land, a land of brooks, of waters, of fountains and depths that spring out of valleys and hills."

Deut. 8:10: "When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he has given thee."

Deut. 8:11: "Beware that thou forget not the Lord thy God, in not keeping His commandments, and His judgments, and His statutes which I command thee this day."

Deut. 8:17: "And thou say in thy heart, my power and the might of mine hand hath gotten me this wealth."

Deut. 8:18: "But thou shalt remember the Lord thy God for it is He that giveth thee power to get wealth that He may establish His covenant which He swear unto thy fathers as it is this day."

Deut. 8:20: "As the nations which the Lord destroyeth before your face, so shall ye perish, because ye would not be obedient unto the voice of the Lord your God."

Job 26:2: "How hast thou helped Him, that is without power." Also Psalm 62:11; 90:11.

Eccl. 8:4: "Where the word of a king is there is power, and may say unto Him what dost thou."

Mic. 3:8: "But truly I am full of power by the Spirit of the Lord."

Luke 24:49: "And behold I send the promise of my Father upon you. But tarry ye in the city of Jerusalem until ye be endowed with power from on high."

1 Cor. 2:4: And my speech and my preaching was not with enticing words of man's wisdom. But in demonstration of the spirit and power." Also 1 Cor. 6:9.

2 Tim. 3:5: "Having a form of godliness, but denying the power thereof from such, turn away."

John 1:12: "But as many as receive Him to them gave He power to become the sons of God, even to them that believe on His name."

John 10:18: "I have power to lay it down (my life), and I have power to take it up. Here lies a mystery, after death still power to take up His life." Also Rev. 11; 3:11.

John 11:25: "I am the resurrection and the life, he that believes in me, though he were dead, yet he shall live."
This same power has done wonderful works for me in the way of cleansing, purifying, purging from all my iniquities. Praise His holy name for ever. O, the hidden things of darkness, which so often blind­fold us, and no earthly eye can see but God. We are to become pure and holy, jealous of good works, through His spirit we will receive power to become such and throw off the works of darkness and let us put on the armor of light.

Romans 13:14: “But put on the Lord Jesus Christ and make no provision for the flesh to fulfil the lusts thereof, abhor that which is evil, cleave to that which is good, and God will give us power to overcome evil with good, as becomes saints who love His appearing.”

The time seems to me is nigh, when we shall hear the voice of the Archangel, and the dead in Christ shall first arise, and we who are alive will be taken up, and so shall we ever be with the Lord.

He which testifieth these things saith, surely I come quickly. Amen. "Even so come Lord Jesus."

For the Evangelical Visitor.

I FEEL impressed by the Spirit of God to write some of my experience in the Christian work. The reason I say some of my experience I do not want to take up so much room, although I wish to let the Spirit of God guide me.

I had been convicted of the Lord many times in my youth, but was not willing to heed his calling until in my twenty-fourth year, when I made a promise to serve him. When I was at a lovefeast where I felt so heavily convicted that I thought I would get up and ask the Brethren to pray for me; again I thought I would not hold out.

After the meeting was over I felt the Spirit leaving me and felt perhaps it would be the last time, so I prayed to the Lord to help me to become willing to do his will, and I felt my prayers were answered. I rejoice that I became willing to take up his cross. If we are willing his yoke is easy and burden light, but I feel that I have not lived as close as I should and that much time I wasted, but I rejoice that we have an advocate with the Father. I feel I have neglected watching and prayer, especially family prayer which at this present time is necessary. We read in God's word that prayer as a strengthening power unto salvation, and also watch and, pray that ye may not enter into temptation.

By the help of God I have made a promise to live near to him the remainder of my days, and that I may let my light shine to those that are about me for I wish to be happy in Eternity. I ask an interest in the prayers of God's people that we may discharge our duty.

J. M. MYERS.

For the Evangelical Visitor.

EXPERIENCE.

I HAVE felt impressed for some time to write for the Visitor as the Lord has so wonderfully blessed me in the past year. He healed my body, and since that time I have enjoyed His blessing so richly that I cannot express in words the gratitude I feel that I owe.

For four years I had to wear glasses for my eyes, and I could scarcely be without them for half an hour at a time, but since the Lord has healed me I have not needed them. "Praise the Lord. Oh, my soul and all that is within me, praise His holy name. I feel to say with the Psalmist, "It is good for me that I have been afflicted that I may learn thy statutes." Oh, how we should spend our time for the blessed Master, as the more we live for Him the more He blesses us here on earth already, and what must it be to be there. I find that the Lord does not bid us give anything for his cause that He does not have something much better for us to enjoy than the old which we had. Oh, that we may lay up our treasures in heaven, and not on earth. The things which are seen are temporal, but the things which are not seen are eternal. Oh, what a foretaste He gives us of the glory that He has prepared! As I awoke one morning, I was singing—

"Precious treasure, Jesus mine,
Precious treasure thou art mine,
I have found thee, and will never
In this world from thee despair,
Thou art ever by my side,
Always willing me to guide."

I arose and felt so blessed over having this promise given me, as Jesus is my treasure. Oh, what a treasure!

Some days afterward, as I was at my work, it seemed the Lord just stopped me and spoke so forcibly to me and said, "Are you a child of the Father?" I thought I certainly desired to be. The voice spoke again and said, "The lust of the eyes, the lust of the flesh, and the pride of life are not of the Father, and have you none of these?" This made me search myself anew, and I found that we so easily can hold to a little something of these, and not be willing to just let the Lord trim off all the branches that should be cut off, that we might prosper. How willing I should be just to be nothing of self, and let Christ be all.

When we think of what He became for our sake, how we should search ourselves, to see whether all that we do is to the glory of God. That passage of Scripture in Isaiah, "Why spend ye your money for that which is not bread, or your labor for that which satisfieth not?" has brought many thoughts of how many are perhaps yet engaging in those things, and, oh, when that awful day we see, what shall our answer be? Lately we had an ex-
In compliance with feeling that I should write for the Visitor, I will by the grace of God try to do my duty, which I so long neglected. Feeling my inability I ask God to direct my pen. When I think over the past year and see how God in obeying the promptings of God's spirit. She was led to come out in teaching us to try and stay down at the feet of Jesus.

An unworthy Sister,

Harrisburg, Pa.

R. J. LAUBER.

For the Evangelical Visitor.

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EXPERIENCE.

To the readers of the Visitor: I will once more give a report of the expenses of the Mission work in Chicago, from April 18 to May 20, 1890. I would also state that my present address is South Cayuga, Ont. We bade farewell to Chicago on the 19th of May. Several of the dear pilgrims accompanied us to the U. P. depot, where we took the train at 10:30 a.m. At this place we were met by our daughter, Jennie Troughten, and her husband. We stayed over night with Mr. Little Troughten, and her husband. We

CHICAGO MISSION.

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The next day we came to King's Mills, our daughter's place, where we remained one week. We had meeting on Sunday evening in their school-house.

We took the train at Almer on the Grand Trunk R. R. and came to Dunnsville about noon, where we were met by our son Omar, who conveyed us to our home. We found all well, for which we feel thankful to God for his protection over us.

We stayed at home but two days, and then we attended the Berter love-feast and held a week's meeting at Sherkston. God was with us.

From there we went to the Wainfleet love-feast, and at the time of writing we have just returned home.

I did not get the report in the Visitor as soon as I should have, owing to our moving home, but will report as follows:

EXPENSES.

From last month. $19.45
Sewing School and Relief Department. $19.45
Hall rent. 12.00
S. S. supplies, books, etc. 5.00
Tickets for wife and I, Chicago to Dunnville. 10.00
Freight on our goods. 2.80
Provisions, wood, etc. 14.13

Total, $66.88

DONATIONS.

Saxton Bowers, Sec'y, Canton, O. $50.00
Chicago S. S. collection. 5.61
Levi Hoover, Peabody, Kansas. 5.00
Saphira Hoover, Peabody, Kansas. 5.00
A Brother, Hogestown, J?a 1.00
Bertha Climenhaga. 1.00
J. W. Hoover. 4.57

Total, $62.18

This report will be balanced up in full by my supplying the deficiency.

I would say to all the dear Brethren, many thanks to you for the many favors to us, and may God be with you till we meet again!

Yours for the Kingdom,

J. W. HOOVER.
TO all the dear readers of the Visitor and the faithful in Christ Jesus: may grace and peace be multiplied. Amen!

Since our last report we have had many blessed seasons: meeting in sweet fellowship with the saints in various places. Praise the Lord!

From South Bend, Ind., we came to Mansfield, Ohio, where we were met on the evening of the 9th of May by Bro. Jacob Kohler, and conveyed to his home where we were hospitably entertained for the night. On Sunday the 10th we attended a baptismal service at the Brethrens meeting house in Ashland county. This locality had been visited during the past winter months by a tidal wave of mercy, resulting in a grand revival among the dear saints, and many souls were happily converted to God. Numbers of them were heads of families, and others young men and ladies. We felt to join in with the dear Brethren and Sisters in praising the Lord for the glorious work done by and through the power of the Holy Ghost.

There are bright talents among the converts, and we hope and pray that many of the dear young people may become bright and shining lights, and some of them may become ambassadors for Jesus, even into foreign lands. Twenty-one were baptised on the day above mentioned. We continued services there for three nights, then went over into Richland county and held two services in the Brethrens meeting house. Here the congregations were not so large because the Brethren are more thinly settled. On Friday nearly fifteen in company with Bro. Samuel Whistler and some of his family we drove thirty-five miles east to Wayne county, where we attended a love-feast at the Paradise church, a union house owned by the German Baptist and the Brethren. The meeting was quite largely attended for this place, and was quite interesting.

This was our first visit to any part of the church of Ohio, and to us it was very enjoyable, and we hope to them as well as us, profitable. At the love-feast a free will offering was given to our out going missionary Sister Fannie L. Hoffman, who was with us at this feast, and then the Brethren and Sisters did not forget that we too were out in the evangelistic field. So they helped us on our way with a very liberal donation, which was just what we needed, as we would have been short to get through to General Conference. We did not tell them but just looked to the Lord, so He through them supplied our need. Bless His holy name. After the meeting we returned with Bro. Whistler to his home again and took the train at Mansfield on Monday evening May 18, and arrived at Greenscastle, Pa., Tuesday evening. We attended the conference which was throughout a very pleasant, profitable season. We also remained for the love-feast that followed which was very largely attended.

We would suppose there were not less than 1200 people present on Saturday and Sunday. In company with some others we helped to hold some outdoor meetings which were profitable. On Sunday evening we went with Bro. S. Wingert and held a service at Fiveforks, had a large and attentive audience of principally young people. On Tuesday and Wednesday, May 26 and 27, we attended the love-feast at the Ore Hill church, Franklin county, which was also largely attended and was of fair interest. In the evening we again held a large out-door meeting, after the feast we visited some relatives. And on Saturday the 30th came to the love-feast at Mechanicsburg, Pa., which was also of fair interest, here we expect to remain a few days at least, and continue the meetings.

We feel to praise the Lord for the many precious seasons we have enjoyed since we have left our home. And thus far we can say the Lord has helped us on, all our needs in travelling and other incidental expenses have been amply supplied by the Lord through His children. Bless His holy name forever.

Jesus said a cup of cold water given to a disciple in the name of a disciple shall not be without its reward. So the Lord will amply repay the dear ones for their acts of kindness and love. Pray for us that we may always be in divine order prepared for every good work. Our dear Sister Fannie Hoffman expects to travel and labor with us in the Gospel before she bids farewell to America for her future field of labor.

We have many calls to come and as the Lord leads and opens the way we hope to labor in different parts of Pennsylvania.

Our desire is to be low down at Jesus’ feet and know nothing but Christ and him crucified.

Yours in the war for souls,

Mechanicsburg, Pa.,

NOAH ZOOK.

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. 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.
OUR DEAD.

CLEMENS.—Died in Puslinch, Wellington county, Ont., May 13, 1896, Samuel Clemens, sr., aged 77 years. Died on his birthday after a painful illness of seven months. He passed away peacefully in the hope of joyful Resurrection. Funeral on the 16th day of May; body was carried from his late residence along Puslinch Lake road to the Union cemetery, followed by a large concourse of friends; services by the writer and Brother Aaron Huasperger, text Isa. 38:1.

June 19, Harrisburg, Pa., died, and after that time she seemed to be strong in faith that if it was the Lord's will He could heal her, if not, she wanted to be resigned to God's will. Funeral services were conducted by Bro. T. A. Long and S. E. Brehm. Text, Ecclesiastes, 7th chapter and latter clause of the first verse. "The day of one's death is better than the day of his birth."

Dearest Sister thou hast left us, Here thy loss we deeply feel, But 'tis God who has bereft us, He can all our sorrows heal.

GARMAN.—Lizzie Garman, daughter of Bro. Henry Garman of Harrisburg, Pa., died April 29, 1896, aged 12 years and 11 months. She had been in poor health for some time, but was confined to her bed just nine days. During these days her suffering seemed great, but she bore it patiently looking to the Lord for her help. She was baptized last summer and united with the church and seemed earnestly engaged in doing her Master's will. She was anointed about two weeks before she died, and after that time she seemed to be strong in faith that if it was the Lord's will He could heal her, if not, she wanted to be resigned to God's will. Funeral services were conducted by Bro. T. A. Long and S. E. Brehm. Text, Ecclesiastes, 7th chapter and latter clause of the first verse. "The day of one's death is better than the day of his birth."

The Bible will stay here as long as there is on earth government and statesmanship; as long as there is a court of law, a jury in the box, a witness on the stand or a judge on the bench. It will stay as long as there is a true literary culture and a desire for more, as long as one poet walks the earth, as long melody seeks expansion and as long as men seek by brush or pencil to render permanent the passing glories of life and time.


Be sure your sin will find you out. Though penalties are long delayed, wrong-doing is certain to meet its appropriate punishment. When the whirlwind sweeps through the forest at its first breath the giant tree falls crashing to the ground. But it was twenty years preparing for this fall. Twenty years before it received a gash. Twenty years before water settled at some crotch and sent decay to the heart of the tree. The work of death progressed till it stood all rottenness and fell in the first gale.—Beecher.

Honour the Lord with thy substance and with the first fruits of thine increase; So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.—Bible.

There is a tendency in the natural man, in the human mind, to forget God to doubt His wisdom, to criticize God, to doubt His love, to pull to pieces His revelation, to mend it for Him, to recast the Creator. In this case God is not trusted, and there can be no gratitude. This distrust of God is far more prevalent than we imagine.—Rev. Charles B. Maaden.

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. W. J. Black, Asst Gen'l Pass. Agt., Santa Fe route, Topeka, Kan.

A NOTED FACT.

FOR the meeting of the National Educational association at Denver in 1895 the excellent service given by the Union Pacific was commented on by all those who had the pleasure of using that line. This year our educational friends meet in Buffalo, N. Y., July 3rd to 10th, and members of the association and others from points west of the Missouri river, should by all means use the Union Pacific, for it is a noted fact that its service is superior to that of any other line in the West. For a number of years this line has run Chair Cars, Pullman Sleepers and Dining Cars through to Chicago from the Pacific coast and intermediate points, and they have recently put on Buffet Library and other cars between Salt Lake City and Chicago, which are not excelled by those in use on the New York and Chicago Limited trains. Confer with a Union Pacific agent before you make your arrangements.