
Henry Davidson

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For the Evangelical Visitor.

THE SHINING HILLS OF LIGHT.

Dark the valley lay in shadows,
In the gloaming of the night,
While beyond the shaded woodlands
Arose the shining hills of light,
Fair and radiant in the beauty
Of the Springtime’s lovely flowers,
Where the bright and blest immortals
Walked beneath the fragrant bowers.

Soft and low was wafted to me,
On the close and balmy air,
Songs of sweetest melody,
From the harpers over there.

As I gazed in silent wonder,
On this bright and heavenly throng,
How my heart did thrill with rapture
At the sweetness of their song!

For it told of conflicts ended,
Sorrows, tears and woes all past.
Now the joys of Heaven forever,
And the crown received at last.

How I longed to join the number
Of Immortals pure and bright,
And to sing their glorious chorus
On the shining hills of light.

Wait, my child, a little longer,
Though now dark may seem the way,
When the night of life has ended,
You shall walk the hills of day.

How the vision cheers me onward,
In life’s battle for the right,
For some glad day I’ll reach my home,
On the shining hills of light!

W. B. SMITH.

Coyville, Kansas.

For the Evangelical Visitor.

"THE GREAT PHYSICIAN."

Beloved Brother Miller: Your letter of May 24 is here. I can enter with deep sympathy into the sorrow that is surging through your soul. I have passed through the same ordeal. Time will never heal the wound. Human comfort cannot reach to the depth of such a bereavement. There is one Comforter who has wisdom and love and power and skill to heal every broken heart. The indwelling Christ can dispel the deepest gloom and diffuse the sunshine of joy through the saddest, loneliest heart.

Mysterious are the ways of God, but they are wise and gracious. Faith says, “Even so, Father, for so it seemeth good in thy sight.” Faith never murmurs, nor questions, nor doubts. We know that Rom. 8:28 is the very Cardiphonia of God. Faith rests with child-like confidence in John 13:7, and waits meekly for the blessed day when the dark enigmas of time will be read in the glorious illumination of eternity. When you have passed the dark portals of mortality, and read God’s dealings in the glory of the beatific state, you will shout for wonder and joy at the goodness of God through all your mundane history. Perfect trust in the wisdom and love and faithfulness of our Father in Heaven, will bring light and peace and strength into His darkest providences. I am glad that your sainted wife learned the glorious secret of direct fellowship with Christ, instead of making a prop of the church and her ordinances. The church is human and imperfect. Christ is Divine and omnipotent and omnipresent. The symbols are dead representations and only dimly shadow forth the great realities of the Christian life. Nothing can save but Christ dwelling in the heart by faith.—Eph. 3:17. Where he is there is life, and light, and peace, and holiness and power to overcome the very gates of hell. Where Christ is welcomed by faith, there will Rom. 8:37 surely be fulfilled. No combination of adverse powers on earth and hell can overcome the Christian.—Luke 10:19. Go on, dear brother, in your beautiful ministry among the low, vicious, outcast, and “with great power give witness to the resurrection of the Lord Jesus.” “Great grace” and great faith invariably go together.—Acts 4:32; Mark 9:23. Let Heb. 12:2 and 1 Pet. 1:9, and Rom. 8:18, be your constant inspiration.

C. H. BALSBY.

Union Deposit, Pa.

For the Evangelical Visitor.

SWINE’S FLESH.

By referring to the Bible we find that God had a hygienic reason for every law which he gave to the Jews in reference to their diet.

“And the swine, . . . . . . though he cheweth not the cud, he is unclean
to you....Of their flesh shall ye not touch. They are unclean to you.”—Lev. 11:7,8.

By a scientific examination of the swine, as stated by one of our eminent writers, “The swine reveals the fact that the outward filth is but an index to his more dangerous inward uncleanness. Unlike the ox, sheep, deer, buffalo, etc., which have three stomachs, each of which is a purifying and refining apparatus which turns the food in them in twenty to forty hours into clean and wholesome meat; the swine have but one stomach, and in two to four hours after eating his swill is turned into a gross, unclean meat, a mere second hand swill, unfit to be taken into the stomach of man.”

In examining swine flesh by a microscope it has been found infested by a small insect called “Trichina,” which is often destroyed by cooking. This insect often bores through the stomach walls and intestines and causes many dangerous and painful maladies which are often attributed to other causes.

All are ready to admit that among all animals there is none so abominably filthy as the swine. Scrofula and cancer are almost unknown among them, and in our acquaintance among them for years we knew but one death by consumption. Thousands of our race die annually prematurely with various complicated diseases which originated alone from the violation of this Divine law.

But we frequently hear persons say this prohibition was given under a former dispensation. This we readily admit. But where have we any proof that Christ repealed that law? Again, we have been met with argument in reference to Peter’s mission. As he was in the city of Joppa praying, and in a trance, he saw a vessel descend as it had been a great sheet let down from Heaven, in which he saw four-footed beasts of the earth, and wild beasts, and creeping things, and foul of the air; and Peter was commanded to “slay and eat.”—Acts 11:5-7. Who would venture to say that the filthy swine, hyena, wolf and rattlesnake were included in that group? We trust not one, as the word all is not found in this connection, as we hear it quoted by some. The circumstance of Christ suffering the devils to enter into a herd of swine of two thousand, which ran down a steep place and were choked in the sea (Luke 8:32), is an evident proof that swine are not a healthful or lawful diet for man, as Christ after feeding the multitude with five barley loaves and two small fishes, to teach them a lesson in economy he said to his disciples: “Gather up the fragments that remain, that nothing may be lost”—John 6:12. Therefore if swine flesh were lawful and profitable as food for man, the multitude would have accused our Savior of “wilful waste.” But we have no intimation of such a charge.

The writer for several years has freely by His grace.”—Rom. 3:24; justified himself, but must acknowledge his unworthiness, confess his guilt and trust only in the merits of a crucified Redeemer.

The Scriptures teach that we are justified by grace, by the obedience of Christ, by the blood of Christ, by faith, by the resurrection of Christ, by works. How?

1. Grace is the source of justification. If you want to go right up to the fountain-head and see from whence flows the streams of salvation, you will find it bubbling from the Rock of God’s everlasting love—His infinite, transcendent grace, “God so loved the world that He gave His only begotten Son.”—John 3:16. “For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.”—2 Cor. 8:9. “Being justified freely by His grace.”—Rom. 3:24; Tit. 3:7. Justification originated in
God's great heart of love, and is bestowed as an unmerited favor upon sinners who have nothing to commend them but dire need and utter helplessness. Oh, let us magnify the grace of God! When we have a right conception of it, how can we help praising God continually?

2. The obedience of Christ is the ground, or procuring cause, of our justification.—Rom. 5:18,19. Notice in these verses that "by the righteousness of one (Christ) the free gift came upon all men unto justification of life," and "by the obedience of one (Christ) shall many be made righteous." Justification comes not because we obeyed, for we did not obey, but because Christ obeyed. We failed to keep the law, Christ kept it for us; we were worthy of death, Christ died for us. "He became obedient unto death, even the death of the cross."—Philp. 2:8. "Christ died for our sins."—1 Cor. 15:3. Because of this foundation fact God pronounces the sentence of justification, He can justify the sinner who believes, and yet be just, for Christ by His sacrificial death, has satisfied every demand of the law which the sinner has broken.

3. The blood of Christ is the price paid for our justification. That which costs us nothing has cost God a great deal—the blood of His well-beloved Son. Such corruptible things as we could bring—silver and gold—could never purchase our redemption. It took a price that God only could pay—"the precious blood of Christ, as of a lamb without blemish and without spot."—1 Pet. 1:18,19. "We have redemption through His blood, the forgiveness of sins, according to the riches of His grace."—Eph. 1:7. There, "being now justified by His blood, we shall be saved from wrath through Him."—Rom. 5:9.

4. Faith is the hand that receives justification. "And by Him (Christ), all that believe are justified from all things, from which ye could not be justified by the law of Moses."—Acts 13:39. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—Rom. 5:1. Faith itself cannot save. It is that which connects us with God, and God saves. Faith is the channel through which the blessing flows from God to us. That which the grace of God has devised, the obedience of Christ has made possible and the blood of Christ has paid for, the hand of faith receives and takes. The hand may be strong or weak, if it but takes hold of God the blessing is sure to be received. The object upon which faith rests is of greater consequence than the quality or quantity of faith. Faith is the one only like which can connect the sinner with God. If we mix works with it, then there is room for boasting; but all this is excluded by the law of faith.—Rom. 3:20,27.

5. The resurrection of Christ is the proof of our justification. He was delivered for our offences, and was raised again for our justification.—Rom. 4:24-25. In the person of Christ His substitute, the believer passes through death and takes his position on resurrection ground.—Eph. 2:4-6; Rom. 6:6-9. "If Christ be not raised, your faith is vain; ye are yet in your sins."—1 Cor. 15:17. A dead Christ could not save. After Jesus suffered and put away sin by the sacrifice of himself, He proved himself to be the divine Savior by rising from the dead. He is now in the presence of God pleading His own blood in behalf of the sinner. Who dares to dispute His right to justify the sinner who puts faith in Him? His power and authority and divinity have been abundantly proven by His resurrection. "Because He lives, we shall live also."—John 14:19.

6. By our good works men see that we are justified.— Jas. 2:24. The Apostle Paul says very plainly that justification comes by faith without works: "But to Him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness."—Read Rom. 4:2-6. In the above quotation from James we read that "by works a man is justified, and not by faith only." Are the two inspired apostles against each other? Certainly not. There may be apparent contradiction, but in reality there is harmony. Much of the difficulty in understanding Paul and James will be removed when we consider that they were writing on different sides of the question. Paul takes the God-ward side, while James speaks of the man-ward side. Paul, in the first chapters of Romans, is establishing the great doctrines of salvation, and his statement is, "Therefore by the deeds of the law there shall no flesh be justified in His sight."—Rom. 3:20. The epistle of James was not written to specially elucidate any doctrine, but is rather an admonitory epistle. To set Paul and James at variance, or to build on either, ignoring the other, would prove disastrous. It behooves us to prayerfully look for the perfect harmony between the two.

There were doubtless those in the days of the apostles, as there are now, who made great professions of faith, but had no works of righteousness. James would inquire of such. "What doth it profit, my brethren, if a man say he hath faith, but have not works? Can that faith save him?"—Jas. 2:14 R. V. The answer must be, no, that faith cannot save him, for "faith without works is dead," and a dead faith is equal to no faith at all. The man who has saving faith will show it by his works, and it is only in this way that it can be manifested. God
knows when a man has faith and it is counted for righteousness in His sight, but men can only see our faith as it is revealed in our works. Faith and works are inseparably connected, but they do not go together as two oars on a boat. The illustration of the oars is misleading. It does not give the true relation of the two. Faith and works do not stand equal with each other, but the one is the outgrowth of the other. Faith comes first, and works are the fruit of it. “Faith worketh by love.” By works faith is made perfect.

Believers are admonished to “be careful to maintain good works. These things are good and profitable unto men.” —Tit. 3:8. Jesus says, “Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.” —Matt. 5:16.

Taking all the Scriptures together, we come to the conclusion that a man is justified in God’s sight by faith alone, but in the sight of men he is justified by works. This gives God all the glory, puts no merit on works, and at the same time leaves no way of escape for those who claim to have faith and pay no attention to obeying the Lord.

Reader, are you justified? If you are, give the glory to Jesus, and prove your claim by a life of loving obedience to your Lord. If you are not and would like to be, turn from your sinful course and fix your eyes upon Jesus.

“Jesus who on the cross did die, 
Jesus who lives and reigns on high, 
He alone can justify; 
Fix your eyes upon Jesus.”

J. G. Cassel.

Glendale, Ariz.

THEORY AND PRACTICE OF HOLINESS.

The first great postulate of the doctrine of holiness is that God is holy, and must require holiness in his intelligent creatures. By the holiness of God we mean, not only absolute and inherent freedom from all sin or moral evil, but infinite and eternal antipathy to all sin. God repels sin. It is as much his nature to hate sin as it is to love the human soul. God's holiness is also the true standard of moral purity, and is but another name for absolute righteousness or rightness. The moral law is a revelation of the principles of that Divine righteousness in their application to the Godward and manward relations of men, and that law, in its New Testament interpretation, resolves itself back into the great law of love, from which it emanates, as the sovereign motive of all right conduct.

As man was created in the image of God, he is so constituted that he can only be at peace when he is in harmony with the higher law of his being, which emanates from God. Modern science recognizes the principle that we must come into harmony with our environment. Now the Holy Scriptures teach that that environment is God, for “in him we live, move and have our being.” As physical health and well-being depend upon obedience to the laws of our physical nature—or harmony with our physical environment—so the health and happiness of the spiritual nature depends upon our adjustment to the laws of righteousness, which is the law of love, which is the nature of God. God is love, and God is the author, ‘the environment and the goal of our existence.

But man is free to choose good or evil and is endowed with the faculty of discerning between good and evil intentions or preferences. In the exercise of this freedom he deliberately chose evil, set himself in an attitude of hostility to God. As a consequence the man's nature became depraved, so that his heart is inclined to evil and that continually. The will is enslaved, the judgment blinded, conscience seared, passions inflamed, desires evil, affections vile, appetites depraved. In short, the whole man is hostile to God, antagonistic to holiness, out of harmony with the law of rightness. Unspeckably corrupt, indescribably vile, he sells himself for naught, yields his members as instruments of unrighteousness unto sin, is led captive by Satan at his will.

Under these circumstances God, who can never be anything but righteous or holy, and who cannot in any sense or in any degree compromise with unrighteousness without himself becoming unrighteous, must either crush the sinner under the just and inevitable consequences of violated law, or he must save him from his sin, and so remove him from the curse of the law. It is this latter which God wants to do, with all the infinite passion of the Absolute Being. The holiness of God is the background of the redemptive scheme, as the love of God is its supreme motive. Because God is in himself perfectly holy, he must put away sin from us, if it is possible to do so without violating the law of our nature and of his nature. This end is fully met in the plan of redemption. Provision has been made for our complete deliverance from all sin upon the simple conditions of repentance toward God and faith in our Lord Jesus Christ. Such an attitude upon our part must result in the impartation of the Divine nature to us, which nature is holy in love. Therefore if we are saved it is because we want to be saved. If we are ever entirely sanctified it is because we desire holiness with all the heart.

But what is it to be saved from all sin? 1st. It is to be pardoned, justified. It is to enjoy the forgiveness of all our actual transgressions, by the sovereign act of God, in response to our faith in Jesus. 2nd. It is to be regenerated, born
again, created anew in Christ Jesus unto good works. It is to be a new creature in Christ Jesus, a new creature with a new heart, new affections, new desires, new preferences. The life of holiness is begun in us in regeneration. The record is made clean in justifying grace. 3d. It is to have the spirit of adoption, we know ourselves as children of God and heirs of all the riches of the glory of the inheritance in Christ Jesus. This constitutes conversion. Conversion is the beginning of holiness. That work needs to be completed in entire sanctification, which we teach and believe that the Word of God plainly and positively teaches is a distinct and well-defined state of grace obtainable in this life, and long before we die. Now what constitutes entire sanctification?

Our discipline teaches that it means “nothing less than a total deliverance from all sin in the proper sense of the word,” which the General Conference in 1867 unanimously declared to mean from “all sinful affections and desires.” It is to be in such a state that we love God with all the heart, soul, mind and strength, which alone casts out all unholy affections. It is to have crucified the old man with his sinful lusts and put on the new man which is fashioned after Christ Jesus in righteousness and true holiness. We are never in this life saved from natural infirmities, such as a feeble body, weakness of understanding, faultiness of memory or judgment. We are not saved from the effects of sin in our physical and intellectual nature. But we are made perfect in love, because the perfect love of God is shed abroad in our hearts. Let us be careful, therefore, that while we set the standard high enough we do not set it too high. We are saved from all sin in affections and desires, but not from defects in outward conduct arising from an imperfect, frail and weakened intellectual and physical being.

Note another thing. If holiness were an attainment on our part it would never be attained. We could never reach so far. But it is a grace of God, wrought within us by the energy of the Holy Spirit. It is a moral quality Divinely imparted to us by grace, through faith. It is the work of God to sanctify the soul. Therefore we have a right to expect a perfect work. He is able to save to the uttermost. The blood of Jesus cleaneth from all sin.

Entire sanctification is, accordingly, the experience of a distinct, definite work of grace. There must first be the experience of holiness before there can be a life of holiness. The character of the life must be and always is determined by the moral condition and quality of the heart. We must be holy if we would live holy. We must have the power of God within us if we are to have complete victory over all sin, inwardly and outwardly. We cannot divorce morality and religion.

In the practice of holiness several errors may arise. On the one hand, it must be admitted that many who profess holiness appear to live very inconsistently with their high profession. How much reproach has been brought upon the cause by this means! How often is Christ wounded in the house of his pretended friends! Then many backslide who profess to have obtained this grace. This, too, is to be deplored. But it does not in reality discount the doctrine, nor does it argue that these backsliders were never fully saved. They may lapse through lack of watchfulness. It is certain too that, as we have seen, we are not saved from mental or bodily infirmities, nor yet from all physical depravity. Hence let us not condemn the doctrine because it is poorly exemplified in some cases. After all, we do know saints who live unblamably before the Lord.

On the other hand, we must not expect perfect outward conduct, but we have a right to expect that those who have this grace manifest a perfectly Christ-like spirit—not now and then, but continuously—in provocation, in temptation, in sore trial, in bereavement, in reverses and disappointments, and in prosperity and success as well.

It must be admitted that too much has sometimes been expected of those who profess to have obtained this grace. We need to remember that the sanctified are human beings, with imperfect intelligence and imperfect, often diseased and morbid bodies, to say nothing of the domestic, social and business environments, or their antecedents. We repeat, we cannot be perfect always in outward action, at least not in the sight of men, who often mistake the want of judgment for want of piety, and who are themselves subject to the same infirmities which embarrass us, but we can be perfect in love. We can do all things to the honor and glory of God. We can live holy and unblamably in God’s sight. We can walk uprightly before Him, and be perfect. Not in ourselves can we do this, nor by our own strength, but our sufficiency is of God. He is able to preserve our whole spirit, blameless unto the coming of our Lord. Now unto Him who is able to keep you from falling (stumbling), 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 forever. Amen.—Gospel Messenger.

CHURCH AND HOME.

A VERY close relation exists between the Church and its constituent families. Each is vitally
dependent upon the other as touching the highest fulfillment of their respective missions in the world. Family religion which neglects or ignores the Church, is a poor type of that practical thing of which Christ said: "It is the salt of the earth." The Church will exert but little moral influence upon the unregenerate world if her doctrines and claims are violated and dishonored in the home life of its membership. The mere presence of consecrated churchly architecture in a community, however imposing it may be, is no guarantee whatever of the betterment of the community in any vital sense. There must be more than a temple, and something besides stated public gatherings, however helpful and edifying they may be.

The growth and spiritual helpfulness of the Church depend largely upon religious fidelity in the home. The substantial increase of the Church must come primarily from her own family circles and through their influence and efforts in the community at large. The Church that does not substantially gather her own children into her folds is doomed to decay.

In these days of many denominations, a strong denominational fealty and loyalty is essential to the highest type of service in the Master’s vineyard. It is natural too that we look to those who have been born and brought up in our own family circles, for the strongest and broadest and most intelligent denominational spirit.

By denominationalism we do not mean sectarianism, but that reasonable and sensible preferment of one’s own Church connections, a feeling kindred to that instinctive interest and affection which is characteristic and essential to family life in its best estate.

Where the home life is what it should be a peculiar love and reverence for the Church will develop in the hearts and affections of the children, which will never be quite obliterated and will always be something of a tie to bind them to the good.

In order to save our own children for the Church we must be strictly true to the Church in our home life. A glibly inconsistent life at home is very damaging to the moral sense of the children and does more than anything else to keep them out of the kingdom. If we would win the children to our faith and for our Church, or any Church, we must show ourselves worthy of our confidence and enthusiastic in our allegiance to the Church and all her interests and enterprises, and in no case make common family talk of any unfortunate state of affairs that might exist in the Church. Parents can do little worse than to speak against the church, or criticise the preacher in the presence of their children, even though there might seem to be justifying reasons for doing so. Where such folly is practised the Churchly spirit will be quickly crushed and in many instances forever hopelessly crippled.

The Churchly spirit needs to be carefully inculcated in the hearts and religious conceptions of the young and should be cultivated on denominational lines. For where there is no particular denominational affinity and allegiance there is not likely to be enough of a healthy Christian sentiment or purpose, or recognition of personal responsibility to ever resolve itself into any practical or positive relation to the cause of Christ. To be everything in general is only to be nothing in particular. True worth always stands for something definite and necessarily rises sooner or later to a point of concentration and dedication in order to make itself effective. We believe in denominationalism,—not the sickly sentimental kind, but that broad, strong and positive sort, which, while it knows how to assert itself, and does it, too, is nevertheless free from sectarianism.

There is no better place than the home to cultivate good healthy denominational fidelity; and for this work of the home there is no better ally than our Church literature. We do not appreciate as we should the far-reaching importance of a reverential regard for our own Church in the hearts and minds of our own children. If they do not get that spirit from home influence and home training, they will go out into the world not only without the anchorage of an affinity for father’s and mother’s Church, but very likely with something of a stubborn aversion for all churches. For your own sake and for the sake of your children keep the home in close touch and sweet harmony with the Church.

—Selected.

A GOOD RECORD.

The Southwestern Christian Advocate, the Methodist paper published at New Orleans, has the following account of J. C. Hartzell, the new Methodist Missionary Bishop for Africa. While probably not many of our readers are Methodists, yet as God’s people we should have an interest in other of God’s people whether of our own denomination or not, and especially a man like Hartzell, who is to superintend such a large part of the work of evangelizing Africa.

The election of Rev. J. C. Hartzell, D. D., to be the Missionary Bishop to Africa, removes from the active work in this country a man who has for twenty-six years been closely identified with the interest of this Southern field. He came to us with his talented and refined young wife just after he had completed his classical and theological studies in
the Illinois Wesleyan and Garrett Biblical Institute. He came, yea, they came, with the same unselfish, self-sacrificing spirit with which they now turn their faces toward Africa, to meet privations, hardships and proscription. He was misrepresented, abused, denounced and threatened, but he was as true to his convictions as the needle to the pole. He was misinterpreted, but he was as true to his convictions as the needle to the pole. He began as pastor of Ames chapel, this city; from that he went to the presiding elderate and finally to be assistant secretary and then secretary of the Freedmen's Aid Society. Meanwhile he established and served as editor of the Southwestern Christian Advocate. He traveled through the rice swamps of Louisiana in stage coaches, wagons, horseback, and when these were not convenient, on foot. He slept in our cabins, shared with us our scant meal and wept over our departed dead. He married our sons and daughters, baptized their children and has lived to help many of them grow to be educated and honored young men and women. There is not a Southern state in which he is not known, loved and honored. The people delight to hear him preach and no one loved and honored. The people delight to hear him preach and no one was more successful than he in moving them to contribute freely and joyously to any cause he represented.

The Louisiana Conference sent him as a delegate to six successive General Conferences, and to this day there is no honor that their votes could give him but that they would be delighted to bestow. He is enshrined in their hearts; they believe in him; they honor, they love him. He gave the strength of his life to their interests and believed implicitly in their future. He treated them as men and regarded them as brothers beloved. Many of the Southern brethren had hoped to see him a general superintendent in the church but the General Conference decreed otherwise. Anyone who knows the circumstances of the doctor's election to the Missionary Episcopacy cannot help but feel that it is a providential call. In some respects it was peculiar. He had already been re-elected to his old position of secretary of the Freedmen's Aid Society and not only had no thought of being chosen Missionary Bishop to Africa, but told a number of friends he thought Dr. M. C. B. Morgan the proper man for the place. He even went so far as to say, in a speech before the Conference, that he felt this the only opportunity left the Conference to do the proper thing by the colored delegates. It was while he was making this speech that we heard one of the bishops or someone near them (we were on the rostrum at the time) say, "There is the man for Africa." From that very moment the thought of Dr. Hartzell's election began to grow on the Conference. By Saturday evening nearly everyone you'd meet seemed to have just left someone who was thinking the same way, and so it went. By Sunday evening the matter was as good as settled and all that was lacking was the doctor's consent.

When first informed of the growing conviction of his brethren, he was, to say the least, shocked. First he thought it out of the question; he could not go to Africa. Then, too, he had a fear that his colored brethren might think he was not sincere in advocating that one of their number should be chosen for the place. He could not bear the thought of such a thing. Whatever else might happen they must not think J. C. Hartzell untrue to them. He struggled in himself with his great problem. He wired to Cincinnati for his wife; he called for and consulted with his friends, the editor of this paper among the rest. Till a very late hour Saturday night he talked with friends and really agonized over this matter. Meanwhile Mrs. Hartzell came, and after they had mingled thoughts, their prayers, their tears, he was enabled to look up and say: "Father, thy will be done!" We shall never forget the peaceful expression that covered her face when she said: "If the General Conference shall tomorrow settle on Mr. H., I feel I can go to Africa with as little dread as I had when we were first called to go into the South."

As far as they were concerned the matter was settled; if God and the church wanted them to go to Africa they could not take the responsibility of saying no. With this feeling they entered the Conference Monday morning. He was elected on the second ballot.

The bishop sails for Africa next November and is hopeful for the future of his work. God has called and will sustain him. The whole church will pray for him, but no part of it more lovingly and tenderly than this Southern field, which looks to him as their representative even though he is in Africa.

Kansas Summer Bible School.

The fifth Annual Bible School of the Gospel Union in Kansas will be held at Forest Park, Ottawa, July 7 to 17, 1896. This will be a meeting for the sole purpose of the study of the word of God, the deepening of Christian character and the evangelization of the world. Such teachers as Pastor B. Middlekauff, of Detroit, C. P. Chapman, of Iowa, C. E. Mails and W. R. Johnston of Kansas will be present to open the Scriptures; also the singing evangelists, Mr. and Mrs. Redfern, of Kansas City, Mo., to sing the Gospel. This Bible School is undenominational and all who desire a better knowledge of God's Word and a life of victory over sin are cordially invited to attend. The expense for ten days will be only $4.00, and reduced railroad rates will probably be secured. For particulars address.
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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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If you do not receive the Visitor in ten days from date of issue, write us and we will send you the necessary number.

If you desire to know when your subscription expires, look at your name as printed on the wrapper or margin of the paper, and that will state the time to which payment is made. For instance, Apr92 means that the subscription has been paid up to that date. If you find any error in the date please notify us at once and we will make the correction.

To those who do not wish to take the Visitor any longer, we would say, when you write us to discontinue the Visitor, please send us also the balance due on your subscription and the date at which you wish to have it discontinued, and it will receive our prompt attention.

Send money by Post Office Money Order, Registered Letter, or Bank Draft, to Henry Davidson, Abilene, Kansas.

Entered as Second-Class Matter at the Post-office at Abilene, Kansas.

Abilene, Kansas, June 15, 1896.

BENEVOLENT FUND.

A. Stoner, Greenlawn, O., $1.00
S. L. Herr, Jamton, Ohio., 1.00
W. P. Baker, Adeline, Ill., 1.00

The treasurer of the General Mission board requested us to state that the funds in the treasury are nearly all used up and the different missions are in need of money. This work seems to have been neglected, and for this reason he wished us to call the attention of the church to the necessity of contributing more frequently and more largely to the wants of the calls on the treasury. We are satisfied that if it is made known our people will respond readily and liberally. We would say, then, send in your contributions to Bro. Saxton Bowers, Canton, Ohio, as soon as possible, for the treasury of the Lord is nearly empty.

We have just learned that the managers of the Messiah Rescue and Benevolent Home of Harrisburg, Pa., have purchased the Brandt Cottage on Baily Street, Harrisburg. A very commodious building with several vacant lots and good shade for a home for the homeless. The purchase price was ten thousand dollars. We congratulate them on their purchase. The building is now undergoing repairs and alterations to adapt it to the purpose designed.

We would now say to the benevolent, send in your contributions, they are needed and will be faithfully applied. You will notice in the Visitor of June the first, the names of the solicitors, and you can send your contributions to any of them. Some of them are now in Harrisburg at the Home; among them are Rev. T. A. Long, Miss Lydia S. Heisey, Miss Kate Brenneman; their address is Messiah Rescue Home, Bailey Street, Harrisburg; the other addresses are as formerly given. Do not delay your gifts, “The Lord loveth a cheerful giver” and a liberal hand.

At the request of some who were not at Conference and who do not fully understand the statements as given in the minutes published, we will try to review the work done there. First, we think that the great difficulty is because the secretaries condensed the articles too much, instead of making them very clear and plain, so that only one construction can be put upon them. They have left some decisions very indefinite. We do not want it understood that there was any design in this; on the contrary we think that it was simply brevity that they aimed at. No doubt they fully understood these decisions, but those who were not present and were not conversant with the work could not fully understand them. This has been too often the difficulty heretofore. While the decisions of Conference are only the production largely of men, yet we trust they are the deliberate conclusions of thought brought into shape for the best interests of the cause they represent; and for this reason, not only the purpose, but the manner of expressing that purpose, should be made as clear to every mind as possible. Then the Conference is too often to blame. That was apparent at our last General Conference. When it came near the close and the minutes were read they were passed over hurriedly and printed so that nearly all could take them home with them. After the three days’ work was done it was not satisfactory and is differently understood. Then some things were omitted that should have been in the minutes. For instance, the time and place of our next General Conference is not published, while with care it should have been and no doubt would have been. Then it is claimed that the decisions on foreign missions is not as stated either in the original or revised article as passed. * But the most dangerous deviation from the decisions of former Conferences which were not repealed was made by the new board of publication. The board as elected is, we think, in every respect a good board, and why they were led into the mistake we do not know; but we were informed that it was represented that no member of the board could be
appointed editor, or any other member of the committee. Now this is certainly a very great mistake, for the minutes of 1880, article 14, last resolution expressly states that the board shall organize by appointing or electing a chairman, secretary and treasurer, and when so organized shall proceed to elect one of their number as editor, and to make all necessary arrangements, rules and regulations to govern their actions and define their duties, etc. Then at the Conference of 1887, at Bro. Lenhart’s, in Kansas, it was decided to accept the preamble and resolutions of the General Conference of 1880, etc. For further information we would refer those interested to these different decisions of Conference that have never been repealed and are yet in full force. But we do not want to bring up these objections because we want to find fault with the action of the board, but we think that these restrictions were embodied in the resolutions of 1880 and again accepted in 1887 as a safe-guard for the guidance of the board of publication, because the board is elected by General Conference and every member is chosen for his fitness for the position; not so much for his knowledge of the business as his soundness in the faith. If it were not so it would have come out at his nomination as a candidate for that office. Then when they want to select an editor there need be no question as to his belief; the only question is his qualification for the work, and they have the whole board to select from. If they set aside these safe-guards danger will always arise and difficulties come in the way; and when officials of the church violate any decision of Conference it is looked upon, and justly, too, as dangerous. We have an instance of this kind which was passed at the last General Conference, held in Ontario, in the special divorce case. While there was an effort made to carry out the decision of Conference, yet when reviewed by the Conference of this spring their course was not sustained and the elders who had the matter in hand were requested by Conference to act in the matter as was first decided upon. The question was not whether it was right, but because the decision of Conference was not carried out. Well now, in the duties of the board, and especially in the appointment of this committee, the mistake is a grave one. Not one of the committee is a member of the new board; and why should the decision of Conference be ignored in this case and others held to a strict account for any violation of decisions? But we will close for this time, and we want to say in all kindness, “Let us walk according to this rule.”

* The resolutions passed by General Conference in reference to foreign missions were as follows:

**Resolved:**

First: That General Conference take active steps toward doing more effective foreign mission work and at the same time keep the work under the supervision of the General Brotherhood.

Second: That General Conference appoint a General Mission Board consisting of twelve members, and at the time of the General Conference they shall have a meeting of at least a quorum of their bodies, and shall take a review of the work of the year, and transact such other business as is necessary connected with the work, and report to General Conference.

Third: That General Conference appoint a General Mission Board consisting of twelve members to be appointed by the General Council, distributed throughout the church, to take the oversight of the work.

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Seventh: That the funds in the hands of the treasurer shall only be used to support missionaries in their respective fields. The Lord shall do the calling and provide for the going.

Eighth: That the operating board report annually to the general board of all transactions and receipts and expenditures of all money passing through their hands; and general board report to General Conference.

Ninth: That the general board appointed is as follows: Ohio—Peter Steckly; Peter Climenhaga; Samuel Whisler; Indiana—Michael Shirk; Illinois—A. L. Myers; Iowa—J. R. Zook; Kansas—Noah E. Zook; Jacob E. Stauffer; Operating board—Elder Samuel Zook, Abilene, Kansas; Elder Henry Davidson, Abilene, Kansas; Elder Jesse Engle, Dongola, Kansas.

**AN EVERGREEN TREE.**

The Bible contains 3,506,480 words, 810,697 letters, 31,157 verses, 1,189 chapters, and 66 books. The longest chapter is the 11th chapter of the 117th Psalm; the shortest and middle chapter, the 9th of the 118th Psalm; the longest name is in the 8th chapter of Isaiah. The word “and” occurs 45,927 times; “Lord,” 1,855 times. The 37th of Isaiah and 19th chapter of the 2nd of Kings are alike. The longest verse is the 9th of the 8th of Esther. The shortest verse is the 95th of the 11th chapter of John. In the 21st verse of the 7th chapter of Ezra is all the alphabet but “j.” The name of our God is not mentioned once in the book of Esther. It contains KNOWLEDGE, WISDOM, HOLINESS, LOVE—Sel.
CHURCH NEWS.

WAINFLEET, ONT.

Dear Friends and Readers of the Visitor: Our love-feast was held on June 6, as announced in the Visitor. I feel to praise the Lord for the admonitions which were given both for the saved and unsaved. Elder Abraham Winger, Bro. Asa Bears and Bro. J. W. Hoover were the ministers present. I feel that we should be thankful to our Maker for the good order and attentive listeners. Let us pray that the words spoken may not soon be forgotten, so that they will bring forth fruit unto God, who is to be honored and glorified forevermore.


Perry Station, Ont.

MARKHAM, ONT.

According to announcement the love-feast was held in the Markham District on June 13, and we have reason to believe that it was true to the Name to each Brother and Sister that were permitted to attend. The Brethren and Sisters of adjoining districts did not forget to pay us a friendly visit, for which we feel very thankful. The ministers present were Bros. John Baker, William Klippart and Samuel Doner of Nottawa, Geo. Dutwiler of Black Creek, and John Hoover of South Cayuga. The seed was sown liberally and we hope to see good results in the near future. Eight precious souls were led into the flowing stream and buried with Christ in baptism and we trust have risen again to walk in newness of life.

H. R. Heise.

Victoria Square, Ont.

THE ARIZONA MISSION.

NOTES.

Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies, who satisfieth thy mouth with good things so that thy youth is renewed as the eagles.

"Surely the Lord is good, and many are the blessings He bestows upon his children. Let us not be forgetful of His benefits, but offer the sacrifice of praise continually to God, that is, the fruit of our lips, giving thanks to his name."

The last several weeks have been quietly spent in waiting for God to reveal more clearly what work He would have us take up this summer, and we believe the way is now opening for greater activity in Gospel work.

A few weeks ago, Bro. N. T. Franklin and family left for the East. They expect to spend the summer with relatives and friends in Ohio, Indiana and Kansas. Others of our little company expect to spend some months in California.

Several exceedingly warm days last week reminded us that summer is here. During this season of the year a good many people hie away to the mountains where the air is fresh and cool. So far I have experienced very little discomfort from the heat. The nights are delightfully cool, and with his bed out doors one may enjoy rest and sleep splendidly.

Plenty of good fruit is one of God's benefits enjoyed here. Just now the apricot crop is being gathered. For all of the good things, we give God thanks.

A NEW MEETING HOUSE.

During the months of winter and spring, the Brethren here found a comfortable place to worship in the tent that was purchased for that purpose. This tent was several times blown down by the wind, and as it is now too warm for tent meetings it was decided to fold it up, and the Sunday-school and meeting rooms are held in a brush arbor. This makes a pleasant meeting place for the summer time, giving a free circulation of air and also shading from the heat of the sun.

However, there seems to be a general feeling among the brethren that the time has come when steps should be taken toward building a meeting house. Nothing large nor expensive will be needed. Perhaps five or six hundred dollars would amply meet the needs. This, though not a large sum, is more than a few members could make up at present; but we do believe if the Lord wants us to have a house He will supply the means. Whether this has anything to do with you and your purse you may find out by asking the Lord whose steward you are.

ANOTHER MISSION TRIP.

It seems to be the will of the Lord that we undertake, soon, another preaching tour. Our course this time will be northward. In looking over the account of our other trip we find the daily average expense was about fifty cents. The expenses for a trip in the mountains will be higher than this. You may have fellowship with us in this work by praying and giving. Especially do we ask the prayers of the saints, for the greatest need of all is to be just where and what God would have us be. Yours, waiting, watching, working for the Master.

Glendale, Ariz.

J. G. Cassel.

For the Evangelical Visitor.

DES MOINES, IOWA.

May the peace of God which passeth all understanding be the jewel of our possession, and the love of Jesus, exhibited on Calvary, flood our hearts, which will exterminate the love of the world and create admiration of rightousness and holiness.
The Lord has been very kind to us in this field of labor. We have met many kind friends since here, and there has been a number of conversions. Some of the converts are quite active in the minor work and they are promising material for God's Kingdom. Help up pray for them that they may be willing to separate themselves from the world in every particular.

We had baptismal services on last Saturday morning, Bro. Edwin Haugh, a young man of east Des Moines was received into the church and was baptised.

Bro. C. Good has fully decided to build a church on the southwest corner of University Avenue and 13th street. The contract is let and will cost somewhere between five and six thousand dollars. The main building will be 40x60 feet, with an addition at the rear 32x20. This addition will be divided into three rooms. The largest of these rooms will be 20x20 which will be called the prayer room, where the sick and afflicted may come for prayer and instruction from God's Word for healing, etc. The next in size will be the ministers studying room, and the third will be the ladies' anti-room.

At the front entrance there will be a vestibule 16x10, from which there will be an entrance into the audience room, and two entrances into the basement. There will be a basement under the entire building, excepting the vestibule. The floor of the basement will be cemented with the best Portland Cement three inches thick. The wall will be made made of good kiln-impressed brick, with red cedar shingle roof, and everything else finished correspondingly. It will be finished (according to contract) by Oct. 1, 1896.

The dedicatory services will possibly be held in the latter part of October or the fore part of November. The date will be given in a later issue.

Let every Brother and Sister try to arrange matters so they may be able to attend. It may possibly be that a lovefeast will be held in connection with the dedication. All the particulars will be given in a later issue.

Further, we, by God's grace, have decided to establish a missionary training home at this point. There is no city in the east or west that furnishes better advantages for this very purpose than this. This home will be principally run on the faith line. The basement of the church will furnish us considerable room, and possibly some good Brethren who have mission work at heart will be glad to make donations to erect another building in the near future to accommodate the self-denying missionary workers. It is high time to wake out of sleep. God help us. An able physician who has made the climate of India, Africa, China and other countries a special study has offered himself to instruct the workers on that line free of charge. This indeed will be a great advantage, since it will help us to adapt ourselves to the different climates of the world.

We would be glad to hear how many could be ready by the 1st of December, 1896, to enter the home. Don't consult flesh and blood, but consult God on this question. Parents, for Jesus' sake, don't stand in the way of your sons and daughters when God calls them to this holy work. God's plans are not always our plans, but we must admit that God's plans are the best, because He can see the end from the beginning. Would you not rather have your children live so God can love them, than to have them startle the world with greatness? Oh, what shall the answer be? It is understood, however, that all those who desire to enter this home must pass an examination by the Operating Mission Board which was established by General Conference of 1896.

The members of said board are: Elders Samuel Zoob, Henry Davidson, both of Abilene, Kansas, and Elder Jesse Engle, Donegal, Kansas.

The applicants can just correspond with them and learn the requirements. Let us hear early from you so that arrangements can be made to accommodate all.

We must have a center to work from. Let us hear from all the Brotherhood who are favorably impressed with this plan.

We earnestly beg an interest in your prayers that we may be kept humble at the cross of Christ, and hold up the gospel full and free. Some have asked us whether we are getting a salary for our services. Answer: There are no special provisions made for our expenses. The mission board appointed us to come here, and we are trusting the Lord for our support. All contributions will be gladly received, and also reported in the Visitor if desired.

Yours in the holy work of Zion,
J. B. Zook.

For the Evangelical Visitor.

TRUSTING IN THE LORD.

DEAR Readers of the Visitor; I have had a burden on my heart for some time and feel it my duty to write a few lines, if it will be accepted. I feel myself so weak. Of myself I can do nothing; but I have promised the Lord of late that I would do his whole will; and I find we must do the little things first.

I always thought I could not write for the Visitor as that was just for those who had good education. But I got to that place where I wanted to trust the Lord for all things and do just what the Lord gives me. I know I cannot do any-
thing of myself. I can thank the Lord for his love he has ever shown toward me, and I often think I am not obedient enough toward him. I often pray to the Lord that he is just to show me what I am to do. I think I want to be willing to do anything he asks of me, and "be nothing, nothing at all, just to lie at his feet," and be humble.

Oh, I cannot express what I feel in my soul of late, and especially since last winter. Some days I felt so happy I thought I could fly. But I cannot feel that way every day. Sometimes dark seasons come and the Lord knows what is good for us. Otherwise we might forget ourselves and stop praying. But I want still more of that sweet peace, and to come closer to the Lord day by day.

I am so glad that the Lord doesn't want anything big—no pride. I often pray to the Lord that he will take all pride out of my heart.

I think I must say a little to the mothers. I don't say this because I am free of all, but I would take myself along. We as Sisters should not put anything on our children that is not necessary. It is my wish and prayer that the Lord may keep me humble and rid of self, fully trusting the Lord. I have yet a brother unsaved and so often wish he would make a stand before it is too late. I would ask all the Brethren and Sisters to pray for him, and for me a weak sister,

LIZZIE D. BRANDT.

Ramona, Kansas.

For the Evangelical Visitor.

EXPERIENCE.

Again I will try by the help of God to write a little for the Visitor. I am entirely away from the Brotherhood and cannot visit with them, so I will take this way to let them know how glad I am to hear from them through the Visitor other ways I would find out but very little about our dear Brethren and Sisters. Yes, I love the Visitor, it encourages me to go on in the good old way. There are some articles that make me feel glad and some sad, not that I think such should not appear. Like the one brother wrote about pride and fashion and it makes me feel sad that these things come creeping in our beloved church, is it possible, but I do feel for those dear members and pray for them. Oh if we could only follow our dear Savior in all his examples for he was meek and lowly in heart and from him we must learn. If we could always see what pride is we would hate it like a serpent and flee from it. It seems pride is the hardest thing for a young person to get rid of. So many professors say dress has nothing to do with the heart. Either they have not read the New Testament carefully or don't give it a thought. The German poet says: "Wer nicht allem rein absagt auch sogar den liebling sunden wem noch dis und das behagt der komt nicht zum uberwinden auch sagt der Heiland wer nicht allem absagt kann nicht mein Jungfer sein." It seems Satan tries to bring all the churches in the same channel. Oh how sly he goes about it, little by little. If followers of Christ would come down a little instead of going up there would be a difference between the church and the world. With this I will come to a close. If I do not see this in print I will know it was not suitable and then I will try again. A brother said we all have a talent to do something and if we do not exercise it, it will remain dead and at last we would hear: "Thou slothful servant." Would not that be sad. The Lord will help us all to do our duty to help build up the kingdom of God, if not in writing then in some other way, is my prayer. From an un-worthy Sister who asks an interest in your prayers.

MAGDALENA HUNTZBERGER.

Moline, Mich.

For the Evangelical Visitor.

MY YOKE IS EASY, AND MY BURDEN IS LIGHT.

I FEEL to write something for the Visitor if the Lord wants me and helps me, because I feel so strong when I read the experiences of others. I will write what the Lord has done for me, if I would want to write what I did I would fall short. I was quite young when I felt the spirit of God working at my heart; I well know the time when Jesus wanted me to come to Him, and He was standing to embrace me. I had no sins that time, but I was not willing at that time, for I well knew I must leave the world behind. But I always promised the Lord to come, but not now, and after awhile I felt so condemned when I went to bed or when a thunderstorm came up, then I felt that God calls so loud.

Then I commenced to become better of myself, but I still got worse and I found out I could do nothing of myself, and now I commenced to pray for help from Jesus. Then He let his light shine so bright into my heart that I saw myself entirely lost, that made me pray earnestly to God, and nothing greived me more than this, that I have sinned before my God. And most of it was sin of omission, because I did not do what He wanted me to do; but now the good Lord had something to do for me, and this was so small I thought it was not worth while.

I was like that man of old that came to a prophet thinking he would tell him to do something great, but when the prophet told him that he should dip himself seven times in the water, then he was not willing right away. I guess he thought as I did, that he could do that any
For the EVANGELICAL VISITOR.

EXPERIENCE.

I have been stirred to examine myself more closely and see of what sort of material I am building, I know in my beginning I builted upon the rock. Oh, the anguish of soul and spirit, when God's wrath was abiding upon me. All the kind words of friends, all my efforts to rectify a mis-spent life and all my attempts at reformation of character only brought on darker
clouds of trouble and grief and sorrow, when I read the words, having done all ye are commanded to do, say ye are unprofitable servants, we have only done that which was our duty to do.

I wanted to feel that God was pleased with what I did, but found no real peace and comfort of soul until I took my place at the feet of Jesus and acknowledged my guilt and God's justice in dealing thus with me. Then when reading the story of the thief on the cross, how applicable to me were the words, "To-day thou shalt be in paradise with me." I just longed to be free from this body, that I might be present with the Lord. Yes, there I found that in Christ alone is salvation. Nothing that I could do would count anything for my redemption, all else flows from love to God for His wonderful plan of salvation. But as I said, this was only the beginning and I know it was on the rock. But I find we are in perilous times, many seducing and deceiving spirits are in the world, and we are exhorted by John to try the spirits whether they be of God. And we have no way of trying them but by His word. Not by church rule or by the traditions of our fathers, or by the general opinion of the people, but by the words which will judge us at the last day. Oh, how piercing and how close they cut, but we cannot but fall under them, and the promise is ours. God says He is nigh unto those that are of a broken heart and of a contrite spirit, and in Isaiah 57:15, He says He not only dwells with such, but also receives them; in the 16th verse He tells why He revives them.

Blessed promises. Whatev-er we ask in the name of the Son, that the Father give us. Oh, if our love did not grow so cold and we so often forget to seek divine aid, how much sorrow we would be spared. Our dependence on self, "Peter like" will drop us into sin, from which we cannot come out with a clear conscience until we have drank the cup of repentance to the dregs. In conclusion I must dwell a little on the tendency of the times, which indeed are perilous.

With hundreds of different creeds and beliefs to contend with, and literature of every description floating all around us, it behooves us "especially the young" to betake ourselves to the "Word of God," which will (if followed) make many members of us. In the spiritual body of Christ there are so many and variously talented members that the human mind cannot discern or know the use of all, but suffice it to say there is no strife between the members, though their office work is quite different.

Should the editor see fit to publish this and anyone receives a crumb of nourishment, may God have all the praise is the wish of your unworthy Brother.

Sabetha, Kans.

S. B. STONER.

For the Evangelical Visitor.

WATCHING.

Watch therefore: for ye know not what hour your Lord doth come.—Matt. 24:42.

Oh, how important it is that we watch; we need to watch every day, yes, every moment of our lives in order to do our Heavenly Father's will. If we are watching when our Savior comes it will not matter when or where it may occur. Oh how many times we are commanded to watch. We cannot be too watchful. I must confess I am not as watchful as I should be. But by God's assisting grace I will strive to be more on my guard. What a blessed time that will be when we can be taken to Christ to live forevermore, if we are faithful. The Savior says in one place to his disciples, "Could ye not watch with me one hour?"

We need to watch the enemy of our souls; also our tongue which is very apt to say things that are not in place. We also need to watch that we are not deceived. For as Paul says, "Many seducing spirits have gone out into the world." But Jesus has promised to be with us and aid us; and I am satisfied he will if we do our duty. What blessed privileges we enjoy here in this Gospel land. We cannot be thankful enough to the Giver of all good, from whence it comes.

There are still so many precious souls going down the road to eternal ruin. It makes me feel so sad that they cannot see the danger. Yes of late I heard of a few dear souls returning to God. Oh, how it made my heart rejoice. I hope there are still more who will follow. Oh, if we could only impress it upon the minds of the unsaved what a pleasant way it is, I think there would not be so many wait. It is like a poet says:

I cannot tell how precious,
The Savior is to me;
I only can entreat you,
To come and taste and see.

I have almost got off my subject, I have such a longing to see the unsaved gathered in. Let us as Christians all be in earnest prayer for them. I desire by God's grace to still be more watchful from day to day as time is passing away, and if we are faithful we shall receive a crown. And when we think of what our dear Savior did and suffered for us, should we not be willing to do what he commanded us too do?

Dear readers, I fear sometimes I may be a stumbling block in some unsaved one's way. God forbid that I would want it so. I would say when a sinner turns to God, let him read God's Word, and take that as his guide and not man's advice. As far as we follow Christ others can follow us. I close by asking an interest in the prayers of all God's children in my behalf.

Your Sister,

ANNIE J. STONER.

For the Evangelical Visitor.

EXPERIENCE.

DEAR Brothers and Sisters, and travellers to the bar of God; I felt it my duty for some time to write a few lines for the Visitor and now by the help of the Lord I will try and do so. When I was quite young the Lord often called me but I was not willing to obey, and so continued on in sin from time to time till I was sixteen. The Lord strove so mightily that I could not hold out longer and as soon as I was willing to obey the Lord blessed me. It seemed hard to break loose from my companions.
I thought they would laugh at me, but when I made a start it was altogether different; they were glad, and a few made a start with me, but they soon laid down the work. Oh, how bad it made me feel! But I promised the Lord if he would help me I would go on no matter what the rest did, and how thankful I am that I kept on. My prayer is that my friends may yet turn while the door of mercy is open, for it will not always be open. I went on from time to time and obeyed the Lord in whatever he showed me, and what happy seasons I had! The Lord seemed so near to me, and when I became willing to be baptized how happy I felt! Tongue could never express the joy I received. I always thought I could never go and be baptized before a large crowd, but when I became willing my fear was all gone. I felt the Lord was right with me and led me through. Since that time I have had dark seasons to pass through but the Lord has been my helper in every time of need. He is always ready to help us when we call on him and will never forsake us when we come in the right way. It seems to me that we cannot live carefully enough, in that we cannot see all that is required of us. It is my desire to live in such a way that it would be pleasing to my Master and be a light to the world that they may see that I have learned of the meek and lowly Jesus, the one altogether lovely, the fairest among ten thousand. But I see where I have made missteps since my beginning. I do ever want to live in such a way that I may meet Him in glory when it is my time to leave here. I feel sometimes that I come far short of doing all that the Lord has laid down for me to do but by his help I mean ever to live nearer to him in the future than I have in the past. When I look back I see so many places where I might have done more for my blessed Master who has done so much for me. Oh, how my heart goes out for those that are on the downward road to ruin. If they only knew the danger in staying away they would turn today. Oh, dear unconverted friends, I would advise you to turn to Christ, for the doors of mercy will not always be open, and what a terrible thing it would be if when you come the door would be shut and you would have to stand outside and hear that terrible sentence, "Depart from me, I never knew you." I would say be wise while it is called today. I often think how merciful the Lord is that he does not cut us off. Oh, dear friends, if you only knew the joy there is in serving Christ you would not stay back any longer. I would advise you to come and taste and see for yourselves that the Lord is good. I never regretted the time I made a start; I only regret that I have not lived as near as has been my privilege. I want by the help of God to live better from this on. Pray for me.

An unworthy Sister,
Bertha A. Klinck.
Dunroon, Ont.

OUR DEAD.

Sawyer.—Died near Laport City, May 22, 1896, of long and bowel trouble, Ruth Maureen Sawyer, daughter of Wm. and Sister Eva Sawyer, aged 5 months. Funeral services were conducted in the M.E. Spring Creek church to an attentive audience by the writer, of Dysart, Iowa, from Matt. 19:14. Sister Eva Sawyer is the only child of Bro. John and Sister Maggie Longaker. The parents who were thus bereft of their beloved child find comfort in the thought that the tender ties that are broken on earth may be reunited in heaven where they shall never be separated.
J. R. Knupp.

Wenger.—Died, near Pleasant Hall, Franklin county, Pa., on May 19, 1896, Abraham L. Wenger, aged 84 years and 10 days. He was born near Chambersburg, Pa., and lived all his lifetime in North Franklin county. His wife's maiden name was Mary Zook, sister to Bros. John, Samuel and Noah Zook and passed on before him about eight years ago. Bro. Wenger was for many years a member of the church and held the office of deacon, but in his later years was a member of Zion's Children (Brenizers). He died of old age and in the last years of his life his mind was childish. Joseph Z. and Henry Z., his sons, and two daughters—Lizzie, married to David Hoover, and Sister Sarah, married to Bro. C. Myers—survive him. Funeral on the 22nd, and burial at the Zook graveyard.

Z. Pyke.—Died, at Abilene, Kansas, on April 25, 1896, Jacob F. Pyke, aged 44 years, 7 months and 9 months. The subject of this notice was born in Dauphin county, Pa. He was converted and united with the church in early youth. He was married to Sister Susan Bowers, daughter of Bro. Martin Bowers, deceased, and moved with his family to Dickinson county seventeen years ago. He was a son of Samuel Pyke. His mother's maiden name was Eisenhower, sister to Bro. Jacob Eisenhower. His mother and wife and a family of children survive him. His last affliction was pneumonia, followed by an abscess on his right lung. He bore his affliction patiently and was cheered by a bright prospect of gaining a home beyond this vale of tears and sorrow. His funeral took place on the 27th. Services held at the house and at Bethel by the writer, and the body laid to rest in the Bethel cemetery. Samuel Zook.

MARRIED.

Hawk-Line.—Married in Abilene, June 24, 1896, by Elder H. Davidson, Henry Hawk and Miss Minerva, daughter of John and Anna Line, all of Dickinson County, Kansas.

Snider—Reichard.—Married, May 19, 1896, by the Rev. S. Goodenough, at the residence of the bride's parents near Fordwich, Ont., Bro. Simon Snider to Sister Angeline Reichard, both of Howich township, Huron county, Ont.

Expert Train Running.

For the month of May the record of train movement on the B. & O. R. R. eclipsed the record breaking record for April, when the passenger trains arrived at their destinations as per schedule ninety-five times out of a possible hundred. The B. & O. fast freight trains between New York, Philadelphia and Baltimore on the east, and Cincinnati, St. Louis and Chicago on the west, are being moved with an equal degree of precision.
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.

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.

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.


Santa Fe Route Excursions.

The Santa Fe route will sell excursion tickets to the following points:

Buffalo, N. Y., Annual National Educational Association, at rate of one lowest first-class fare plus one third. Dates of sale, July 4 and 5. Original return limit, July 13. By depositing tickets on or before July 10, with agent at Buffalo, an extension of time for return may be obtained to Sept. 1.

Washington, D. C., National Convention of Young People's Societies of Christian Endeavor. Rates, one lowest first-class fare for the round trip. Dates of sale and limits: July 2, 3, 4 and 5th, with final return limit July 18. Extension of return limit will be granted by depositing tickets with joint agent at Washington on or before July 4.

J. G. Roberts, Agent.

Teachers Excursion to Buffalo.

On account of the annual convention of the National Educational Association, the B. & O. R. R. will sell excursion tickets from Chicago to Buffalo at rate of $14.00 for the round trip. Tickets will be sold July 5th and 6th, and will be valid for return journey until September 1st, if deposited with the joint agent of the railroad lines at Buffalo on or before July 10th. The B. & O. route is via rail to Cleveland, and thence via the palatial steamers of the Cleveland & Buffalo Transit Co. Ask your agent for tickets via the B. & O. R. R.

A personally conducted excursion will leave Kansas points and Kansas City on July 4th for the N. E. A. meeting at Buffalo, N. Y., via Santa Fe route. A solid vestibuled train consisting of Pullman sleepers and chair cars will go through to Buffalo via Chicago and Niagara Falls without change of any kind. A representative of the Santa Fe Co. will be in charge of the special train to look after the wants of the passengers, and as the Santa Fe are pioneers in handling such business that will be a guarantee that a nice trip east can be looked forward to. For further information apply to agent A. T. & S. F. Ry.

RAILWAY TIME TABLES AT ABILENE

UNION PACIFIC

WEST BOUND.

| No. 1. — Night Express | 12:45 a.m |
| No. 3. — Limited Express | 3:30 p.m |

*No. 13. — Freight... | 5:15 a.m |
No. 11. — Freight... | 1:30 a.m |

EAST BOUND.

| No. 2. — Kansas City Fast Mail | 3:33 a.m |
| No. 4. — Limited Express | 12:05 p.m |

*No. 14. — Freight... | 4:30 p.m |
No. 12. — Stock Freight | 7:30 p.m |

Daily except Sunday.

ATCHISON, TOPEKA & SANTA FE

NORTH BOUND.

| Passenger. | 5:50 a.m |
| Accommodation. | 1:35 p.m |

SOUTHERN BOUND.

| Passenger. | 10:35 p.m |
| Accommodation. | 2:15 p.m |

SALINA BRANCH.

Departs.

| Passenger. | 5:55 a.m |
| Freight. | 1:40 p.m |

Arrives.

| Passenger. | 10:25 p.m |
| Accommodation. | 11:40 a.m |

All Santa Fe trains daily except Sunday.

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

ROCK ISLAND

WEST BOUND.

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

EAST BOUND.

| No. 26. — Mail and Express | 10:40 a.m |
| No. 66. — Freight and Accom. | 4:35 p.m |

Passenger trains run daily. Freight trains daily except Sunday.