REST.

My feet are weary and my hands are tied,
My soul oppressed;
And with desire have I long desired
Rest—only rest.
'Tis hard to toil—where toil is almost vain,
In barren ways;
'Tis hard to sow and never garner grain
In harvest days;
The burden of my days is hard to bear,
But God knows best;
And I have prayed—but vain has been my prayer—
For rest—sweet rest.
'Tis hard to plant in spring and never reap
The autumn yield;
'Tis hard to till, and when 'tis tilled to weep
O'er fruitless field;
And so I cry a weak and human cry,
So heart oppressed;
And so I sigh a weak and human sigh,
For rest—for rest.
My way has wound across the desert years,
And cares infest
My path, and through the flowing of hot tears
I pine for rest;
'Twas always so when still a child I laid,
On mother's breast.
My wearied little head; 'en then I prayed,
As now for rest.
And I am restless still; 'twill soon be o'er;
For down the West
Life's sun is setting, and I see the shore,—
Where I shall rest.
—Selected by Annie M. Newcomer.

THE BLESSEDNESS OF CHRISTIAN UNION.

BY THE EDITOR.

In penning these lines we want to be understood that we do not think those who come under the influence of this arch enemy of the soul think or expect to bring about the results that so often are the fruits of misguided judgments. Perhaps at first it may seem to them a duty to do as they are doing and to step out on a line that is new and imports what seem to be new light to their souls, and they follow this until they get so far that return seems to be impossible; and it is impossible except through deep humiliation, but they have become leaders and they cannot take that humble position; hence they go on and “by good words and fair speeches they deceive the simple” and deceive themselves. We read that Satan is transformed into an angel of light.

We cannot help but believe that if our forefathers of the different divisions of the church were here to give us their experience on the subject they would counsel us to greater efforts to restore and retain union in the church. We know that it is the doctrine of the Bible that all Christians should live in peace and unity; if, then, such is the doctrine of the Bible and the experience of Christians in the ages that are past, how important it is that we should let it have its full bearing on us now.

We appeal, then, to the different divisions of the church to take advanced steps towards bringing about a union between the different branches that stand today upon nearly if not altogether the same platform. There may be some minor differences, but these can easily be adjusted and reconciled and we believe God would be glorified and the cause of Christ would be greatly enhanced by his people seeking to accomplish this reunion.

But it may be asked what should be the basis of this union. We would without any hesitation say, “The Bible and the Bible only.”

But let the Bible be made spirit and life to us. Let this be the rule by which we will work for union, and by the help of God we will attain it.

We have this consolation, that between the three different organizations there are no fundamental points of difference to reconcile, no question that should divide people or churches. We do not of course know all the differences, yet from the action of our General Conference on the subject we are confident that it is not in the doctrine. Where, then, can the difficulty be? We think mainly among the leaders. There may be the some prejudices even among the laity, but by a careful and loving deportment these could be overcome. But the difficulty is too often among the leaders—they too often seek pre-eminence and notoriety, and—must I say it?—endeavor to prevent unity for fear that they may lose prestige, lose in-
fluence. Personal ambition has done more to frustrate the efforts of people to bring about peace and concert among God's people than anything else. We do not want to say this has been the case with any that have been connected with the different divisions of the River Brethren Church, and we sincerely hope that no such charges can with any truth be made, but we have instances in the Bible that would warrant the assertion even at that early day.—3 John 9.

But what we desire to accomplish is not to point out the evils that have brought about this division, but to find, if possible, a remedy.

We look, then, at the difficulties as they exist and we seek the means under God's direction as to how this reunion may be accomplished.

First, we note what the benefits would be. We have here three small divisions or church organizations working independently of each other to accomplish ostensibly, and we believe we may say really, the conversion and salvation of sinners. They are zealous, earnest and loving children of God; their ministers are probably as able with the same opportunities as any, and in a humble way they are faithful ministers of the Lord, but they do not work together. They work pretty much on the same line, and often in the same neighborhood, and it is a noteworthy fact that where one society gets a foothold often they are all at work. But it is to be deplored that very often one division increases by the reception of members from one of the other divisions, instead of seeking to save souls from the common enemy—that is, converting from sin. This fact has often been a source of grief to the writer. It is something that cannot be encouraged by the true child of God. But then there are exceptions to this class; there are noble instances in which the motives are pure and the results beneficial, and in this we can rejoice.

Now if these different divisions were united into one body having the same basis or foundation, the same organization, and the same purpose in view, there is not the least doubt but what much more good could be accomplished than there is. There would not need to be, and we really think there would not be, the contention that is too often apparent. The fact would be exemplified as stated in Holy Writ, that "he that reapeth and he that soweth could rejoice together." Now the means to be used to accomplish this end we think are near at hand. Of course the power to accomplish this union must come from God. He is the source from which all good must come, and we are glad that we can say that God's people derive this power to do good from him. But he has said to his children that they should "endeavor to keep the unity of the Spirit," and surely this is the basis of true Christian Union. In fact there is no real Christian Union except by and through the Spirit of our Divine Master. But if we are in possession of this we are enabled to act in God's way to retain this union of the Spirit. The first duty of those who desire this union is to seek God's help. The Apostolic way was when any great difficulties were to be overcome, or differences to be reconciled, they would call together the church to consider the matter. But they came to work peace, not discord. We think that the different divisions should do this, probably at first each body or division by itself endeavor to work for Union. After they had concluded on what they thought would bring the best results, then to appoint representatives—chosen men of God—to meet others of the different classes or divisions to see if the elements of division could not be completely removed. We believe they could.

Brethren of the different divisions, will we not do it? We entreat you in the name of the Master whom we serve, to make the effort—make it without delay, bring up the matter in your different district councils—agitare, talk, pray over it and for it, and encourage it in every way that is possible to bring it about—and we believe God will be glorified and the church again be united.

We confidently believe that there is nothing that could be accomplished that would so help to cripple, and we will add destroy, the devil's kingdom, as the union of God's people on Bible—evangelical—principles.

If, then, Christian Union is so blessed and really so easy to be attained, why should not every child of God labor and pray for the accomplishment of the desired end. It does seem an incredible thing to contemplate—discord, disunion. Our Bible teaches us: "Behold how good and how pleasant it is for brethren to dwell together in unity."

(TO BE CONTINUED.)

THE INFALLIBLE CERTIFICATION.

By this shall all men know that ye are my disciples, if ye have love one to another.—John 13:35.

The love of God is shed abroad in our hearts by the Holy Ghost.—Rom. 5:5.

To Bro. David Kilhefner, Ehprata, Pennsylvania:—

How wonderful is the bond that binds into a unit the children of God! How pure, how strong, how sweet, how perfect! That which cements the Eternal Trinity into an ever blessed unity, draws the saints into the rapturous fellowship of love. How little have we yet learned of the glorious, ecstatic mystery of salvation. If forgiveness of sin were all that Christ Jesus gives us our salvation would not be worthy of the name. The removal of the penalty
while the dominion of evil remains, would forever make heaven impossible. The carnal mind would turn heaven into hell. The Christed mind would make paradise out of pandemonium. Nothing is salvation but the incarnation of God. To be created in the Divine Image is to be a partaker of the Divine Nature. “God is love, and he that dwelleth in love dwelleth in God, and God in him.”—1 John 4:16. This is “God’s eternal purpose which he purposed in Christ Jesus our Lord.”—Eph. 3:11. “He that loveth not knoweth not God.”—1 John 4:8. The absolute sovereignty of Jehovah is the only safety and felicity of man. To dwell in us, walk in us, work in us, triumph in us, “fulfil in us all the good pleasure of his goodness, and the work of faith with power”—this is the consummation of God in Christ; and until this is accomplished we are not saved.—2 Cor. 6:16; 2 Thess. 1:11-12. So long as lust, or passion, or selfishness in any form reigns, we are the servants of sin. “If the Son shall make you free ye shall be free indeed.”—John 8:36. Christ will tolerate no rival. God and Mammon cannot occupy the throne. All or nothing is the imperative and righteous claim of Jehovah-Jesus. There is no freedom equal to the perfect subjection of Emmanuel. It is “the glorious liberty of the children of God.”—Rom. 8:21, Gal. 5:1.

And this is gloriously possible by faith in him “in whom dwelleth all the fulness of the God-head bodily.”—Col. 2:9, Phil. 4:13. To be wholly Christ’s is to be “filled with all the fulness of God.”—1 Cor. 3:23; Eph. 3:19. We are strong in the Lord, and in the power of His might.”—Eph. 6:10. “More than conquerors through him that loved us.”—Rom. 8:37. “The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life: of whom shall I be afraid?”—Psa. 27:1.

With such an inbeing, what avails the learned sophistry against entire sanctification and Divine healing? People will sooner handcuff the Almighty, than admit their own imbecility. Disease is as amenable to the grace of Christ today as in any former period. The body is for the Lord, and the Lord for the body. 1 Cor. 6:13. No devil can hold his position against the faith of Christ. Tobacco is as alien to the temple of the Holy Ghost as fornication. Not equally heinous, but equally inconsistent with the Divine Indwelling. When “Christ in us is the hope of glory,” we “purify ourselves even as he is pure.”—Col. 1:27; 1 John 3:3. “These words are true and faithful.” “The true sayings of God.”—Rev. 21:5, 19:9. Lovest thou me?”—John 21:15-17.

C. H. BALSPAUGH.
Union Deposit, Pa.

For the Evangelical Visitor.

The Three Appearings.

The grandest and most sublime fact of history is that the Lord Jesus Christ came down upon earth and offered his life for our sins; so that we, in trusting in him, might be saved and obtain an eternal hope of glory that shall not fade away.—Heb. 9:26, 27.

The grandest and most sublime fact of the present is, that He is now in heaven making intercession for us.—Heb. 7:25; Rom. 8:34; 1 John 2:1.

The grandest and most sublime of the prophesied events that have not come to pass as yet is that he is coming again. “And unto them that look for him he shall appear the second time, without sin, unto salvation.”—Heb. 9:28.

When he was here the first time he told us that it was expedient that he go away; for if he did not go away the Comforter would not come unto us.—John 16:7. Christ is therefore not on the earth at present as he is in heaven interceding for us to the Father. The Comforter or Holy Ghost is here, however, for he dwells within us and he shall guide us into all truth.—John 16:13.

Jesus shortly before leaving this earth told his disciples that he went to prepare a place for them, and that if he went to prepare a place for them he would come again and receive them unto himself; that where he is they may be also. What a blessed hope this is, and how blessed that it does not apply to the apostles alone but to all His children. This should give us great zeal in trying to do His will. As long as we abide here upon earth we must expect to have more or less tribulation and sorrow.—John 16:33. At his coming our sorrows shall be turned into joy and no man shall take them from us. That is to those who have the Holy Ghost living within them. But to the worldly-minded it shall be the opposite; for their joys shall be turned into sorrow.—John 16:20, 22.

Is there anything that can be more comforting to the Church, the bride of Christ (Eph. 5:23-32), than this precious promise which our absent Lord has left us, that he will come and receive us unto himself, and that we shall be with him to behold his glory.—John 17:24.

The second coming of our Lord Jesus Christ is closely allied with the first resurrection. In fact it is the time the first resurrection is to take place.

“For the Lord himself shall descend with a shout, with the voice of an archangel, and the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught [the Christians only] up together with them in the clouds, to meet the Lord in the air.”—1 Thess. 4:16, 17. But the rest of the dead lived not again
until the thousand years were finished (the Millennium). This is the first resurrection.

The question may be asked, Will the whole world see Him when He appears in the air for His saints? When Christ appeared to Saul on his way to Damascus, the men that were with him heard a voice but saw no man.—Dan. 10:7. It says Daniel alone saw the vision; but a great quaking fell upon them so that they fled to hide themselves. When a general of an army gives a command to his soldiers they immediately obey, for they understand what he wishes them to do. A person may stand close by and hear his voice, but would not understand him and could therefore not obey his command. Now whether or not the people in the world at large will see the Lord when he appears in the air, is a mere conjecture and of no great importance. The illustration of the general and his army may apply to this matter. However, the world, if not conscious of it at that present moment, must very soon be brought to the truth of the fact; for they will certainly miss those who have been taken away. “The one shall be taken and the other left.”—Matt. 24:40.

Let us most earnestly pray that we will be among those that will be taken.

Note how often the word watch appears in the New Testament and that in most cases it refers to this very matter.

The third appearing of our Lord Jesus Christ will take place after the days of the tribulation, when he appears in power and glory with his saints to rule over, and execute justice on the earth, references to which will be given later on.

POST-MILLENNIALISM.

There are some who believe that Christ’s coming upon the earth will be after the Millennium, and that the Church will prosper and extend until the world shall be converted, and that this triumph would constitute the Millennium. Where in the Scripture do we find any words to justify us in making such a statement? It says the word of God is to be preached to every creature, but it does not say that every creature is to be converted to God. “But as the days of Noe were so shall also the coming of the Son of Man be.”—Matt. 24:37. Read the 6th chapter of Genesis and you will see what the condition of the world was at that time. “For if the righteous scarcely be saved where shall the ungodly and sinner appear?” What need would we have of the word “watch” were Christ not to come until all the world would be converted to him? But His coming is imminent (threatening to occur immediately; near at hand), therefore the great need of our watching and being prepared for it at all times. What a blessed life it would be were we ready at all times for His second appearing! It would mean entire consecration, or doing His will at all times.

Some would say that this the Nineteenth century is part of the Millennium, while others say that it began about the Sixteenth century, that is, when the world ceased persecuting Christians. But has the world ceased persecuting Christians? Take your daily papers and see; for many of them, for the past several months, have contained accounts of the severe persecution the Christians in Armenia are having to endure. The thought of the imminent appearing of the Lord Jesus Christ was the blessed hope of the church in the First century.—Titus 2:13. Yet eighteen centuries thereafter will men ask—where is the sign of the coming of the Son of Man? Did they not do the same in the days of Noe?—Yes, and the flood came at a time when they were not prepared for it. So, also, will the Son of Man come at a time when many are not prepared to meet him. Even some of our good earnest Christians who believe in his coming say that the less said about it the better it is. In reading the New Testament, however, we find that it was one of the most prominent thoughts in the minds of the apostles and therefore made frequent reference concerning it in their writings. Should it not, then, also, occupy a prominent position in our thought and conversation? Yours in Him.

State College, Pa.
ENOS H. HESS.

(TO BE CONTINUED)

For the Evangelical Visitor.

"THE GOODNESS AND SEVERITY OF GOD."

"And God saw that the wickedness of man was great in the Earth, and that every imagination of the thought of his heart was only evil continually."—Gen. 6:5.

God in His wisdom and knowledge laid the foundation of the world, and placed in their position the ruling planets, and filled the firmament with stars that cannot be numbered, and caused the earth to bring forth "grass, and the herb, and the fruit tree yielding fruit after his kind, and God created great whales, and every winged fowl after his kind and cattle, and everything that creepeth," and then gave the earth in that most noble crown work of all—the creation of man, “in our image, after our likeness,” whom he also placed in the highest and noblest position of all that He had created, and gave him dominion over every creature, “and God saw everything that He had made, and behold, it was very good.” God did not place man in this exalted and responsible position to be an idler. He was to exercise his reasoning powers in the care of all that the Lord had placed under his dominion. He was also
instructed to care for the garden, “to dress it and to keep it,” with liberal privileges to partake of and enjoy the luscious fruits thereof, as well as prohibitory regulations regarding the tree of knowledge of good and evil.

This was God’s law enacted to preserve, or maintain that likeness of the Elohim in which he was created, the violation of which would cause a cutting off of that intimate relationship that existed between them and God, and be equal to a death. “The wages of sin is death.” Under the ruling of this divine prohibition, they enter upon their duties in the enjoyment of their Edenic home. We are not able to state how long they enjoyed the luscious fruits thereof, as well as prohibitory regulations re-

As time advances in the history of the world, sin and wickedness are alarmingly on the increase. God had His faithful servants still, but they became less as the years were rolling on, until Noah and his family alone were left, out of the millions of the inhabitants of the earth.

“Enoch walked with God, and he was not, for God took him.” Methuselah, Enoch’s oldest son, lived up to the very edge of the flood, and no doubt saw the ark completed and ready for its living cargo. Lameck, Methuselah’s oldest son, and father of Noah, died five years before the flood, so God gathered in and saved his people from the judgments that are awaiting the ungodly. But where are their sons and their daughters? Where are the sons and daughters of many professors in this Christian land, echo answers, where. God’s favor and blessing has always been extended to the innocent, because innocence represents purity, being free from the pollutions of sin. Look at the babe in the manger at Bethlehem, observe his innocence his vile deception to disbelieve what God had said, and violate the trust that had been reposed in them, and the only safeguard by which the union between them and their creator could be maintained. Through this villianous and daring act of Satan, the fall of man from their happy and favored position with God in paradise was accomplished and he was driven out of his Edenic home, “to till the ground from whence he was taken.”

Though Adam and Eve may have been pious, and believed in the promised one that should bruise the serpent’s head, yet the influence of sin and evil went out from them and affected their offspring, and as they multiplied upon the earth, the breach was made still wider and deeper. Unto Cain it was said, “If thou doest well, shalt thou not be accepted, and if thou doest not well, sin lieth at thy door.” Although man had fallen, and become sinful in his nature and habits, God does still grant unto him the power to do well, if he will, but, if he will not, then he only increases his guilt and is driven further away from God.

As time advances in the history of the world, sin and wickedness are alarmingly on the increase. God had His faithful servants still, but they became less as the years were rolling on, until Noah and his family alone were left, out of the millions of the inhabitants of the earth.

The Bible gives no uncertain sound, “The sons of God, [the lineage of Seth] saw the daughters of men, [the posterity of Cain], that they were fair; and they took them wives of all which they choose.” It may have been in the order of natural selection, but it was the means by which the whole human race become corrupted. Satan is not satisfied with the service rendered unto him of his own children, “who lie in sin and wickedness.” But he makes use of every opportunity that presents itself to bring about an intimacy between the children of God and the children of this world, that he may draw them away, and thereby endanger, or sever their relationship with God and bring reproach upon His holy name.

The beloved Apostle says, “He that committeth sin is of the devil.” The Bible gives no uncertain sound, but in its every tone declares that partnership with Satan means to be in rebellion against God. And as long as men will accept that position, and remain with that rebellious company they must inevitably perish with the wicked. “And knew not until the flood came, and took them all away.” God’s alternative is, “Turn ye, turn ye from your evil ways: for why will ye die, O house of Israel.” Man must yield unto the Lord’s conditions, or perish. “Noah, a preacher of righteousness,” no doubt warned the people of the coming danger, but they went about their business as usual.—Luke 17:-
26,27. They probably only laughed at Noah's idea of the flood, and building the ark for a place of safety. But God's word was fulfilled. He brought in "the flood upon the world of the ungodly." Those who would not believe in God's method and conditions to save, perished. We must get into the ark, if we would be saved. Enter while mercy's door is open. When God's day of grace ended, He shut Noah into the ark. That closed that dispensation, "and as it was in the days of Noah, so shall it be also in the days of the Son of man."—Luke 17:26; 13:25-27.

D. HEISE.
Clarence Center, N. Y.

For the Evangelical Visitor.

THOUGHTS BY THE WAY.

Some people object strongly to having many selections in the Visitor. So do I. Sometimes at the quality, chiefly at the quantity. Too many in one issue is not good. No one knows this better than the editor and I am sure if he had a good variety of original matter he would print it in preference to the selected. A dear old brother who has joined the Church Triumphant once told me he was sick of selections and intended remonstrating with the editor. I said, "Don't, brother, don't; there is a more excellent way. Write a good short article for the Visitor; that will crowd out one selection, and if others do the same it will soon remove the difficulty." He did so, and I was agreeably surprised at the talent displayed, as his English learning was very limited. Moral: Go thou and do likewise.

We sometimes hear ministers in introduction to the Lord's prayer ask the Lord to give them the spirit of adoption to say "our Father," etc. Is it possible they have been preaching for years and have not got it? or do they lose it between each repetition of the Lord's prayer? I used the expression for a short time, too, but dropped it with shame when on giving it thought I saw how at our conversion we became sons and daughters and continue so (if faithful) in time and eternity. Since then it pains me to hear it.

Council meetings are to a great extent what we make them. If we go with a spirit of love, forbearance and humility it is wonderful how difficulties will vanish. If, however, we go with the intention of having our own way or helping some one else to have his, it is also wonderful "how great a matter a little fire kindleth."

Holding regular services in other people's churches, where we have not full liberty to preach our distinctive doctrines, is like a horse with one leg strapped up, who finds it hard to balance himself, and makes poor speed. It needs the whole counsel of God to do effective work.

It is passing strange that some people are so enthusiastic and demonstrative in revival meeting, and in a dry time when their help is most needed it is equally conspicuous by its absence. VERITAS.

For the Evangelical Visitor.

WATCHING.

In the last copy of the Visitor, I noticed the many selected pieces contained therein. I had to wonder to myself why this was; and as I wondered I came to the conclusion that there must be something wrong. And I had to ask myself the question, Am I doing my duty as a member of the church to make the paper what it should be in order to spread the doctrine that we believe to be nearest the Gospel of our Lord and Savior? and do we help our editor in publishing such a paper that he need not depend so much on borrowed matter? We do not like to condemn borrowed matter, but we would all agree that the original is better than so much artificial.

It is true, it may seem a wonderful cross to us to give our time and talent to writing, and especially those of us who feel so unqualified for this great work that lays before us. But if we are only willing to do a little in that line and bring our "mites" together the whole will amount to a great deal.

It is now several years since I attempted to write a short article for the paper, not knowing whether it would be fit to print, but no one knows the great "travail" of soul I had at that time, and the Lord saw fit to put it in our editor's heart to publish it; and I was not ashamed to let the whole church know of the trouble I was in. And had the Brethren dealt with me as harshly as I deserved I might not be writing this letter. But as they were so merciful to me I will try by God's help to be more dutiful and obedient in my calling and more willing to testify for my God and Master for what he has done for me. I have therefore selected the above subject for a few remarks.

It is not long since a man in our neighborhood called at our place one morning as we were at breakfast eating, on some financial business. This man is a man that has had great success in life in accumulating property. He is now a middle-aged man, and we often wondered in what lay his success. As our conservation ran somewhat in this channel, he gave testimony of his manner of doing. As we also talked of some sudden deaths that occurred in our neighborhood, he looked at us so pleasantly and remarked, "To the Christian death is no terror, and although we love our families, especially if we have good ones [which we have all
reason to believe he has], it is still a
pleasure to depart from this life and
be with Christ.” He said that he
never undertakes anything but that
he first invokes the blessing of God
upon it, and *watching* that he does
not go beyond his means. He and
his wife were both poor when they
started, and now they own a good
home in this world. As the secret
lies in watching, of how much
more importance that we should be
watching in the interest of our soul’s
salvation.

In my youth I used to hear a
great deal of “watch-night” meetings
and it created such a wonder in me
that I once went to one of their
“watch-night” meetings, and as there
were very few there it was
somewhat of a task to put in the
time in singing, praying and testimo­
ier, especially as some were there
who made no profession of religion,
of which number I was one. I shall
never forget the impression that meet­
ning made for the good of my soul;
although not so much in my young­
er years, it has been more so in my
declining years. Although we may
not enjoy such meetings in these
years I am happy to say that no one
can keep us from watching if we
have a disposition to do so.

The Savior said upon one occasion,
“But know this, that if the good
man of the house had known in what
*watch* the thief would come, he would
have watched, and would not have
suffered his house to be broken up.
Therefore, be ye also ready, for in
such an hour as ye think not, the
Son of Man cometh.”—Matt. 24:43,-
44.  

MARY ZOECHER.

For the Evangelical Visitor.

GROWTH IN GRACE.

In every department of nature
God designed progress.

In the planting of an orchard, if
the trees are vigorous and the soil
fertile, the planter expects growth
and fruit in due season.

The florist in planting the bulb
and choice seed in his green-house
expects that by artificial heat and
the attraction of the sun the seed
will spring forth into beautiful flow­
ers. The husbandman “breaks up
the fallow ground” and carefully
prepares the soil and sows his seed.

“First the blade, then the ear, after
that the full [ripe] corn in the ear.”
—Mark 4:25.

So when the Divine seed falls in
to good ground, being quickened by
the Holy Ghost, it brings forth
“from thirty to sixty and a hundred
fold.”

When a babe is born into a family,
if healthy the parents expect the
child to grow; but if no develop­
ement is seen for the space of twelve
months, what anxiety is manifested
by the parents, and a physician is
consulted to find out if possible the
cause.

And is it not an awful fact that in
this age of degeneracy there are
thousands who are born into the
kingdom of Christ and yet are un­
willing to deny themselves, continu­
ing to conform themselves to this
world? They become dwarfish and
pine away and die, having commen­
ced in the Spirit but ended in the
flesh. God by his Word, ministry
and Spirit has made ample provision
for the prosperity of his church, and
so long as we fully confide in Christ
and his promises there is no power
on earth or in hell that can pluck us
out of his hands.

It is said that God has given us
three thousand promises in the Bi­
ble, and had he been disposed to give
us but one we might rest our all on it.
“God cannot lie,” and the Sa­
vior said, “Heaven and earth shall
pass away but my word shall not
pass away.”

We have a Gospel ladder portray­
ed by the apostle which we are to
ascend, by adding to our faith virtue,
knowledge, temperance, patience,
godliness, brotherly kindness, and
charity, which is the bond of perfec­
tion. For “if these things be in
you, and abound, they make you
that ye shall be neither barren nor

Our aspirations should be continually
in seeking after holiness, as it is
the “will of God even our sanctifica­
tion.” It is the privilege of every
Christian to walk and talk with God,
and have his praises continually upon
his lips. When the church is in
this state there will be no desire to
enter the secret lodge or to patron­
ize fairs and festivals; but their
whole “delight will be in the law of
the Lord.” The higher in grace
here the higher in glory hereafter.
All are ready to admit that there are
degrees in sin; so also in the Divine
life. The Apostle John was instruc­
ted to say, “These things I write un­
to you, little children, young men
and fathers.”

Christ taught his disciples that he
was the “Bread of Life,” and a great
many who profess to be his follow­
ers try to live on a crumb, whereas
they should have a loaf.

He is also the water of life, and
many vainly seek to slake their thirst
on a drop, whereas they should have
in them a “well of water springing
up into everlasting life.”

This world may be considered the
Christian’s work-shop, and heaven
the storehouse. The higher we ad­
vance in the Divine life, the greater
our suffering for Christ, and the
more souls we bring into his king­
dom, the higher will be our state and
the brighter our crown in heaven.
All are ready to admit that the pen­
tent thief upon the cross was saved,
yet who would suppose that he would
be entitled to as bright a crown as
the great Apostle Paul, who labored
about thirty years in the ministry,
was instrumental in winning thou­
ands of souls to Christ and at last
died a martyr to his cause.

It is said by the prophet, “They
that be wise shall shine as the bright­
ness of the firmament, and they that
turn many to righteousness as the
stars forever.”—Dan. 3:12.

Every saint in heaven shall be as
happy in his separate sphere as he is
capable of being. There is no envy
in heaven.

Every vessel shall be full, and our
happiness shall be eternal, in giving
God the glory.—JOHN FOHL,
EVANGELICAL VISITOR.
A Semi-Monthly Religious Journal,
For the exposition of true, practical piety.
Published in the interest of the church of
the Brethren in Christ, commonly called, in
the United States, "River Brethren," and in
Canada "Tunkers."
Subscription, $1.00 per year; six months, 50c.
Payment in advance. Sample copies free.

Edited by
H. DAVIDSON, Abilene, Kans.,
To whom all communications and letters of
business are to be addressed.

To Correspondents.—Write only on one
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Communications for publication should
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antee of good faith.
Communications for all subsequent
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could to make it pay. So far, we
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but some are so situated that they
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leave a small amount for emer­
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the church. The matter is in the
hands of the church for your con­
sideration. Yet we regret very much
that any person should be dissatis­
fied with the course pursued. We
hope by the next meeting of Confer­
ence some arrangements can be de­
vised that will make the VISITOB
self-supporting.

CORRECTIONS.

We again refer to the cover we
added to the last issue of the VISI­
TOR. We do this because some are
not satisfied with this departure
from the ordinary appearance of the
VISITOB.

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CORRECTIONS.

By request we make the following
corrections in No. 1, Vol. IX, in an
article on "Jesus Will Come Again."
In the eighth paragraph, it should
be Ps. 22 instead of 32. In the
ninth paragraph, Luke 22:28-30,
instead of Lev. 22:28-3. In the
fourteenth, Luke 16:22;23:43 instead
of Lev., etc.

Hard knocks, rough toil, and sore
trials are as necessary to a really true,
faithful Christian life as are the deep
plowing, rough harrowing, and clod­
crushing rolling essential to earth's
producing great crops of wheat and
corn. Therefore faithful toilers, see
to it that you all "endure hardness
as good soldiers of Jesus Christ.”
God's word as recorded in the Bible is the universal soul-food. It is both milk for babies and strong meat for men.—Religious Telescope.

The addition of Christianity to man's spiritual wants is as direct an evidence of design as is the adaptation of the eye to seeing or the lungs to breathing.—Telescope.

The closest of secret prayer is in the Christian's playground. It is there that his soul enjoys the spiritual recreation which, taken with hard soulwork in fighting the battles of life, is essential to healthy soulgrowth. The boy must have recreation as well as work or he will not be healthy. Brother, sister, take plenty of soul recreation in secret prayer.—Religious Telescope.

The question of temperance is dear to the heart of the priest, and therefore to the heart of Jesus Christ. How do the Catholic people stand on this question? If the Catholics knew the teachings of the church and upheld the church in every particular, then we would be in a more solid position to do the work Christ has given us. The question applies to every Catholic man, woman, girl and boy, because it becomes us to set good example of religion to our weaker brother. Brother, sister, take plenty of soul recreation in secret prayer.—Religious Telescope.

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Dear Readers of the Visitor:

I feel it my duty, as well as a privilege, to write a few lines for the honor of God, wishing that the Lord would guide my hand as well as Spirit, to write something that might benefit your and my souls; well knowing "there is no lack in the fountain, for always 'tis full," if we are in the right mind to receive it. I must say that I was called from darkness to light, or to a knowledge of the sinfulness and depravity of my heart in my sixteenth year, though I had been under the influence of the Spirit of God, or rather a sense of sin or conviction thereof, from a child. But I considered myself in a measure unaccountable, or not under the full measure of guilt, until after my twelfth year; after that I felt myself condemned and that I must repent if I wished to die happy, but I durst not face the reproach of the world. But I often felt very unhappy in that time, and so had no pleasure with the world, and none among the children of God.

At last I became willing to come out and openly confess that I wished to lead a better life. Then the way was open in so far as I was obedient. I soon got to see that repentence was quite different from what I thought it would be. The condition of my heart was opened to me and I saw where I was not honest to my parents, and I did not feel any rest until I acknowledged my sin and owned up to what I was and confessed it. Then I felt rest; also when I had taken advantage of my fellow-men, whether in thought, word or deed. I must say that among other things was included the theft of a few pieces of tobacco, which I took, being careful no one would see me. As it was of the kind for smoking, and cut into small pieces, I took some and chewed it. I became sick and paid dear enough for what I had taken. I had partly learned to smoke tobacco, but as my father asked me to leave it alone I had the grace to drop it, not wishing to grieve him before me, because I did not go at once and confess my wrong doing, but left it to slumber on my conscience. But it came to pass that I got the opportunity to tell the owner of my wrong-doing, who freely forgave me. This ended that matter. But I was a great sinner with the tongue, so that I was often obliged to tell people how I had mimicked them, and as it was quite often to people above my rank of life, it did
not go very easy. But I felt relieved on obeying. I also had sins to confess which to man's eye were hidden, and the enemy came and said (or I had better say, a spirit said), "If you don't confess it openly before the people you might as well lay the whole work aside." There I was, not knowing what to do; go forward I could not, go backward I durst not, and so felt myself in a terrible condition. True, I had told my parents but could not feel satisfied. However, I went on obeying in things as I could.

I had the grace finally to make known my feeling to a few of our Brethren, as also to a few of our old Brethren, after which I felt some better, though not quite satisfied that I was honest. On the other hand I was very much afraid of making an outward show of religion, which made me careful of what I did. A few days after I made a start. I thought I now was going to say farewell to worldly amusements, and laid aside my paper collar and parted my hair in the middle. It did not go very long till a certain friend came to see us, and as he is an earnest man, said that he was glad to see that I (mentioning my name) had made a change, at least outwardly, and soon began to hold forth his ideal of religion quite freely, saying that Dunkards have a mode, and soon began to hold forth his ideal of religion quite freely, saying that Dunkards have a mode, each was to judge for himself. His remarks made after each other. His remarks seemed changed. During the day on which I was baptised I felt somewhat tempted, the day following baptism I felt as if the debt was paid so far. Baptism is not the putting away of the filth of the flesh but the answer of a good conscience toward God.

JOHN W. HEISEY,
Fioria, Pa.

CHURCH NEWS.

CHICAGO MISSION.

Report for the month of December is as follows:

DONATIONS.
A. A. Rhodes, Ont.,..................$ .50
Lizzie Lenhart, Abilene,.............1.00
Catherine Kohl......................2.00
Abbie Cress, Talmage Kan...........1.00
A Brother.........................1.00
Total,................................5.50

EXPENSES.
Necessaries for the sick,.............$ 2.40
Dry Goods,..........................3.95
Shoes, etc.,.........................6.94
Groceries and coal,..................3.25
Total,................................16.54

SARAH BERT.
6228 Peoria St., Englewood, Ill.

MEDIWAY, CLARK CO., OHIO.

According to the previous arrangements, Elder B. F. Hoover and wife began protracted meetings at this place on Sunday night, Dec. 8. They continued their entertainments with the people until Sunday night, Dec. 22. Bro. Hoover came filled with the Spirit and power, and did not shun to declare the plain and simple truths of the Gospel.

The attendance, attention and interest of the meetings were good, and especially good was received by their family visiting between the meetings. We were also greatly encouraged by the assistance of Bro. Kunkle, from Columbus, O., who also continued the meetings two nights longer.

Two souls said by their words and actions that they were tired of sin, and turned to live in newness of life. May the Lord keep them faithful and bring many more into his kingdom.

A. D. ROKE.

BROWN COUNTY.

The Brethren of Brown Co., Ks., commenced a series of meetings at Pleasant Hill, on Nov. 28th, conducted chiefly by Bro. J. G. Cassel, of Abilene. Bro. Samuel Zook was also with us from the 28th of November till the 12th of December. His help was also highly appreciated.

On the 30th and 31st we held our Love-feast, which was indeed a time of refreshing to us. A number of the members were not well enough to be with us, consequently the attendance was not large. The meetings were continued every evening for four weeks, the weather being very favorable a greater part of the time.

We had afternoon prayer-meetings a greater part of the time at private dwellings which were very beneficial and encouraging.

The meetings continued to grow in interest and attendance for several weeks; twenty souls became willing to accept Christ as their Saviour. While a number of them were quite young, still He wants their hearts. We are glad that all have given heed to the words of Ecclesiastes and remembered their Creator in the days of their youth. There were also a few who had once been with the church and fallen. We are glad that many of the number have been accepted and are happy in the Lord. May the
Eye that never sleeps watch over
them and keep them, is our prayer.
There were also many who were old in
sin deeply convicted. May the
Lord have mercy on them and save
them. We are thankful to God for
the glorious season we have enjoyed.
These Brethren brought forth the
Word with power. May the Lord
richly reward them for their earnest
labors here, and may we finally meet
on the shores of eternal bliss.

A. J. HEISE.

For the Evangelical Visitor.

MISSION FIELD.

Myself and Bro. Winger left the
field in Houghton, Norfolk county,
Ont., on the 21st of Dec., and were
driven in private conveyance by our
young friend (and new beginner)
Henry Bagley, a distance of sixteen
miles to Corinth, where we intended
to take the train for home on Mon­
day morning for a hundred-mile
ride eastward. The country we passed
through on our way to Corinth was
very fertile and sandy soil, and be­
ing familiar with the name in Bible
times, we were quite sure it was not
that place the Apostle Paul refers
to in his epistle to the Corinthians
written A. D. 57, although he ar­
rived there A. D. 52 (Acts 18:1),
and lodged with Aquilla and his
wife Priscilla who as well as himself
were tentmakers.

Indeed we would have been glad
for one of Pauls tents to keep us
dry, as it rained pretty much all the
way. On our way we passed through
Eden, but not the garden where the
serpent beguiled Eve, yet a very
pleasant spot for a station on the new
railroad from Tilsonbury to one
of Lake Eries ports. We could not
help but think of the beautiful spot,
made desolate by mans disobedience,
so I and companion struck up and
sang the familiar chorus,—

There is rest for the weary,
There is rest for you—

On the other side of Jordan,
In the sweet fields of Eden,
Where the tree of life is blooming,
There is rest for you—

while passing along and wrapped up
in deep meditation because so near
the birth day of our Saviour, and it
being so warm we saw the flocks and
herds feeding on the fields and hill
sides. Our mind traveled in imagi­

tory vision to the far east and set­
ted down on the plains of Bethle­
hem, where 1,806 years ago the
shepherds received the intelligence
at night from the messengers of
heaven that the birth of the new
born king was at hand, who was to
bring peace on earth and good will
to men.” Truly we thought the
climate must be about the same as
that of Judea in the time of the
flock-tenders of that country, for
the fields of wheat looked very
promising, and certainly was grow­
ing; we saw fields of rye fresh sown
which was up about two inches and
was growing finely, and one field
fresh sown not up yet. Verily our
country and climate must have
changed lately.

But we must tell our readers a
little about our meetings that began
on the first of December. We can
say the Lord was with us all the
time, though the success we thought
was not as great as that of last win­
ter, yet the attendance was good
considering the dark nights, and
interest was good especially of the
members, and all seemed to be re­

\- vived and in good earnest.

Some of last winter’s starters were
brought up again to the front ranks,
and sinners were made to feel the
need of a saving power, and a few
made a good start in that direction.
May the Lord help them to be faith­
ful to the little seed that has been
sown in their hearts that it may
bring forth fruit to His honor and
glory, and truly we will give him
all the praise. We must not forget
the kindness shown unto us while
with them. Truly the members did
all they could to make us happy,
indeed the friends and neighbors
beth in Houghton and Walsingham
were very kind. We found no oppo­
sition in our daily visits, but found
the Mormon Bible in the home of
some of the peasants. We must not
forget to mention the kindness of
our Brother and Sister William
Vannatter, where we made our home
and slept nearly every night.

We arrived home the 23rd and
found all well, was gone 24 days,
had 25 night meetings including
Sundays, visited every day and found
many warm hearts, and our visits
very acceptable; the expression on
leaving was “come again.” One
particular feature of our visits was
to an old Indian doctor and wife
away back in the woods. Our visit
there was very acceptable; the old
lady was pretty smart, considering
her age,—she being 104 years old the
15th of December; the old Indian
gave us the bible to read and have
prayer before leaving, and he sang
to us with tears in his eyes the
hymn composed from the circum­
stance of the rich man and Lazarus.
It was strange to us but very touch­ing.

Ridgeway, Ont.

A. BEARSS.

For the Evangelical Visitor.

Diligence.

This Sabbath morning while read­
ing this chapter as our morning les­
son, my attention was directed to
this verse, and especially to the
words, “be diligent,” and I was im­
pressed to write an article for the Vi­
sitor. I have often had such im­
pressions, but have put off the duty;
and I wonder if many of the young
Brethren are not doing the very
same thing; if so let us try to be
more obedient in the future. By
obeying such convictions we not only
may be an encouragement to the ed­
tor, but our thoughts expressed in
writing might be the means of arousing some souls to sterner efforts in the work of the Master; and further, I am sure it will be of great benefit to the writer, if he does it to the glory of God, as he will become better acquainted with the Word, and by prayerful study the Spirit will reveal to him new beauties in the precious Word of God.

I will consider the subject under two heads, namely, the temporal and the spiritual life.

If we look at the temporal side of life, generally speaking, we can see no lack of diligence in the various pursuits, so that men need no admonition in this respect. It is wonderful to what achievements they can attain when they exercise their energies, minds and talents in certain directions; and I believe it is highly necessary for every human being to engage in temporal affairs, so that he may gain a livelihood, for Paul in 1 Tim. 5:8 says “if any provide not for his own . . . . he hath denied the faith and is worse than an infidel.” Further I believe that if the Lord permits our goods to increase more than we need for a livelihood it is our duty to take proper care of them, just as we are careful to be “rich in good works, ready to distribute, willing to communicate,” etc. In 1 Tim. 6:9,10, we read “they that will be rich fall into temptation . . . . for the love of money is the root of all evil, which while some coveted after they have erred from the faith, and pierced themselves through with many sorrows.”

We can daily hear of instances among wicked men which demonstrate these truths. It is a common thing for men to perform daring feats, and even risk their lives, caring nothing for character, only that they may obtain wealth. But the apostle is here warning the child of God concerning these temptations. While we may be free from covetousness for wealth, and the love of money, yet have we not often neglected our secret devotions and many opportunities for doing good on account of “not having time” or being “too tired.” I must confess that this has been my experience.

What reward then has the worldly man after he has been successful in his pursuit after wealth? We find an answer in Eccl. 5:11: “When goods increase they are increased that eat them; and what good is there to the owners thereof, saving the beholding of them with their eyes?”

Surely, in our pursuits after earthly gain, we should have a grander object in view than to gratify covetous desires. In Heb. 6:10, Paul says: “God is not unrighteous to forget your work and labor of love which ye have shewed toward his name, in that ye have ministered to the saints and do minister.” We have reason to believe that in the apostles’ day it became the duty of the laity of the church to administer unto the wants of those who proclaimed the Gospel of Christ, as well as to help the general poor of the church, and this is also classed among the Christian graces. I believe that today we have Brethren who are indeed called to preach the Word; some have special gifts in singing; some have power with God in prayer, and others perhaps could do the most good in distributing earthly store with which God has blessed them. Now, if all endeavor with the whole heart to do the Lord’s bidding, the work will move on triumphantly, and all will receive the great reward, a home in heaven.

When we consider things as they really are, how foolish it is for a man to pride himself upon his wealth or achievements of any kind, when all our possession, and even we ourselves, are in the hands of an all-powerful God, who can dispose of all as he pleases. Our chief object in life should be to see that our hearts are in favor with God, and the next should be to do good to our fellow men.

Now let us compare the reward here in this life of the two wealthy characters, the covetous man and the benevolent man. For the reward of the latter, I will refer to 2 Cor. 9:9: “Since ye have judged of your own sufficiency, having nothing over rich, I charge you that over-rich, I charge you that ye abound in every good work; as we have opportunity, let us do good; in order to acts of mercy; and as we have God will make all good to you; the will of men in the same work.” The former is beholding his possessions with his eyes, and may soon hear the solemn declaration, “Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?”—while the latter is no doubt rejoicing that through his liberality many of God’s children are made to “glorify God,” which, if it was done in an humble spirit, will be remembered for him in the Lamb’s Book of Life.

When we look at the spiritual side of life, we don’t see such great activity, that is, those that are as earnestly engaged in laying up treasure in heaven, as the worldly men are engaged in gathering together their earthly treasures, are very much in the minority in the Christian world. And why is it so since Christ has said, “Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you.” Is it not on account of the presence of sin in the world? The natural tendency of man is to do evil rather than to do good, and even after the soul has been cleansed, if we do not yield our “members servants to righteousness unto holiness,” there will be a drifting back to the old occupation in sin. Therefore how much we should appreciate, and with the whole heart endeavor to heed, the blessed admo-
nitions and solemn warnings given to us by Jesus himself and by his inspired writers. In 2 Peter 1:10, we read: “Wherefore the rather brethren give diligence to make your calling and election sure; for if ye do these things ye shall never fall.” Here we are exhorted to activity in the Christian work in order that we may not fall in the trying hour. After being made partakers of the Divine nature there must be a progress in the Divine life, and the apostle in this chapter mentions the different steps the child of God must take in this advancement. A grand and inspiring thought is, that He places love as the crowning characteristic of the Christian; and have we not experiences which convince us of this fact? When we are filled with the love of God it is no task for us to admonish the sinner, to encourage and cheer the sick, to fill our places as workers in the prayer and testimony services, and in numerous different ways to help to move on the glorious work of the Master; and when we are thus engaged we will not be found “barren nor unfruitful in the knowledge of our Lord Jesus Christ.”

When we as nominal Christians are in a state of barrenness, we are a great hindrance to the Christian work. And such a state has its effect in a threefold state. First, to the individual himself, every Christian duty is a burden, his spiritual sky is darkened, and on almost every hand there is a lack of patience; and yet he does not want to give up the work, for he knows that then he will surely be lost, so that the spiritual work is almost entirely void of enjoyment for him. Second, his lack of interest in this work is keenly felt by the church. His absence at the prayer and public services are more frequent, and when he is in attendance his lack of promptness in discharge of duty to some extent casts a coldness over the other members, so that his influence is holding back rather than pushing forward, the work of the church. Third, and what is to be regretted most, he is, perhaps unconsciously, presenting Christianity to the world in a gloomy, discouraging manner; and many begin to think and say, “If religion brings with it so many trials, and apparently so little enjoyment, I will be satisfied yet a while in worldly pleasures.” We ought to prove to the world that beyond a doubt the life of a Christian is a happy one, and that obedience to the guidance of the Holy Spirit brings peace and joy of which the world knows nothing.

Now here I wish to say that my mind has run out in directions which I did not expect when I began this article, and I hope that no one will get the idea that I think I am so righteous and so faithfully doing my duty; because I feel that in many of these things I have not been as faithful as I should have been, and I hope that I may be permanently benefited by my study on this subject, so that in my future life I may be more devoted to the work of the Lord.

In the passage from which I chose my subject, Peter exhorts us to be diligent, because of the hope of once enjoying the blessings of new heavens and a new earth. While even in this life true Christians are privigled to realize what it is to “sit together in heavenly places in Christ Jesus,” what must be the enjoyments when once they will be permitted eternally to enjoy the blessings of a home “wherein dwelleth righteousness.” Here our peace and happiness is often disturbed by troubles and sorrows, and these things are allowed to come upon us “that the trial of your faith, being much more precious than gold that perisheth, though it might be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.”—1 Pet. 1:7.

Jamsion, O. LEVI HERB.

FIFTEEN FACTS ON BELIEVERS’ BAPTISM.

It is a fact that no commands of Christ are more imperative than his commands respecting baptism. It is a fact that the best scholars, living and dead, admit that the meaning of the word translated baptism is immersion.

It is a fact that the Greek Church does practice trine immersion, and has always done so.

It is a fact that immersion fills all the conditions of the New Testament baptism.

It is a fact that no one who has been immersed questions the validity of his baptism, while multitudes who have been sprinkled do.

It is a fact that many who have been sprinkled are afterward immersed.

It is a fact that Baptists never leave a Baptist church because dissatisfied with their baptism.

It is a fact that Baptists encourage their young people and others to investigate the subject of baptism, whilst the pedo-baptist churches do not thus encourage investigation.

It is fact that Baptist ministers and members are always willing to leave inquiries on this subject to the New Testament without note or comment.

It is a fact that in 1643, by a vote of one majority, the Westminster Assembly of Divines substituted sprinkling for immersion in the Church of England.

It is a fact that the New Testament knows nothing about infant baptism.

It is a fact that infant baptism supplants the Scriptural requirements of believers' baptism.

It is a fact that the change of baptism was made because of the dogma of baptismal regeneration.
It is fact that there is as much Scripture for infant communion as for infant baptism, and none for either.

---Sel.

**LOVE AND HATRED.**

The human heart is like a fertile field. In such a field good plants are sown or planted by the husbandman, and these plants are cultivated to increase the crops. The land is also often turned over with a plow to destroy the bad plants or weeds.

The husbandman well knows that liberal sowing with good seed has a tendency to keep the weeds down and he also knows that the weeds are allowed to flourish the good grain can not thrive in that field. In short, it requires not only moisture and sunshine, but also labor to make a good crop. Hence he and his servants constantly cultivated and nourished the good plants and labor to keep down the weeds. Yet it is a fact that in every field of corn there are some weeds; and when the weeds predominate and the corn we conclude that the laborers in that field have not done their duty.

In the field of our hearts love is one of the good plants that God has planted there and that he wants to grow and flourish there. You have just learned that love is of God, and how it, and use all of God's appointed means. The Bible from beginning to end tells us of God's goodness toward us and all his creatures. In the work of creation we are told in Genesis that it was all good. When His chosen people, the Israelites, were inclined to forget Him and wander away He constantly reminds them of his goodness to them—how he delivered them from bondage in Egypt and supplied their wants.

David, the sweet singer, in his psalms praises God for His goodness and thus draws his people nearer to God to increase their love for him. The prophets, though often warning of impending punishment, always connected with threats messages of God's goodness and love; but the great goodness and love of God comes to us in the work of redemption through Christ our Savior. From him we must draw our needed supplies as branches from the vine. The believer that does this will have awakened in him a love that nothing can quench. Look for instance at the active love mentioned by the apostle Paul. How brightly it shines! Persecution, prison walls and the prospects of death could not dampen his love and devotion. His whole heart's desire was to serve his Lord. Here we see another means of increasing our love to God, viz:

2. Faithful service. The longer we labor for a real good employer the more we love him. Faithful service for God brings us nearer to Him and when we come nearer to Him we love Him more. Peter loved his Lord even when he followed him from afar and when he denied him, but after a life of faithful service his love had grown so great that he feared no danger. There is no doubt that the love of God that is active in good works will grow. On the other hand the love that exists only in words is not genuine; it grows not, but dwindles away.

II. In the next place we may notice how we may increase our love to our fellow men. That we should love God with an increasing love is reasonable enough for He is all good; but my neighbor is not all good, he often does evil; and how can I love him with an increasing love when he often does to me a mean trick?

1. Here our Savior Jesus Christ comes to our aid by his example. He loves the sinner but not his sins. By his love he wins the sinner for a better life; he prays even for his tormentors. Did people look down on him because His loving heart reached forth for the sinner to aid him and lift him up? Yes they did; but this did not deter him. He still loved them and ate with them. Behold him when Peter with cursing cruelty denied him. We hear no word of reproach against Peter; but the Savior's loving look towards him melts Peter's heart to repentance. My dear friends when a fellow being does us an injury and we feel tempted to withdraw our love let us think of the example of our Savior. To return good for evil may not be agreeable to our frail human nature, yet it is better than to nourish an evil passion where love should reign and grow. We may justly hate all evil but let the person who is afflicted with such evil still retain our love and pity.

2. If we want to love our neighbors more we must try to see the lovely traits in their character and try to excuse their failings where it is possible. If we train our minds to dwell more on the good traits in our neighbor it will increase our love and respect for him. By God's grace we can do it. There is no need searching for the mote in his eye and magnifying real or imaginary wrongs.

III. Let me yet briefly notice, how we can decrease hatred. You have already heard that this evil plant, hatred, is not of God but the devil. Christ in the parable of the
taries says the enemy sowed them while “men slept.” Oh, how often men sleep, forgetting to watch and pray, and the devil gets and uses his chance to sow the evil seed in the heart. His sowing has been bearing fruit through the ages from the death of Abel down to the present time. And he is busy yet sowing when men sleep.

And what is so strange is that so many people are cultivating the plants the devil sows, especially the evil plant hatred. How shall we decrease it?

1. We must see it as an evil, in order to awaken a desire for remedying it. We must know and understand that hatred is continually poisoning the human heart, destroying human happiness and embittering life. It saddens the heart of the person hated; but to the hating person who treasures and nurtures the evil in his heart is vastly more injurious. It gnaws at the heart like a canker and saps the fountain of happiness. God knows the evil of hatred therefore he tells us not to let the sun go down on our wrath. Yet how many make the sad mistake of nourishing the evil in their heart from day to day—yea, even for months and years. Oh, how such persons are to be pitied!

Life is short and we cannot afford to let the evil mar more than one day’s happiness, judged even from a worldly standpoint. How much more should we in accordance with God’s command apply the remedy at once before it has taken deep root and become a chronic trouble! The Lord not only tells us to be in haste about this; but He also gives direction how to settle our difficulties instead of carrying on protracted haste over them. Read these directions in Matthew 18:15 to 17. Mark the instruction there given—a private interview first. How often a private talk will clear away misunderstanding. And how is such an interview to be brought about? The Lord says “go.” You that feel aggrieved must go to him. What for?

To give him a scolding and have a further row? No indeed. We must go with intent of winning our brother—go in a spirit of reconciliation; otherwise we will fan into flame a passion which is intended to be assuaged. “A soft answer turneth away wrath.”

There is another effective remedy that must not be overlooked. It is this: Fill the heart with love and there will be no room for hatred to dwell there. Perhaps it would be more proper to call this a preventive than a remedy. In the field that has a good stand of grain the weeds have not much chance to grow. A vessel that is already filled with one thing cannot be fill with something else. Christ expresses the same in Matthew 12:43-45; compare verses 34 and 35. Christ spoke this of the Jews because they hated him. The evil spirit of idolatry had indeed been driven out of this nation but the hearts of the people were empty—were not filled with the love of God; so the seven other evil spirits had room to enter, which made the Jews more hateful to Christ than even the Gentiles were. Peter asked Annanias, “Why hath Satan filled thy heart?” Annanias could not answer; yet the answer is plain. His heart was not filled with love so that there was not room for Satan to fill it with selfishness and deceit. Just before Judas betrayed Christ, Satan entered his heart. There too must have been room for him to enter.

Let our hearts be filled with the love of God and our fellowman and Satan will not find it an empty field to sow the evil therein.

Dear friends, by God’s grace we can do something, even if it be little, to increase love and diminish hatred; the acts we do, the words we speak, the thoughts we think all have their influence on ourselves and others for good and evil. Let us then try to live as reasonable beings the life that we have but once to live.

I feel impressed by the spirit of God to write a little letter of exhortation to the dear brethren and sisters of the Visitor, hoping it will be received in the same spirit in which it is written.

The Apostle Paul in writing to the Hebrew brethren says, “Make straight or even paths for your feet, lest that which is lame be turned out of the way, but rather let it be healed.” We see by this that we all have influence over some one, and some one is watching us, and in a sense following us. If this be the case, how necessary it is for us to make even paths, so there may be no occasion for our brethren to stumble, but he seeing our good works may glorify our Father which is in heaven.

Now we have heard many dear ones testify like this, “I make many crooked paths, but pray for me that I may be faithful.” Is that right? Is it not testifying for the devil? Should we have the prayers of the church that we may continue faithful in making many crooked paths?

Listen what the Word says of those who make crooked paths, and walk in them:

“They have made them crooked paths, whosoever goeth therein shall not know peace.”—Isa. 59:8. And to such that turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity.—Ps. 125:5. Let us then avoid making crooked paths, and walk in the straight and narrow way, and ask for the good old paths. Thus saith the Lord, stand ye in the ways and see and ask for the old paths, where is the good way? and
If we would take the admonition and not even pass by the way of wickedness, we would not yield when the temptation comes, for there are enough temptations even when we avoid all we can.

Then let us see to it that we choose the good old way, and make straight paths for our feet, and not testify for Satan any more, but glorify God and with a new experience, which is according to the Word, and testify for God and glorify Him in our lives and all we do, and keep in the straight and narrow way, that we may be as a bright and shining light, shining brighter and brighter until Jesus says, it is enough, come up higher, and we shall shine as the brightness of the firmament, and they that turn many to righteousness are as the stars for ever and ever.—Dan. 12:4.

Your humble sister washed in the blood of Jesus,

JENNIE M. BYERS.

Gospel Healing Home, 721 16th St., Oakland, Cal.

MARRIED.


DECKER—BYER.—Married, on December 31, 1895, at the home of the bride’s parents, by Elder Peter Forney, in the presence of many friends and relatives, Bertie L. Decker to Louisa C., daughter of Bro. B. M. and Sister Nancy Byer.

BRUBAKER—GINDER.—Married, at the residence of the bride’s parents, near Mastersonville, Pa., by Elder Jacob Krider, of Annville, Pa., on the 21st day of December, 1895, Bro. B. S. Brubaker, of Abilene, Kan., to Sister Millie, daughter of Brother Henry and Sister Sallie Ginder. Bro. and Sister Brubaker will reside near Mastersonville, Pa.

OUR DEAD.

EYER.—Died, at Rowenna, Lancaster Co., Pa., Dec. 18, 1895, Sister Fanny Eyer, aged 86 years, 4 months and 14 days. Funeral services and interment at Rebue’s church, conducted by Bros. David Engle, John Wolgemuth, T. A. Long and Jacob Martin. Text, 2 Cor. 5:1. The maiden name of the deceased was Engle and she was a sister of Rev. Henry Engle, who with two sisters, Mrs. Martin Lindenmuth, of Elizabethtown, Pa., and Mrs. Jacob R. Hoffer, of Mount Joy, Pa., (both widows), is the only survivor of a large family. Deceased was twice married, the first time to Jacob Berg, of which marriage Martha, the wife of John Musser, of Rowenna, Pa., is the only child; the second time to John Eyer, who died in 1886, of whose children there remain Henry, of Dickinson county, Kansas; Samuel Eyer, of East Donegal, Lancaster Co., Pa., and Fanny, wife of Dr. C. Gish, of Brookville, Ohio. She was a member of the Brethren church more than fifty years, was much attached to the same and died in the faith. She suffered extremely for about a year on account of the nature of her disease, which was Emphysema of the Lungs.

RAILWAY TIME TABLES AT ABILENE.

UNION PACIFIC.

WEST BOUND.

No. 7.—Night Express. 12:45 p.m.
No. 1.—Limited Express. 2:10 p.m.
*No. 13.—Freight. 4:50 a.m.
No. 11.—Freight. 6:17 a.m.

EAST BOUND.

No. 2.—Kansas City Fast Mail. 3:30 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. 1:45 p.m.

SOUTH BOUND.

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

SALINA BRANCH.

Departs. 5:55 a.m.
Freight. 1:45 p.m.
Arrives.

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

All Santa Fe trains daily except Sunday.

ROCK ISLAND.

WEST BOUND.

No. 65.—Local Freight and Accom. 1:48 p.m.
No. 77.—Mail and Express. 3:52 p.m.

EAST BOUND.

No. 26.—Mail and Express. 10:45 a.m.
No. 66.—Freight and Accom. 6:32 p.m.

Passenger trains run daily. Freight trains daily except Sunday.