
Brethren in Christ Church
"THE COMING OF HIS FEET."

Only waiting, Master, waiting,
For the signal to be done,
And the rest of hands, away from dust and heat;
Just waiting for the calling
Of the angel lips to one,
Or the glory of the coming of His feet.
He is coming, coming, coming,
And my heart is all aflame
With the rapture of the knowledge I shall greet;
When the saints shall rush to meet him,
And the angels call His name,—
The glory at the coming of His feet.
Oh, the glory of His presence
When the burial train appears,
He shall burn the chaff and gather in the wheat;
Go out in white to meet Him,
As the dawning splendor nears,
And the glory of the coming of His feet.
Only waiting for His coming,
Let the hour be soon or late,
Still in patience waiting while the moments beat;
Even now He may be coming
Swiftly through the jasper gate.
Oh, the glory of the coming of His feet!
—W. Lomax Childress.

For the Evangelical Visitor.

FAMILY WORSHIP WITHOUT THE BIBLE.

Family worship without the Bible is to our mind something like dinner with empty dishes. We do feel to raise a word of earnest protest against such family worship as our text defines. Perhaps we had better plead for family worship, rather than define how it should be conducted, but we trust not. Surely, the family into which Christ has entered by the door of someone's heart needs no urging to this duty and privilege; but is glad to seize the opportunity, first for the members of the family that have Christ, and also for the influence on others, for whom also they would have the blessing of full, complete and free salvation, to begin the day and close it with God.

Family worship from custom or from duty is coming very far short of the best ideal to be attained during this precious season; yet even if it is a duty, and the service is but a duty, do not omit it. You do not omit certain portions of your daily employment just because they are not attractive, pleasing or entertaining to you, but you do them because it is your duty to do them. So also with family worship.

How then shall we make family worship an inspiration? How get away from this drag under the galloping yoke of duty?

Ideal family worship becomes a delight to the father and mother and children, man and maid—in fact all the household. To make it such is the aim which should constantly be kept before us. Anything short of this is just so much failure, and we ought never to be satisfied with anything that savors of failure.

What, then, are the elements which will contribute to making it a delight. This is a very important question. It deals with principles and with human nature in its intricate folds.

First, let us say that in an ideal family worship there is song, Scripture lesson and prayer. We shall endeavor to briefly look at each one of these ingredients, so to speak, which comprise this service. The physician is very careful to examine into the ingredients of his prescription, and, if he is acting intelligently, knows all about each one, what its properties are and what effect each will have on the patient. So, also, the painter; and in many trades we see this principle carried out.

To rightly use song, Bible and prayer in family worship, it is needful to know the property of each.

We head our list with song, not because we deem it the most important, though it fills a valued place, but because it is the first in order of service. At the worship hour, which should be as regular as possible, and at least once, preferably twice, a day, at such time as will suit the largest number of the family; the one first ready should informally start some stirring hymn or song; this will be a signal for others to gather at once and then a second song might follow—or part of one.
If ever it is necessary to sing with the Spirit and with understanding, it is when the singing is part of the family worship. The hymns should be favorites of some or all the members of the family, full of joyful notes of gladness, praise and trust. These elements should enter very largely into all our work, specially in our family worship. Here is where the great value of song will be found. It brings with it a spirit of devotion; it is an expression of praise, the act of singing as an act of service.

Then, it cultivates a very desirable talent. There would be more hearty congregational singing in all our churches if there was more of hearty singing in our Christian homes.

Our second item in the prescription is a Scripture lesson. In all ages, we find the Scriptures, the sacred books of any people or religion, entering largely into any act of service. And in the Christian home no worship is complete which does not find its inspiration in the Bible. Let us here emphasize the fact that by the Bible we mean the whole of the inspired Word as handed down to us through the centuries, including both the Old and New Testaments, both important in their place. One of the objects of family worship is to receive strength and aid to do God's will. To do God's will we must first know his will, and it is only by reading and study of the Bible that we can know His will; it is revealed to us in the Bible and nowhere else. Any revelation, oral or written, that does not conform to this standard is spurious and should be carefully avoided. How important to know the Bible! In Col. 2:10, we are told to let the Word of Christ dwell in us richly in all wisdom, etc. Very fitting is it then that when gathering for the family service, and seeking God's guidance, we should gather a lesson from God's Word. This lesson should be read by a member of the family who can read intelligently. (See Nehemiah 8:8.) It should be a short and interesting portion. The habit of reading a whole chapter is not the best practice, as, if the chapter is very long, it is apt to become dis-interesting to some members of the family, no matter how interesting it may be to others. To keep up the interest is very important, and this can best be done by short lessons, full of practical teaching or interesting history (and it is all interesting to the spiritually-minded, but we must care for those under our care who are not spiritual). Home readings of the Sunday school work make very good lessons, and by keeping the Sunday school lesson in view all the time a double purpose is accomplished. Another method practiced by some very good families is for each member to have a Bible and read a verse aloud. This method has its advantages and also its disadvantages. Different members may take turns at reading. No matter what method you pursue, do not let any excuse tempt you to omit honoring God's Word by getting a short lesson from it in each period of family worship.

The last item in our service is prayer. Earnest prayer for just such things as we need and as we would want for our brethren and friends (Job 42:10), together with thanksgiving.—Philpp. 4:6,7. We need not dwell on prayer, for while we find many family worship without the service of song or the needful Scripture lesson, or both, we would find none that omitted prayer. Our prayer, however, might often be improved upon; but we will not enter this fruitful field now, but may soon again take up our pen on the subject—the weapon with which among others we mean to combat sin and help our brethren to rise to higher fields in the sunlight of God's saving grace.

Dear parents, if you would keep a sacred spot in the memory of your children that will bloom into a rich harvest in after years, possibly when they are out away from the sacred influences of home, or perchance when you have gone to be with Jesus, take time at least once each day to assemble all the members of your family, (forgetting not also they that serve), and by song, Scripture and prayer consecrate yourself, your family and your all to God. The day will go better, and He who owns the cattle on a thousand hills will bless you abundantly, making up for this lost time.

Perchance you must omit the song, pray do not omit the Bible. Be the lesson ever so short, take a little Bible with you every day. Before the day passes the lesson read, or a portion of it, may be needed by you, or some member of your family, to rebuke a temptation you never thought of in the morning.

Oh, the Bible! the Bible! Its influence can never be measured and that influence may be in your favor if you will it. AMOS Z. MYERS.

Mechanicsburg, Pa.

For the Evangelical Visitor.

RELIGIOUS HISTORY.

BY PROF. A. B. HESS.

Many of the things that puzzle the philosophical student are those events recorded in the annals of history. Go with me back to the dawn of existence when the curtain begins to rise on the stage of civilization. We find the Cosmography of the Greeks full of superstition. They believed the earth to be a vast circular plane, around which flowed the dark and mighty stream of terror. The heavens were an immense dome whose sides were bolted to the horizon. Beneath the earth was the abode of departed souls. This Hades was reached by subterranean
Another influence on the world's history is the American victory at Saratoga. When money was so devalued in value and the soldiers were clad in rags with scanty provisions, when enemies were on all sides and things looked dark and gloomy, then it was that the clouds of darkness began to rise and fill the hearts of the American people with gladness.

The crowning victory of the Revolutionary war was the surrender of Cornwallis at Yorktown. Then in the late Civil war, with which some of you are too well acquainted, when the Southern army had pushed its way across Mason & Dixon's line and found itself within the borders of the Keystone state, the great, decisive battle upon which hinged the victory or defeat of the Northern army, was that of Gettysburg. Not, however, until Lee surrendered at Appomattox was the war ended and the horizon of peace began to brighten and the American colonies realized that freedom was not a mere dream.

So we may look at the religious history of the world when Elijah came forth; how an angel brought him food and drink to Beersheba, whither he had fled for fear of Jezebel, the dark and trying time the Israelites had to pass through before they could possess the land of Canaan.

The time just before the coming of Christ was called the Pacific Age because Rome exercised great power over the nations and people were generally at peace with each other and were expecting some great event to take place although not aware of what it should be. Yet if we compare it with preceding time the tranquility that then reigned was necessary to enable the ministers of Christ to execute their sublime mission to the human race."—Mosheim's Church History, p. 3.

But the darkest period in the history of Christianity was in the 16th century, just about the time when Martin Luther wrote his ninety-five theses and nailed them to the church door. This was the ushering in of the birth-hour of the Reformation. He was brought before the Imperial Diet of Worms for open rupture and it was at this instance that he made that noble declaration which marks the turning point in history.

Melancthon, next to Luther in the Reformation, was remarkable for his precocity and thirst for knowledge. He was a complement and co-worker of Luther. It is said, "Both were upright, open-hearted, generous; both ardently loved the Word of eternal life, and obeyed it with a fidelity and devotion that governed their whole lives."

Loci Communes, the title of the first work on dogmatic theology in the Protestant church, was written by this able scholar and teacher.

The pedagogical work of Zwingli and the ecclesiastical polity which Calvin established all had their influence in moulding the character of the abstract theological education. Yet, fellow student, the darkest period is just before the dawn. We all have seasons of darkness in this sinful and degenerate world. We have seasons of mental depression and must seek aid from a higher power. We remember that Christ sought aid from this higher power when in the garden of Gethsemane. When He was in the wilderness, tempted and sorely tried, angels of God came and ministered unto him.

When Jesus was brought before the Sanhedrim at Jerusalem, he did not murmur, yet it was a dark and trying time. He knew what the outcome would be and the trials and temptations that he would have to pass through, yet he knew that it was the will of One who ruleth and judgeth all things.
When Jesus took three of his disciples and went up into the mountain of Transfiguration there appeared unto him Moses and Elias. They talked to him concerning the things that he should accomplish at Jerusalem. While they were on the mountain "there came a cloud and overshadowed them; and they feared as they went into the cloud. And there came a voice out of the cloud, saying, This is my beloved son, hear him."

We may now ask ourselves, What is the purpose of the Transfiguration? Its purpose was the strengthening Christ for his appearance before the Sanhedrim at Jerusalem. It gave his disciples strength to withstand greater temptations. It gives us examples of the Resurrection, for here they saw the glorified bodies of Moses and Elias.

To us Christ is a second Adam. In the time of Adam before sin entered into the world all was pure and clean. So Christ came into the world pure and spotless. He gave a life that was dedicated to the service of God. For the sin that entered into the world through the instrumentality of Adam. Man is now born to sorrow as the sparks fly upward.

The appearing of Moses and Elias in their glorified bodies is sufficient proof that we shall know each other in their glorified bodies is sufficient proof that we shall know each other in their glorified bodies. We take, for instance, the innocent child who has been blown to pieces by an explosion. Their remains of a man who has been blown to pieces by an explosion. They are placed in the coffin, a mass of mangled flesh, unrecognizable; yet from that shapeless mass there will arise a form fashioned after God himself.

How many of us have dear friends in heaven who are anxiously waiting for us? How many a man has laid his wife low in the silent grave and is waiting until he shall cross the river of death! How many a mother has been placed in the coffin, and as her dear children, the brothers and sisters, gather around it to take a last look at their mother, the tears start afresh when they look upon that face, cold and pale in death, the tender look and the sweet smile that was so oft before upon that face that has forever passed away. That noble countenance has gone only to be reunited in glory. How sad is the home when mother has gone! What a touching scene is when the dear little innocent child wakes up at night and with tears rolling down its cheeks it sobs and moans for its mamma. How hard it is to comfort that little child when the whole family is stricken with sore bereavement.

The saints in heaven are all interested in us; even if they fade from our memory they do not forget us. Moses and Elias did not forget Christ. The rich man did not forget Lazarus but begged but a drop of water to cool his parched tongue. When this was refused he begged that Lazarus might come to earth and tell his brothers so that they might not come into perdition.

How many of you have Christian parents in heaven who are longing for you. O my friend, a kind father or mother is whispering "come" through your conscience. Will you not strive to see the true glory in heaven? Remember, death is not destruction but only as it were a state of hibernation from which you will wake at the resurrection morn only to receive the crown of righteousness or everlasting condemnation.

God is love. — 1 John 4:16.

As the Deity himself consists of love and love principles, it is expected that everything emanating from God is saturated with love, and his dealings with the children of men love with principles; though sometimes his demonstrations look on the surface like the wrath of God poured out in the severest fury. Like in the case of Job in the days of yore. Looking on the surface, Job's calamity would rather proclaim to the mind of men vengeance instead of love. Having such a glorious reputation, standing higher in God's estimation than all the children of the east, favored and loved of God in the presence of Satan, the Lord said unto Satan: "Hast thou considered my servant Job, that there is none like him in the earth, perfect, upright, fearing God, eschewing evil?" Satan replied: "Dost Job fear God for naught? Hast thou not made a hedge about him, and about his house, and about all that he hath on every side?" Was not that a fence of love, insurmountable? Yes. Then the removing of the same, does it not look like indignation and wrath on the part of God? It was quite incomprehensible to Job's mind for many days, and he even cursed his day of birth, etc. Being robed of all his wealth and all his children, he pressed out the sad feeling of his heart and said: "Naked came I out of my mother's womb, and naked shall I return thither. The Lord gave and the Lord hath taken away: blessed be the name of the Lord." Now in his excitement he told some lies, as many of us do under the same strain. Lies? Yes. He blames the Lord for having robbed him, made him naked, when he should have said it was the devil, or satan. But in course of time Job learned to say, "I abhor myself, and repent in
dust and ashes." Then, and not before that humble confession was made, Job saw the love of God in the whole transaction. What a glorious ending!

Providence ruled in all the various stages of Joseph's affliction. When his coat of many colors was stripped off and he was thrown into the pit, sold to the Medianites, bought by Potipher, accused by a lewd woman, thrown into prison and there waiting and praying for six long years until Pharaoh has dreams which none can interpret—then Joseph is remembered in the prison where two years before he interpreted two dreams which were fulfilled to the letter. That liberated him and raised him to glory. The thirteen years of slavery in Egypt were none of the years shrouded in love's embrace; the surface of its turbulent waters seemed very cruel, though there must have been an undercurrent of love to God stimulating the sufferer to hold out until the change came. Thank God, the boy Joseph was turned out like the gold from a furrow.

God is love.

We notice the tokens of love in providing for our food, raiment and health.

Let us look at the fall of man. God so loved the world that he gave his only begotten son for a ransom—a redeemer—that whosoever believes in him should not perish, but have everlasting life.

In calling the prodigal son, oh, what a father’s love and long-suffering is often manifested until the return is accomplished in the sinner’s case—all emanating from pure love toward the human soul and for the benefit of mankind. Saving love in Christ ended in the destruction of his own body at the cross. The righteous died for the unrighteous, the just for the unjust, the pious for the impious. Life and immortality grew out of Christ’s death and resurrection, and hence all humanity can be saved with a glorious salvation.

This is then the sad condition of man who had been created so glorious, now so sadly under the dominion of sin and guilty before God as a transgressor—"the whole head sick, the whole heart faint: no soundness even from the soul of the foot to the head; but wounds and bruises and putrifying sores, which have not been closed, neither mollified with ointment."—Isa. 1:50.

For man to save and deliver himself from this sad and sorrowful condition is impossible. But thanks be to God for his abundant mercy, for his boundless grace by which man, GUILTY MAN, is again made GLORIOUS.

God’s remedy then for man’s salvation is the Gospel of Jesus Christ. We believe that Jesus Christ is indeed the Son of God, that he is "God manifest in the flesh," that he is the brightness of his [God’s] glory, and the express image of his person, and upholding all things by his power. "When he had himself purged our sins sat down on the right hand of the majesty on high." By the Gospel of Jesus Christ, then, is meant his great work of redemption, in which he gave himself as a sacrifice for sin, and by the shedding of his own blood made atonement for sin. As a redeemer, he redeemed man from the curse of a broken law by himself becoming a curse.—Gal. 3:13. He was a ransomer, and the ransom he paid was not silver nor gold, but himself, his life, which he gave as a ransom for us all. And not only this but the power to take up again the life which he laid, his glorious resurrection and ascension to the right hand of the majesty on high, where he still continues his mediatorial work.

Thus God has in Jesus Christ prepared and completed a plan of salvation for sinful, guilty, condemned man. And it is by the Gospel of
Jesus Christ his son, which is the power of God to save all who believe.

Thanks be to God for his unspeakable gift. GEO. DETWILER.

EVEKGREEN—Psa. 1:1.3.

Well Beloved in Christ:—

"The Lord of Peace himself give you peace always by all means."—2 Thess. 3:16.

When I read your letter I lifted up my soul in thanksgiving to God in the language of Psa. 103:1,2. Your precious Christian words are like a draft from the Crystal River, proceeding out of the throne of God and of the Lamb. And your bounty for my pen-ministry evoked the acknowledgment of Paul in Philipp. 2:16,17. You tell me to use the stamps. I am sure you will not object if I use it for some other necessity of my work. I need stamps by the thousand, and many other things beside. God knows all the requirements of my silent mission, and his ravens wing their way hither in his appointed time. Sometimes I sing the joyous pean of Philipp. 4:18, and not unfrequently it is given me to sing the loftier strain of 2 Cor. 6:10. The Christian is a divine evergreen blooming in the winter of adversity as well as in the midsummer of prosperity. It is a cheap religion that smiles only when the sun shines, and the air is redolent with fragrance and vocal with the melody of birds, "Thanks be unto God, who giveth us the victory through the Lord Jesus Christ."—1 Cor. 16:57. "I can do all things through Christ who strengtheneth me."—Philipp. 4:13. "Rejoice evermore."—1 Thess. 5:16. "Rejoice in the Lord alway; and again I say, rejoice."—Philipp. 4:4. Here lies the possibility of an evergreen religion. "Our life is hid with Christ in God."—Col. 3:3. Such a life cannot be dry and barren and gloomy. "Christ in us the hope of glory."—Col. 1:27. "Our joy is to be full," because "Christ's joy remains in us."—John 16:11. Christ's prospective enabled him to bear the sins of the world."—Heb. 12:5. The resumption of his glory with the Father before the world was, with inconceivable additions, the evergreen element in the moral history of Christ.—John 17:5. The same is true of the Christian.—Rom. 8:18. 1 Pet. 4:13.

Not with folded hands do we gain the prize, but with every fibre of the soul in utmost tension.—Philepp. 3:14. Always alert, always active, always on the cross, always on the wing, always sorrowful yet always rejoicing, always empty yet always full, glorying in our infirmities, that the power of Christ may rest upon us—what a glorious, indefinable paradox is the Christian; a very incarnatiom of God. Is it you? Is it I? I am in perfect accord with your sentiments in relation to the special care that should be taken of the lambs. It is my supreme joy to work among the little ones. The Church has yet to learn how much is included in the primary and solemn charge of Jesus to Peter: "Feed my lambs."—John 21:15. How to feed the little ones with the bread of heaven is one of the grandest and most momentous tasks that God has given to man. This requires divine wisdom and skill. The Church is not half fulfilling her mission in this respect. The lambs are left to the prowling wolves of evil social influences. What a blessed provision is the Sunday school, the Bible class, the meeting for prayer and edification and mutual consultation for aggressive Christian work, to reach all classes in the community. How diligently we should study the word of God, and how constantly and prayerfully we should feast our souls with the ample and delicious provision of our loving Father in heaven.—Psa. 1:1. Psa. 119:72,108,140. Do not fail to have a daily Bible reading in your home in which all participate. It will sanctify all your labors and trials throughout the day. Stamp "Holiness to the Lord," not only on your mitre, but on broom and brush, knife and fork, cup and plate, needle and scissors, yes, upon all you touch.—Ex. 39:30,31. Zech. 14:20,21. Let Col. 3:17,23, be always in your mind and heart, and in your mouth and hands and feet. Let the Holy Ghost permeate you like the circulation of your own blood, and let the life of Emmanuel enwrap you like the air you breathe. This is evergreen religion. Then the gates of hell shall not prevail against you. If we must suffer reproach for Jesus sake, let us take rest in the Everlasting Arms. Rest assured that Rom. 8:37 and 1 Cor. 10:13 is as true for you as for Paul. God offers himself as our dwelling place, and seeks a home in us.—Psa. 80:1. John 14:23. Ponder these passages till your soul is filled with their sweetness and comfort. We can never tell the rapture and glory of its meaning, but we can realize it. Experience infinitely transcends expression. 1 John 2:20,27 is far below and far above intellectual knowledge. The oft-repeated "We know" of inspiration is as far beyond the grasp of theology as life is beyond science and language. "To me to live is CHRIST."—Philipp. 1:21. This is the essence and sum of Christianity. God in the flesh makes the Christ, And nothing else than him in us makes the Christian. Then will we know how to answer Cain's selfish, mean, insulting question as Christ answered on the cross. See Gen. 4:9. Then will 1 John 4:7 and 2 Cor. 8:14 be constantly fulfilled.
God and man are complements and cannot be sundered.—Luke 10:27.
1 John 4:20,21. Love and self-sacrifice are eternal synonyms.

C. H. BALSBAUGH.
Union Deposit, Pa.

For the Evangelical Visitor.

LATTER-DAY RELIGION.

So long as man remains under the influence of sin and the carnal mind, as the Savior said, "are blind, and cannot see afar off." And again: "Ye are blinded with the God of this world." St. Paul said: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—1 Cor. 2:14.

We ask, then, in the fear of God, what right have they to claim membership in the church of Christ? They are not proper subjects for the ordinance of baptism. "For he that believeth not is condemned already."—John 3:18. "He that believeth not shall be damned."—Mark 16:16.

With regard to the sacrament of the Lord's supper, St. Paul was instructed to say: "He that eateth and drinketh unworthily eateth and drinketh damnation to himself not only, but into the Lord's body."—1 Cor. 11:29. And as to the example of foot-washing, Christ washed the feet of his disciples only.—John 13:14. Therefore for a sinner to join the church and at the same time be unwilling to repent and forsake his sins, is only making bad worse, and is like the man who came into the marriage feast without a wedding garment.—Matt. 22:11. If they do they will share the same curse.

However, in the progressive age in which we live it has become fashionable for people to join the church, and in the estimation of many it is rather considered a disgrace for a family to stand disconnected with the church. We have in our city a number of clergymen who are eager to add to their membership without discrimination. One of that number remarked some time ago that "a sinner is better in the church than out of the church." We heard one of that class, a D. D., preach some time ago. We gave strict heed to what was spoken, and during his discourse he mentioned God the Father, but the name of Jesus Christ and his mission to save the perishing was entirely omitted. Neither did he mention repentance and conversion. "The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so; and what will ye do in the end thereof?"—Jer. 5:31.

We live indeed in a very fast age, as various things are propelled with steam.

The old method of leading men and women to Christ is proving unpopular.

The pressing demand at this time throughout the world is to build costly churches with towering steeples, and then the pulpit must be filled by a well-dressed, highly-educated minister, to attract the rich and wealthy. But if the Holy Spirit should move a John the Baptist to enter one of those pulpits, clothed in a garment of "camel's hair, and a leathern girdle about his loins" (Matt. 3:4) he would be lead out as a tramp.

But to complete the programme an organ of the latest style must be bought, and a fantastical choir selected, who in many instances neither serve God nor observe good order. Amidst the screeching of the organ and the high-keyed music, not one word can be distinctly understood. We pause for a moment to inquire if the Book of God is the basis upon which we are to build. See if this accords with the words of the inspired apostle: "I will sing with the spirit, and with the understanding also."—1 Cor. 14:15.

A very large number of the churches at this the closing of the nineteenth century may be compared to the church of the Laodiceans. "Saying we are rich and increased in goods, and have need of nothing; and know not that thou art wretched, and miserable, and poor, and blind and naked."—Rev. 3:17. Who would suppose for a moment that such could enter heaven? For "without holiness no man shall see the Lord."—Heb. 12:14.

In the catalogue of crimes there is no sin as heinous in the sight of God as soul-murder.

From a Bible standpoint we may readily see the blood of hundreds of thousands dripping from the skirts of so-called ministers; and in our opinion, in proportion to the number at the day of Judgment there will be as many of that class as of any other who shall hear the denunciation of the Judge, "Depart ye cursed." And while they sink into the abyss of eternal ruin, the souls of their deluded victims will enhance their misery through all eternity. In view of the justice of God and the value of immortal souls, what a fearful responsibility rests upon those who assume the office of the ministry; and yet alas! how many handle the Word of God deceitfully. What a fearful destiny is awaiting such!

Yours for truth, JOHN FOHL.
Chambersburg, Pa.

Preachers who live in harmony with what they preach have no difficulty in convincing their hearers that they truly believe the Gospel.

—Sel.

Weak Christians who actually do what they can accomplish far more for the Lord than strong ones do who merely boast of their strength.

—Sel.
A LETTER FROM THE EDITOR.

We left home on the evening of July the 29th, via the Santa Fe, for a visit to Ohio and intervening points.

Our first stop was at Kansas City, Mo., which we reached on the morning of the 30th. We spent the day there and at 5:30 p.m. took the train for Chicago, where we arrived on Wednesday morning. We spent two days with friends at the Mission and at the university. While at the university we were permitted to hear a lecture delivered by the president of the University of Chicago, known as one of the most renowned institutions of learning in the nation, we tremble for the future of our land. May God avert the evil. We as a people may suffer from such a source.

Our visit to the mission and with dear friends whom we met there was most pleasant indeed. Among those we met were Bro. and Sister J. W. Hoover, who have charge of the mission now; Sarah Bert, who has charge of the sewing school; Bro. and Sister Brubaker, by whom we were so kindly entertained while there; and of our own family who are there now we met our daughters, Lydia A. Davidson, at the mission, and H. Frances Davidson, at the university.

We had also the pleasure of preaching to a good congregation at the mission on Wednesday evening, the 31st. The present arrangement for mission work there is pretty good. On Sabbath morning they have Sunday school, followed immediately by preaching; preaching Sabbath evening; sewing school on Wednesday afternoon; and temperance meetings for the instruction of children on Friday afternoon. Those immediately connected with the mission of course attend these services; and besides this devote the balance of their time to visiting the sick and looking after the unsaved and other duties connected with the mission, and are kept very busy. Others of our people residing there and engaged in other duties devote their spare time in attendance on mission services, and are teachers in the Sunday school.

Brother Hoover is trying to arrange to have all those immediately connected with the mission to occupy one building, which if done we think would greatly facilitate the work and also reduce current expenses some. But the mission as now conducted is, we learn, run at much less expense than other missions in the city, and our people are to be congratulated upon the success of the undertaking so far. We cannot, however, refrain from calling the attention of the benevolent among our people to the fact that this mission is attended with daily attention of the benevolent, who are there now we met our daughters, Lydia A. Davidson, at the mission, and H. Frances Davidson, at the university.

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Our visit to the mission and with dear friends whom we met there was most pleasant indeed. Among those we met were Bro. and Sister J. W. Hoover, who have charge of the mission now; Sarah Bert, who has charge of the sewing school; Bro. and Sister Brubaker, by whom we were so kindly entertained while there; and of our own family who are there now we met our daughters, Lydia A. Davidson, at the mission, and H. Frances Davidson, at the university.

We had also the pleasure of preaching to a good congregation at the mission on Wednesday evening, the 31st. The present arrangement for mission work there is pretty good. On Sabbath morning they have Sunday school, followed immediately by preaching; preaching Sabbath evening; sewing school on Wednesday afternoon; and temperance meetings for the instruction of children on Friday afternoon. Those immediately connected with the mission of course attend these services; and besides this devote the balance of their time to visiting the sick and looking after the unsaved and other duties connected with the mission, and are kept very busy. Others of our people residing there and engaged in other duties devote their spare time in attendance on mission services, and are teachers in the Sunday school.

Brother Hoover is trying to arrange to have all those immediately connected with the mission to occupy one building, which if done we think would greatly facilitate the work and also reduce current expenses some. But the mission as now conducted is, we learn, run at much less expense than other missions in the city, and our people are to be congratulated upon the success of the undertaking so far. We cannot, however, refrain from calling the attention of the benevolent among our people to the fact that this mission is attended with daily attention of the benevolent, who are there now we met our daughters, Lydia A. Davidson, at the mission, and H. Frances Davidson, at the university.

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saved. Jesus says: "The poor have ye always with you, and ye can do them good whencesoever ye will."

When you offer your daily petitions to God in behalf of your family and yourself, do not forget to remember also the Chicago Mission and its workers; and when you make provisions for the supply of the wants of the Chicago Mission and those who labor there—and we believe God will be glorified and you will be blessed.

"THE BLAT OF OUR AMERICAN LIFE."

In the Ladies' Home Journal for July, under the above caption, the editor, Mr. Edward W. Bok, says some very refreshing things in regard to the gross lack of "proper respect for parents on the part of children, and the absence of a deference on the part of children of elder growth for those in authority." This he very properly regards as one of the most apparent, most unfortunate tendencies of the times.

The cause is found in the fact that parents do not begin in time to control their children so as to secure cheerful, willing obedience to, and command proper respect for, parental authority. The boys are permitted to run idle and have their own way; the girls do not look up to their mothers with reverence and respect—do not turn to them as flowers turn to the sun—but are permitted to indulge their own self-willed preferences.

Two things which exist in the American family are especially responsible for this unfortunate condition of things. One is the abuse of the freedom of the press. The other is the proneness of the American people to assail and speak disparagingly of those in authority. On these points the evils are so plainly and forcibly pointed out that we quote Mr. Bok, as follows:

One of the most unfortunate elements in our American life, and I say it frankly and boldly, is what is called our "free press." What was intended to be an honorable opportunity for the expression of honest convictions on the part of journalism has degenerated into a journalism that must sooner or later meet the outspoken indigination of every respectable man and woman in this country. A great deal of this spirit of free criticism to which we are so prone has been injected into our lives and natures by the newspapers of today. Any unguarded person who looks at the matter calmly will agree with me that no single agency in this country has done so much to spread this evil among all classes as the modern newspaper. And when I say the newspaper I speak of it as an institution. There are exceptions, and notable ones, thank the Lord, that are managed by men of upright motives who have not abused the freedom imparted to them. But these are exceptions. For the most part the newspaper in this country has degenerated into a vehicle for the clamor of people whose work brings them before the public. And the greater the man the greater the abuse heaped upon him. There is scarcely anyone who has had any work to do in this world, or has any circle of friends whom he loves or cherishes, but has felt the sting of American journalism as it is carried on in so many instances in these days.—Sel.

OKLAHOMA MISSION.

We give a few lines to the readers of the Visitor in reference to the Gospel work in which we are engaged.

We left Hunnewell on the 23d of July, having labored there nearly three weeks. We had the consolation to believe that the Lord was with us and that it was his will that we should labor at that place. However, the first day we were made to feel that the agents of the enemy of our souls tried to scare us away; but, praise the Lord, we found that God was there and we knew it not.

After the people got acquainted with us they made everything as pleasant for us as they could. We had a fine large schoolhouse where we held our meetings, and we had large and attentive congregations, which continued until the last evening. We were much surprised at the order and respect which the people had for His Word and felt that their hearts were touched, and we were made to feel that our labors were not in vain.

During our meetings several made a start for the kingdom, among them several children. One at least confessed to having received a change of heart. May the Lord keep them, is our prayer. The Christian people of this place seem to be encouraged, and say they know the Lord sent us to taint place; and some also told us that they saw things as they never saw them before, and are impressed more than ever that the Christian must live separate from the world, and they have made a promise to God that they will—praise the Lord. Although the enemy of our souls is loose and trying to mislead, yet the Lord is still greater and is leading out a people from the bondage of sin unto himself and unto the liberty of Christianity and love of God. And we were made to love the people of Hunnewell. But the time came when we had to bid farewell to all and go farther south. We believe, too, that we left with the best wishes and blessings of those among whom we had been laboring.

We have come only a few miles south at this writing and are doing house to house visiting, praying that
the Lord may direct us and lead us just where he desires us to go. We wish to be passive in the Lord's hands.

There are two calls just south of Hunnewell, but the Holy Ghost did not make it plain to us whether we were to stop there. Truly the harvest is great but the laborers are few.

We are in good spirits and all well.

Yours for the second coming of Christ.

C. H. BEECHBILL, and workers.
July 24, 1895.

CHICAGO MISSION.

Following is the report of expenses and donations for the month of July:

**DONATIONS.**

Glendale Sunday school, by J. Eyre, $3.60
Arizona Mission, by J. Eyre, 4.15
T. S. Donar, Gormley, Ont., 1.00
John Hoover, Peabody, Kan., 1.00
Levi Hoover, " " 1.00

Total $6.75

**EXPENSES.**

Clothing, etc. $3.00
Provisions 2.75
Other expenses 1.00

Total $6.75

We were much encouraged to have Bro. H. Davidson, of Abilene, Kans., visit us a few days. Though his stay with us was short, we were encouraged and built up in the work that is before us.

We wish that other brethren and sisters who may be traveling and can make this a stopping place would do so and help us.

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of Christian minds
Is like to that above.

When we assunder part,
It gives us inward pain,
But we shall still be joined in heart,
And hope to meet again.

Yours in love,

SARAH BERT.

5024 Peoria st., Englewood, Ill.

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**THE ART OF BECOMING A CHRISTIAN.**

Conference with truth makes the philosopher; communion with beauty makes the artist; communion with God makes knowledge of the things of God.

Christ spent in prayer the entire night preceding his delivery of his Sermon on the Mount.

There are people who never pray that are yet claiming that there is no God, or if there is that he cannot be known. That is like living in the cellar and saying there is nosun; or if there is that it cannot be seen. While in college Horace Bushnell became an atheist. Books and philosophy drove God farther and farther from him. In despair he fell upon his knees, and the strings trembled again.

And by prayer we do not mean so much the utterance of our petitions as we do walking with God in waiting quietness. It takes a great deal of time to come into tender relations with the world of beauty and to become an artist. It takes a good deal of time to come into profound relations with the world of truth and to become a philosopher. It takes a good deal of time to become a Christian, if we mean by that not simply one who does fairly well what is right, but one who spends sufficient time away from the bustle of life to be able to hear the still, small voice, and to have the great things of God borne in upon him with a fullness and pressure that means reality and that establishes the soul in comfort and confidence, making God a presence and the things of God material for sweet and satisfied experience.—Parkhurst.

It is much easier to win success than to use it after it has been won.—Sel.

Merely pouring knowledge into the mind will not take sin out of the soul.—Sel.

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**A BAD TEMPER.**

Starve it. Give it nothing to feed on. When something tempts you to grow angry, do not yield to the temptation. It may for a minute or two be difficult to control yourself; but try it. Force yourself to do nothing, to say nothing, and to do nothing, to say nothing, and the rising temper will be obliged to go down because it has nothing to hold it up. The person who can and does control tongue, hand, heart, in the face of great provocation, is a hero. The world may not own him or her as such; but God does. The Bible says that he that ruleth his mouth is better than he that taketh a city.

What is gained by yielding to temper? For a moment there is a feeling of relief; but soon comes a sense of sorrow and shame, with a
wish that the temper had been controlled. Friends are separated by a bad temper, trouble is caused by it, and pain is given to others as well as to self. The pain too often lasts for days, even years—sometimes for life. An outburst of temper is like the bursting of a steam boiler; it is impossible to tell beforehand what will be the result. The evil done may never be remedied. Starve your temper. It is not worth keeping alive. Let it die.—J. O. D.

For the Evangelical Visitor.

HOW TO LOVE THE BOOK.

To the majority of professing Christians the Bible is, I doubt not, what it once was to me; an awfully dry book, very little of which would be enough for many days. There are even some who manifest a greater interest in reading novels, or books of a similar nature, than they do in reading the Bible. To such I would say it is very likely that you were not born again, although you may be a church member and attend service regularly; for the Bible is an interesting and charming book only to spiritual people, and to the natural man it is foolishness. "But the natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, for they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man."—1 Cor. 2:14,15.

I know that this is true, because I read the New Testament when I was yet a natural man, but found very little of interest to me in it; while now I can not read a single page that does not have something of interest for me. And again, if you read it in the right spirit you may read it a hundred times and every time you will learn something new, something that will help you to a closer walk with God.

However, it is possible, I believe, for the Bible to be a dry, uninteresting book to people who have been truly born again, but who oftentimes doubt the truth of it and do not take the Lord at his word. To those I would say to read carefully John 5:24. "Your sins are forgiven you for his name's sake."—1 John 2:12.

We then have the blessed privilege to become the sons of God.—Gal. 3:26.

Christian friends, are there any of you who would want to be guilty of what God says? When we are told anything by a person that we do not believe, we say or at least think that he is a liar. Is it not putting God in the same position when we do not believe his word and doubt whether it is possible for a person to know whether or not he has been born again?—1 John 5:11-31. He will forgive our sins and remember them no more (Isa. 43:25), and further, we shall never perish and no man is able to pluck us out of his hand.—John 10:27,28. Can we help but love a book which has so much of good in it for us?

The writer did not have very much love for the book when he began to study it, but studied it more for the reason that he felt it to be his duty than from the promptings of love, and oftentimes looked at his watch to see whether the time set apart for study was not soon up. The time soon began to appear shorter, however, until at present it is oftentimes not long enough. What peace, joy and happiness! How God spoke to my soul in his Word!

All spiritual blessings and every precious promise is for the Christian if he is only in the right spirit to receive them. The indwelling Holy Spirit delights to take of the things of Christ and show them unto us, thus making us to know the things that are freely given to us in him.

—Eph. 1:18; 2 Pet. 1:3,4; John 16:14,15; 1 Cor. 2:12. When we try to apply the many precious truths to our daily lives we find that it can only be done by offering ourselves as a living sacrifice. We often come into places where, were we not able to think of some passage of Scripture to give us new strength and courage, we would come short of glorifying God in our body and spirit, which are his.—1 Cor. 6:10,20.

The foreign missionary work is being agitated among us, with which I am in sympathy. I think it is time that the Brethren in Christ do work in this line. The place to begin missionary work, however, is at home, and he who does not manifest an aptitude for the work at home should not be sent abroad. A missionary or personal worker in order that he may do effective work must be well acquainted with the Word of God and live up to what he teaches. I once heard of a minister who spoke very strongly against strong drink, and the next time one of his audience saw him he was at a bar with his son taking a drink.

When we approach a person on religion he usually has some excuse for living as he does and some foundation on which he builds. This is the time that a knowledge of the Word of God verified by our own experience can be used to good effect, and the love we have for the Book is turned into good account for the Lord. If we can show the person in this way how worthless his excuse is, and that every structure that has not Christ as its foundation must fall, we can as a rule get the person to think, and by thinking he will see where he stands. When he truly realizes his position he will almost invariably want to get to a place that is more secure.

If we want to be justified by faith and have peace with God through our Lord Jesus Christ (Rom. 5:1) and bring others to this blessed life we should love the Word the Lord
gave enough to enable us to study it diligently, to find out what he has done for us, what we are to do and what He is going to do, or the full meaning of the words, salvation, service and glory.

Dear brother, if you feel you lack love for the Book the Lord is only too willing to give you more if you will only ask it of him.—Mal. 22:22.

His servant,

ENOS H. HESS.

CONTINUAL PRAISE.

Praise is due unto God. His character merits unqualified praise. Everything that commends itself to human thought as a desirable quality in a self-conscious, free moral being is found in God. And not simply in an ordinary degree or of common quality, but in the fullest possible measure and of absolutely perfect quality. God is perfect in all his attributes; perfect in wisdom, perfect in goodness, perfect in holiness; no imperfection of being or character is found in God.

He also is worthy of praise because of his wonderful works. He has made heaven and earth and all things that in them are. The works of his hands are glorious. Worlds of matter and powers of mind are standing monuments of the skilled hand of our Creator.

In the field of redemption the praiseworthy characteristics of God are most eminently displayed. It is here that the display of divine love has no equal. Behold the Lord of the universe walking in sorrow and great humiliation among men to bring us the light from heaven and make atonement for our sin. Behold Him suffer the ignominy of the cross that we might be exalted and be made the children of God. For such love no anthem of praise can be too lofty and no chorus of praise too lavish.

God merits our praise for the gift of his Son, and Christ our Lord by his condescension to be our Savior and bearer of sin, is worthy of the highest praise that mortal tongue can raise. To deny him our meed of praise is an open index of our unappreciative hearts.

Since God is good to all and his provisions of mercy are offered unto all mankind without money and without price, the obligation of praise rests upon every living soul of man. It is not enough that the minister of the Gospel praise God in the public congregation; it is not enough that the choir render to God's glory an anthem of praise; it is not enough that the head of the family lift the voice of prayer and praise at family worship; all men are the recipients of unnumbered blessings and benefits, and should swell the chorus of praise by personally lifting up the voice in adoration to our King. Praise him, because it is due unto the Lord and is a high privilege that rebounds in blessing on our heads.

The praise of God should be our constant employ. We cannot spend all our-hours in the sanctuary of the Lord, nor devote all our strength in proclaiming the praises of God with an audible voice. But our whole life may be a hymn of praise. The disposition of heart may be that of gratitude toward God. A sense of our constant dependence upon God is fertile soil for the emotion of gratitude and a constant motive power for praise. We praise God by gladly accepting his gifts and enduring without a murmur his afflictive hand. When we believe that these light afflictions which are but for a moment work for us a far more exceeding and eternal weight of glory, then we follow the guiding hand of God and pass through the valley of Baca without a murmur. We praise God by obeying his Word, keeping his commandments and trusting him in child-like simplicity for everything.

The Psalmist praised God by proclaiming that he would bless God at all times and praise him continually. He never grew tired of this sweet employ.

In other causes that draw so heavily on the emotions men lose their ardor, but in this cause there may be a constant freshness. It is thus because the heart is constantly fed by divine grace. Every day the soul in communion with God tastes anew the joys of God's great salvation.

The fires of grace are kept burning on the altar of the Christian's heart as long as he continues to feed on the riches of grace. When a soul ceases to praise it is unmistakable evidence that its life is dying out. On the other hand the believer whose mouth is full of praise gives evidence of walking in the light of God and having fellowship with the Father and the Son.—Sel.

ABOUT YOUNG MEN.

It is estimated that there are 13,000,000 young men in this country between the ages of sixteen and forty-five years. Of these we are told, upon the authority of the Young Men's Christian Association, seventy-five per cent do not attend church; ninety-five per cent do not belong to the church; ninety-seven per cent do not attend church; ninety-five per cent (nearly) of all crimes are committed by young men; eighty-nine per cent of our incarcerated criminals are young men; ninety per cent (nearly) of all crimes are committed by young men; eighty-five per cent of the patrons of saloons and places of ill-repute are young men.

We do not know just how trustworthy these figures are, but we believe they at least approximate the truth. If they do, they are deserving of serious study. And every Christian man, young or old, should
prayerfully ask himself whether he is doing all he can for the rescue of young men from their follies and their sins.

Let us ask, What special methods may be used effectively to win young men who are out of the church and are leading lives disregardful of their highest interests? First, they should receive the consideration of the church. The church should take them as a class into its concern and purpose. The forces of evil do this. The saloon, for example, says to the man, "We are glad to reach any one, but we were thinking of you when we started out to do business. We are at your service, and we expect to be of service to you." If the church has not said this and felt it, the failure of the church to win young men is in large part accounted for. As has been well said by one who has had large experience in working for young men, "The Christian church should plan to reach and use great numbers of young men, and should expect to reach and use them. So far as young men are concerned, every church should be a practical Young Men's Christian Association in spirit and methods in its own field."

Young men should be made to feel they are wanted by the church—that there is a place in the church for them, that the church needs their talents and services. Make them feel this, then give them something worth doing. When they have been convinced that the church's work is practical, and has a large place and full opportunities for the powers and gifts of young men, they will come to the church with eager interest and in surprising numbers.

If the young men already in the church are organized for the definite purpose of reaching their fellows, much may be hoped for in good results. The organization should be simple; have few officers and few meetings; but each one should have something to do, something specific. All should work in concert. As showing how work of this kind may be done, the young men in a certain church in a western city planned to hold a meeting on Sunday evening once a month. They began by issuing 1,000 neatly printed invitation tickets:

WANTED.—Crowds of young men at Church, Sunday evening, to join in the song service and hear Mr. —'s sermon, "The Key to Success." This ticket entitles a young man with his friends to a reserved seat. Be sure to come. You will meet a cordial welcome.

We are told that these tickets in packages of ten were given to the men of the congregation on the Friday previous for personal distribution. Result—300 young men at the service, and 600 other people to see what would happen. The welcoming division took care to have its own young men so distributed through the congregation that they could greet every strange young man as soon as the benediction was pronounced, and make him feel glad that he was there. Of course he was asked to come again, and did so.

This and similar methods can be used with good results in almost any town or city. Of course precisely the same methods should not long be continued without change. Let variety, freshness, thoughtful inventiveness, and tact be used in whatever methods are employed.

Let the young men be recognized in the Sunday school and the prayer meeting. Let them have a place in the social and financial work of the church as well as in the spiritual. If the young men everywhere were to be recognized in this way, and on the plane of their manhood and worth, they might as easily be reached and won as other classes in the community.

The wise use of any good methods to win and help young men will imply earnest work, tact, the free use of printer's ink, and reliance on God in prayer. There must not be dependence on numbers, organization or methods, but upon God, without whose blessing all efforts must fail.

Earnest, faithful work in behalf of young men will yield as large and rich results as such efforts will yield in any other field. Let them be put forth. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him."—Telescope.

**Graces of Religion.**

The subject of Rev. Madison C. Peters' sermon at the Bloomingdale Reformed church, New York, Sunday, May 26, was, "The Christian's Addition Table." The text was 2 Peter 1:5: "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." The preacher said, in part:

We are not to content ourselves with a single grace. Give all diligence, make good use of every Christian advantage, and secure as high attainments as we possibly can. The graces of religion are as susceptible of cultivation as any other virtues. We are to have an accumulation of virtues and graces. It is our business to add on one after another until we become possessed of all.

Faith is mentioned first because it is the foundation of all Christian virtues—faith in Christ and not a mere intellectual belief in the general existence of a God, which may be said to be a universal religious sentiment. The devils believe and tremble. The belief in God is an ineradicable instinct of man's religious nature. It is incorporated in the structure and functions of man's moral
A belief in God’s existence is inevitable, and there is nothing praiseworthy or meritorious for a man to believe on God.

Neither is there anything praiseworthy in a general belief in the historical existence of Jesus Christ as recorded in the Gospels. An intellectual acceptance of the mere facts of Christ’s life and death is not saving or Gospel faith. Every man who believes in history at all is obliged to believe in the existence of Christ, whether he wants to or not. There is no escaping it, except by a universal historical skepticism.

“The day of the Lord so cometh as a thief in the night.”—Matt. 24:36.

Kindness is the charm with which the Christian should captivate and win, and to repeat in our lives, as his children, something of this patience.

The temperance cause should not be based upon a philological argument over a disputed word, nor on the debatable ground that drinking pure wine is a sin in itself. The wine that Christ made and drank was not the fiery and poisonous compound of modern distillation and manufacture. The wine of Palestine was light, pure wine.

“And to temperance patience.” I do not take patience in this connection to mean simply enduring trial without murmuring, complaining or rebelling in order that the effects of affliction should produce in the soul the results which trials are adapted to accomplish. We are to exercise our opportunities for the play of good nature. We are not to be irritable, huffy, sensitive. We should not lose our temper. We only live by the forbearance of God. We are to repeat in our lives, as his children, something of this patience.

“Charity is the brightest star in the Christian’s diadem.”—Sel.

There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation.”—2 Peter 3:3,4.

“And to brotherly kindness charity.” Charity is the brightest star in the Christian’s diadem.

Charity “thinketh no evil.” With an unwilling ear and sad heart it hears sad news. It glories in no man’s misfortune. It rather holds down its head and partakes of his shame. It rejoices in the belief that everybody is sincere, Where it cannot suffer want it will console. —Sel.

“For the Evangelical Visitor.

THE LAST DAYS.

‘There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation.’—2 Peter 3:3,4.

‘And as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, unto the day that Noah entered into the ark. And knew not until the flood came and took them all away: so shall also the coming of the Son of God be.’—Matt. 24:36,39.

There will then be no question in the minds of skeptics and infidels as to whether there is a Christ or not, and what he might look like, for “every eye shall see him, and they also which pierced him.”—When they shall say peace and safety, sudden destruction cometh upon them.”

Christ’s coming will also be unexpected: “The day of the Lord so cometh as a thief in the night.” True, all things will continue as they were from the beginning of creation—seed-time and harvest, cold and heat, summer and winter, day and night; and the people will be
eating and drinking, buying and selling, planting and building, and thousands will be laying up riches and rising to fame, expecting to live for many years to come. But alas! suddenly the descent of the Lord from heaven shall be announced “with a shout, and with the voice of the archangel, and with the trumpet of God.” Then “all the kindreds of the earth shall wail because of him.” Then there will be no more the voice of warning sounding forth the glad tidings of salvation unto the dying sons of men. The coming of the Lord will end the time of probation. He will come with ten thousand of his saints, not as a Savior in an humble state, but as Judge and Ruler, to execute judgment on the wicked. His proclamation will then go forth: “He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is holy, let him be holy still.”

But someone may ask, Come out from what? Why, come out from the world, or, in other words from all things that are stained with unholiness. But, you might say, we live among sinners and do business with them. I think we ought to be thankful to God for the privilege of letting our light shine upon them, that they may see that we are separated from their sinful ways; and we may thus be the means of bringing them to Christ.

If our light shines as it ought we will not try to take the advantage of anyone, we will not be yoked together with unbelievers, nor will we be found at the places of worldly amusement. And our conversation will be holy. Yet we find people on every hand who say there is no harm in this, or I can go here and there where the world has its enjoyment.

But our text says: “Come out from among them, touch not the unclean thing.”

Anything that is not clean is unclean. For instance, take a pure white cloth and touch it with any color except its own, and it will leave a spot, or stain. Just so it is with the Christian who has been washed and made pure in the blood of the Lamb. If he is not on watch and in prayer to God he may be stained before he knows it. And how often do we find even such that stand on the walls of Zion take part in worldly exercises and open them by prayer, instead of warning against them.

Brethren and sisters, let us always place Jesus before us when we enter into anything that is not clear to us. We may enter if we can take Jesus along.

Let us keep our lamps trimmed and full of good oil that our lights may shine brightly. If we follow Christ, who is our light, he will lead us out of all that is not Christ-like.

A. B. BRUBAKER.

Galva, Kansas.
THAT ALTERED THE CASE.

Of the late French Senator Renaud is told the following anecdote:

When Renaud first came as a senator to Paris from his home in the Pyrenees he engaged a room at a hotel and paid a month’s rent—150 francs—in advance. The proprietor asked him if he would have a receipt.

“It is not necessary,” replied Renaud, “God has witnessed the payment.”

“Do you believe in God?” sneered the host.

“Most assuredly,” replied Renaud, “don’t you?”

“No, I, monsieur.”

“Ahh,” said the senator, “in that case, please write me out a receipt.”

—Sel.

ESHELMAN.—Died at Clarence Center, New York, June 25, 1895, Sister Catharine, beloved wife of Jacob Esheleman, aged 82 years, 2 months and one day, of Carcinoma of the Pancreas. She had been complaining more or less for some time with Rheumatism, but was able to be up and around until the cold weather set in early in November, 1891, when she was confined to her bed where she remained the greater part of the time for about eight months. Though the time seemed long and wearisome and was often accompanied with much pain and suffering, she committed herself wholly unto the Lord, and with gentle resignation could say, as the Lord’s will is, so I am satisfied. She passed peacefully away. She was a faithful sister in the church for many years, a dutiful wife, a kind and dutiful mother, a peaceful and respected neighbor. “Being dead yet speaking,” which is a monument more beautiful than a pillar of polished granite. She was the mother of eleven children, seven of whom preceded her to the spirit world. She was the mother of fourteen grandchildren, and is noted for its semi-tropical climate. Horticulturists say that greater profits can be realized here from oranges and grapes than in Florida and California where it is always June and the season of flowers.

In getting there quick time and comfortable equipment are desirable. The Santa Fe route furnishes all accommodations to be desired for a transcontinental journey. For time tables and descriptive literature, address G. T. Nicholson, G. P. A., Monadnock Bldg., Chicago.

SUNSHINE AND ROSES

Remind us of balmy June and June stands for out-of-door recreation and its attendant health. When sick, seek sunshine and roses. They are nowhere so plentiful as in California where it is always June and the season of flowers.

IT IS NOT PARADISE, BUT—

If you have some cash to spare and are willing to work, financial independence cannot be more surely secured than by buying a few acres of irrigated land in Salt River valley.

The valley is in Southern Arizona and is noted for its semi-tropical fruits and superior climate. Horticulturists say that greater profits can be realized here from oranges and grapes than in Florida and California. Physicians assert that the warm, dry, bracing climate excels in healing qualities Italy’s balmy airs. The great blizzard of 1895 did not blight the tenderest leaf in this protected spot.

To get there, take the Santa Fe route to Phoenix, A. T., via Prescott and the new line, S. F. P. & P. Ry. Address G. T. Nicholson, G. P. A., Monadnock Bldg., Chicago, for illustrated folders. They tersely tell the story of a remarkable country. Actual results are given—no guess-work or hearsay.

It is the Salt River valley.

RAILWAY TIME TABLES AT ABILENE.

WESI-BOUND.

No. 7.—Night Express 12:45 p. m.
No. 1.—Limited Express 2:30 p. m.
No. 1.—Night Express 12:45 a. m.
No. 11.—Freight 5:17 a. m.

EAST BOUND.

No. 2.—Kansas City Fast Mail 3:25 a.m.
No. 8.—Limited Express 11:35 a.m.
No. 14.—Freight 5:20 p.m.
No. 12.—Stock Freight 7:15 p.m.
*Daily except Sunday.

ATHISON, TOPEKA & SANTA FE.

NORTH BOUND.

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

SOUTH BOUND.

Passenger 10:32 p.m.
Accommodation 2:15 p.m.

SALINA BRANCH.

Departs.
Passenger 5:35 a.m.
Freight 1:45 p.m.

EUR.

Passenger 10:25 p.m.
Accommodation 11:40 a.m.
All Santa Fe trains daily except Sunday.

Passenger train No. 308, 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. 228, leaving Abilene at 9:25 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. 1:18 p.m.
No. 27.—Mail and Express 5:52 p.m.

EAST BOUND.
No. 26.—Mail and Express 10:12 p.m.
No. 66.—Freight and Accom. 5:32 p.m.
Passenger trains run daily. Freight trains daily except Sunday.