
Henry Davidson
The Name—Jesus.

Jesus, how much thy name unfolds
To every opened ear!
The pardoned sinner's mem'ry holds
None other half so dear.
"Jesus,"—it speaks a life of love,
And sorrow meekly borne;
It tells of sympathy above,
In all that makes us mourn.
It speaks of righteousness complete,
Of holiness to God;
And, to our ears, no truth so sweet
As thine atoning blood.
The mention of thy name shall bow
Our hearts to worship thee;
The chiefest of ten thousand, thou,
The chief of sinners, we.
—Selected by Sadie Mixer.

For the EVANGELICAL VISITOR.

The Sheep Fold.
John 10: 1-16.

The force of the word verily seems
to be equal to a solemn affirmation.
Wherever found in the Lord's say­
ings we may be sure some great and
important truth follows. The repe­
tition seems to double the force—if
such a thing were possible. "Truly,
truly, I say unto you, He that enter­
eth not by the door into the sheep
fold, but climbeth up some other
way, the same is a thief and robber.
A sheep fold is a place of safety
and protection for sheep.

Christ's teachings were mostly al­
legorical. The individuals repre­
senting, or composing, humanity
were frequently described under the
figure of a sheep—lost sheep,- be­
to be as the sheep of humanity back
the fold of God, and the way
of God's appointment, or door. "He
that entereth by the door is the shep­
der of the sheep."

While the latter is man's part, the
former was the Ransomer's part, to
load the lost flock of humanity back
to the fold of God, and was the way
of God's appointment, or door. "He
that entereth by the door is the shep­
der of the sheep."

Many of the sayings of the Gos­
pel are paradoxical—Paul says, "I
live, yet not I."

Jesus says, He is

the door, and "He that entereth
in by the door is the shepherd of
the sheep." He entered the door of
the divine plan, and opened thus to us
a door of opportunity, or way of ac­
cess to eternal life.

A characteristic of a sheep is its
harmlessness and inoffensiveness. Of
Jesus it was said, "He is brought as
a lamb to the slaughter, and as a
sheep before her shearsers is dumb,
so he openeth not his mouth." A
profitable lesson for all to learn when
we are gainsayed or buffeted: "He
opened not his mouth."

Jesus became the Lamb of God
that taketh away, or hath taken away,
"the sin of the world." To us He
says, "Behold I send you forth as
lamb among wolves, be ye wise as
serpents and harmless as doves."

Jesus taught and practiced the
principles of an inoffensive life—of
harmlessness. "Resist not evil."
"Whosoever shall smite thee on thy
right cheek, turn to him the other
also." "Give to him that asketh
thee." "From him that would bor­
row of thee, turn thou not away."

"Love your enemies, bless them that
curse you, and pray for them which
despisfully use you and persecute
you."

"He that entereth in by the door
is the shepherd of the sheep." "For
I have given you an example, that
ye should do as I have done." The
shepherd cares for the sheep. Carni­
vorous animals seek their own
food. Sheep require the care of a
shepherd. He trusted in God. "The
foxes have holes and the birds of the
air have nests, but the Son of man
had not where to lay His head."
The servant is not greater than his Lord. Take no thought for your life what ye shall eat or drink, nor yet for your body what ye shall put on. Behold the fowls of the air, your heavenly Father feedeth them. Are ye not much better than they? If God clothed the grass of the field, shall he not much more clothe you? After all these things do the Gentiles seek. Having food and raiment, let us be therewith content.

He that entereth in by the door is the shepherd of the sheep. To him the porter openeth. Or God or the Spirit of God openeth the door, for him to bring the lost sheep of humanity into the fold. All such as are sheep-like, gentle, kind, patient, loving, hear His voice and come unto Him. Come unto me all ye that are weary and heavy laden and I will give you rest.

But none of the ransomed ever knew, How deep were the waters crossed, Nor how dark was the night that the Lord passed through. Ere He found His sheep that were lost. Out in the desert so wild and bare, Away from the tender Shepherd's care.

He calleth His own sheep by name, and leadeth them out.” It is a precious thought to the writer that the Lord knows his name—calleth them by name, like Samuel. This shows the Lord's individual care of His sheep. The ninety and nine may be in the fold, but He goeth out on the rocky steep for the lost one. I wonder how many have a willingness to follow His example.

His individual care and love is expressed all through His Word. “The very hairs of your head are numbered.” “Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee.” “Behold, I have graven thee upon the palms of my hands.” “By my right hand will I uphold thee.” “For he that toucheth you, toucheth the apple of his eye.” “The angel of the Lord encampeth round about them that fear him.” “0! how great was the love that was shown To us—We can never tell why. Not to angels, but men.—Let us praise Him again, For the love that gave Jesus to die.”

“He calleth His own sheep by name, and leadeth them out.” He is “the Shepherd and Bishop of the soul.” We enter the door of opportunity into God's favor—Jesus Christ, into the fold of God, or rest of soul in God, and He leads us out and maketh us to lie down in green pastures and beside still waters, where nothing ruffles the soul and where our cup runneth over. “At His right hand are pleasures forevermore.” “We shall be satisfied when we awake with His likeness.” “They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasure.” “There shall be a new heaven and a new earth.” “The tabernacle of God shall be with men, and He will dwell with them, and shall wipe away all tears from their eyes; there shall be no more death, neither sorrow nor crying, neither shall there be any more curse, and they shall see His face, and there shall be no night there.” “And He is able to do exceedingly above all that we are able to ask or even to think.”

It may be noted in conclusion that He goeth before them—not after to drive them. He does not ask us to do anything, or go anywhere, or suffer anything, that He hath not went before on the same line. “For He took not on Him the nature of angels, but the seed of Abraham, and it behooved Him in all things to be made like unto His brethren. For in that He suffered being tempted He is able to succor them that are tempted.”

“No! how great was the love that was shown To us—We can never tell why, Not to angels, but men.—Let us praise Him again, For the love that gave Jesus to die.”

In the year 1849, we were assigned to a mission in Pennsylvania, where the people were enshrined in darkness under the leadership of churchism that was opposed to vital piety. We were denounced by many as a “false prophet” and deceiver, and were in danger of being stoned. While travelling one day through a large woods, we met a man with his hireling in charge of a team of four horses. The wagon was heavily loaded with brick, but the hub of one wheel came in contact with a tree. We rode up to the scene, and upon inquiry learned that they had been detained there a long time, and yet no prospect of relief.

We dismounted, and in our zeal to render aid forgot to tie our horse. We told the men we were reared on a farm and had had considerable experience in teaming in our boyhood, and thought we could render them valuable assistance. They at once submitted to us the right of way, and we assumed command. Our first order to the driver was, “back the wagon.” At the same time we put side and shoulder to the wheel. Having procured a large stick of cord-wood we laid it at the base of the tree. The horses seemingly had become discouraged by the repeated efforts, and were balky. When ready, we gave the command with a loud voice, “Drive on,” and strange to say, those horses, as if charmed by a new commander, started the huge load. There was considerable of an eminence in front of the horses, and, fearing another halt,
the order was given not to stop until the summit of the hill was reached. We then returned to our horse, which was rather spirited and playful. When we came within a few paces, he turned up his heels, threw our saddle-bags in the mud and ran the opposite way at full speed. The owner of the team, seeing our predicament, came to our assistance and by a long run through that forest we rendered it. Second, we were in the summit of the hill was reached. The order was given not to stop until June 15, 1894.

Experience that day had taught us the importance of procuring a good horse. We had one of our saddle-bags in the mud and ran the horse was procured and the mud washed from our saddle-bags. The horse was procured and the mud washed from our saddle-bags.

We told the farmer that our experience that day had taught us the lesson that men were formed for society. First, he needed help and we rendered it. Second, we were in peril and he came to our assistance. And now he wished to know our name and calling. We told him we were sent into that part of the country as a missionary to tell the people what they must do to be saved. He wished to know if we would preach in their neighborhood to which we readily consented and left an appointment. The farmer and his hired man reported what a wonderful missionary they had met and the aid he had rendered; so our readers may easily imagine we had a good attendance.

By this simple act of common courtesy we secured a regular appointment; but had we, like the ancient priest, “passed by on the other side,” or like the dignified Levite looked on and said, “you are surely in a bad fix,” we should have failed to reach that community in preaching Christ and the resurrection.

Morally speaking, that was a barren portion of the country and when appointed to the mission, (1849) the only place we could find as a residence for our family was two small rooms on the second floor of a frame building in a village noted for wickedness. We had the privilege of cooking with the family in a small back kitchen. One man said he “did not know what that preacher wanted in such a wicked town.” But the Day of Judgment will tell the sequel. Our faithful wives, though reared in influence, for the sake of Christ and his cause, had sense and grace sufficient for the emergency, by enduring privations and nobly standing by us in winning souls to Christ.

During the year while crowded in those upper rooms we one afternoon bade farewell to our family in order to fill an appointment some distance in the country not expecting to return till the following day. But at the close of service we felt an uneasiness and a strong impression that we should return home and happily obeyed our conviction.

On arriving at our residence at a late hour of the night we discovered a brilliant light in the adjoining back building. Through a window we saw the flames ascending the wooden structure, while the family below and our loved ones on the second story were in a deep sleep. We at once saw the hand of God in forewarning us to return home that our loved ones should not perish in the flames. Surely, “The angel of the Lord campeth round about them that fear Him,” and tenderly careth for them. To God be all the glory. JOHN FOHL.

Chambersburg, Pa.

LOVE.

We read in the sacred pages of Holy Writ that the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. This love was manifested by God’s own dear son, who left the shining courts of High Heaven and came down into this sinful world, and was taken by wicked hands and nailed to the cross, and there extended between heaven and earth, He, for the love of wondrous beauty, died the death for all mankind. By our loving Savior enduring these many trials and cruel suffering He opened the way whereby you and I, dear reader, can, through faith, have free access to the throne of grace. Seeing now how God has loved us, have we not great reason to submit to His will that our love may be so great toward Him that when the Father comes to call His jewels from the four corners of the earth, our love and joy may be full and perfect in the life beyond.

Dear brothers and sisters can we not all say with an honest heart, that we want this love? It will be a great enjoyment to us when the hour comes for us to take the parting hand, when the Spirit of the Lord will come and say: “It is enough, come up higher and enjoy the rest that the eternal Father has prepared for you, and not for you only, but for all that have the love of God in their hearts.” Then will be the time when we will fully realize what manner of love the Father hath bestowed upon us that we should be called the sons of God. It is this love and joy that makes us happy in this world and that will also carry our souls safely into the haven of eternal joy and bliss.

When I go from place to place and hear the different doctrines set forth by the different churches, I am made to ask, “how far will professors wander away from this love of the Father and still proclaim that they have the true love in possession?”

Now dear reader, in conclusion let me say as one who feels a deep interest for your salvation, let us all strive more for this true love, so that when this earthly house, this frail body of ours, decays, we may have this blessed assurance, that we have this love in our hearts that it will be well with us and that we may be permitted to enter that abode at the right hand of the Father.

DAVID N. SHELLENBERGER.
THE GRACE OF GOD.

I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.” Gal. 2: 21.

The truth that the apostle wanted to convey to us in this text of scripture is this: the necessity of Christ’s death for our salvation and redemption, from the fact that “by the deeds of the law, there shall no flesh be justified in His (God’s) sight; for by the law is the knowledge of sin,” Rom. 3: 20; that if righteousness come by the law then Christ’s death was unnecessary; that is, if we were able to merit our own salvation by keeping the law, then righteousness would come by the law, and grace would be unnecessary.

Now the question may be asked, since the Scripture teaches that the law is holy, and the commandments holy, and just, and good, Rom. 7: 12, why righteousness could not come by the law. This is just what perplexed my mind for a time right after my conversion. I want to give a little of my experience here, how I was mixed up between the law and grace, although I had realized peace with God through faith in Jesus.

I had been taught from my youth, more or less, to keep the ten commandments, that by so doing I would be entitled to heaven, and I was under the impression that this was right, although I was then unconverted. But the time came when I realized that I was a great sinner in the sight of God, and I thank my God for His mercy toward me, which He had in sparing me until I was willing to humble myself and confess my sins and ask Him, for Jesus’ sake, to forgive me and have mercy upon me, which He did and that abundantly. Bless His holy name! So after my conversion I wanted to follow my Savior in all His ways, being still under the impression that the law was God’s will showing what He wanted me to do, and that by keeping it He would have mercy and thereby save me.

But in course of time in my experience, together with reading the Word of God, I began to realize a defect somewhere, not that I had become careless and indifferent in the service of my God and Savior at all, because it was my heart’s desire and prayer continually for an increase of light and wisdom, knowledge and understanding out of His Word, just as He saw fit to impart to me; for I had learned to love Him, and my desire was also to become useful to my God in whatever way He saw fit to use me. But the defect which I began to realize in trying to keep the law was this: instead of the real peace and blessings which God holds out in His word to His children that do His will, there was a kind of condemnation, although I could not exactly ascertain the defect, thinking that perhaps it might be the Christian’s experience. But as God is not willing that any should perish, but that all should come to a knowledge of the truth, He led me here and there and sometimes very unexpectedly into the path of duty and very often before I would be rightly aware of the fact, I came far short of the demands of His will.

Well, as I saw my failures one after another, I would ask God to help me to do better the next time, realizing my lack of wisdom and knowledge, and that a child must learn to stand first before he can walk. So when the next time came the result was a similar one, and so it went on until I became awake to a sense of duty and began to examine myself before God and His Word, which teaches us to ask and we shall receive. And so I received this fact, that God’s law is a perfect law, and that it would require perfect wisdom and knowledge to keep it, and that man on account of sin was rendered unable to keep it, and therefore it is not possible that man could be justified and realize peace with God without allowance, that Christ’s death was necessary for man’s salvation, and that we are saved by faith through grace, and that not of ourselves, it is the gift of God, and not man’s own righteousness by trying to keep the law, which was made very clear to me then in God’s Word.

Then I began to understand what was wrong, that under the law or man’s righteousness is condemnation, and in Christ, under favor, peace with God; and this entangled me between the law and grace. Now I put my dependence in Christ, “who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord.” 1 Cor. 1: 30,31.

I bless God for a free salvation, that makes us free indeed, where sin shall not lord it over us, because we are not under sin, but under grace. Rom. 6: 14. And “if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.” 1 Jno. 1: 7.

Now, by the help of God, we want to call a little more attention to the fact that righteousness could not come by the law. We refer to Rom. 3: 19, 20. Paul says, “Now we know that what things soever the law saith, it saith to them that are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law, there shall no flesh be justified in His sight: for by the law is the knowledge of sin.” “For all have sinned, and come short of the glory of God.” Rom. 3: 23. “Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” Rom. 5: 12.
When God created man, or our first parents, they were, as we understand, inexperienced. At first they knew not right from wrong, they had no law, and God seemingly had no particular specified time set as to how long they should live so. God, in order to test their worthiness or unworthiness of everlasting life, planted a garden in Eden, and placed the man in it to dress it and keep it. “And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”

Now, as man was God’s creature, God owed him nothing, but God had a perfect right to demand something of His creature. So God placed man upon trial, as we learn here, with the alternatives of good and evil before him, and His law concerning, and the penalty of its violation, which was death. And as a result the tempter came and seduced them, and overcame them by deceiving them, and they transgressed the law of their Maker, which rendered them sinners. And since law knows no mercy, and they had forfeited their right to live, they were obliged to abide by the penalty; and as a result they entailed sin and death upon all their posterity, which rendered all incapable of keeping a perfect law.

And so death passed upon all men, and reigned from Adam to Moses, although God did promise a Deliverer through the seed of the woman. He also raised up Abraham before Moses and promised in him and his seed to bless all mankind. And Abraham laid hold of the promise and it was counted unto him for righteousness. But as time passed, year after year, and the promise handed down from one to another, still there was no definite information given as to a Deliverer from death. So in course of time God raised up Moses, and through him came the law, which offered them life in this way, that “he that doeth these things shall live by them.” But there was none able to keep it perfect. It was only given to them, as the apostle Paul says, as a school master to show them their sins, and the need of salvation some other way, till the seed should come to whom the promise was made, which seed is Christ, who in due time died for the ungodly, the just for the unjust that He might bring us to God. He redeemed us all from the curse of the law, being made a curse for us, and filled the claims of justice and gave His life a ransom for all, was crucified, dead and buried, and God raised Him up again the third day, and gave Him a name which is above every name, and through Him is preached unto us the forgiveness of sins, and by Him all that believe are justified from all things from which ye could not be justified by the law of Moses. This is what the Scripture foresaw and preached to Abraham. Gal. 3: 8.

This, I think, makes very plain the necessity of Christ’s death for man’s salvation.

Now the question may be asked, If none could be justified by the law, how about those who believed in God before Christ came into the world? If Noah was a preacher of righteousness, and Abraham believed God and was counted righteous, and so on, what became of these? Well, there was one thing lacking, that is this, as Paul states: if there had been a law given which could have given life, verily righteousness should have been by the law. This makes it plain that, although they were counted righteous under the law dispensation, and before, by faith, they were under the curse of the law, and their only hope was after all in Christ, for the ransom that was to be paid on Calvary for the fulfillment of their promises, and their only hope was in a resurrection from the dead through Christ. For further information concerning these I refer you to Hebrews 11, and especially to verses 13, 39 and 40.

Now I do not wish to be wrongly understood concerning the law, as though throwing it away. Not at all. By all that I have stated concerning it through the Scriptures and its use, it is still the rule of life to the believer. We are taught that love is its fulfilling, and that we are justified believers in Christ are not under its condemnation, because, as before stated, we are saved by grace through faith, faith which worketh by love. “Now the end of the commandment is charity, or love, out of a pure heart, and of a good conscience, and of faith unfeigned.” 1 Tim. 1: 5. But by all this Christ is men’s only real hope, and all that we ever expect to have or attain to depends entirely upon Christ; and that His death was necessary is evident, as love is the fulfilling of the law.

Jesus says, “If ye love me keep my commandments.” Again, “He that hath my commandments and keepeth them, He is it that loveth me.” And it is only after we learn to love God and His ways, and hate sin, that we will ever be counted worthy of eternal life. God looketh to the heart and asks sincerity and reality, not profession and pretension merely. Let us not be deceiving ourselves, brethren, whatever we do, but as we are taught, give diligence to make our calling and election sure. The reward is great to him that overcometh. There is something to overcome. Jesus says, “If any man will come after me, let him deny himself and take up his cross daily and follow me. Let us not mistake the words deny himself for
friendship of this world, and the word cross for flowery beds of ease, because God's promises are conditioned.

We have the adversary of our souls to contend with here upon earth, seeking whom he may devour, which requires watching and praying; but God promised grace sufficient for us; therefore by trusting in Him we are safe. And He only asks of us what we are able to do. And furthermore we are taught that we can do all things through Christ which strengtheneth us. This is surely encouraging. Only let us keep at the foot of the cross, under the cleansing stream, and remember that righteousness comes by faith in a crucified Savior, through grace and not by the deeds of the law.

Now by the writing of this article I do not wish to be understood as finding fault, or drawing lines, or lording over God's heritage. Not at all. I am only a learner of Christ and feel my unworthiness and weakness, and I am young in the cause yet. I have had my trials and shortcomings in my past experience, but out of them all the Lord delivered me; and I don't know what I may have to endure yet for my Redeemer's sake, but I am determined, by the help of God to make heaven my home, let come what will. I love the cause; I don't only wish myself to heaven, but that all might be saved.

I have written this by the help, and in the fear of the Lord, as well as I know how. What impressed me most to write on this subject was the fact that so many people get the idea that according to the Bible God is a hard Master, viewing it from this standpoint, that if a man keep the whole law and yet offend in one point he is guilty of all, which does make the road look hard and discouraging. Of course, we know it is Satan's business to deceive, but let us not be deceived by this, for, as before stated, we are not under the law in Christ. Again, if Satan cannot keep people off the road by making it look hard, he tries just the opposite and makes people believe it is an easy thing to keep the law and live without fault before God, and deceives them that way. He is willing we should go any way but the Way. And let us not-forget the way, which is Christ our all and in all.

Now dear brethren and sisters in the Lord, I only ask this of you: "Prove all things, hold fast that which is good," and remember me in your prayers. Your unworthy brother in the Lord.

Sippo, Ohio.

LEWIS BERG.

FAITH.

"Faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1.

There is nothing mentioned in the Scripture in connection with man's salvation so often as faith. "Faith is the assurance of things hoped for, the proving of things not seen." R. V. Our strength in the Lord is in proportion to our faith in Him; when strong in faith we are "strong in the Lord and in the power of his might." When Jesus was upon earth and teaching His disciples the way to heaven, the apostle Paul in writing his epistle to those in Rome, "beloved of God, called to be saints," although they had already attained to a high position in the Christian life, nevertheless earnestly and faithfully instructed them for their furtherance in a knowledge of their faith in Christ Jesus, in that he referred them to what the Scripture saith as to Abraham's faith, and declared very pointedly how Abraham became justified before God, that he "believed God and it was counted unto him for righteousness." We see, even the strength of Moses was in his faith, "for he forsook Egypt not fearing the wrath of the king; for he endured as seeing him who is invisible."

The allusion that Paul made to Abraham's faith, and how he obtained it, is made an illustration for us, and for all believers in Christ Jesus, until the end of time. All true Christians must have their faith founded upon the same solid foundation that Abraham's faith rested upon; that is, on the promise of God; and although the object in the promise to Abraham was different from that given under the present dispensation, yet He who gave the promise in both dispensations is the same, with "whom there is no variableness neither shadow of turning."

Abraham "staggered not at the promise of God through unbelief, he being fully persuaded that what He (God) had promised that He was able also to perform." Therefore that implicit confidence in God was "imputed to him for righteousness."

Could anything be made more plain than that which the apostle said to the Roman brethren, or "saints," which implies all the Christian believers that would be in the world afterward, when he said, "Now it was not written for his (Abraham's) sake alone, but for us (yes, for all Christians in all ages) to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification."

In all ages of the world, God's people have had the one and the self same faith; that is, leaning upon the Omniscient Arm of God. And so Paul reminded the Hebrew believers of the immutability of God's counsel, as he said, in which "it is
impossible for God to lie,” giving it as a confirmed pledge, showing unto the heirs of promise His unchangeableness, so that “we might have a strong consolation in having fled for refuge to lay hold upon the hope set before us.”

Again, we see in the commencement of the second epistle of Peter, after introducing himself as “a servant and an apostle of Jesus Christ,” he addressed them as those who have “obtained like precious faith with us” (the apostles). What makes any faith precious is a knowledge of him whom we rely, and the preciousness of the faith the apostle mentioned springs from a knowledge of the purity of the character of God, and our reliance upon His faithfulness.

Oh, what a strong reason for rejoicing have those who have fled for refuge under the protecting care of Him who has all power in heaven and in earth, and who is “able to save them to the uttermost that come unto God by Him.” No wonder the inspired apostle exclaimed, “Who shall separate us from the love of Christ?” Nothing can do it while we keep faithful ourselves, and commit our care unto Him who careth for us; howbeit it is of the utmost importance for us to know that “by faith we stand.” Therefore we must have continually that “precious faith,” which the Word of God testifies the just shall live by. The apostle Paul repeated the quotation that “the just shall live by faith,” to the Romans, to the Galatians and to the Hebrews. And oh! how important for us to know it likewise, while in the midst of the difficulties, trials and tribulations of the present life.

Dear fellow Christian, let us always keep in view the Author and Finisher of our faith, Christ Jesus, who “endured the cross, despised the shame,” and “let us lay aside every weight, and the sin which doth so easily beset us.” In proportion as we do so shall be our confidence in God; and it will save us, to a great extent, from the unpleasing feeling which sometimes we find ourselves burdened with. Let us keep our faith and trust constant in God, and that will regulate our feelings. “Blessed is the man that trusteth in Him.” “They that seek the Lord shall not want any good thing.” Praise be to His holy name forever.

Amen.

A. B.

Stayner, Ont.

For the EVANGELICAL VISITOR.

EXAMPLE.

As contributions to the VISITOR are repeatedly requested, we are in duty bound to respond. Our paper is in a measure like our government. A government by the people for the people. So if the readers of the EVANGELICAL VISITOR would each contribute it would tend to create variety; some have an insight here and there—in other words, it would be an exchange of ideas; and I have often been instructed, enlightened and generally benefited.

I wish to unfold a thought created by reading the article on “Feet-washing,” in the first of January number. The Old Testament is generally searched for evidences of feet-washing to strengthen the example given by Jesus, while I think it has no bearing in this case. If we follow closely the narratives of the Evangelists we find that the apostles were always under the impression that Jesus Christ would establish a kingdom on earth, and the promise of the Creator to the first Adam, “thou shalt have dominion,” was always uppermost in their minds, and therefore the desire to exercise authority, which it is very evident that our Savior wished to eradicate, and He saw that He could not make a sufficient impression on their minds with words, hence the example.

Mark 9: 34. Matt. 20: 25. Luke 24: 30. Our non-feet-washing churches are always accused of lacking humility, which I think is not always the case, but their not knowing the why and wherefore and holding it was an oriental custom, which I think is perfectly true; also, that Jesus made use of the custom to teach His followers submission.

In our present age we are in danger of being too literal with the “example” Jesus has set for us. As an act of humility, could we not close our eyes (as it were) and wash the feet of an enemy? But being submissive in the sharing of honors, in positions, possessions, &c., or in having authority exercised over us by our presumed inferiors, is vastly different; and to observe the example here in truth we are often too weak without heavenly aid.

Paul says, “Look not every man on his own things, but every man also on the things of others.” “Let this mind be in you which was also in Christ Jesus.” Here the “example” would do wonders if observed by all Christians. It is evident that through losing sight of the “example” by master and servant all the labor troubles, strikes, lockouts, &c., are created. In domestic circles it would at once solve the so-called servant problem, and the non-observance of the example created the labor unions and societies, &c. The conclusion of the matter is; the “example” in practice is the essence of Christianity.

J. R. BRUBAKER.
Schaefferstown, Pa.

“Great good is often accomplished, merely because it is not attempted.”

“Not in each shell the diver brings to air
Is found the priceless pearl; but only where,
Mangled and torn and bruised well-nigh to
death,
The wounded oyster draws its laboring breath.
O tried and suffering soul, gauge here your
gain—
The pearl of patience is the fruit of pain.”

Before me, even as behind,
God is, and all is well!

—Whittier.
EVANGELICAL VISITOR.
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Abilene, Kansas, June 15, 1894.

BENEVOLENT FUND.

W. C. Baker, Adeline, Ill. $2.00

We give in this issue an article entitled, “What of the Night?” by H. W. Smith, of Talmage, in reference to what he, with others, saw in the skies on September 12, 1893. The writer and witnesses are all worthy men, and those who have any doubts as to the correctness of the statement can correspond with them.

We wish to call the attention of subscribers of the Visitor to the following report as published in the minutes of Conference:

“The editor and board of publication of the EVANGELICAL VISITOR submitted their reports which were favorably received and on motion were accepted.

The report of the financial condition of the Visitor shows an outstanding indebtedness due the Visitor of about $500, and we earnestly appeal to all who are thus indebted to send in their amount due at their earliest possible convenience.”

We know the summer months are generally a very busy time with most people and they think they have very little time to devote to the minor duties of life; and on this account very often the church paper and the family reading matter is neglected and the thought generally comes, “Well I believe I am in arrears on my subscription, but I haven’t time to attend to it now.” The consequence is that the subscription remains unpaid and is neglected when it is very necessary that publishers should have their money. Usually the summer months are the very hardest time for publishers to live, because while others are harvesting they are neglected. Will the subscribers to the Visitor kindly examine the tag on their paper and see whether they are not in arrears and if they are, then kindly remit the amount without delay, as we have large bills to pay this month.

We have often stated—and we here renew our statement—that we think there should be more thorough organization in the work of the church. Some things are pretty well arranged; as for example, the General Mission Board and the Working Missionary Board. They begin to fully understand their work and conference looks for them to accomplish something. So, too, with the Board of Publication under whose supervision the EVANGELICAL VISITOR is published. They appoint their editor and their treasurer and they expect the work to be done, not only economically, but well. And we are frank to say it is done well and yet we must sometimes hear complaints. However, it is not this of which we wish to write, but of the more thorough organization of the different departments and duties of the church. And, too, we now have a foreign mission project under foot; and we have a good treasurer who is ready to receive all money that is sent him. True, we have no foreign mission board, but we really do not need one yet. We first must have the money, and as soon as a sufficient amount is on hand, the board will be appointed and we trust that will be soon. But what we do most need now is a more earnest effort in preparing church literature. True, we have the Visitor, claimed by many to be the best paper published, but we want to be modest about it and say that it is a very good paper and should find its way into many families where it is yet a stranger. But we need more good writers for it and we do think that some of our able brethren are not sustaining it by their pens as they should. We should have at least a sermon or two in every issue and as many more essays; and we think our ministers are too much engaged elsewhere. Probably family duties require it; and they cannot avoid it if such is the fact. Then we would say, may the Lord show the church and our ministers their duty and open the way for them to do it.

But we are digressing again. What we wanted to say is this: In looking over the proceedings of the Annual Meeting of our German Baptist brethren we see that they are moving on into better organization. We see they have consolidated their General Church Erection and Missionary Committee and Book and
Tract Committee, and the new committee has been incorporated and they have appointed a secretary and no doubt other officers. Well, now, this looks like business. But the weak point in our arrangements is that we have no tracts, and no tract committee. Are we not lame in this? Are we not far in the rear as regards the prosecuting of this kind of work? It is true, we have some literature on the ordinances, and it is good, too. We think the article on baptism by W. O. Baker is very good, and so too the article on the Supper by Jesse Engle, and the one on inconsistent with civil obligations, detrimental to home life, the individuals who are connected societies are that they are injurious to interest in the members of them ali.

We consider the Roman church the most powerful secret organization in the world at the present time. Its management, its houses, oftentimes hemmed in by high fences and thick walls, are a perfect model for secret combinations. As a secret society we do not approve it, nor can we justify the errors to oppose it. We believe that its non-conformity with the state should be rebuked; that persons intelligently holding allegiance to the Pope of Rome, who claims to be the lawful governor, not of the church simply, but of nations as well, are disqualified for citizenship in any popular government. The fact that the saloon keepers of the nation are, so far as they have any pretense of church membership, connected with that communion is another one of the dark features of the case. But we do not believe in trying to fight the devil with fire. We believe that the secret societies which are now antagonizing the Roman church will, if they succeed in obtaining office for their members, shortly be as corrupt as the organizations which they displace.

The cry years ago in this country was: "Free soil, free speech, free men." We believe this is a good rallying call for the present, and that honest men, instead of hiding away in lodges, should come out on the free soil, exercise themselves in free speech, and demean themselves like free men. If this were done it would be bad for the politicians, but good for the country. The present conscienceless crowd of office seekers who are willing to serve the Roman Church or anything else for a consideration would be ousted, and self-respecting, public spirited officers would take their places.

[We publish the above editorial, taken from the Christian Cynosure, in reference to the National Christian Association and the American Protective Association, simply for the information of those interested. We do not fully understand the purpose of either of the above named societies, but we wish to do them the justice to give all the information we can in reference to their aim and purpose. If any good can come out of the explanation given in reference to the two societies, we shall have done the readers of the Visitor some good, we trust; but in no case do we want to take sides in any issue pertaining to the object expressed. But we do think that all societies outside of proper church work are really of very little benefit to the Christian or the honest seeker after Bible truths.—Ed.]

To make raspberry, blackberry, whortleberry or gooseberry preserves, pick the berries over carefully, rejecting all soft and imperfect ones. Weigh the fruit and sugar; put the latter in a porcelain-lined preserve kettle with water to dissolve; boil until thick; add the fruit; let it cook very slowly until clear. Take up carefully, put in small glass jars and cover. If the seeds of berries are not liked, the juice may be strained through a flannel bag. If seeds are liked, the juice may be boiled down and a little butter added. — Home Journal.

"Religion and business are designed by God to go hand in hand—like man and wife, to be helps, each to the other; and when they are divorced God's order is broken up, and more or less of disaster must follow."
CHURCH NEWS.

DAYTON DISTRICT, OHIO.

The love-feast held on the 2nd and 3rd of June in Highland church was well attended and earnestness on the part of members was shown. Several were in attendance from Wayne Co., Ind., and two from Richland county, Ohio. The services were conducted by local ministering brethren, assisted by brother Benj. Herr, of Cambridge City, Ind. The meeting began Saturday morning with preaching by Elder J. B. Wingert, subject, “Baptism,” from 8th chapter of Acts. One sister was received into the church by baptism. May she have sufficient strength to follow her Savior through evil as well as through good report and be faithful unto death.

The meeting continued till Sunday noon with the usual order of exercises upon such occasions. We trust that these services have done good not only among brethren and sisters who were encouraged, but to the outside world as well. Also the announcement was made of the result of the recent election of a brother to the ministry for Miami county sub-district. The choice fell on Bro. Harvey Miller.

H. E. CASSEL.

GOSPEL TENT.

According to previous arrangement we, on the morning of May 31st, bade farewell to home and loved ones and again entered upon the duties of carrying the Gospel to perishing souls through the means of the gospel tent. We hauled the outfit by teams to Clay Center, a distance of about twenty-eight miles. We were favored with a fine day and reached our destination about 2 p.m. And with hard work by 7 p.m. we were ready for services in the Tabernacle. We held services on Thursday and Friday nights and on Saturday morning went out to the country 12 miles to the Brethren’s meeting-house to attend the love-feast. We had a very enjoyable time at the feast. The Spirit of the Lord was present and it was good to wait on the Lord. On Sunday evening we again returned to town to resume our labors here. Up to the present time we have held two meetings a day, afternoon and evening. On Tuesday evening June 5th, Bro. Detwiler came and we were all glad to meet once more to join our efforts in bringing the gospel before the people. Up to the present there has been no special moving of the people. One soul expressed a desire for salvation and may the Lord help her to find the true and living way. Our meetings have not been as largely attended as we would like to see them. The schools of the city were having their closing exercises which had a tendency to keep some away. And again, many people are members of churches (if not saved) and many have no desire for the Gospel. Oh, that the Lord might in some way create in the minds and hearts of the people a true hunger and thirst for salvation. We are again located in the park in the center of the city, which is a beautiful spot for this kind of work, with good shade and blue grass. Last night during the midnight hours we had quite a rain storm and while the wind was blowing and the rain falling, we were secure and dry in our humble abode and because of the nice sod around us we have no mud to contend with. We are all enjoying good health so far and are in good spirits and mean to continue to stir up the minds of the people on the most important thing of life—salvation.

We have not yet fully decided how long to remain here, but unless there is more special interest will not remain long. Neither can we say yet where we will locate next, but would say that all who feel disposed to write to us can address us here and if we should be gone, would have it forwarded. Hoping that we shall have the prayers and bounties of our dear brethren, we are yours for the work of the Lord.

NOAH ZOOK.

Clay Center, Kans., June 11.

CLAY COUNTY, KANS.

Among the first of our people who settled in Kansas were those who located in the center of Clay county, about forty miles north and a little east of Abilene. For many years Bro. John Allison was their minister. From the few families who first settled there, the church increased to a membership of perhaps forty or fifty. In 1885 Bro. Allison moved to Abilene, and then for a number of years the little flock in Clay county was without a minister. During these years the church of Dickinson county sent some one at regular intervals to preach for them. While this was greatly appreciated, it was not sufficient for the prosperity of the cause. It became evident that for the good of the church, and in order that sinners might be converted, a resident minister should be there. Seeing the need the church tried several times to find one who could do the work. These efforts were unsuccessful until about a year ago, when the Lord, who has ways when we have none, laid it upon the heart of Bro. S. H. Zook, of the North Dickinson district, to offer himself for this service. The offer was accepted by the church, and accordingly he moved his family to his chosen field of labor. Our brother has now been there among the people for nearly a year, and the Lord, we believe, is blessing his work. We pray that He may continue to bless his labors, and that the church in Clay county may grow in numbers and spiritual power.

June 2nd was the time appointed...
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for their annual spring love-feast. A number of Dickinson county brethren and sisters attended. Among them your servant, the typo of the Visitor. The place was reached by private conveyance. To me, a ride through the country, where the healthful and invigorating atmosphere and pleasant landscapes could be enjoyed, was a most desirable change from the monotony of the endless click of the type in the stick. I accompanied the family of Bro. N. E. Zook, whose home we left about 9 a.m. Friday morning, and arrived in Clay Center at 1 p.m. Here we had a pleasant visit with the gospel tent family, and met with them in public service in the afternoon and evening. The night was spent at the home of Bro. S. H. Zook.

On Saturday morning we repaired to the church where the love-feast was to be held. A most enjoyable and profitable time was had during the two days we met together. There were a number of German members here, and we especially admired their earnestness. Part of the service on Saturday forenoon consisted in the baptizing of five converts to the faith. The meetings were well attended; on Saturday evening the house was crowded and many could not find room to enter. The meals were taken under the shade trees, at the home of Bro. Heer, near the church.

On Sunday morning during the service, when the invitation was given to sinners to accept Christ as their Savior, a young man arose and asked the Christians to pray for him. In conversation with him, I found that he was really anxious about his salvation. Let us pray that he may be fully enlightened by the Gospel, and that he may trust implicitly in Christ as his personal Savior. The last meeting was held on Sunday evening. On Monday morning we returned to our homes.

GOSPEL TENT.

Many of our readers will remember the Gospel Tent work that was carried on by the church of Kansas last summer, and will doubtless be glad to learn that the work has again been taken up for this season. The tent was used at the general conference at Bethel, and also at the love-feast at Belle Springs the week following. The friends from the East who attended these meetings will have a better knowledge of the work now than they had before, and many also expressed themselves in hearty sympathy with this kind of evangelistic effort. May we not look for their earnest prayers in behalf of the work and the workers this summer?

On May 31st, the tent was taken to Clay Center, and the first meeting was held in it the same evening. Reports will no doubt appear in the Visitor from time to time. The workers chosen for this season are as follows: Bro. Geo. Detwiler, of Sherkston, Ont., Bro. Noah Zook and wife, of Talmage, Kans., Sister Katie Hershey, of Abilene, Kans., Sister Susan Hoffman, of Navarre, Kans. Sister Mary Cassel takes the place of Sister Hershey for the first few weeks, the latter being detained at home on account of the absence of her mother.

No collections are taken in these tent meetings, as we believe that the Word teaches that the Gospel should be made without charge. The people are not asked to give anything, but if they are prompted by the Lord to give, it is thankfully received in His name. There is considerable expense connected with this work, and there is ample opportunity for all those who have a kindly interest in the spreading of the Gospel to show their liberality by sending in their donations. If you have anything to give to the Lord to be used in this channel, send it to Bro. Noah Zook, who is Treasurer and who will keep an accurate account of all receipts and expenditures. His address now is Clay Center, Kansas, and due notice will be given in the Visitor when any change is made.

We trust there will be a hearty cooperation in this work on the part of all. If it is not ours to be in the front where the aggressive work is being done, we can yet have a blessed part by giving our prayers and helping in such other ways as the Lord may show us. May God's constraining love move each of us to faithful action in the position in which He has placed us. J. G. CASSEL.

Abilene, Kansas.

EVIDENCE OF ACCEPTANCE.

Dear readers of the Visitor: I have been impressed to write a few lines of my experience, as I cannot express myself as well by talking as I should like to. I did not realize as a clear change at first as some others say they did, but afterward it became clear to me, and now I can say that the Lord has given me the evidence that I know that my Savior has accepted me. I realize that God is my Friend, and I have no wish to turn back again to the world. I know that through Him I can do all things, and without Him I can do nothing as I ought. I want to live so that others may see that I am trying to work out my salvation, and that they may be induced to return to the Lord; for He has done much for me. Pray for me that I may be faithful until the end.

"I cannot tell how precious
The Savior is to me,
Since I have Him accepted,
And He has made me free."

JOHN M. LANDES.

Abilene, Kansas.

"You can tell more about a man's religion by traveling a hundred miles with him, than you can by hearing him talk for years in class-meeting."

"..."
Dear reader: If in some hour, as we muse over our poor estate and obscure destiny, it should be told us, and upon such good authority, too, that we could have no doubt as to its being a fact, that a kind and faithful friend, through generosity of nature and in sympathy for our condition, had left us a legacy of his abundance, what an effect it would have on us. We would perhaps doubt as to the truth of all this, but as proofs were made we would have to believe it, and what a joy would fill our hearts, where be we to become so wealthy. How eagerly would we become to gain these possessions so graciously given.

Shall it be less so in regard to our heavenly inheritances? These earthly and transitory possessions last but for a short time at best and then vanish. They will be wrenched from our embrace in the hour when soul and body part. In many a silent and meditative hour, musing upon poverty of spirit and the need of soul riches, we have been a thousand times assured of even a better Friend than the one alluded to above. He has cared for us. He has, with unselfish love and sympathy, looked upon our condition, and has offered freely, without money or price, mansions prepared for us, and He has gone to welcome us into them.

We must believe that they are richly furnished, for everything is in order there. Robes of immortal glory we shall wear there. He says, "Come and take them. Fathers, mothers, sons and daughters, to each and all He says, Come and be my children. But let us consider that we too have a work to do to attain these blessings. We must be born again and live holy, acceptable lives for Him in this life. Can we do this? Yes, God does not require more of us than we can do.

"Let not your heart be troubled. ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also," Jno. 14: 1-3. In this chapter Christ comforts us now by His Holy Spirit, as He did Thomas and the other disciples then.

We are to work for our Master and for this work we are to receive eternal joys in that heavenly home. We are to live and walk by faith, and to consecrate our all to Jesus, Christian friend, we are to live without sin. But how? By true and close communion with God we can do this. By studying His Word we find that we are to abstain from every "appearance of evil" and live close to God and His law. Our "faith should not stand in the wisdom of men, but in the power of God." 1 Cor. 2: 5. Again, we are told to 'stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.' Gal. 5: 1. We are to "walk in the Spirit." Gal. 5: 16. May we bind these holy messages on our hearts, and as the Word teaches us, ever asking God for Jesus' sake to help us to truthfully live and keep His Word. "We are to maintain sound doctrine," Titus 2: 1.

"Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you." Jas. 4: 7, 8. "Confess your faults one to another, and pray for one another, that ye may be healed. The effectual fervent prayer of the righteous man availeth much," Jas. 5: 16.

Now can we not trust God. Do we not believe His Word? If we do not, we are none of His. 1 Jno. 2: 24 makes it very plain, how we may know whether we belong to God. "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." 1 Pet. 3: 15. "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." 1 Pet. 4: 8.

For the Evangelical Visitor.

THE PILGRIM'S PROGRESS.

"If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are." 1 Cor. 3: 17.

Beloved brethren in Christ Jesus, in order to keep this body of ours clean, we must abstain from all appearance of evil. It seems a mystery to me that people professing to be truly converted to God, and especially those of our own church, can be continually indulging in the use of tobacco and thereby defile the temple of God; because the body becomes so saturated by its use that it in many respects becomes very unpleasant, and may it not be a cause of keeping us out of heaven by our determination to do as we please. If Christ says, "Be ye holy, for I am holy," does He not mean body, soul and spirit? I would then say, let us diligently search the Word of God and see how we must live to be accepted of Him; not live in this world seemingly to do as we please, but compare our lives with the teachings of the inspired Book.

If we study God's Word in the light of the Holy Spirit, we will find it full of instruction, and we will be admonished how we should live and that we should "Touch not the unclean thing." Then again, "whether ye eat or drink, or whatsoever ye do, do all to the glory of
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God.” 1 Cor. 10: 31. Now then, can we claim that, when we take that filthy weed into our mouth or inhale it, we are doing it to the glory of God? It appears to me that I see the way clearly, and I cannot think that an honest hearted Christian can help but feel that he should give heed to the teachings of God’s Word and His Spirit in this respect, as well as in all others, as His Word and His Spirit do agree, and by obedience to them only can we stand the test in the hour of our trial; for obedience to them only can we stand and His Spirit do agree, and by His Spirit in this respect, as it seems to me, we see it, we are doing it to the glory of God. It appears to me that I see it, we are doing it to the glory of God.” 1 Cor. 10: 31. Now then, if we insist on indulging in the filthy habit of using tobacco, do we not defile the temple of God, which probably must have their pipe or must take tobacco in their mouth, or satisfy their appetite in order to arise from the table, then they have finished their meals and closed and away it went like a meteor; but as before, it oscillated just on time to be emptied and refilled; returning on the same line to its first position. It opened, presenting a portly man with a sword in scabbard on his thigh, opened, presenting a portly man, as a casket with a hinge, presenting a perfect son of man. The casket soon closed and away it went like a meteor westward. Mr. Blue said it was a fair representation of blood as he had seen it on battle-fields, except that it was a deeper red. The warrior seemed at times to be in blood to his knees and above. At 12:15 Smith retired. Blue saw the first and second scenes. Others saw only parts of the second. Mr. Thompson and Mr. Blue may have seen nearly all of the second. Morally sworn—I certify the above to be penned as seen by me; others may have seen more or less points.

**Talmage, Kansas.**

Many a man that chews and smokes can prove to his own satisfaction that it is wrong for a woman to wear a feather on her bonnet.—

**Rain’s Horn.**
THE WORLD FOR CHRIST.

The world for Christ! repeat the strain, each door is opening at His call. Glad hearts now swell the sweet refrain, go preach the Word to all and one. What means this running to and fro, increase of knowledge through the land? Heralds of Jesus quick as go, "times of the end" are close at hand. Up, quickly now, no time to waste; o would that all His call might hear. Let every faithful soul make haste, our Savior's coming draweth near. blest thought, to man the work is given, to help to rescue fallen man. Methinks the shining ones of heaven might envy us the gospel plan. If so, quickly now, no time to waste; o would that all His call might hear. Let every faithful soul make haste, our Savior's coming draweth near.

THE FOUNTAIN-HEAD.

Eld. John Stamy.

Well-Beloved in Christ:

I reached home yesterday at 2:30 p.m. and felt like that other pilgrim in John 4:6. It seems as if years of sunshine had been compressed into the last two days. My stay in Leesburg and vicinity is one of the verdant and fragrant oases in my wilderness journey. A fresh, inspiring Pentecostal service, an interesting, instructive children's school and an unusually cordial and heart-gladdening fraternal intercourse in the closing Sabbath hours at your home. At Bro. Allison's also we had "a season of refreshing from the presence of the Lord." A precious and delightful privilege it is to meet with those who "walk in the light as God is in the light." 1 John 1:7, and whose minds and hearts and mouths and lives are radiant with "the truth as it is in Jesus." Religion is not talk, but character, experience, life, "righteousness, peace, and joy in the Holy Ghost." Rom. 14:17. Gabriel's tongue and Lucifer's temper are too often found together. Luther and Wycliffe can translate the Bible for us into German and English, but the Holy Ghost alone can translate it into life and peace and power and joy. Behind the letter is the Triune God, and the Bible is no more than a dead, dry, empty husk until we find the Great, Infinite, Eternal Author. The cup is indeed golden, but it is the crystal water we want. To admire the cup and speak in highest terms of its beauty, will quench no thirst for any soul. When we have once found our way to the Fountain-Head, the Holy Ghost floods our whole being direct from the heart of Emmanuel. There is no circumscription about John 16:13, 14. The believer can look himself in his closet, or lie awake on his bed in the darkest midnight, and have free, full, sweet communion with his reconciled Father as friend with friend. Faith in Jesus presses the Heart of God and the heart of man in sweetest embrace. The middle wall of partition is completely broken down. Doubt builds it up again. And self-fishness begets doubt. Let the affections turn earthward, and twine around any temporal object or interest, and faith is sure to dwindle, hope to grow dim, and peace to vanish. "Ye cannot serve God and mammon." Two masters cannot rule in the same domain. Christ, the whole Christ, and nothing but Christ. This is the life, the rapture, the glory of faith. "As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." Gal. 6:16.

Some seem to be afraid that we are exaggerating the importance of Christ's sacerdotal office. No indeed. His regal function is the delight of love, no less than His Priestly position is the joy of faith. What is more natural and reasonable than 1 John 4:19? The obedience that seeks the Divine reconciliation by its fidelity and punctuality, is nothing less than a practical denial of the efficacy of the blood of Jesus. But the faith that accepts what God has provided in Christ as its sole ground of justification, is ready for every precept, ordinance, and work, that represents the mysteries of Grace, exhibits the Glory of God, and promotes the welfare of man. The true believers are the most faithful, self-sacrificing workers: not to conciliate God, but to glorify His Name, and give expression to the reality of their justification, and the intensity of their love. The believer can no more be kept from externalizing his faith, than God can be kept from manifesting Himself in the flesh.

C. H. Balsbaugh.

Union Deposit, Pa.

For the Evangelical Visitor.

THE DIFFERENCE BETWEEN THE BAPTISM OF JOHN AND THE BAPTISM OF THE HOLY GHOST AND FIRE.

By request I will try and set forth the difference between these two baptisms, which indeed is very great.

When the great forerunner, John, came to the river Jordan to baptize,
he told the people, "I baptize with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the Holy Ghost and with fire, whose fan is in His hand and He will thoroughly purge His floor and gather His wheat into the garner; but He will burn up the chaff with unquenching fire."

John's water baptism did not bring about that same holy influence as the Holy Ghost baptism did; but it was the means to prepare the way for the Lord of glory to enter into the heart of man and make him worthy to receive the Holy Ghost baptism. Now let us for a little while consider what the qualifications are which make us worthy to be baptized with the Holy Ghost and fire. In the first place the Savior said, "I came to send fire on earth and what will I if it be already kindled." "But I (Jesus) have a baptism to be baptized with, and how am I straightened till it be accomplished."

This fire was not kindled till Christ suffered, bled and died that ignominious death upon the cross at Calvary's brow and rose again triumphant over death, hell and the grave. Then on the day of Pentecost this fire was kindled and from that time forth it was burning successfully in all the hearts of true believers. This fire burned away all selfishness and pride and made all those true believers a non-resisting people.

These were the most marvelous conversions that ever occurred on earth. Now those disciples became so inspired that they could comprehend spiritual things; before all their aspirations were of a carnal nature. When Christ talked of spiritual things they put carnal constructions on the same. Hence we see that this Holy Ghost and fire baptism brought about this great and marvelous change. Many are having the water baptism administered unto them in a state of unworthiness; but not so with the Holy Ghost baptism, because not a single soul has received the baptism of the Holy Ghost unworthily. Christ will never administer this holy baptism to any individual unless he has been qualified by the word of God to receive it. Hence we see that it takes a great qualification on our part (not as though we could do it of ourselves, but through Christ who strengthens us, who also will do it) to make us the fit subjects to receive the Holy Ghost and fire baptism. The Savior said that He had His fan in His hand and that He would thoroughly purge His floor and gather the wheat into His garner, but the chaff He would burn up with unquenching fire. The floor that the Savior is alluding to is the heart of man, which the Savior is judging ever since this fire is kindled in the hearts of His true believers. "Gather the wheat into His garner." The wheat represents the children of God. The garner represents the kingdom of heaven. But the chaff He will burn up with unquenching fire. The chaff represents all wickedness, namely, the lust of the eyes, the lust of the flesh and the pride of life—the old man with his deeds.

The Lord had just given Noah a new movement!—"According to all that God commanded him, so did he." Will we learn the lesson and in simple obedience do what the Lord by His Word and His Spirit commands us, which He has also promised to help us perform. Surely, if Noah could perform all the mighty undertakings the Lord asked of him, we also can perform that which He requires of us. Note particularly that which He requires of us, not that which some church creed may require of us. Nor need we hesitate as to what He requires of us; we have only to refer carefully and prayerfully to our Bible to know what He wills of us. Therein we will find explained in detail so plainly that "the wayfaring men, though fools, need not err therein".

May it be said of us as of Noah with regard to God's whole will, "Thus did he."

AMOS Z. MYERS.
Mechanicsburg, Pa.

REDEEMED.

Dear readers of the Visitor: I thought I would write a few lines for the columns of the Visitor. The Lord is good; He has been kind to me; He keeps me and I am so thankful. You remember of reading of the leper who came to Jesus and said: "If Thou wilt Thou canst make me clean." And Jesus answered, and said, "I will be thou clean." Jesus has redeemed me.

WM. H. PIKE.

Another favorable sign of the times is, that a commercial treaty has recently been made between the British Indian government and Thibet, permitting British subjects henceforth to reside in Thibet. May God richly bless this new movement!—Alliance.

"Nothing but the goodness of God keeps the devil from doing for each one of us what he did for Job."
OBEDIENCE BRINGS JOY.

Dear readers of The Visor: I was about fifteen years old when I first yielded to the good Spirit, but this was not the first time the Lord had called me. Oh, how often did he knock at the door of my heart, but I would not let Him in. I feel to rejoice and thank Him that He ever gave me a willing heart to serve Him. I am not sorry that I started out as young as I did, but when I look back over my past life I am sorry that I was not as obedient as I should have been. I was not as willing to give myself fully into the hands of God, for I know that if I had been more willing and had obeyed the good Spirit more when I first started out on this way, I would have had more enjoyment. I must confess that when I first started out on this way I did not find it pleasant and did not have much enjoyment. I would go to meeting and hear others tell how well they enjoyed themselves. I scarcely knew what was wrong with me, because I did not feel as they did. But I kept on praying until I found out what was wrong. I had some things to make right and I yielded to the evil spirit. He would tell me those little things would not keep me out of Heaven, and I tried to work it off my mind; but could not find peace until I was willing to obey the good Spirit, and I feel to praise the Lord, this afternoon for it. I feel that if we are only willing to be led by the Holy Spirit that we will not be lead astray. I want to give myself fully into the hands of the Lord. I find that the more obedient I am, the more I enjoy myself, and the longer I am on the way the more real enjoyment I find on it. I want to work for my Master as long as life remains, as I am made to feel that my time upon this earth is not going to be long, and I want to have a home in heaven, which God has prepared for all His true followers, where there will be no more troubles. I would yet say to the unconverted, O do not strive with that good Spirit. For what are you waiting? Satan will make you believe there is plenty of time yet, but I would say, don’t put off your returning to God, for the Lord tells us: “To-day if you hear His voice, harden not your hearts.”

From your unworthy sister.

BARBARA E. WINGER.
Kohler, Ont.


The June number of the Forum, published monthly by the Forum Publishing Co., Union Station, New York, at 25 cents single copy or 50 cents a year, contains a series of articles under the general heading of “The Teacher and the Teacher’s Help,” and we notice that a new series of articles on theLife of Moses, “A New Life for Division in Preaching,” by the Rev. A. S. Keeney, is also in this issue. The Homiletical department contains sermons and outlines by the Rev. W. H. Snider, Charles Cross, Thomas Pudlicsone, F. B. Meyer, and others. There is also a Children’s Sermon by the Rev. G. Gold Hovlitz, entitled “Ladies and Gentlemen.” Notes and Illustrations, Notes on the International Sunday-School Lessons, and Outline Addresses on the Golden Texts, are among the other features of this excellent magazine. The Magazine is a neat and carefully printed work. William H. Koch, 2 Cooper Union, New York, at 25 cents per year, single copy 15 cents.

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RACEway TIME TABLES AT ABILENE.

UNION PACIFIC.

No. 1.—Night Express 2:35 a. m.
No. 7.—Limited Express 4:33 p. m.
No. 12.—Fourth 4:30 a. m.
No. 11.—Freight 5:00 a. m.
No. 1.—Kansas City Fast Mail 1:30 a. m.
No. 7.—Limited Express 4:33 a. m.
No. 5.—Sne. 5:00 a. m.
No. 6.—Limited Express 11:50 a. m.
No. 12.—Kansas City Fast Mail 1:30 a. m.
No. 8.—Limited Express 11:50 a. m.
No. 1.—Fourth 4:30 a. m.
No. 12.—Stock Freight 7:10 p. m.

DAILY EXCEPT SUNDAY.

ATCHISON, TOPEKA & SANTA FE.

NORTH BOUND.

Passenger 6:00 a. m.
Accommodation 12:30 p. m.
Passenger 6:00 a. m.
Annex Branch.

Passenger 6:00 a. m.
Accommodation 12:30 p. m.

ROCK ISLAND.

No. 3.—Northern 8:00 a. m.
No. 6.—Local 11:50 a. m.
No. 1.—Fourth 4:30 a. m.
No. 12.—Stock Freight 7:10 p. m.

DAILY EXCEPT SUNDAY.

All Santa Fe trains daily except Sunday.

All Southern trains daily except Sunday.

All Rock Island trains daily except Sunday.