THE OLD AND NEW YEAR.

BY HENRY BALABAGH.

Another year is past and gone,
Another New Year has begun;
So let our hearts with thankful praise
Give thanks to God for mercies done.

Come, Zion's children, old and young,
Begin this year with songs and praise,
Let every heart and every tongue
To God with tuneful voices raise.

Now may our God of peace and love
Fill all our hearts with songs to raise
To Christ, the sun of righteousness;
To him give all our works of praise.

In the old year that's past and gone,
Many have laid their armor by,
The pure are dressed in robes of white,
To live through all eternity.

But many in the past old year,
Have, with the foolish virgins, slept:
And when the bridegroom them did call,
Their lamps were out and they were left.

Come old, come young, come everyone
Today, the warning voice beware,
And have your lamps well filled with oil
To meet your heavenly bridegroom there.

Now if this year should prove our last,
And we shall meet on earth no more,
May we the welcome message hear,
"Come live with me forevermore."

To sing and praise our Jesus there,
With all the blood-washed souls on high.
Now help us, Lord, to do thy will;
To thee do ever bring us nigh.

While parting seems to go so hard,
With friends and loved ones on this shore;
If we're faithful to the end,
We'll meet them there to part no more.

—222 South 17th St., Harrisburg, Pa.

For good religious reading take
the VISITOR.

THE BLESSEDNESS OF CHRISTIAN UNION.

BY THE EDITOR.

We have often been impressed
with the importance of a greater
movement being made toward a more
full realization of this most desir­
able condition; and there is prob­
able no subject that is of so much
importance to the human family as
that of Christian Union. The in­
habitants of heaven are united; there
is no room there for any other class.
Discord is banished from that celes­
tial place and will not be permitted
to enter or return there again. The
atmosphere of heaven is too hallowed
to allow anything else to find a
foothold there. While we have of­
ten felt the necessity of greater ef­
forts being put forth to increase this
necessary element in the Christian
Church, and have looked and hoped
for advocates from among our more
able Brethren or Sisters who would
take up the subject and write arti­
cles for the readers of the VISITOR,
but up to this time very few if any
articles have been written or sent in
for publication in our church paper.
Yet all must believe that there is no
subject of more importance than
Christian Union, and, as a result,
Church Union.

Since the advent of our blessed
Lord and Savior into the world, yes,
ever since the fall of man, there have
appeared elements in the world that
have been detrimental to the best
interest of the human family. But
it is mostly since the advent of the
Lord Jesus and the establishment of
the Christian religion that the dis­
cordant elements that have so divid­
ed the Christian Church have been
so manifest and have shown the ef­
fects of dissension among the profess­
ed people of God. From the first
establishment of the one Church of
our Lord Jesus Christ we have now
in the United States of America
alone, according to the census of
1890, 143 distinct organizations, be­
sides independent Lutherans, unasso­
ciated Baptist churches and inde­
pendent miscellaneous congrega­
tions, and of these 143 denomina­
tions we notice that there are 119 of
them subdivided into ecclesiastic
associations or subdivisions as fol­
lows: of Methodists there are 17 dif­
ferent divisions, 16 of the Baptists,
12 of the Presbyterians, 12 of the
Mennonites, 4 of the Dunkards
(German Baptists), 3 of the River
Brethren. Then there are only 24
different denominations that are not
subdivided. Now in looking at
these different divisions we can read­
ily see to what God's people are
exposed and the room the enemy of
souls has to work.

There is an old proverb which
holds good in the Christian work of today as well as when it was first uttered—and that is, "United we stand but divided we fall."

Of course these divisions refer only to the Christians in the United States. Just how many there are in the world we have no way of knowing and it is not necessary for our present purpose that we should ascertain. Our object is only incidentally to point out the fact of those divisions existing, and by it trying to show the necessity or importance of finding a way whereby union may be accomplished.

We notice then the fact of the existence of so many divisions, and we must believe that it was not so designed by the great head of the Church. Then where will we look for the cause? Evidently in part at least to the fall of man. But because man is fallen does that make it necessary for divisions among God's people? We think not. But while it is the fruits of the fall, the agent to this deplorable condition is evidently the enemy of our soul—that is, the devil. And why? First, because there is no discord, no division in heaven; and yet many of the inhabitants of that celestial abode were once residents of earth and members of the human family as we are. They are the souls of the just made perfect and as such have gone to the Father's house which was prepared for them, and are at rest. But by what means were they prepared for that celestial home? Certainly not by their own righteousness, not by maintaining and advocating discord or disunion, but by accepting and maintaining the principles of peace and good will toward men, and becoming fully imbued with the Spirit of the Master. But it was of the blessedness of Christian Union and the means of attaining it that we have desired to pen these lines, and we will take our own and kindred organizations as a basis. Under the head "River Brethren," the United States census groups three different denominations. The first and much the largest of these divisions is our own people, the "Brethren in Christ." Then comes, probably, the "United Zion's Children," and third the "Yorker Brethren." These three divisions were formerly one, but 30 or 40 years ago they divided, on what line we do not know, and it is not necessary for us to enquire; it is enough for our purpose to know that unfortunately divisions do exist. But if we were to enquire into it we would find at least that it was not the fundamental doctrine of the Bible that caused this division; if then it was not that it must have been on some unjustifiable grounds. We believe, too, that a large majority of the different divisions today wish that it did not exist, that it never had taken place. So also with the divisions that have taken place in other churches.

But to return to the River Brethren church. We are glad to know that there have been efforts made for a reunion, and in some instances it has done good and been accepted, but it has not brought all together. And what is the cause? We think that probably the main reason is that the effort was not disinterested enough, or rather, minor or selfish interests, such as personal position, too often was in the way, and that prevented hearty co-operation in endeavoring to bring about this much-desired result.

If as great efforts were put forth to unite Christians, and as a result churches, together on the Bible plan—that is, a molding of the hearts into that blessed ruling element, the love of God, in the soul, as there is by all the churches for the conversion of the unsaved, there would be a union brought about that would be irresistible. We are sorry that it becomes necessary to say it but we fear there is too much of self-seeking honor, too much of a desire to be pre-eminent. It is one of the devil's strongest weapons, and he does not care who he can control or who he can use to subvert the cause of Christ. His aim is discord, disunion, destruction; and he is not particular as to the means.

(TO BE CONTINUED)

For the Evangelical Visitor.

THE BUDDING FIG-TREE.

Now learn a parable of the fig-tree: when his branch is yet tender and putteth forth fruit leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it [the gathering in of the elect—Ver. 21.] is near even at the doors.—Matt. 24:32,33.

A sure way of destroying the vision is to fill the eye with some foreign substance. If our eyes are clouded with carnality and worldliness, we will not notice the swelling of the Fig-tree's buds.

Another truth equally verified, is that we see, as a rule, the things for which we look. If we look for wealth, pleasure, ease, etc., we will not see fig-leaves. But the anxious mind inquires, "What are the fig-leaves and what are the things of which the budding tree is a type?" There is but one answer: namely, the prophetic utterances which depict the approaching crisis. Space will not permit in this article to call up references which bear upon the wonderful revolutions of Nature, Society and Religion as preparatory to the coming of the King, who shall rule with a rod of iron and break in pieces the nations, even as a potter's vessel. Daniel speaks of the increase of knowledge in the latter time. Could he have meant any other than the 19th century? The making of history on this line for past hundred years is simply aston-
ishing. The inventions which facilitate the attaining of knowledge are wonderful in the extreme. Not to know what transpires in Turkey, China or the Isles of the Sea today would be stamped as a relic of a slow age.

The Jews as a people need be watched as some of the swelling buds. Their late oppressions in Russia, and the repeopling of Palestine, are points worthy of note. Watch the Jew; his work is not finished in the closing scenes.

The revival of Egyptian resources is a direct fulfilment of prophecy. The opening of the dark continent to civilization and the Living Word, are only preparing the highway for the King.

Again, what meaneth the strengthening of naval forces and the increase of military reserves among all the leading nations of the world?

Turkish possession of Palestine must not be overlooked in this scene. The restoration of the Holy Land to God's chosen people will be brought about not without scenes of carnage and bloodshed of the darkest hue, after all diplomatic efforts have failed. The present vigorous revival of the "Eastern question" does not in the least disturb the watching soul. He has been anxiously waiting just such a turn in national history. The Armenian massacres are not yet ended, and the Powers stand by without acting simply because they cannot agree as to the dividing of the spoils. Watch the turn of events with the Moslem Power and the Holy Land. Who will control the commerce of the eastern Mediterranean, the valley of the Euphrates and the passes of Afghanistan as they speedily revive in the very near future?

The missionary mania which has taken hold of almost every organized body of Christian workers so vigorously is only giving an impetus to the Midnight cry.

These and many more are the things which have significant bearings on the unrolling of prophecy as it is being fulfilled today.

We are aware that there are those who are morally good and religiously jealous, who yet object to men being informed as to the social, political and religious phase of the world at large. We however are convinced, and that not by mere verbal tuition, that these are the very things by which we may know the signs of the times, and are in reality the upper structure built on the base relief from which must rise the prominent features foretold as precedents of the end of the Gospel Age.

Is it any wonder that the warnings were given before to watch, to be sober, lest in slumber or in intoxication by anight which may make dormant our faculties of reason, we be overthrown as a thief. Or was there ever a time when these warnings were more applicable than when men are willfully ignorant of God's power, works, and dealings with the human race at large?

God's plans are not contracted like those of his creatures. His purposes are sure and steadfast. His promises cannot fail of their fulfilment in due time. His vengeance must be poured out when once the golden cup of duty fulfilled, and never will, unless we begin now.

Theological Inventions.

If the authorities at Washington had opened the United States Patent Office so that each inventor of a new religious doctrine could secure letters patent I believe the record would show the greatest number of new theological inventions per year since the world's religious congress at Chicago. There may be some infringements, but most of the inventions are new and original. A few skeletons of ancient and modern heathenism were imported from the old world. Today the religious atmosphere is literally loaded with germs of new doctrines and the spiritual constitution of many seem to be run down to such a low state of health as to readily "catch" two or three kinds of new religions at once. Spurious.

Chemists can now make all the fruit flavors and extracts without the fruit, and nearly all the perfumes artificially. In most cases no known test will enable one to distinguish the spurious from the genuine. So with many of the new religious doc-
trines. They are nearly all sugar-coated with attractive names, but when dissected with the Sword of the Spirit prove to be composed of heathenism, infidelity, spiritualism, unitarianism, and a little truth, which in forming chemico-theological union sends forth gas that brings spiritual sleep, and a blinding mist that hides Jesus Christ the Son of God and the Savior of the world from the people.

THE NEW WOMAN AND THE REAL WOMAN.

It is to be hoped that the unnatural being, the new woman, so-called, and all the newspaper discussion about her, will retire from the public view, to the great relief of the real woman. The new woman is abnormal and is becoming very ancient. She is a discredit to the legitimate use of the wheel. She frequents the club until her home is clubbed to death. She and her sister fashion leaders use annually over forty million humming-birds, sun-birds, orioles, sea-birds, waxwings, birds of paradise and flycatchers with which to decorate. The sweet notes of the songster are dying out in forest and insects multiply and destroy. Here is her picture. Behold the new woman, she toils not neither does she spin, except on a bicycle, and nobody before or since the time of Solomon clothed like one of these. How transcendantally more beautiful were those referred to by Paul, the holy women “in the old time,” and also her youthful sister, the real woman of today. “Her price is far above rubies.” Her photograph is found in her character album, the Bible.—Prov. 31:10–31.

OLD FRIENDS AND NEW.

However many new and acceptable acquaintances we may make there are no friends like the old friends of one’s youth—the tried and known to be true. Friends are like hymns. We have many new and excellent ones, but what memory pictures and recollections does an old hymn bring up! They bring to our mental sight and hearing faces and voices of the past,—some living, others silent in death.

It may be,—

“Come, let us anew our journey pursue.”

Or,—

“How firm a foundation, ye saints of the Lord.”

Or some hymn sung in family worship, like,—

“Lord, in the morning thou shalt hear My voice ascending high.”

We pass away.

Yet,—

“As beautiful sunset’s crimsoning fires Are aglow in the western sky, The pilgrim discovers the domes and spires Of the wonderful city on high.”

DR. C. NYSEWANDER.

Des Moines, Iowa.

For the Evangelical Visitor.

“KEEP.”

Lay hands suddenly on no man, neither be partaker of other men’s sins; keep thyself pure.—1 Tim. 5:22.

We find that by our feeble attempt we are not able to bring forth all the hidden treasure which lies in the word “keep”; but we will at least try to bring forth some of the vital points or try to point out the real centralization of this word keep.

In the foregoing quotation we find the central thought is, “Keep thyself pure.” To do this it takes a continued watching and praying. To keep ourselves pure does not mean to go to all the enjoyments of the world—the ball, the dance, the theater, the festival—and in fact it does not mean to go into any of the so-called innocent amusements the devil can furnish.
We find that when the prince of darkness twines his threads of impurity around his servants, they become a mighty rope to him, by which he drags many impure and helpless beings to that bottomless pit. But it makes nothing, and “This makes nothing,” around his servants that when we yield ourselves in obedience to that greater Prince of Everlasting Light, He will encircle his tender cords of love and mercy about us and in after years these tender cords will make a mightier rope than the devil ever did or can make.

This rope, composed of tender cords of love and mercy, will become the strongest of all ropes that ever can be imagined by human thought, and it will destroy and eradicate and tear all the ropes and the strongholds that the devil ever originated. “Set a watch, O Lord, before my mouth; keep the door of my lips.”—Psalms 141:3.

Now in this latter quotation we find the central thought to be, “Keep the door of my lips.” In the following quotations we find the might and greatness brought forth.

“He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.”—Prov. 16:32.

“Even a fool, when he holdeth his peace, is counted wise; and he that shutteth his lips is esteemed a man of understanding.”—Prov. 17:28.

“A fool’s lips enter into contention, and his mouth calleth for strokes. A fool’s mouth is his destruction, and his lips are the snare of his soul. The words of a talebearer are as wounds, and they go down into the inmost parts of the belly.”—Prov. 18:6,7,8.

“A fool uttereth his mind; but a wise man keepeth it till afterwards.”—Prov. 29:11.

From this we can draw a grand moral. For instance, if we are at a place where there are a good many people and someone would relate some exciting incident which has brought someone to shame, and he would ask your opinion about it; would it be right to give him your opinion about it before the ones present? We would candidly say no, because we find this emphatically answered in the foregoing quotations.

“Pure religion, undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.”—Jas. 1:27.

There is room now in the world for churches whose influence comes from their goodness, morality, justice, charity, reasonableness, weight of argument and amount of truth. Such churches only are the pillars of faith and ground of truth. Give the world such churches and the religious creed will soon cease to be unpopular.

—Rev. David Gregg.

**JESUS WILL COME AGAIN.**

Do the prophecies on this subject mean exactly what they say, or should they be interpreted spiritually?

Some believe that His second coming transpirstes when some one accepts Him—that is to that individual it does. It is not Christ that comes, it is the Holy Spirit. The Scriptures most emphatically teach that there is a true God, three distinct persons, yet all united in fulfilling the law of the Father. The Holy Spirit reproves the world of sin, of righteousness and of judgment. He does not speak of himself, but what he hears that doth he speak.—John 16:8-16.

Neither does it mean His reign over the church. Do we condemn the Jews for rejecting Christ, when He came in such literal fulfilment of prophecy, and reject the same literalness about his second coming? This is not consistent, and while we believe Luke 1:31 to be literally true, let us believe likewise in regard to verses 32 and 33.

There are none of us as Christians that doubt the truth of the 31st verse. We believe it to mean just what it says. The 32nd and 33rd verses have however not as yet been fulfilled in their literal sense, and therefore some would like to spiritualize the meaning thereof, and say that it applies to the church of the present day.

We at present are prone to condemn the Jews for crucifying our Saviour, and not believing in Him, but have they not an equal right to condemn us when we do not believe what God has said concerning them.

There are symbols, figures or tropes, metaphors, allegories, etc., used in Scripture. But, unless they are so stated in the text, or plainly indicated in the context, we should hold only to the literal sense. A symbolic statement is found in John 7:38; and an allegory in Gal. 4:24-31. Wherever the literal sense is not to be taken it tells what sense should be taken of it. “Heaven and earth shall pass away, but my words shall not pass away.”—Matt. 24:35.

In Matt. 5:17,18 Christ tells us that we are not to think that he came to destroy the law, but to fulfil it. Till heaven and earth pass, one jot or one tittle shall in no wise pass.
from the law, till all be fulfilled. Now as we read the law we will observe that there are a large number of prophecies that have not as yet been fulfilled, especially is this the case in Isaiah, and, therefore, we must expect them to be fulfilled in the future. A large number of these prophecies relate to the time when the Lord Jesus Christ shall reign over the house of Jacob as predicted in Luke 1:32,33, and concerning which more complete references will be given later on.

In Psa. 32 and Isa. 53, we have prophecies concerning our Lord Jesus Christ that have been literally fulfilled by Him. May we not expect Him to come and fulfil the prophecies of a glorified Messiah reigning in victory and majesty here upon earth?—Psa. 2:7; Dan. 7:13-14; Isa. 9:11-60. A few of the fulfilled prophecies may here be given,--Isa. 7:14; Mic. 5:2; Hos. 11:1; Zech. 9:9; 11:12,13; Isa. 50:3; Psa. 69:21; 22:18; Isa. 53, and many other passages.

All these were fulfilled when Christ came as the suffering Messiah, but when He comes as the glorified Messiah the following passages will be fulfilled: 1 Thess. 4:16,17; John 5:26; 14:3; Luke 12:35; Acts 1:11; Zech. 14:4-16; 9:10; Job 19:25; Deut. 33:2; Isa. 9:6,7; 45:23; 35:1-2; 11:10; Psa. 72:11; 89:9; 102:16; Jer. 23:5,6; 3:17; Ezek. 21:25-27; Matt. 24:30; 25:11,32; 19:28; Lev. 22:28-30; 1 Thess. 3:13; 2 Thess. 1:7,8; 2:8; Jude 14; Rev. 1:7; 5:10; 15:4.

By studying the history of the world we find that the above events have not as yet been fulfilled. They to a large extent treat of things that are to come to pass here upon earth before the final judgment day, and before the new heaven and earth appears. The course in which these events will be fulfilled will be gone into more minutely later on.

Does His coming mean death? His first coming did not mean death to the Jews. As a nation they rejected Him, but as individuals many believed on Him, and some of them are being converted to Him at the present time. "God hath not cast away his people which he foreknew."—Rom. 11:2. "Blindness in part is happened to Israel until the fulness of the Gentiles be come in."—Rom. 11:25. As we study the signs of the present times we must believe that the time of the Gentiles is about fulfilled. The whole of Europe is in a state of unrest, and ready at any moment to begin war. Even our own country is preparing for an emergency by building large war ships, and manufacturing weapons by which to carry on war if need be. "The last enemy that shall be destroyed is death."—1 Cor. 15:26. The sleeping saints will at Christ's appearing in the clouds of the air be raised from the dead, and shout victory over death and the grave.

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory."

O death, where is thy sting? O grave, where is thy victory?—1 Cor. 15:54,55.

If we are faithful unto death we shall receive a crown of life (Rev. 2:10) that is when He appears we shall.—2 Tim. 4:8; 1 Pet. 5:4. We do not receive the crown immediately after death, but are to be at rest in paradise.—Rev. 14:13; Lev. 16:22; 23:43. For the good deeds that we have done while here upon earth, we shall receive our recompense at the resurrection of the just (the first resurrection) and thereafter we shall not die, for we shall be equal with the angels; and are the children of God, being the children of the resurrection.—Luke 20:36; Luke 14:14.

Paul in his work was made comfortable by the hope that if he served Christ wholly he would attain unto this resurrection.—Phil. 3:9-11. Now if this hope could comfort Paul in his many severe trials and persecutions, should it not also give us comfort and more zeal in the work of Christ?

Paul did not want to be unclothed at death, but clothed upon, that mortality might be swallowed up of life.—2 Cor. 5:4.

Dear reader, do you know that Paul and the other apostles did not preach Christ and death, but Christ and the resurrection. In 1 Peter 1:13 we are told to "Gird up the loins of our mind, be sober, and hope to the end for the grave that is to be brought unto us at the revelation of Jesus Christ."—not death.

The Saviour did not teach to watch and prepare for death; but to watch and prepare for Christ's coming. Death is the greatest enemy we have to overcome.

We have the promise from God that the Holy Spirit will teach us all things (John 14:26) and shew us things to come (John 16:13), therefore let us pray that the Spirit may manifest itself more in our lives.

EXOR H. HESS.

State College, Pa.

(TO BE CONTINUED.)

Only a few seem to have sufficient courage and fidelity to accomplish the designs of God and by their co-operations reach the point of grace and glory which God desires man to attain.—Sel.

A little bit of patience often makes the sunshine come,
And a little bit of love makes a very happy home;
A little bit of hope makes a rainy day look gay,
And a little bit of charity makes glad a weary way.

—Exchange.
To D. W. Allison, Cumberland County, Pa.

Beloved Brother in the Family of God:—

The more we learn to know of the Father and his Son Jesus Christ, the more we reverence and love them, and the more intimately we become with his children, the more our hearts cling to them. Philip, who was the first of the apostles, expressed a greater love for his Master than the Christ of yesterday. We learn the value of afflictions. Even though sinners are ignorant of Christ's pity, their desires are the same. He gives the same benediction and the same benediction is the same benediction for all time and eternity. Christ's pity was essential to his service of men. Looking up to heaven, he sighed, and said “Ephphatha.” The sight had to come before the word of power could come. He was not only impelled to put forth his miraculous power by the cries of the sufferers or of their intercessors, but sometimes by the quick, spontaneous outgoing of his own pity. Before men called he answered, for his own heart anticipated their desires. His pity was no luxurious idle emotion, but the impulse to action. The pity should be true of all Christians. No help can rightly be rendered unless it comes from a sympathetic heart. Much Christian work is spoiled and made worse than useless by being done in hard, supercilious fashion. Benefits need to be wrapped in softest down of sympathy, or they will cut the hand which receives them. A man may be knocked down by a charitable gift flung at his head like a stone. For all forms of Christian service the law is valid—without sympathy no good will be done. Nor is the converse less needful to remember—that without practical issue no sympathy is worth anything. Not merely is it useless to benefit the sufferers, but harms the person cherishing it. Every emotion which is allowed to rise and pass without its appropriate action tends to harden the heart. If mercy is twice blessed lazy compassion is twice cursed.

John 3:2. But the great antecedent must never be forgotten: “NOW are we the sons of God.”—1 John 3:2. “By Faith.”—Gal. 3:26; John 1:12. The great evolution of eternity must begin in time. It is nothing less than “God manifest in the flesh.”—Christ in us the hope of Glory.”—1 Tim. 3:16; Gal. 2:20; Col. 1:27. This is our rest, our peace, our inspiration, our Alpha and our Omega.”

G. H. Balsbaugh.

Union Deposit, Pa.

The Heart of Jesus.

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BENEVOLENT FUND.
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Catharine Kohl, $1 00
John Long, $1 00

We write now 1856.

We wish all a happy New Year.

Glory to God in the highest and on earth peace, good will toward men.

The series of meetings held at Galva, Kansas, and vicinity, by Bro. Jacob N. Engle, for the last four weeks, close on Thursday evening, the 11th ult. The meetings were interesting and most of the time well attended. Seven arose for prayers and made the good confession.

Mistakes will happen. In the last issue of the Visitor, on page 376, second column, there is a poem taken from the New York Sun, entitled Christmas-tide, that was published without our knowledge or consent. It was simply an oversight of the compositors and got into the columns of the Visitor in the making up of the forms. We regret very much that it is there and we trust that the error will not be attributed to us or will not occur again.

By request we would call the attention of the subscribers to the Engle Fund, who are yet in arrears, and we would respectfully yet earnestly ask them to pay what they owe for that purpose, to the treasurer during this month. The money is needed to pay certain claims that the Church has obligated itself to pay on the promise of the subscribers to the fund. The matter should be settled before our next District Council, as the committee desires to be relieved from the further consideration of the matter.

We add to this issue of the Visitor a cover as a New Year present, It can be taken off after it has served its purpose. We have long thought that there could be an addition to our church paper that would not detract from its worth or from its appearance, besides being of much benefit to our merchants and business men, and would enable our readers to learn just where they could get what they need in their families and business. At the same time it would assist in meeting current expenses incurred in the publication of the Visitor. Of course if this was made a permanent feature in the publication of the Visitor we would expect to fill up much of the space with advertisements of matter that would be of general interest to our patrons. But for this issue we have solicited only from the business men of our own city, and we can say we received a hearty response from all.

This is only an experiment and will be discontinued after this issue, and will not be repeated unless the Board of Publication or General Conference will so order.

We received a copy of Byers' Calendar on Divine Healing for '96. We have not had time to examine it closely, but so far as we examined it, we find a Scripture quotation for every day in the year, mostly, at least referring to the subject of divine healing; we do not know how often, if ever, the same quotation, from the same Scripture, is repeated, but it certainly has taken a great deal of time and labor to compile it, and is worth the care and labor for everyone who is interested in the subject to carefully study it. It is published by J. W. Byers, at 721 16th St., Oakland, California. Price 25 cents per copy. Send for one, and study it.

With our last issue we closed volume Eight of the Evangelical Visitor, and also the year 1895. The labors of the year are over and the record is made. Whatever has been done, for good or for evil, cannot be undone.

When we review the work we are especially engaged in we find some things to regret. We cannot say that it has been uninterrupted happiness, neither can we say that we have made no mistakes. We see some articles in the Visitor that we wish had not been published and we think had better never been
written. Sometimes we are surprised that authors send in articles that they know are not what they should be and only have a tendency to cause discord. Such articles of course do not find place in the Visitor if we can discern their purpose in time; but sometimes they arise from local differences, and in such cases we may not know what to do until we learn afterward why they were written as they were. We know from experience how difficult it is to divest our minds of influences that are not always for the best. But we have an Almighty Arm to lean upon and if we seek his help he will guide us into all truths and enable us to steer clear of these conflicting elements. Let us seek his help and aim higher. Then we may enter upon the New Year with the assurance that we have a guide that will direct us right.

We write now 1896, and before this issue reaches its many thousand readers we will have turned a new leaf in the history of life. What of the New Year? no doubt is the question of the day. We look forward hopefully, confidently trusting in God’s guiding grace. Some of us may have grown old; some again are just in the prime of life; while others are just entering into the springtime of life. Some have had large experience in the past, and this experience has taught us the greater necessity of watchfulness; while others look forward with the confidence of youth and inexperience and very often condemn unheard and rashly censure others, old or young, for what they themselves have yet to learn of the words of caution and ways of wisdom. But under all circumstances let us look forward hopefully and trustingly to Him who does guide all who will aight. Let us, in the language of the Lord, “Go forward,” leaning on his strong arm, and stand steadfast, unmoveable, always abounding in the work of the Lord; for our labor in the Lord is not in vain.

CHURCH NEWS.

CHICAGO MISSION.

Once more we will report the work and the expenses connected with our labor here. We feel thankful to God for his protection over us and for the good health we enjoy while laboring for the Master in this part of his vineyard. And when we think over the months and years that pass away so rapidly, it reminds us of our near approach to our permanent home, where we expect to see him who died to save us poor fallen creatures, and ever be with the Lord.

Since our last report our Sunday-school membership has increased to about 80, but there is not much change in the regular meetings. Still, the Lord is with us and we are trying to be used to his honor and glory.

We were encouraged by the call from Mr. and Mrs. Elias Jury, of South Cayuga, Ont., who were with us over Sunday. They were on their way to Peoria, Ill.

We expect to have continuing meetings over the holidays, and if any of the ministering Brethren can make it convenient to call and help us we would like very much to have help, as we want to see more souls saved and brought into the fold. Pray, Brethren, for us here that God will do a work to the saving of perishing souls. The great trouble is to get people to come to the light. They love darkness rather than light because their deeds are evil.

Report of the Mission for the month ending Dec. 18th, is as follows:

<table>
<thead>
<tr>
<th>EXPENSES.</th>
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<tr>
<td>Hall rent,</td>
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<td>Fuel, oil and other necessaries</td>
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<tr>
<td>Brethren of Sippo, Ohio,</td>
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<tr>
<td>Bro. Bruhaker, New Paris, Ill.</td>
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<td>Chicago S. S. collection,</td>
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<tr>
<td>Chicago Thanksgiving collection</td>
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<tr>
<td>Sister Shupe, Moline, Ill.</td>
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<tr>
<td>Sister Hattie Enig, Boiling Springs</td>
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<tr>
<td>D. Heise, Clarence Center, N. Y.</td>
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<tr>
<td>C. Heise, Victoria Sbure, N. Y. S.</td>
<td>5.00</td>
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<tr>
<td>A Brother, Mechanicsburg, Pa.</td>
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<td>Balance on hand,</td>
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In addition to the above two dollars were sent from the Sisters of Bethel church, Rainham, Ont.

J. W. HOOVER.

6028 Peoria St., Englewood, Ill.

MORRISON, ILL.

Since a note had been made in the Visitor of my proposed absence from home, dating Nov. 1st, to labor in Illinois for several months, I feel it my duty to make a brief response at this time.

I am in the Clyde District and am drawing toward the close of my mission. I will, however, make only a few passing references, since a more extensive report will be given on my safe arrival at home, which, under God’s providence, and the fervent prayers offered, is assured me.

Polo was the first point. We are glad to say that at the depot the friendly faces of Elder Trump, his son Henry and his wife greeted my arrival, Bro. H. and wife taking the same train for Freeport, where over the Lord’s day they assisted Bro. A. L. Myers in filling stated appointments. The train having left I was kindly conducted to the home of the former, where care and comforts were lavished during most of the three weeks stay there. The remain-
ing time was spent with Bro. and Sister Sollenberger, of the same place, who, too, with their family failed no kindness. The meetings were held in a church-building in the town. Though part of the time the weather and roads were unfavorable, the meetings, though not always large, progressed with fair interest, closing only with a warm feeling and a desire to have it continued longer.

The labors here were not fruitless, since some dear souls resolved to make their returns to their heavenly Father and are still showing fruits of sincerity.

Our next field of labor was Carrol Co. We resorted thither, spending our labors here for nearly two weeks. We here met with the usual kindness and were cared for with much more than merited love and respect. The meetings here were not so well attended, but we trust the seed sown has found good soil.

Spending a few days at Freeport, and beyond, we returned, and closed our work by a meeting in Shannon, Saturday morning we took the train for Lenark, where Bro. H. L. Shirk met me and thence conveyed me to Chadwick, where a short but pleasant visit was had. We attended a meeting and had a pleasant family visit with a Christian neighbor. At this place I was met by Bro. J. Gay, man who conducted me to the present field of labor, where we have encouraging meetings, though the influence has not yet become manifest among the unconverted. Knowing, however, in part the power of God, and also the fervent prayers being offered, we looked for results among the unsaved also. May the Divine Spirit accompany the efforts put forth.

Since a fuller report shall be given, we close the present brief notes, anticipating a pleasant reunion in the coming future with our family and loved ones in Kansas.

As always, so now, laboring for higher attainments, I remain,
Yours Truly,
JESSE ENGLE.

For the Evangelical Visitor.

"HAPPY NEW YEAR."

To the Readers of the Visitor:—

I wonder if any of us, who repeat the words, "Happy New Year," really realize the depth of meaning they convey. Doubtless we all remember how, while we were children, anxiously we looked forward to the coming of the New Year, and how slowly the days and weeks seemed to pass away; yet in a short time we found ourselves on the threshold of the New Year, waiting joyfully and hopefully to take up the new duties, that would be awaiting us.

Many of us make good and noble resolutions, at the beginning of the year, and we feel competent to carry out these resolutions, but does our courage live through the petty trials, that daily confront us in looking back, at the end of the year, do we feel glad that we have won the victory, or do we feel we have failed miserably? Do not the things that we looked forward to as being real and noble, seem mere shadows now, that we have met face to face with them? In looking forward, with the view of accomplishing great things, we are apt to forget the small duties that constantly await us.

I remember the words of my father, and they have been of inestimable value to me. They were, "Whatever is worth doing at all, is worth doing well." I often look back over my past life and recall these words. Our moments are golden, and how swiftly they glide away. The days are passing one after another, and many of us have seen more of life than we ever shall again. If we reach the age of three score and ten, how sad it would be, while looking at our past life, if we would have to say it has been a failure; also to see those duties which we failed to accomplish, where if they had been overcome, what satisfaction they would have given us.

I hope, dear readers, that we all have a clear title as we are about to enter into a new year 1896, that with the help of the Lord we will faithfully overcome our duties, and make up our minds to not leave any of them undone. One effort well done is better than four that are only half done.

We have no time to lose, and certainly we have no time to shirk our duties, even if they are disagreeable.

We all have time to pray; how many dangers are averted by prayer! One instance of this kind comes before me. Some years ago a minister in our church, who always had family prayer every morning, omitted it one day owing to forgetfulness. That evening his little boy, a child four years of age, lay a corpse.

Often these things are hidden from us, why we cannot tell, but "God moves in a mysterious way, His wonders to perform."

Martin Luther said, "I have so much to do today, I must pray three hours."

"Go watch and pray, thou canst not tell, How soon thine hour may come."

In watchfulness and prayer is all our security, and if we make God our refuge, and turn to him continually, we shall find him a present help in time of need, and his guiding hand will bear us safely through the world and bring us home at last.

HATTIE T. DETWILER.
Sherkston, Ont.

For the Evangelical Visitor.

STAND FIRM UPON THE ROCK.

Stand fast therefore in the liberty wherein Christ has made us free, and be not entangled with the yoke of bondage.—Gal. 5:1.

Dear Brethren and Sisters, by God's grace I will pen a few lines.
It is very necessary that we stand firm upon the rock, Christ Jesus, who has redeemed us from sin, and put a new song in our hearts. I do want to live for Christ and Him alone, who has done so much for me. I heard joyful news this evening, that sinners were coming to Christ.

I would say stand fast wherein Christ has set you free. If we go back into the world again it will do us no good. I must say for myself I am not altogether free from this, but by God's assisting grace I want to be more firm. I am always glad to hear of sinners turning to Christ, but very sorry to see them live for Christ a short time and then live for the enemy of souls.

When we consider what Christ has done for us it should prompt us to live very careful and obedient lives. What wondrous love He has shown unto us. We enjoy blessings which the world can never give nor take.

Brethren, I think we should take more interest in writing articles for the Visitor. Perhaps we feel too unworthy, but someone must write; and if each one thought so we could not have a paper. Let us try to do our duty, no matter what it may be.

There is so much strength and power in prayer, I know by experience that if I neglect prayer I lose power; also by not reading God's Word and examining myself. Let us be in earnest prayer for the unsaved, that many might be gathered into the fold of Christ before it is forever and eternally too late. Let us who are in the fold be faithful in the discharge of our duty. I fear some of us are too slack in regard to family worship; let us awake to a sense of duty. With this I will close by asking an interest in your prayers in my behalf.

Your unworthy Sister,

Shannon, Ill.

ANNIE J. STONE.
departed again into the mountain himself alone," and that he went up into this “mountain apart to pray.”


We learn from Luke that before asking his disciples the question, "Whom say the people that I am?" he was alone praying."—Luke 9:18.

So, also, Luke says in respect to his Transfiguration, that “Jesus went up into a mountain to pray,” and that “as he prayed the fashion of his countenance was altered.”—Luke 9:28, 29.

One of the prayers which Jesus offered is stated in the very words which he uttered; and this is his intercessory prayer recorded in the 17th chapter of the Gospel of John. This prayer was made just before his death; and in it he prayed for himself as the Messiah and Savior who was about to suffer death, also for his disciples whom he had just been comforting and instructing, and all who through their word should believe on him. This prayer was soon followed by another in the garden of Gethsemane, three times repeated, in which Jesus said: "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt."—Matt. 26:39-44. Reference is made in the latter character he prepared for what went through his heart and mind, and in that world he is the "High Priest, who is set on the right hand of the throne of the Majesty in the heavens—a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."—Heb. 1:3. He no longer needs to pray for himself, but has never ceased to pray for others. The doctrine of the Bible is that Jesus, in the heavenly world, is an interceding High Priest, and that he "ever liveth to make intercession for them" that come unto God by him, and that he is able also to "save them to the uttermost."—Heb. 7:25. Paul, in writing to the Romans, said: "Neither made he any intercession for himself; but as it is written, The Propitiation for our sins: and by this we have confidence and access into the throne of grace."—Rom. 5:6. The prayer of intercession belongs to his office in the heavenly world, as the "High Priest of our profession"; and in view of this fact John said: "And this is the confidence that we have in him, that, if we ask anything according to his will, he hearkeneth unto us."—1 John 5:14. This interceding, who is our Advocate or Paraclete in heaven, was on earth "the propitiation of our sins," and by what he did and suffered in the latter character he prepared for what he is doing in the former.

The fact that Christ as a man prayed on earth, and that this was so prominent a feature in his earthly life, makes his conduct in this respect an example for our imitation. He not only taught the doctrine and duty of prayer, and gave us a model in the Lord’s prayer, but he practiced the doctrine. He was pre-eminently the praying Jesus. Communion with God the Father by prayer was the fixed habit of his sinless life. There can be no genuine piety in the soul without this
habit. A prayerless piety is a contradiction in terms.

The fact that this same Christ prays in heaven for his people, as their Advocate and High Priest, is full of encouragement and hope. His heavenly prayer, like that of earth, carries with it the element of certainty. The man or woman for whom Christ speaks and in whose behalf he offers the argument of his own atoning blood, will be saved with the great salvation. This is true of all Christians. Paul says: "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep we should live together with him."—1 Thess. 5:9,10. It is a glorious thing to have the praying Jesus on our side. Blessed is the man for whom this Jesus speaks in the court of heaven.—Independent.

PROGRESS OF MISSIONS IN FORMOSA

The history of Missions on the island of Formosa is full of heroic and beautiful incidents. The Presbyterian churches of England and Canada have had the field to themselves and have accomplished a notable work among the islanders. An English Presbyterian missionary, Rev. Wm. Campbell, in a recent speech in Exeter Hall, London, said: "One thing beyond all cavil, all criticism, is that whereas thirty years ago the island was a spot of unbroken heathen darkness there is now a large native church." The Rev. Dr. Mackay, a missionary of the Canadian Presbyterian Church, during a recent visit to Canada, has unfolded to deeply interested audiences the story of missionary activity in Formosa. He reports sixty churches in the Canadian Mission connection, with 2,000 converts, and a trained native minister in each church. His sketch of how the people burned their idols, bringing them in baskets, from a community representing a population of fully 5,000, piling them up in a heap, and singing just before the holocaust, "I'm not ashamed to own my Lord, or to defend his cause," reads like a heroic chapter of ancient church history. Some of the people were so disgusted with their idols that they chopped them in pieces before they threw them in the fire, and there was an element of indignation in the whole proceedings that they had been deluded so long by such senseless superstitions.—Sel.

A paper, by a German zenana missionary, in the Allgemeine Mission-Zeitschrift, gives a vivid glimpse into the life of women and girls in the Mohammedan harems of North India. This woman was in the habit of visiting the house of Mohammedan saints. One of his daughters was a bright, lovely girl, to whom the visits of the missionary gave the greatest pleasure. She overwhelmed the "Doctor Miss Sahib," with questions about the beautiful world which she had never seen. Her great desire was to visit the missionary's house, and as, in spite of her father's sainthood, her notions of right and wrong were very elementary, she succeeded at last, by feigning a serious illness in moving her father to send her to a mission hospital. She was filled with delight at the pleasant flower garden of the hospital, a sight she had never seen before. But her fraud was discovered, and the poor girl had to go back to her cage. And even such is Mohammedism.—Missionary Review.

A DRUNKARD’S BRAIN.

"I was present at an autopsy of a noted old ‘rounder’ of my town a few weeks ago," said a resident of Troy, N. Y., recently, "and I was startled and shocked at what I saw. The dead man was about sixty years of age and had been the town drunkard for forty years. The doctors had surmised that when they cut his head open a pronounced smell of alcohol would issue from the skull.

"I thought it only one of those grim jokes that Aesculapians indulge in sometimes when they are carving a fellowman to mince meat in the interest of science. But I soon saw it was no joke, for when the surgeon’s saw had cut off the top of the man’s skull the odor of the alcohol that filled the whole room was strong enough to almost sicken one. Then one of the surgeons struck a match and held it close to the brain. Immediately a blue flame enveloped the entire portion of the cerebral organ exposed, and the quivering flesh sizzled as if on a gridiron.

That experiment and disclosure set me to very serious thinking about the error of my way. I am not a temperance lecturer nor a prohibition politician, but I must most respectfully and firmly decline your invitation to have something. I don’t want my brain to float around in a sea of alcohol, as did that of the poor old town drunkard at Troy. There is no telling how many other men’s brains will reveal the same condition if an autopsy is held upon them."—St. Louis Globe-Democrat.

OBEDIENCE.

I wonder whether we realize what it means to promise to our blessed Savior the allegiance of our lives. I wonder whether the obedience to Him is always as willingly given as it should be.

"Obedience means to be subject to," a true, devoted, loyal following of our Master, the Savior and Redeemer of mankind.

Is there any reason why we should be obedient to Christ?

Are we under any obligations to the loyal Nazarine?
Has He ever done anything for us?

See Him in that beautiful humble life on earth; "He spake as never man spake," notice His love for fallen humanity, raising the fallen, healing the sick, restoring sight to the blind, and even raising the dead to life; ever loving, devoted, hopeful, "about His Father's business."

Three busy years of wonderful ministry, often weary, misunderstood, opposed and even persecuted, yet without murmuring, ever patient and kind, then he goes on to finish His wonderful work of love for those who need Him.

Hear that wonderful prayer for those who believe on Him, John 17, "I pray for them; I pray not for the world but for them which thou hast given me. That they may all be one. Neither pray I for these alone but for them also that believe on me through the word."

Notice the loving Savior's heart overflowing with the yearning for the welfare of those who love Him.

See Him, later, entering the garden of Gethsemane. Think of the conflict between love and dread; love conquers, and He comes forth ready and willing to be offered as a ransom for the sins of the world. Your sins, brother and sister, and mine, were there heaped upon Him, the pure and spotless lamb of God.

See Him arrested, taken as an evil doer for trial, betrayed, mocked, spit upon, falsely accused, blasphemed, while the King of Kings, the Lord of all the earth meekly bears all.

Seeing the guilty robber freed, while Jesus, the spotless lamb of God is crowned with thorns and delivered up to be crucified; weary and weak and wounded, He bears the heavy cross to Mt. Calvary and sinks beneath the load. The cross is laid down, Jesus is laid thereon. Hark, the heavy blows of the hammer, the cruel nails are piercing His hands never did anything but good, the feet so often wearied and worn in caring for others and doing them good, are likewise pierced, and the Savior hangs bleeding on the cruel cross. Hark, amid the tumult and the pain we hear from those loving lips the pleading, "Father, forgive them for they know not what they do." Still loving and praying for the very ones who are torturing Him.

Can we realize that such a sacrificing spirit was our Savior's? Until the last, "it is finished" bursts from his lips, that love shines forth, and it is "just the same today." Why all this suffering? For your sins and mine, because He loved us. Is He worthy of our love? Does He deserve our obedience?

Ask the poor, the sick, the afflicted whom he helped. Ask the widow of Nain whose son he raised to life, ask John and Peter who were so intimately connected with Him. Ask Paul, the devout missionary of the cross; ask Stephen, who amid flames in the very presence of death saw his Lord; ask our noble army of martyrs who are now awaiting the resurrection morning; ask the angels who ministered unto Him, and who now worship him and await his bidding; ask the souls of saints now resting; ask the multitude of devoted Christians of today, and in one grand chorus they will all answer, "Yes! Yes! Yes! Worthy is the Lamb."

What then does obedience to Him involve?

One young brother said, "I do not know what it may involve to you, but to me it involves a great deal, more than I can ever tell you."

Bro. K. said, "We are too apt to esteem this matter lightly, it sometimes does not mean true, devoted, practical obedience." Another said, "I believe we sometimes do not live close enough to Jesus."

An old brother thanked God that the young people had the privilege of improving the talents God had given them and urged them to be earnest and ready to use as God directed the talents entrusted to them; ever ready to do God's will.

Then some one suggested that the root of all was more consecration, more complete setting apart of ourselves and all that we have and are to the service of God, then obedience will be cheerful and service will be gladly done.

The hymn, "I can hear my Savior calling," came in very appropriately. "Where he leads me I will follow," was, we believe, sung by many with heart as well as voice.

That leading may not always be in the bright and flowery way, shadows may sometimes cross the path, and we may even be called to go with him through the garden of discouragement and trial and suffering. Yet the devoted follower will follow whereso'er he leadeth, and if we are faithful and true, if our obedience is constant and prompted by devoted love, we will be called to share in the very presence of death saw his Lord; ask our noble army of martyrs who are now awaiting the resurrection morning; ask the angels who ministered unto Him, and who now worship him and await his bidding; ask the souls of saints now resting; ask the multitude of devoted Christians of today, and in one grand chorus they will all answer, "Yes! Yes! Yes! Worthy is the Lamb."

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Bro. K. said, "We are too apt to esteem this matter lightly, it sometimes does not mean true, devoted, practical obedience." Another said, "I believe we sometimes do not live close enough to Jesus."
It is time for rich Christians to recognize their brethren among the poor and stop licensing saloons in the outskirts that would not be tolerated in the center. It is time the company, being full of the Holy Spirit, should stop crying about the saloon which makes men and drink. We license 250,000 saloons annually, and, after having done this we spend the rest of the year hunting its eggs. A saloon is a snake which breeds, sheds its skin once a year and comes to you for another license. — Wooley.

For the Evangelical Visitor.

EXPERIENCE.

I cannot recollect ever telling my experience by the pen, so I think I shall write a few lines, the Lord directing me.

I lived a tolerably moral life until I was about twenty-one years of age, when I began to pray in earnest, although I was of a praying character and a Bible reader from my youth. But being out of Christ I partook of the pleasures and lusts of the world at will, but, as stated, when about twenty-one began to pray in earnest. In my father's barn there was a dark apartment called a collar, in which I entered almost daily and prayed earnestly for grace so I might become willing to leave the world that I might become a servant of God indeed. I continued to pray in secret and made some of my mistakes right. One evening my father and I started to go to an evening meeting. On the way we met my aunt, Lydia Winger, who has since taken possession of the mansion prepared for her, I cannot doubt. While in our company, being full of the Holy Spirit, she continued to lift up this highway of holiness so much and talked about the joy and peace and comfort that is to be had in the service of the Lord. I cannot recall all our conversation, but I was so much encouraged, so resigned to come out on the Lord's side, that the time could not be too short till I would get an opportunity to stand up for my Lord and Savior. Yes, that same evening I stood up, having nothing to keep back, as the Lord helped me to overcome before I came to the meeting.

But how next about my faithfulness was I faithful? Only in part. After I publicly announced my intention I began to pray in public, but what good was that with a non-submissive faith. So it went four long years before I was willing to receive the Spirit, when it would remind me of baptism. By neglecting my duty I made my way harder and harder. Why did I not receive the Spirit in baptism as well as confession and repentance.

Oh, the Lord help all to receive the submissive faith, to repent and believe the Gospel—yes, receive the Spirit when it reminds us of the Word of God, where it saith, “Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit.”—Acts 2:38.

What is the gift of God, saith one. We go to the Word of God again, which is complete and sufficient to define itself: “The gift of God is eternal life through Jesus Christ our Lord.”—Rom. 6:23.

Who could not go rejoicing after receiving the submissive faith, or in other words after being baptized in the name of the Father and of the Son and the Holy Ghost.

Beloved in Christ let us not forget the example of the dear old aunt, to lift up this blessed highway to the lost and the unsaved, by living it, and by encouraging the unsaved to seek and to accept eternal life. So God help us.

D. B. H.

For the Evangelical Visitor.

THE TOBACCO HABIT.

I give you my experience how I became freed from the habit of using tobacco. And I can say I am free indeed, thank the Lord for it. I had some conversation with a stranger about some one going to Eternity unprepared, and he said that there was nothing lost as he did not do the world any good. But I said that he could reform, and he replied that he had no faith in it as he only had seen one in his life who got rid of whisky and tobacco that continued true. I took the position that if a man makes up his mind to do anything that is right and is his duty to do, he can by the help of the Lord do it, and can be made free. When I left there the Holy Spirit reminded me of my using tobacco, and asked me why I didn’t quit using it. I said to myself, I can and will by the help of God. I went to work and have been made free from its use. I rejoice that the Lord has delivered me from its influence. I write this because, perhaps, it will induce some one else to try that they also may be made free.

Fair Hope, Ohio. 

JOSEPH HERSHEY,
New Year Wishes.

What shall I wish thee?
Treasures of earth,
Songs in the springtime,
Pleasures and mirth,
Flowers on thy pathway,
Skies ever clear,—
Would this insure thee
A happy New Year?
What shall I wish thee?
What can be found,
Bringing thee sunshine
All the year round,
Where is the treasure,
Lasting and dear,
That will ensure thee
A happy New Year?

Faith that increases,
Walking in light,
Hope that abounds,
Happy and bright,
Love that is perfect,
Casting out fear,—
These shall insure
A happy New Year.

Peace in the Savior,
Rest at his feet,
Smile of his countenance,
Radiant and sweet,
Joy in his presence,
Christ ever near,—
This will insure thee
A happy New Year.

—Selected by Nannie M. Stauffer.

For the Evangelical Visitor.

Admonition.

To the dear Brethren and Sisters
and Readers of the Visitor:

As it is some time since I have written for the Visitor, I thought I would pen a few lines. By so doing I could write to all—those that would like to hear from us, and those dear Brethren and Sisters of like precious faith, with whom we formed acquaintance in our travels in holding meetings, both in Canada and the United States. At present we are trying to save the unsaved here in this wicked city of Chicago. My prayer is that God will give us souls for our hire.

We left home comforts and bade farewell to loved ones to go out on the battle-field and care for the perishing souls, and I pray God's blessing to accompany our efforts. I would say to those dear friends with whom we had so many enjoyable and blessed seasons together, I do not think we will ever meet again to enjoy such seasons together again; but may our principal object be to meet in heaven where tears and parting are unknown, where we can clasp welcome hands with loved ones who have gone before us to bliss and life eternal.

O dear friends, let us not be weary in well doing but stand for the right. Who will be a Daniel or the three Hebrew children, or a Joshua and Caleb? Let us learn of Paul's courage and fight the good fight of faith and a crown of righteousness will be laid up for us in heaven. Dear Brethren and Sisters, it is not all sunshine and happy seasons here, but we have our trials and difficulties to contend with. When we see and hear so much wickedness raging it makes us feel over-anxious to work to save the lost. There are so many inducements to lead the soul astray at present, "therefore hell hath enlarged herself and opened her mouth without measure and their glory and their multitude and their pomp, and he that rejoiceth, shall descend into it."—Isa. 5:14

We hear it said by some that it is just the ignorant people that believe and accept the Bible. Well, praise the Lord I am just simple enough to believe the Bible and the truth as it is in Jesus, and if great learning will lead me from God I don't want it. But I think wisdom will bring us to know our souls, and when we see ourselves as God sees us we will come to him with all our heart. May God ever let his light shine in our hearts and may we make use of all the light he gives us.

Yours in the Lord,

Harriet Hoover.

No family in the Brotherhood should be without the Visitor.

The nearer perfection a character is, the louder is the cry of conscience at the appearance of fault; and, on the other hand, the worst criminals have had the easiest mind.—Sol.

Man looketh on the outward appearance but God looketh on the heart.—1 Sam. 16:7.

Married.


Railway Time Tables at Abilene, Union Pacific.

West Bound.
No. 7.—Night Express 12:46 p.m.
No. 1.—Limited Express 2:10 p.m.
No. 13.—Freight 4:30 a.m.
No. 11.—Freight 5:17 a.m.

East Bound.
No. 2.—Kansas City Fast Mail 3:32 a.m.
No. 8.—Limited Express 11:40 a.m.
No. 14.—Freight 5:20 p.m.
No. 12.—Stock Freight 7:15 p.m.
*Daily except Sunday.

Atchison, Topeka & Santa Fe.

North Bound.
Passenger 5:50 a.m.
Accommodation 11:42 a.m.

South Bound.
Passenger 10:32 p.m.
Accommodation 2:25 p.m.

Salina Branch.
Passenger 5:55 a.m.
Freight 3:45 p.m.

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

Passenger 8:55 a.m., leaving Abilene at 9:15 p.m., connects with fast train on main line and carries through chair cars to Chicago without change. Mixed train No. 338, leaving Abilene at 2:25 p.m., connects at Evans station with through fast train for California, New Mexico and Colorado.

Rock Island.

West Bound.
No. 65.—Local Freight and Accom. 1:43 p.m.
No. 27.—Mail and Express 5:32 p.m.

East Bound.
No. 26.—Mail and Express 10:45 a.m.
No. 66.—Freight and Accom. 5:32 p.m.
Passenger trains run daily. Freight trains daily except Sunday.