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Henry Davidson

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Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
JESUS OUR ANCHOR.

Our Ship is sailing on the tide
Through this dark vale of tears,
Through waters deep and cold they be
Through these long many years.
And if by faith we guide Her safe
Although the storms may roar,
J esus the Anchor of our hope
Will land us safe on shore.

To those who heard the warning voice
And turned away from sin,
And when the Ark was made complete
By faith they entered in.

Another Ark we now have here
Which God sent down from Heaven,
In Jesus Christ His only Son
In whom our hopes are riven.

And when our Ship is east about
Upon the Sea of time,
Though shaggy rocks, and storms appear
That Anchor still is mine.

Our Ship Zion is sailing on
Through stormy billows here,
In steadfastness and Anchor sure
That Anchor still is near.

Lord help us now our Ship to steer
Through this momentous tide,
And cast our Anchor sure on thee
In that sweet Haven guide.

And when we all arrive at home
And all our labors cease,
We still to that dear Anchor cling
Where all is joy and peace.

Now let us cast our Anchor deep
In waters clear and pure,
Then let the devil howl and rage
And our Salvation’s sure.

And when our Ship has stem’d the tide
Through all these storms that roll,
Our Anchor then will land us safe
On Canaan’s happy shore.

HENRY BALSBY.

222 South 17th St., Harrisburg, Pa.

JESUS WILL COME AGAIN.

The reason that we should believe
That Jesus will come again is that
during His sojourn here upon earth,
said to his disciples, “I will come
again”—John 14:3; “and his word
endureth forever”—1 Pet. 1:25; for
he is the truth, and the life—John
14:6. Even the angels of Heaven
at the time of his ascension declared
to the people who had the blessed
privilege of witnessing the scene:
that “this same Jesus, which is
taken up from you into Heaven,
shall so come in like manner as ye
have seen him go into Heaven”—
Acts 1:11.

The angels were not mistaken
when they announced his first com­
ing—Luke 1:26-38; 2:8,18; then
why should they be when they an­
nounced his second coming.
Through the Holy Spirit the apostles
frequently referred to it—1 Thes.

He was rejected by the world at
his first coming. But when he
again appears he shall be the only
Potentate, the King of kings, and
the Lord of lords.—1 Tim. 6:14,15.
“Then shall he sit upon the throne
of his glory.”—Matt. 25:31; “and
to be admired in all them that be­
lieve in that day—2 Thes. 1:10;
for they shall sit upon the twelve
thrones, judging the twelve tribes
of Israel”—Matt. 19:28. The Lord
shall rule in judgment and equity,
all the nations of the earth.—Isa. 9:
6-7; Rev. 2:25-28; Psa. 2:9.

Kind Reader Are You a Christian.

If not, the only hope of salvation
for you is to put your trust in Jesus
who died in order that you might be
saved. “Blessed are all they that
put their trust in him”—Psa. 2:12.

On the other hand “What is a man pro­
fited, if he shall gain the whole
world, and lose his own soul?”
“He shall reward every man accord­ing
unto his works”—Matt. 16:26,27.

If our works are sinful we know the
reward thereof will be death—Rom.
6:23; if we do not repent, it will be
death as described in Rev. 2:11; 20:
14. He will come and we know
neither the day nor the hour—Matt.
25:13. Therefore it being impos­
sible for us to know the hour we are
admonished to be diligent; that we
may be found of him in peace with­

If we are not in peace with him
when he appears we will be left be­
hind and have to endure the terrible
things that shall come upon the
then take vengeance upon them that
know him not and obey not the
gospel of our Lord Jesus Christ—2 Thes. 1:8,9. “Then shall all the tribes of the earth mourn”—Matt. 24:30; and “say to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne”—Rev. 6:16.

How important it is therefore for us to watch that we may be accounted worthy to escape all these things—Luke 21:36; and be caught up together with them in the clouds, to meet the Lord in the air—1 Thes. 4:17. We must all, both Jew and Gentile meet Him either in grace or in judgment. We then as “Ambassadors for Christ, beseech you; be ye reconciled to God.”—2 Cor. 5:20 “beloved, now is the accepted time; behold, now is the day of salvation”—2 Cor. 6:2. Christ Jesus “was ordained of God to be the judge of quick and dead” and “whosoever believeth in him shall receive remission of sins”—Acts 10:42,43. God “commandeth all men everywhere to repent: because he hath appointed a day, in which he will judge the world in righteousness”—Acts 17:30,31. Then sinners how necessary it is for you to turn “to serve the living and true God; and to wait for Christ to come, for he will come in the clouds”—Matt. 24:44 and Luke 12:40 it tells us that we are to be ready for Christ to come, for he will come in such an hour as ye think not. It may not be his personal appearance upon earth as we may not live to see that but we know that we will see the day that we must die, and if we have not become a member of his body in the meantime—1 Cor. 12:12-27; we can never be presented to him as a chaste virgin—2 Cor. 11:2. In John 14:3 He distinctly tells us that he will receive us (the believers) unto himself when he comes again so that where he is we may be also.

What a blessed promise this is and should it not make us willing to give up our will for His in everything? How many of us are doing it? The writer knows of one who by the grace of God is working toward that end.

It is impossible to comprehend the large amount of God’s word that is devoted to the second coming of Christ, and allied subjects until we study it in reference to this matter. We find that we are to be comforted by words concerning these things—1 Thess. 4:18; we are to wait for it—1 Cor. 1:7 and “Blessed is he that readeth, and they that hear the words of this prophecy”—Rev. 1:3. For the danger is to them that do not look for him—Luke 12:45-47; 21:34-36; 1 Thess. 5:2-7. Yours in Heb. 11:1.

ENOS H. HESS.
State College, Pa.

(TO BE CONTINUED.)
Might makes right, or rather might overpowers right in every community, where the moral standard is not sufficiently elevated to make right the conservator of right, of course according to the laws of physiology, women is made less powerful than her brother—man. Could “angels of light, or ministers of darkness,” have believed that man could have taken advantage of the fact to oppress, and even keep in a secondary position his less powerful companion? Yet such is the disgraceful spectacle presented in all history, where we find even a partial exception, it is not due to the supposed humanizing influence of what is improperly called Christian civilization. In the traditions of the past, we read of a race of Amazons who maintained an ascendency over, and isolation from men by their practice in arms. “They lived!” says a writer, “near the river Thermodon (now Termah) in Cappadocia, just south of the Black Sea.” The females were carefully educated with their mothers in warlike labors, their right breast was burned off that they might hurl the javelin more effectually. Brave women: I wish their spirits, clothed in their pagan bodies, and armed with the all controlling power from on high might descend to earth today and enfranchise their sex, who after many centuries of pagan civilization before Christ and nearly nineteen hundred years of Christian civilization, have yet to permanently attain the position of equality which they enjoyed among the barbarous tribes of ancient Germany, and Scandinavia, before Christian teachers ever penetrated their wild abodes. Look at the facts which history presents my fellow-men and blush for the honor, the magnanimity, the humanity of our race.

Aristotle, the great Greek philosopher said “There are three classes of persons who cannot act for themselves: these are the slaves, the child, and the woman. The slave has no will, that of the child is incomplete, and that of the woman powerless.”

In the early history of Rome and Greece, woman was treated as a child, men was her sovereign. In the later periods of the Roman republic, when she was allowed to participate in a measure in legislation, when in brief, she was attaining equality with man, the latter, jealous of his declining supremacy, namely submitted to the ambition of Augustus, and allowed him to change the republic to an empire, doubtless with the view of once more grappling woman and replacing her under his tyrannical control. At least one of the first developments of his policy was to make regulations curtailing the rights and privileges of woman, as to “add insult to injury.” men said then, and our sex publish it occasionally today, that the debauchery of women caused the fall of the republic. Probably some of the women were publicly and notoriously bad, if so what must the men have been? But supposing woman had not learned to make good use of freedom and partial equality, we nevertheless find that her temporary elevation produced the most noteworthy crop of great men of any country or age. “In the beginning of the empire says Record, Rome was at its height and splendor, its dominion had been extended over all the nations of Europe, excepting some powerful northern tribes that still maintained their independence. Within the limits of its empire were England, France, Spain, and all the states of Italy, Greece, the country now occupied by Turkey in Europe, and many other nations; its sway extended over Syria, Asia Minor, Palestine, Arabia, Parthia, and the northern part of Africa; over Morocco on the west, and to Ethiopia on the east. But Rome itself, was of all cities in the world, the most wonderful. It was fifty miles in circumference, and contained four millions of inhabitants. In polite learning the Romans made proficiency which has never been excelled. Besides Virgil, Horace and Ovid, poets whose names are familiar to every one, Livy, the historian graced this period.

Now this remarkable prosperity, this unexampled proficiency in knowledge and art, were the products of the republic, these great men were conceived and cradled by the women who lived, just previous to, or at the time of the fall of the republic. Ovid was born in the very year which witnessed the fall of the Roman consuls. Cicero perished in the same year, and to the gradual elevation of woman during the last century or two of the republic, alone can be attributed that development of the human mind which led to the glory of Rome, for was it not by her matrons, under the inspiring influence of female culture and liberty, that these great men were conceived, and the
elements of their greatness formed. Although not allowed equal opportunities with the men of those times, women never before nor since enjoyed so much liberty and personal freedom, and to this freedom is attributed by some writers the decline of the republic: what evidence is there in it? Men are willing to grasp this weapon and flourish it in the faces of those who advocate the enfranchisement of women.

In the patriarchal days of Rome, woman was regarded as morally and physically inferior to man. This sentiment was in striking contrast to that of the northern barbarians, who regarded her as simply physically inferior to her masculine companion, and as one traces back the origin of the customs and sentiments of today, he will be surprised to find that what share of liberty the women of Europe and America now enjoy, is mainly a legacy from the rude people of northern Europe. Truly the Romans became infected with the "heresy" of woman's rights at an early day, and gradually—very slowly—improved the condition of the sex. Then as before related women grew more intelligent, more influential, and Rome grew mightier. How, indeed, could it be otherwise? Were not the women the mothers of her sons? "The first symptom" Says a writer" of jealousy of the rising power of woman, if I mistake not, appeared in the family of the Catos, who were disposed to abridge her pecuniary independence. This small cloud which arose in the republic grew into a storm of sufficient magnitude at the beginning of the empire, to overwhelm woman in the reign of Augustus. This reaction was nearly at its height under Tiberius, considering which, it is not strange that the apostles were infected with the prevailing anti-woman's rights mania." Saint Paul according to his own admissions occasionally gave forth a sentiment "on his own hook" the following must be one of them—"Let your women keep silence in the churches; for it is not permitted unto them to speak, but they are commanded to be under obedience as also saith the law. And if they will learn anything, let them ask their husbands at home, for it is a shame for a woman to speak in the church"—1 Cor. 14:34,35. Now if good old Paul was a good Methodist, or a superintendent in any Sunday school in the present century, he would be mortally ashamed of the above. Indeed, all that was written derogatory to the true position of woman by the apostle may be directly traced to the popular and all pervading sentiment of the times in which they lived. Yet it is astonishing to know that in these modern times right among us, are those that construe the above language of Paul to mean that our women in the Church must keep their mouths shut as regards praying and prophesying in religious exercise. We don't think the Apostle meant any such thing, for in the eleventh chapter of first Cor. He puts them on a level with man in praying and prophesying, and tells them how to appear when they do so, but if they come to the assembly just to ask questions, they should not do so, but if they come to the assembly just to ask questions, they should not do so, but if they wish to learn any thing as regards rules and regulation, they should ask their husbands at home before they come there, for it is evident from the foregoing verses of the text in question (viz. the 33 verse of the 14 chap. 1 Cor.) that there was confusion, and questioning done in the Church and this is what the women should keep silent on, for God was not the author of it, as saith the law, the woman was created for the man, yet neither is without the other in the Lord, 1 Cor. 11,11; yet she must have power (covering on her head to show her subjection.

In the first and second century after Christ, we find among the learned of the Church, the prejudice against woman had not yet died out. Turtullian, one of the distinguished Latin fathers born after Christ one hundred and sixty years. After his conversion and ordination as a presbyter, said to women: "You ought always to be clothed in mourning and rags, presenting to the eyes only a penitent, bathed in tears, thus atoning the crime of having lost human kind. Woman thou art the daughter of satan. It is you who have corrupted the one whom satan dared not attack face to face; it is on your account that Jesus Christ is dead." Now if our distinguished Latin father, had closely observed human nature, and the dealings of the supreme being with the human family from the start down to the days of the atonement, as related in the Bible by inspiration, he would not have uttered the above language. Knowing that it was "expedient for one man to die for the people and that the whole nation perish not."—John 11:50. Yet farther on we find the church in the fourth century decided that woman should be subordinate to man, and that man only was created in the image of God. The canonic law excluded her from all but strictly domestic avocations, she could not even appear as a witness, her word could not be accepted under oath. Thus woman was debased even by the church, until she became almost a slave. Gradually as Roman civilization became mixed with northern barbarism, after the disintegration of the empire, the sentiments of civilized Europe in regard to woman slowly changed. The adoration which the intelligent Germans and Scandinavians exhibited for the physically weaker sex entered little by little into the social life which
overspread the continent and tempered the prejudice of the people and the Church. We are far from being up to the old Germanic standard as yet in Europe or America, but let us hope that we are moving steadily toward it. If we will but add the spirit of Christianity to the Barbaric sentiment, woman will emerge from her thraldom, and will stand morally, socially, and politically equal with man. Those of my sex who are so blinded by selfishness, and of the opposite sex who are so contented with empty flattery that they cannot see the wrong, must slumber on for the present, unconscious of the fact that one of the prime causes of crime and human misery is attributable to imperfect propagation, and that we can never hope for strong-minded sons, until the world is filled with strong-minded mothers. It is a popular delusion that American women have as many, if not the same privileges as men. The conservative man exclaims, "We worship them as angels," and thoughtless women of affluence, and less favored women in humbler position bidding for masculine applause, respond, "We have all the rights we want." I tell you, we men have no rights to give woman, she possesses naturally the same rights that we do, if she does not enjoy them some one is in the wrong.

For the Evangelical Visitor.

AN INCIDENT.

Dear Bro. H. Davidson:—

During our labors in 1844, in Fishing Creek Valley, York Co., Pa., a general awakening occurred in that community, and a number of souls were converted to God. An old Irish Catholic lady lived there, who had three sons, Francis, Charles and John. The two former were notorious drunkards, devoid of character, and abusive to their families. Whereas John was a sober, industrious and highly respected man. The Holy Spirit found way to those three brothers, and they were happily converted to God. When the news reached the old mother, she lamented greatly about her John. "O what a pity said she for my John."

"But it may do Francis and Charles some good." And we are happy to say, it did do them good, for after their hearts became changed by Divine grace, they were baptized and united with the church and became men among men, and exemplified to the world that they had been with Jesus, and learned of him, and proved faithful until death, and those three brothers have gone to their reward.

A few years ago the writer was called to preach the funeral of Charles, who was highly esteemed in the community in which he lived and died. We visited, and prayed with the old lady during her last hours. But sorry to say, that we found her ignorant of God, and the plan of Salvation, and so far as we are capable of judging, her Catholicism "done her no good," for she died as she lived.

We are taught in the Holy Scriptures, "That if any man be in Christ Jesus, he is a new creature." True in the fast age in which we live, many of the so called churches bridge over the "Slough of dispond," by ignoring true repentance and as a consequence we have a great many spurious conversions, and while under the control of sin, they are still "Led captive by the devil at his will."

But there the work of regeneration has been fully wrought in the heart by the power of the Holy Ghost, not only, "Some good will be done," But a great change will be affected in the life and deportment of that man.

David said, "Many shall see it, and fear, and trust in the Lord—Psa. 43:3; and the apostle John said, "We know that we have passed from death unto life because we love the Brethren.—1 John 3:14. As the religion of the Bible carries with it its own evidence by the Holy Ghost given unto us, so that we are not left to grope our way in the dark, as a blind man. And if we are destitute of this knowledge, we have neither lot nor part in Christ being unprepared for Heaven and to die in that condition, the soul will be driven from God, and the glory of his power forever.

Reader, pause a moment and enquire, "What is the condition of your soul." If cleansed in the atoning blood of Jesus, be faithful. If not, flee at once to Christ as our only hope set before us. Death is before us, and the judgment is awaiting us, and very soon our destiny shall be fixed. Saved or lost.

Yours in favor of a sure foundation.

Chambersburg, Pa.

SERMON EPH. 2:19.

Now therefore ye are no more strangers and foreigners, but fellow citizens with the Saints and of the household of God? The great Apostles of the Gentiles in his address to the Ephesian brethren, is drawing in vivid contrast a pen picture of their past, and present condition. Having in the preceding chapter, described the missions love, saving power, and Majesty of Christ.

He proceeds to sketch with a master hand, their awful state by nature, dead in trespasses and sins, their bodies were no doubt active and full of life, yet they were the abode of dead souls dead to righteousness, purity and holiness. Without hope, and without God in the world, the apostle point them to a condition now happily past "Strangers and
Faintly would he enjoy the advantages of this favored land, and people, but alas he is a “Stranger and Foreigner,” a subject of a hostile government, a slave of tyranny, a dupe of superstition, with a present of sadness, and a future of despair. Such then is an epitome of the condition of the Gentile world in comparison with Israel in its days of glory. Paul no doubt was thinking of this when describing their present advantages, under the gospel, the partition is now taken down, the veil is rent, the chasm is bridged (or filled up.) The deliverer has come, and brought life and immortality to light through the gospel. Flee then ye shades of darkness. Awake ye dead souls, “Awake thou that sleepest arise from the dead, and Christ will give thee light.” Ho souls chained down by Satans tyranny listen. The Lion of Judah can (and will) break every chain, and give you the victory again and again. Ho “Strangers” stop and listen. Have you ever been out in the cold and stormy night, in a strange place, without home or shelter, and as you have toiled on your weary way you have saw through the windows of cheerless homes. You have seen the happy parents and children gathered around the well spread table, and enjoying the genial warmth of the cozy fire. You have beheld their looks of contentment, and smiles of love. Alas you are out in the darkness and the cold, freezing, starving, a poor ragged, homeless wanderer. O how vividly is your condition brought home by the contrast, and how faint would you join the happy group, but you are a “stranger.” It is not your home sinner, does not this picture your spiritual condition, you are a stranger to God, and an alien to grace, out in the cold the darkness and the storm. You are starving for the bread of life and parched with thirst for its satisfying waters, yea you are already dead in trespasses and sin, you have not always perhaps fully realized this, but Gods spirit now drives it home. As you view the blessings of Gods children safe from the storm of wrath, children of the Heavenly King, dwelling in their Fathers house, their wants supplied, their hearts made glad, and their eternal happiness secured. While you are a child of wrath, miserable now and hopeless for eternity, Ah you are unmistakably, terribly awake now.

Hark dear soul I am a humble servant of the Master of the house, he has sent me to tell you that he purposely raised the blind, to give you a glimpse of its comforts. Dear wanderer it is your Fathers house, once in the days of childhoods innocence you was one of the inmates, but you like the prodigal wanderer return, and seek an injured Fathers face, those warm desires that in thee burn, were kindled by reclaiming grace.” The Master and the whole family collectively say come, each individually says come, if you are thirsty come, and lastly there is an all embracing welcome “Whosoever will may come.” You ask how shall I set about it, I give you Jesus’ own words, Ask and it shall be given. Knock and it shall be opened. Knock and it shall be opened to you. But you say those people I saw through the window, were all so clean and pure looking their garments were so spotlessly white, then they are his children, while I am a stranger and foreigner, for I have forfeited my birthright and nationality long ago, I am full of sores and pollution, my garments are filthy, I...
am totally unfit to enter. Hark He bids me tell thee—"Come let us reason together, though your sins be as scarlet, they shall be white as snow, and as crimson, they shall be white as wool." There is a fountain open in the house of David for sin and uncleaness, it is placed before the portals of the house and here before you can enter you must plunge and sink your sins, your pollutions, your pride, and all your former allegiance by the cleansing power of the blood of Jesus, and then in the pure baptismal waters you can show to many witnesses by the outward and visible signs of cleansing, the change divine grace has made in your heart, and record your vow of allegiance to King Immanuel. Now you can enter in fullest confidence that happy abode for—"Except a man be born of water and of the spirit, he cannot enter the Kingdom of God." He that believeth and is baptised, shall be saved. Some one says to you now, well stranger, stranger say you no. This is my fathers residence, these folks are my brothers and sisters, this plentiful provision is mine to use and enjoy. With the promise of better things in future, Foreigner did you say, Oh no, I am washed in the blood of the Lamb, I have taken the vow of allegiance to King Jesus, plunged beneath the flowing waters, in each name of the Trinity I have left the world behind, and risen to walk in newness of life, my citizenship is in heaven, I speak its language, and observe its laws, and if faithful I have an inheritance, incorruptable, undefiled and that fadeth not away, reserved in heaven for me. Thanks be to God for his unspeakable gift. Wanderer will you accept it? —F. ELLIOTT.

Those who desire the Lancaster and Menonite almanac for 1896 can find them at C. L. Hubbard & Co's Book Store, (Successors to Toms & Rockafellers) Abilene, Kansas.

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My dear reader, I again feel to take the privilege of writing a few lines to the Visitor. I can say I am enjoying myself in the service of the Lord. It is a very easy way to travel as long as we obey and do his commands, but when we want to take a little of the world along with us, then it is hard or at least impossible to be a good Christian.

We can find in the word of God that the carnal mind is not subject to the law of God, neither indeed can be—Romans 8:7. By this I should prove, going to all sorts of frolics, would condemn a Christian. For Romans 8:1 says, There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit.

My aim and object is to walk after the spirit, and make sure work for Heaven. I want my light to shine before men so that I might be the means of drawing some poor sinner to the dear Saviour. I would yet say to those who are out of the Ark of Safety, do not put off religion until it is forever to late. For today if ye hear his voice harden not your hearts, for in such an hour as ye think not the Son of Man cometh, then where will you spend Eternity. Oh! poor unconverted reader will you not stop in your wild career and think of Eternity, and Oh! where will you spend it. I would say delay not till tomorrow, for tomorrow’s sun may never rise. So it is the best to be in readiness to hear those blessed words, Come up higher, but on the other hand it will be depart from me ye workers of iniquity, I never knew you. With these few lines I think I shall close.

JOSPEH A. LEHMAN.

No family in the Brotherhood should be without the Visitor.

A wonderful revival work is needed all over the brotherhood and how shall it be accomplished. This is an important question, and the first question to be considered. Let every reader of the Visitor ask the Lord for direction and ask himself, do I desire the salvation of my fellow men and will I make sacrifice to bring about the conversion of the unsaved. Now if your earnest desire is the salvation of others, and we know that God does, what is to prevent this wonderful revival in our midst, let us remember that we are the Lords instruments for doing his will. And while he can bring about a grand work, and can save man without using us as instruments, yet it is his plan to use his people as a medium through which to work.

Well we want a revival of the Lords work in our midst, let us work and pray for it, let the work of grace in our hearts have free course and let us seek Gods help and let him lead us as he would desire to do.

Dear readers of the Visitor do you have that in your house or on your person that is useless, and only for ornament, and do you pay money for such things, as are of no benefit to you or to others if you do let me say—"Do not spend your money for that which is not bread, or your labor for which satisfieth not," but give it for spread of the Gospel. Remember God has made you stewards of his bounty, then he that giveth to the poor, lendeth to the Lord. Let me say then before I close let us do all we can to accomplish much good for the Lord Jesus Christ.
EVANGELICAL VISITOR.

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Abilene, Kansas, December 1, 1895.

BENEVOLENT FUND.

H. L. Trump, Polo, Ill., $3.00

Brother J. G. Cassel left here on the 25th ult. for Morrill, Brown county, Kas., for to hold a series of meetings in the Brethren meeting house there.

The Brethren of Polo, Ill., are having a series of meetings there, they commenced the 3d of Nov. Elder Jesse Engle of Abilene, has charge of the work.

Brother D. H. Brechbill started for Oklahoma on the 25th ult. on mission work. He proposes to stop at Rosebank, south of Hope, a few days to assist in the meetings in progress there. From there he will go to certain points on the route the Gospel wagon had been over during the summer, to visit some of the converts and look after the interest of the work there.

American interest in "Ian Mac-Laren" will be heightened by a new view of the man himself as seen among the people of his own parish, by Dr. Robert Ellis Thompson, one of the editors of The Sunday School Times. Dr. Thompson writes appreciatively of the famous author as preacher and pastor. The sketch will appear in an early issue of The Sunday School Times.

We publish in this issue the obituary notice of Sister Fanny Young of Masontown Fayette county, Pa., a member of the Brethren church and one with whom we often met in church service and who was related to us by marriage, we are glad for the regard given her by those who were intimately acquainted. Verily it is profitable to live a devoted christian life.

Not long before his death the poet Longfellow told Hezekiah Butterworth one evening in his library how he came to write "The Psalm of Life," "The Bridge," "Excelsior," "Hiawatha," "The Old Clock on the Stairs," and some of his other great poems. Mr. Butterworth has now embodied the evening's talk in an article on "How Longfellow Wrote His Best-known Poems," which The Ladies' Home Journal will publish in its next number.

The Sunday School Times will publish in the near future the third of Professor Sayce's current series of articles on the latest results of Egyptian research. In this forthcoming article, he reviews the whole subject of the Tel el-Amarna tablets which were exhumed some few years ago at the site of a little town on the Nile. These tablets are about thirty-three centuries old, and are one of the most important of recent Egyptian finds.

We are indebted to Brother S. M. Good of San Diego, California, for two volumes for our library, one vol., entitled the New Masonic Trestleboard by Charles W. Moore of Boston, Mass., and the other entitled the Lights and Shadows of Freemasonry, by Robt. Morris, K. L. Thanks Brother Good we will be glad to see you often. Come again.

We are in remarkable times, just what is before us we don't know but it is apparent to every thinking mind that the times are very auspicious. Religious interest seems of a kind different than on any former occasion among our people. Just what the result will be God knows. One thing we would say, we do not wish to set as judge or to condemn before the results may become apparent but we will say this, may God direct and sustain the right and may we all bow in submission to his will.

The Communion service at the Rosebank church south of Hope, Kas., was a blessed service indeed. The meeting commenced about a week before the time appointed for the communion, which was held on the evening of the 16th of Nov., and the Spiritual condition of the Communicants was good, the interest was deep, the readiness of those in attendance to respond to the promptings of the Spirit was very manifest. After partaking of refreshments in the evening and before feet washing commenced, there
was a special time given for testi-
monies, and we can truly say that
we rarely have witnessed such an
evident presence of God's grace as
we did there, certainly not, since
we reside in Kansas. About one
hundred and twenty five Communi-
cants participated in the Commu-
ion service.

The meetings were continued, and
we learn that quite a number have
made a start for the Kingdom, and
the church there is very much re-
vived.

We are glad to note that 'Sister
Jennie Shellenberger, of Grand
Rapids, Mich., has been down to
Carland, Michigan, on a visit to the
mission there. We trust that her
visit there has been a blessing
to the Brethren and Sisters at Car-
land, and that she enjoyed herself
among them. Those members who
live so isolated and so far from es-
chanced churches, as Sister Shellen-
berger and her husband do at Grand
Rapids, know what it is to have a
good social and religious visit among
others, and Oh how the Carland
mission would appreciate it. We
hope more of it may be done in the
future by our people. It was the
way the Apostles and others did in
the early days of the primitive chui-
ch and was much practiced by our
people in the earlier history of the
church in Pennsylvania, and it
should not be neglected. There are
different places in Michigan, as well
as other places where Brethren and
old acquaintances live who would
enjoy such visits, and where we
think much good might be done, but
it appears to us as though this kind
of work is too much neglected. We
thought that when the working mis-
ion board was appointed by con-
ference, it was with the understand-
ing that more attention should be
given to just such isolated places.
But we sometimes must fear that
other matters have occupied their
attention to the neglect of this.
Brethren, may we stir you up a
little.

CHURCH NEWS.

CHICAGO MISSION.

Through the kind providencinal
dealings of our Heavenly father, I am
permitted again to publish the report
of our work here in this field of
labor. We are enjoying good health
which we feel to thank Him who is
the giver and preserver of our life.

first would say, since my last report,
we enjoyed our first lovefeast, as
already reported in the last number
of the VISITOR. But just wish to
add, that I think we should have
one every four months (at least) to
establish our faith and practice as is
taught is God's word. Indeed it
seemed to make quite an impression
on the people and some said they
never saw the scriptures fulfilled
before. When the solemn ordinance
of feet washing was performed, there
was no laughing or sport making as
I have witnessed in some places, but
I saw tears in the eyes of some, in
fact everything was performed with
a feeling of solemnity. Would say
the interest seems to be as good as
could be expected, in fact I think
both Sunday School and meetings
are increasing. We are kept busy
looking after the sick and poor, and
calling upon those who attend the
meeting and trying to urge upon
those, that don't care about meetings.
There is a great field of labor here,
I feel to say the harvest is great but
and taken out of the way. If this is
not sin, it proves that there is not a sin-
ner on earth today, for we read in 1
John 3:4, these words, "whosoever
comiteth sin transgresseth also the
law, for sin is the transgression of
the law." Now if there is no law,
there could not be a sinner, for there
would not be any law for him to

I think if the people here in Chi-
ago knows once that we mean to
establish a church here, I think
there will be more desire to go with
us, but I pray that God will give
the increase at His good pleasure.
The report of expenses up until the
18 of November is as follows:

EXPENSES.

Hall rent
Coal and wood (7 dollars)
Sunday school supplies, clothing
Coal and wood (7 dollars)
Balance in treasury of last month
Saxon Bowers mission, board sec.
Chicago mission Sunday school col.
Total
Total
Expenses
Balance on hand
J. W. HOOVER.
1828 Peoria St., Englewood, Ill.

For the EVANGELICAL VISITOR.

OBEY GOD.

We are taught by some teachers
that it does not make any difference
what we believe, if we are only
honest and sincere in it. O how
many are led astray by the teach-
ings of men. Jesus says sanctify
them through thy truth, thy word
is truth—John 17:17. Then it is
truth that sanctifies the man, and
not what he believes, for God's
Word is truth, and if we believe
God's Word just as it is, that is
truth, and that is the faith of Jesus
—Rom. 14:12, our faith must be
based upon truth, or it is of no value.

Some teach us that the ten com-
mandments was nailed to the Cross,
and taken out of the way. If this is
so, it proves that there is not a sin-
ner on earth today, for we read in 1
John 3:4, these words, "whosoever
comiteth sin transgresseth also the
law, for sin is the transgression of
the law." Now if there is no law,
there could not be a sinner, for there
would not be any law for him to

6028 Peoria St., Englewood, Ill.

EVANGELICAL VISITOR.
transgress when he killed a man, he
would not be condemned, for there is
nothing to convince him of sin.
Come let us reason together a short
time upon this theory and see if
Jesus and the Apostles taught this
kind of doctrine.

Turn with me to the fifth chapter
of Matthew and the seventeenth
verse and let us read: "Think not
that I am come to destroy the law
and the prophets, I (Jesus) am not
come to destroy, but to fulfil (render
full)," let me ask you, if Jesus
nailed to the cross and took it out
of the way, would it not be destroyed,
if fulfil means to abolish or do away
with a thing? then the law and the
prophets are both done away with;
if this is so, why was that which
was done away with made a part of
the foundation of the Christian
church? In Eph. 2:20, we read:
"and are built upon the foundation
of the apostles and prophets, Jesus
Christ himself built the chief corner
stone, he is the corner stone of the
prophets as well as the apostles, as
much one as the other." So you
see fulfil does not mean to destroy,
but rather it establishes the law,
and the prophets render it full, makes
the prophets a part of the founda-
tion of the Christian church.

Again let us read Matt. 5:17—
"For verily I say unto you, till
heaven and earth pass one jot or
little, shall in no wise pass from the
law till all be fulfilled," has all been
fulfilled? you answer, no; again in
the 19th verse we read, "Whosoever
therefore (for this reason) shall
break one of these last command-
ments and shall teach men so, he
shall be called the least in the king-
dom of heaven," not that he will be
in the kingdom of heaven himself,
but will be called least by them in
the kingdom of heaven; for no sinner
can enter into the kingdom of
heaven, read Isa. 66:24.

Again Jesus says in Matt. 19:16-18
in plain words, "But if thou wilt
enter into life, keep the command-
ments," and tells what command-
ments they are by quoting a part of
the Decalogue. Again let us read
Rom. 7:7, Paul tells us the law con-
vinced him of sin; let us read it,
"What shall we say then? Is the
law sin? God forbid, nay, I had not
known sin but by the law, for I had
not known lust, except the law had
said, thou shalt not covet.

Now, if the law had been nailed
to the cross over twenty-five years
before this was written it could not
of convinced man of sin, for there
would not be any sin; for where
there is no law there is no trans-
gression, and where there is no trans-
gression there is no sin.

Yours for the truth,
Concordia, Kansas.

Report of treasurer of the funds
received and paid out for expenses
of wagon of Oklahoma Mission.
Received from different persons... $ 59.40
Paid to D. H. Breckhill.............. 51.71

Balance in treasure............. $ 7.69

Those who desire to see the items
of account can, by calling on treas-
urer.

For good religious reading take
the VISITOR.

CHRISTIAN WOMANHOOD.
The Age of the Martyrs and the Age of the
Saints.

Christian women have sometimes
not unjustly complained that words
of encouragement and exhortation
from our religious teachers are but
rarely spoken with special reference
to them: And yet they form the
full half—perhaps the larger and
more faithful half—of the world.
And in the Bible the part which
they play in the history of mankind
—the mighty work which they can
do for the amelioration of the world
—is fully recognized. Everywhere
their figures shine forth from the
page of Scripture, since that pathet-
ic fall and pathetic fortune of the
sad mother of our race. In the Old
Testament we see them, now glowing
with patriotic triumph, like Miriam
or Jephthah's daughter with their
dances and cymbals; now in the
helpful tenderness of sympathy, like
Ruth and Abigail; now pouring
forth the passion of prophecy, like
Deborah or Huldah; now in all the
sweetness of domestic duty, wearing
the ornament of a meek and
quiet spirit, like Sarah and Rebekah;
now swaying the hearts of kings,
like Esther or the mother of Agur;
now as their ideal was sketched by a
kingly pencil in the gracious mat-
ronhood and serene activity of the
"virtuous woman." And this was
even in the days when womanhood
was for the most part depressed and
despised. Christianity came to raise
women out of this condition, to re-
store them to that primeval rank
which they had held before the days
of Moses or of Oriental depotisms.
Among the Jews and Greeks and
Romans, to whom Christianity was
preached, woman had been kept for
the most part in deep seclusion, and
encouraged to regard an almost nu-
gatory insignificance as the summit
of excellence. Christianity came to
raise her from the drudge of man
into his helpmeet, making her not
the victim of his tyranny or the toy
of his caprice, but the equal sharer
of all his sorrows and all his hopes.
And Christian womanhood sprang
at once to the height of this new ideal.
The New Testament, like the Old, is
full of the names of women, admir-
able, not so much in the rare splen-
dor of achievement, as in the daily
beauty of holiness. They took no
small part in the conversion of the
world. Who was the first convert
in Europe to the faith of Christ?
Was it not the Lydian lady who sold purple at Thyatira? and was it not through her affection and generosity that Philippi became to St. Paul the dearest of his churches? And how many more we see whose names are written in the Book of Life! There is Eunice, and her sister of Nereus, and many, —how God has linked us all together that there are women-warriors also in the glorious army of martyrs. The blood of martyrs was the seed of the Church. They conquered, not by force or subtlety, but by heroic endurance, by a love of truth which triumphed over death and agony, until before that host of patient Scaevolus, "the greatest of earthly powers, clad in the plenitude of imperial dominion," flung down the arms of its legions at the feet of a religion which relied only upon the power of the unseen. But in this victory over death, women no less heroically than men have borne their part. No physical weakness has prevented them handling the red fire, or playing with the bickering flames; no maiden timidity from stepping into the arena to face the tiger or the wild bull, as coolly as the modern bully into the ring. Take from the early acts of martyrdom the words of St. Perpetua. "Have pity on thy babe, they cried to me, 'have pity on the white hairs of thy father and the innocence of thy child.' I answered, 'I will not sacrifice.' "Art thou then a Christian?" 'Yes,' I answered, 'I am a Christian.' Then we were condemned to the wild beasts, and with hearts full of joy went back to our prison." Was it not the same spirit, the same unbounded faith in God, the same conviction that truth and right, even with death and agony, were better than lies and vileness with all the world besides, which made the young Scotch girl, Margaret Wilson, refuse to be taken from the stake to which they had chained her, when the Slowly tide was fast rising to her very lips? Let us never forget that there are women-warriors also in the glorious army of martyrs. "They were tortured, not accepting deliverance, that they might obtain a better resurrection."

Then look from the acts of martyrdom to the annals of saint-hood. If the first century of Christ had its St. Marys and its St. Thelica, and the next centuries their St. Cecilia and St. Dorothy, see whether even in the Middle Ages did not keep up the holy line. The ideal may have been in part mistaken; we have learned that, for the holy and the pure, the self-inflicting agonies of asceticism are needless, and that when the hands have been washed in innocency, and the thoughts of the heart are right, the "mossy pillow blue with violets" is as pleasing to God as the stone floor and the iron pallet. Yet self-abnegation, even with its methods are mistaken, is always noble. We read, almost with a shudder, the matchless self-sacrifice of Elizabeth of Hungary in the thirteenth century —how she, a crowned princess and the daughter of a king, yet lived in voluntary pain and poverty, laying aside her jeweled robes and her golden coronet, and devoting her life to the hideous service of the lepers. We admire yet more, in the fourteenth century, the practical good sense, the humble devotion, the commanding energy, the loving tenderness of St. Catherine of Siena, to whom, though of mean birth, insolent kings and wicked popes and corrupted cardinals, avowed by the simple majesty of goodness, felt themselves compelled to listen with respect. How touching, again, in the sixteenth century, is the mystic fervor of St. Teresa! There are few sweeter pictures in biography than that which describes, how, when she was a girl of eight, she was ever reading about the martyrs with her little brother Rodrigo, a boy of seven, and how it seemed to those little guileless hearts so easy a thing to win heaven by martydom, that hand in hand they wandered out of their city to find their way among the Moors, and so to die for Jesus' sake, had
not their uncle met them on the
bridge as they crossed the river
Adja, and led them back to their
frightened mother. What insight
breathes through the sigh which St.
Teresa uttered even for Satan,
when she said, “Poor wretch! he is
miserable because he cannot love.”
What depth of faith again revealed
by her setting about the building
of a new convent with only three
ducats in hand, and saying: “Teresa
with three ducats can do nothing;
but with three ducats and God’s aid
there is nothing which Teresa can­
not do.”

REV. DEAN FARRAR.

THE LADIES’ HOME JOURNAL INVESTS.

What is generally conceded in
Philadelphia to be one of the most
desirable building sites in the city
has just been purchased by The
Ladies’ Home Journal. The
property is located at Sixth and
Walnut streets, which means that it
fronts on two of the most beautiful
squares in Philadelphia, the famous
Independence Square on the east
and Washington Square on the
south. The land acquired includes
five properties. On May 1st, next,
the houses thereon will be torn down
to make room for a building costing
$250,000, to be solely owned and
exclusively occupied by the Journal.
The building will require two years
in its construction.

For the Evangelical Visitor.

THE RIGHT WAY.

Broad is the road that leads to death, and
thousands walk together there, but wisdom
shows a narrow path, with here and there a
traveler. The Bible teaches us the way is
narrow that leadeth unto life, and few be
there that find it—Matt. 7:14.

I am so glad for Gods word which
Teaches us but one way, we as young
in the service have the same way
and same Jesus, as the old Brethren
and Sisters. I do praise God for
this, we have a God who changes
not. May we always render to God
the things that are Gods, and to the
world that which belongs to it. An
old adage in one of my school books
is this “It is best for plain birds to
avoid the temptation of finest feathers.”
This often reminds me of my duty
I Owe to God, the enjoyments we
have in living close to Him cannot
be expressed. O that I could all
invite this saving truth to prove.
Show the length, the breadth, the height
And depth of Jesus’ love!
Only Jesus will I know.
And Jesus crucified.

I am so thankful that we need not
go to the world for enjoyment. A
professor of religion went to one of
the worlds places of enjoyment, and
while there talked to a friend on the
subject of religion, the answer was
like this “Your religion don’t give
you enjoyment, or you would not
come here for it.” For where your
treasure is, there will your heart be
also—Matt. 6:22. Remember your
Sister at the throne of grace.

ADDIE RELLINGER.
Foraker, Ind.

For the Evangelical Visitor.

EXPERIENCE.

I will try by the grace of God to
write a few lines for the Visitor.
I have felt it a duty and I greatly
enjoy reading the experiences of
others, and I suppose that it is the
same with others.

I was brought up by Christian
parents, but I did not always do as
they wished me. I wandered into
sin little by little, until I became
seemingly buried in my sins, I was
afflicted in body and my affliction
was apparently hopeless.

But God’s great power is able to
cleanse us from sin, and restore
even the dead to life again. I was in my
fourteenth year when I made a
start for the Kingdom, it has been
about two years since. I am very
thankful for the reasonable health I
have, and especially for the forgive-
ness of my sins. I would say to the
young who probably think that they
want to live on in sin and be indif-
ferent to the teaching of the Spirit,
be careful for the road on which you
are travelling, is dangerous.

I can look back with regret for
the time I lived in sin, and I would
say to others turn now. I hope by
the grace of God to live a devoted
life in His service as long as I live.
Pray for your weak brother.

ANDREW TRUMP.

For the Evangelical Visitor.

AN ADOBSTIO.

O generation of vipers how can
ye be evil speak good things?
for out of the abundance of the
heart the mouth speaketh—Matt.
12:34.

Unto you therefore which believe
he is precious but unto them which
be disobedient the stone which the
builders disallowed the same is
made the head of the corner—1 Pet.
2:7.

Remember now thy creator in the
days of thy youth.—Ec. 12:1.

Ye are all the children of light
and the children of the day, we are
not of the night nor of darkness—1
Thess. 5:5.

Or what shall a man give in ex-
change for his soul—Mark. 8:37.

Unto the pure all things are pure:
but unto them that are defiled and
unbelieving is nothing pure; but
but even their mind and conscience
is defiled—Titus 1:15.

No man can serve two masters;
for either he will hate the one and
love the other; or else hold to the
one and despise the other. Ye can-
not serve God and mammon—Matt.
6:24.

Go ye therefore into highways
and as many as ye shall find bid to

Flee also youthful lusts: but fol-
low righteousness, faith, charity,
peace, with them that call on the Lord out of a pure heart—2 Tim. 2:22.

O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings and oppositions of science falsely so called—1 Tim. 6:20.

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity—1 Tim. 4:12.

Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ—Col. 3:2.

Set your affections on things above, not on things on the earth—Col. 3:2.

ADDIE SELLINGER.

For the Evangelical Visitor.

PROPHETIC READINGS.

We read that "Holy men of old spake as they were moved by the Holy Ghost"—2 Pet. 1:21.

It was this same influence which our Saviour said—John 16:13; "will show you things to come." From the above, with inseparable connections, we learn that the prophets, by the agency of the Holy Spirit, received communications which signified God's will and purposes with mankind to a greater or less degree, including also the line of Messianic prophecy.

The means by which these communications have been transferred and the peculiar conditions of the mediums for communication, are not definitely declared to us in Holy Writ.

In Numbers 12:6-8, together with many marginal references, we find that by the ecstasy of vision, by dreams, or, even mouth to mouth, has been given to man to know of God's own designs and will as pertaining to futurity.

Although scripture seems to point to the above conditions for divine communications, it does not necessarily follow that all revelations of prophecy are made in this manner. It also seems very evident that the Prophets had not, and could not have had full knowledge of the import and delineatory bearings of that which they predicted, but with desire they would reach and search for the manner of time which the Spirit in them did signify.

Although the word "Prophet" in its original sense signifies "to bubble forth," or, "One who announces or pours forth the sayings of God," it must not be interpreted as a light shining into a light place; else, where is the mystery of prophecy? Peter says, "We have also a more sure word of prophecy **a light that shineth in a dark place.** A light, according to modern usage may be defined as a divine agency under human control. Let it be noted then, that although God has communicated to Holy men of old by the afore mentioned means, to us is committed the 'Word of Prophecy' which Word is more sure.

Many persons give direct contradiction to the prophetic phase and lightgiving function of this Word. The prophetic writings of the Old Testament are by some almost entirely discarded as being of minor importance or even void of the superhuman light giving ray which shines therefrom to lighten the pathway of God's faithful people.

This divinely given finger-board gives, not visionary, but plain and distinctly outlined indications as to the whereabouts the Kingdoms of this world (or age) are to be found on the sands of time. The unbelief of these last days, although differing in some phases from that of earlier historic fame, yet has the same general manifestations. Who believes, that in God's word, the end of this dispensation is clearly outlined to a comparatively facial point? Who believes that the times of Gentile rule may be definitely stated as drawn from Daniel and other Prophets? Who believe that the time when the rule of the world was transferred from Israel (God's chosen people) to Gentile domination for a definite period, can be found chronicled in Old Testament writings? Who, in this age of enlightenment and advanced thought, in this age of political agitation and economic study thereof, believes that, to the end of being a king was Christ born in this world? How many Christians believe that Gentile Rule will be followed by the Scepter of the Prince of Peace, after the establishment of whose Kingdom, the "Nations shall learn war no more?"

These are statements hard to believe in the face of the present unrest and political agitation among the Nations. It requires a simple trust and hope in the hand and power of that God who has subjected the world (to the power of sin) in hope.

The mind of which is engrossed in the greed for wealth,—the heart which is overcharged with surfeiting and drunkenness,—the mental faculties which are enveloped in the fogs of prejudice, pride, lust, fashion and unbelief, have no business in the realms of Prophetic Altitude.

Prophecy is unveiled almost to the line as the world's history is made. It would be vain indeed, to undertake the study and interpretations of Prophecy without being posted on the current history of Nations, both Politically and Religiously: also the changes which they have undergone in the past: their rise, fall, and approximate duration.

With our thoughts on these lines, we ought to be awake and see the signs of the times.

H. N. ENGLE.

Donegal, Kas.
TO THE CHILDREN.

Dear children:

I have noticed that the children's page of the few last copies of the Visitor, have been taken up with other matter, although very good indeed, and I hope have done much good, yet we would like to see an article in each copy especially to your interest. I would be very sorry to know that any of you should be discouraged, or think we have all become forgetful of you. Although we may be busy or probably neglectful too, but still I trust there is many an earnest prayer ascends to the Heavenly throne in behalf of your poor souls. I for one must say should any one of you who may look back over years that past, to the rising generation. I often again stop and consider.

What may the future hold in store? Will it lead you down to the jaws of hell to be tortured forever with the marks of cruelty, looking down upon this evil generation with pitying eye pleading with sinners to come that His blood be not shed in vain. Oh dear boys and girls do you ever think of the one who keeps you in life? He who has numbered the hairs of your head, and more than all He who has prepared a beautiful home for you in the Kingdom of Glory. Oh I would say stop and consider where it will lead to. Will it lead you to the portals of heven to be forever with the blest? or will it lead you down the length of eternity. Oh I say again stop and consider.

Your in love

AUNT SARAH.

OFFICIAL ANNOUNCEMENT.

We desire to call the attention of all our ministers, missionaries and evangelists residing in the territory of the Western Passenger Association, to extracts from a letter and circulars received at this office from B. D. Caldwell, chairman, Chicago, III., in reference to joint Clergy permits to be issued by the Association to all who are entitled to them. We also append the names of the different railroads that are numbered the hairs of your head, and more than all He who has prepared a beautiful home for you in the Kingdom of Glory. Oh I would say stop and consider where it will lead to. Will it lead you to the portals of heven to be forever with the blest? or will it lead you down the length of eternity. Oh I say again stop and consider.

Your in love

AUNT SARAH.

DEAR SIR:—The western railways, as hereinafter described, have arranged to use a joint clergy half-fare permit good over all such lines for the year 1890, the same to be issued by a Clergy Bureau in charge of this office.

The rules and regulations which will govern the issuance of these permits are shown on the back of the enclosed joint application blank; this form of application to be used exclusively by those residing in the prescribed territory who desire permits over our lines. The lines party to this agreement and over whom permit will be good are those on this blank and which can be obtained from agents of lines party to the agreement.

We give you this information, thinking that you may consider it desirable to make known to the clergymen of your denomination through your publication the great convenience and largely increased facilities necessarily involved considerable time and labor, also of expense of postage, etc., and which will be largely obviated under the new arrangement.

Briefly stated the principal features of the new plan are as follows:

First: Applicant to fill in joint blank to be obtained from the agent of any railway company party to this agreement, have it endorsed by the railroad agent and mailed to B. D. Caldwell, Chairman, Western Passenger Association, Room 721 Rockery Building, Chicago, with a remittance of fifty cents, same to be made by check, draft, postal or express order (not postage stamps.)

Second: If applicant is found to be entitled to the privilege joint permit will be issued by the Chairman good over all lines party to the agreement, tickets to be sold on presentation thereof, subject to local regulations of each line, at no less than one-half of the first-class standard tariff (not temporarily reduced) rate. Permit will be mailed for delivery, wherever practicable, to railroad agent at point at or nearest to place of residence of applicant, to be receipted for by him to the railroad agent.

Third: Applicants other than regular clergymen in charge of churches as settled pastors must, wherever practicable, have their applications accompanied by credentials, identifying them and certifying to the character of their work.
The names of the different railways are as follows: Atchison, Topeka & Santa Fe Railroad; Burlington, Cedar Rapids & Northern Railway; Burlington Route, viz., Chicago, Burlington & Quincy Railroad; Chicago, Burlington & Northern Railroad; Burlington & Missouri River Railroad in Nebraska, Hannibal & St. Joseph Railroad; St. Louis, Kansas City & North-Western Railroad; Kansas City, St. Joseph & Council Bluffs Railroad; Chicago, Burlington & Quincy Railroad; Chicago, Burlington, Kansas City Railway; Burlington & North-Western Railway; Burlington & Western Railway; Chicago & Alton Railroad; Chicago & North-Western Railway; Chicago Great Western Railway; Chicago, Milwaukee & St. Paul Railway; Chicago, Rock Island & Pacific Railway; Chicago, St. Paul, Minneapolis & Omaha Railway; Colorado Midland Railroad; Fremont, Elkhorn & Missouri Valley Railroad; Illinois Central Railroad; Iowa Central Railway; Kansas City, Pittsburg & Gulf Railroad; Kansas City, Ft. Scott & Memphis Railroad; Kansas City, Osceola & Southern Railway; Minneapolis & St. Louis Railroad; Missouri, Kansas & Texas Railway (north of Denison, Tex.); Missouri Pacific Railway; Rock Island & Peoria Railway; Sioux City & Pacific Railroad; St. Joseph & Grand Island Railroad; St. Louis, Iron Mountain & Southern Railway; St. Louis & San Francisco Railway; Union Pacific System; Wabash Railroad; Wisconsin Central Lines.

ANNUAL PERMITS.

Annual permits subject to the above conditions may be issued to those described in the following, viz:—

4. (a) To clergymen in charge of churches as settled pastors or assistant pastors.

NOTE.—This to include clergymen who are pastors of churches of such denominations as pay no salaries, provided their only other occupation is farming.

(b) Superannuated, supernumerary, or retired clergymen.

(c) Clergymen temporarily without charges, while seeking location.

(d) Clergymen having a regular appointment for church year, but who may also be taking a theological course, if properly certified by the head of the institution or church organization with which connected.

5. (a) Clergymen acting as evangelists or missionaries.

NOTE.—Evangelists and missionaries who are not properly accredited clergymen will not be granted annual or time permits unless having official appointments from recognized religious organizations, and which certify that their duties require them to constantly travel. Teachers in mission schools and so-called medical missionaries who are not clergymen will not be granted annual or time permits.

(b) National or state officers of religious organizations, such as Young Men's Christian Association, Young Women's Christian Association, Young People's Society Christian Endeavor, Baptist Young People's Union of America, etc., who are engaged exclusively in religious work (also including the Women's Christian Temperance Union), as paid traveling representatives and whose duties require them to constantly travel. This does not include those who have local charge of the affairs of their organizations.

(c) Bishop, general and national officers of church bodies and religious organizations, whose jurisdiction requires them to travel over these lines, regardless of whether applicant resides within the prescribed territory.

(d) Clergymen acting as officers or agents of charitable organizations or institutions, as editors of recognized church papers, as college presidents or professors, as financial agents for church or educational institutions, or engaged in Christian temperance work.

5. (a) Clergymen acting as evangelists or religious workers of churches of such denominations as pay no salaries, provided their only other occupation is farming.

(b) National or state officers of recognized religious organizations, whose jurisdiction requires them to travel over these lines, regardless of whether applicant resides within the prescribed territory.

(c) Bishop, general and national officers of church bodies and religious organizations, whose jurisdiction requires them to travel over these lines, regardless of whether applicant resides within the prescribed territory.

(d) Clergymen acting as officers or agents of charitable organizations or institutions, as editors of recognized church papers, as college presidents or professors, as financial agents for church or educational institutions, or engaged in Christian temperance work.

5. (a) Clergymen acting as evangelists or religious workers of churches of such denominations as pay no salaries, provided their only other occupation is farming.

(b) National or state officers of recognized religious organizations, whose jurisdiction requires them to travel over these lines, regardless of whether applicant resides within the prescribed territory.

(c) Bishop, general and national officers of church bodies and religious organizations, whose jurisdiction requires them to travel over these lines, regardless of whether applicant resides within the prescribed territory.

(d) Clergymen acting as officers or agents of charitable organizations or institutions, as editors of recognized church papers, as college presidents or professors, as financial agents for church or educational institutions, or engaged in Christian temperance work.
months and 19 days. Sister Smith was the mother of nine children, 52 grand children and 54 great grandchildren. Funeral services the 22nd at the Whitehead meeting house by the home Brethren. Text, "Prepare to Meet Thy God, O Israel.—Amos. 4:12."

HOOVER.—Died at the residence of his grandfather, Brother B. L. Bruenaker, on North Main street, on Friday evening, Nov. 22, 1895, Grant Silvester, oldest son of Sister Fanny Hoover, aged 4 years and 16 days. The funeral services were held at the Brethren church on North Buckeye on Sunday 24, and the remains were interred at the Bethel cemetery by the side of his father, who had so recently passed away. The afflicted mother has the sympathy of the community.

BRILLINGEB.—Died near Bethesda, York county, Ont., Abram, husband of Sister Elizabeth Brillinger, aged 74 years 10 months 19 days. The deceased was sick about two weeks with inflammation, he suffered a great deal during his illness, being delirous most of the time till near the last he knew he was the last survivor of David and Magdalin county, Pa., on the 4th inst. at 1:30 a.m., residence in Nicholson township, Fayette county, Ont., Abram, husband of Sister Mary Ann Conner, of typhoid fever, buried in Brethren's cemetery. ALICE A. HEISE.

CONNOR.—Died at Gormley, York county, Ont., Sept. 21, Oscar, eldest son of James and Sister Mary Ann Conner, of typhoid fever and inflammation. The deceased suffered a great deal during his illness, being delirious most of the time till near the last he knew all that was in to see him. He seemed much concerned about his soul salvation and prayed earnestly to God to be merciful. We trust he has been accepted. But Oh how dangerous to leave religion till we are on our death bed, but hope it is a warning to those that are not prepared, may seek the Lord while he may be found and come to him while he is near. He leaves a kind wife, and though afflicted for a number of years yet she is a true follower of God, and two daughters to mourn the loss of a dear father, the one daughter is trying to follow the dear Saviour, may the other one also turn. Services by Elder S. Baker and John Steckley in the Brethren church.

Elliott, buried in Brethrens cemetery.

PICKHARD.—Died on Thursday Nov. 14 in Wellfleet, Welland county, Ont., Daniel Pickhard. The subject of our notice was not altogether rational, and had his home among friends in Bertie the greater part of the time, sometimes in Welland county. The day before his death, he told Brother Simeon Sider where he had been stopping, that he was going to Wellfleet, a distance of 20 miles and started off in that direction stopping at several places on the road including a night's lodging the first night, not far from his starting point. The unfortunate man walked the Michigan Central railroad for the above place getting not far from his destination the next evening, and after dark while on the track, meeting two trains on the double track east bound, they being close together side by side, the first a freight, the poor man, as stated by the driver, stepped off and let the freight pass, walking with his head bowed seemingly unconscious that he was on the other track in front of the Mail and passenger train, which soon struck him, and he was hurled into eternity in a moment. The train stopped and took the remains to Welland, and telegraphed to friends at Stevensville. Brother J. C. Sider ordered undertaker Climenhaga the next morning to go and bring the body for burial. On arriving at Welland, he telegraphed back to the remains buried at once as it was beyond recognition. Interment took place immediately on his arrival in the old burying ground Black Creek, on Friday evening. The funeral service was held by the Brethren at Brother Simeon Siders on the following Sabbath afternoon. A large gathering of friends and relatives were in attendance. Isaiah 40:1-8 verses were read as a text. The deceased was 56 years of age.

AILLE.—Died of apoplexy at her late residence in Nicholson township, Fayette county, Pa., on the 4th inst. at 1:30 a.m., aged 78 years and five months. She survived her husband John Young over 19 years, and was the last survivor of David and Magdalina Johnson. She left a daughter her only surviving child Mrs. Jacob L. Mack many relatives and more friends, hundreds of whom listened to the funeral services by Rev. Alpheus Debolt, from Heb, 4:9; and who prayed for a blessing on the memory of their dear Sis., and a blessing on the poor fatherless and motherless, and as the result of their simple faith and prayer the living were comforted and the dead were remembered. Services by Elder Daniel Pickhard. The subject of our notice was not altogether rational, and had his home among friends in Bertie the greater part of the time, sometimes in Welland county. The day before his death, he told Brother Simeon Sider where he had been stopping, that he was going to Wellfleet, a distance of 20 miles and started off in that direction stopping at several places on the road including a night's lodging the first night, not far from his starting point. The unfortunate man walked the Michigan Central railroad for the above place getting not far from his destination the next evening, and after dark while on the track, meeting two trains on the double track east bound, they being close together side by side, the first a freight, the poor man, as stated by the driver, stepped off and let the freight pass, walking with his head bowed seemingly unconscious that he was on the other track in front of the Mail and passenger train, which soon struck him, and he was hurled into eternity in a moment. The train stopped and took the remains to Welland, and telegraphed to friends at Stevensville. Brother J. C. Sider ordered undertaker Climenhaga the next morning to go and bring the body for burial. On arriving at Welland, he telegraphed back to the remains buried at once as it was beyond recognition. Interment took place immediately on his arrival in the old burying ground Black Creek, on Friday evening. The funeral service was held by the Brethren at Brother Simeon Siders on the following Sabbath afternoon. A large gathering of friends and relatives were in attendance. Isaiah 40:1-8 verses were read as a text. The deceased was 56 years of age.

No. 7.—Night Express 12:45 p.m.
No. 1.—Limited Express 2:30 p.m.
No. 13.—Freight 4:50 a.m.
No. 11.—Freight 5:57 a.m.

RAILWAY TIME TABLES AT ABILENE.
UNION PACIFIC.
W.E.S T BOUN D.
No. 7.—Night Express 12:45 p.m.
No. 1.—Limited Express 2:30 p.m.
No. 13.—Freight 4:50 a.m.
No. 11.—Freight 5:57 a.m.

RAILWAY TIME TABLES AT ABILENE.
UNION PACIFIC.
WEST BOUND.
No. 2.—Kansas City Fast Mail 3:35 a.m.
No. 8.—Limited Express 11:40 a.m.
No. 14.—Freight 5:20 a.m.
No. 12.—Stock Freight 7:15 a.m.
Daily except Sunday.

ATCHISON, TOPEKA & SANTA FE.
NORTH BOUND.
Passenger 5:50 a.m.
Accommodation 1:45 p.m.

ROCK ISLAND.
Passenger 10:32 p.m.
Accommodation 2:35 p.m.

SALINA BRANCH.
Departures.
Passenger 5:55 a.m.
Freight 1:45 p.m.

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

PASSENGER NO. 399, leaving Abilene at 2:25 p.m., connects at Evans station with through fast train for California, New Mexico and Colorado.