
Henry Davidson
Then when we all get home  
To meet our Jesus there,  
Around our Father's throne on high  
The golden crown to wear.

222 South 17th St., Harrisburg, Pa.

For the EVANGELICAL VISITOR.

THE BLESSEDNESS OF CHRISTIAN UNION.

BY THE EDITOR.

In our last issue we named several other churches that hold in many respects similar views in respect to Bible teaching to those that we do, and if union could be effected with them we believe great good would follow. But we need not stop here. The list of the different evangelical denominations even in the United States is large. In fact, we should not draw territorial lines. God's people are God's people all over the world, and wherever they are we should hail them as brethren in Christ; and when differences do exist we should seek to have those differences removed. Sectarian or divisional lines should be obliterated and we should be one even as Christ and the Father is one. We are well aware that this view of unity, this oneness in Christ Jesus, is looked upon as visionary—in fact, that it is impossible. And it would be an impossibility if it was of man's devising; but with God all things are possible, and we believe that God has designed that his people should be one. He has given us his Word and that is as applicable to the people in Africa as it is to the people of the United States, as applicable to all the people of Turkey as it is to the Armenians; and its teachings are intended to be alike for all.

If, then, the Bible teaches salvation to all through Christ, how is it possible that we cannot be led by the same Spirit into all truths? Is it reasonable that one Christian should be led to understand God's Word different to what another should? We sometimes claim a different experience from others, and this may be true in so far as our personal labors are concerned; but, after all, the Word of God must be our constitution or our rule of faith and practice. If we retain what that does not teach, or discard what it does teach, we are condemned by his Word.—Rev. 22:19. We may obtain pardon for wrong-doing but it must be by seeking forgiveness at the hands of our Great Benefactor.

The human mind is so finite, its researches so confined to the things that are of the earth, and so earthly, that notwithstanding God has endowed us with reasoning powers and has made us capable of enjoying much of the Holy Spirit and in some instances at least to soar above the things of this world and grasp (faintly, 'tis true) something of the
blessedness of the Abode of the
"spirits of just men made perfect," yet it is but finite, while God's mind is infinite. He in his wisdom and
great goodness has devised the plan of salvation, and has given his only Son to perfect this plan, to be the
propitiation or sacrifice for the sins of the whole human family, and has given this plan in the Bible as a
standard and guide for his people. It is the Christian's constitution and contains about sixty-six different books
written by nearly as many authors and covering a period of about 4,000 years; yet it is so complete in its plan and
scope, and so well adapted to the condition of the human family, that none but inspired men could have
written it. This is so aptly illustrated in the language of the Book:
"Holy men of God spake as they were moved by the Holy Ghost."—2
Peter 1:21. So the Word of God, the Bible, is inspired, is the infallible
law of God. We do not want to
convoy the idea that these men were infallible, but God used them to utter or write his will by inspiring them to write; and in so far as concerns the Bible it is inspired. It conveys God's plan of salvation to man, and makes that plan so that it can be comprehended by man. Then to it we must look for direction and for instruction. But man cannot understand God's Word as God gives it except by the Holy Spirit. This Holy Spirit gives light; it illuminates the understanding, inspires the mind and leads into the paths of truth and righteousness. But it never leads astray, and never teaches erroneous doctrine. Errors may be apparently taken from the Bible, but it is not through the Spirit of God; it comes through the teachings of that arch enemy of the soul, the devil, whose purpose is to mislead, to bring discord and to destroy the union among God's people and to frustrate if possible the means of grace God has placed within our reach. This is his purpose when appearing as an angel of light and as the leader and director of his ministers.

We notice, then, the necessity of discernment. Paul says, "Try the spirits." We notice how important it is to watch, to be on our guard against the wiles of the enemy of our souls.

But we are glad to note the fact that as subtle as the devil is, and as ready to mislead as he may be, yet he is not able to destroy those who will seek the direction of God and place themselves under his fostering care and under the shadow of his wing. This fact is so aptly demonstrated in the language of the Apostle James (4:7,10); submit yourselves therefore to God. Resist the devil and he will flee from you. Draw nigh unto God and he will draw nigh unto you. Cleanse your hands, ye sinners, and purify your hearts, ye double minded. Be afflicted and mourn and weep; let your laughter be turned to mourning and your joy to heaviness. Humble yourselves in the sight of the Lord and he shall lift you up."

But one of the gravest subjects we have to deal with at this day in considering the subject of Christian Union is the apparent fact of the corruption that seems to exist in the churches. During the Apostolic times there was great care manifested to keep the church pure, and if there was any heresy manifested, or any other un-Christian deportment was evident, it was dealt with as the nature of the case required, and the offender, whether he occupied a high or low position, received according to his deeds. But in the multitude of churches, as they now exist, it is to be feared that membership, numerical strength and prestige are too often more sought after than the salvation of souls. Hence, often persons are received into membership in churches who are not converted to God, who know nothing of the pardon of sin and of the evidence of acceptance with God, have not received the Holy Spirit and consequently are only professors. They may be moral men, but that is all; and from the time they become identified with the church they are aiming at honors and the prestige that office in the church gives them. Hence they are dangerous; and too often where that class becomes numerous the blessing of God will not rest upon the church. God says: "I will not smell in your solemn assemblies."

We might follow up this train of thought at much greater length, but our object is simply to point out some of the difficulties as they now exist; and yet if possible, and we think it is possible, to present some way out of this difficulty. That way must be found in God's plan of salvation.

We would note, first, that it will require a coming back to first principles. The only way that seems to us possible is the necessity of a personal- or self-examination; and we think for this the times in which we live are very suspicious. The events foreshadowed in the commotions that exist in civil as well as spiritual matters, indicate that there are events ahead of us that portend very serious results. Just what these will be is very hard to predict. But looking at the unrest that exists among the nations of the world, we cannot help but see that nearly every nation of the world is either at war or preparing for war, and the intrigue and corruption that is so apparent and the spirit of persecution is so manifest, that we need only to read the current news of the day and we cannot help but believe that they indicate very grave consequences that are near at hand.

Then, too, Bible students, both in
the church and out, are very active in bringing new and sometimes very doubtful theories in reference to Bible teachings that help very much to increase this unrest, and apparently, with some at least, the more uncouth and harsh the expressions are the better they are satisfied with them. The Bible teaches: "A soft answer turneth away wrath, but grievous words stir up anger." But one of the gravest dangers apparent in the church now is the spirit of anarchy that is so frequently seen with some. This class is never better satisfied than when they are endeavoring to detract or destroy what has been established as the Bible or orthodox doctrine of the church. On this and kindred subjects we shall have something to say in our next.

(TO BE CONTINUED)

For the Evangelical Visitor.

JESUS WILL COME AGAIN.

THE ANTI-CHRIST.

The meaning of Anti-Christ is one who claims to be Christ but is not, or one who wishes people to worship him as God. There have been men who have tried to accomplish this end in the past, and although they were partly successful the people soon found out that they were false, and therefore ceased worshiping them. They would have had them worship the creature instead of the Creator. When we look the matter fair in the face do we not see many men today, who, could they, would wield the honor and glory from Christ and give it unto themselves. Some have greater success than others but they must all be termed premature Anti-Christ. There is one who as yet has not appeared that will succeed in having practically the whole world worship him and will wield unto himself the power to be worshiped as the true and living God and will continue in his glory until he is destroyed by the coming of our Lord Jesus Christ.

The first question that would be asked would probably be, What is to be the condition of the world at his appearing? The Christians are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."—Matt. 5:13. The time that the Anti-Christ will obtain power on earth will be between the appearing and the coming of Christ. As was referred to previously, at the appearing of Christ in the air, the dead in Him and the living saints are to be caught up to meet Him in the air (1 Thess. 4:16,17) and therefore will be taken out of the world. Will you imagine for a moment what the result would be, if, to day, all the Christians were to be taken out of the world and nothing but the lawless remains. It appears to be human nature to worship something and if the salt or all those who worship the true and living God were removed, would it not be a fit time for a person such as the Anti-Christ to come and demand that homage be paid to him? According to Scripture this is the very time that he will make his appearance. Some very important changes are to occur at this time with the Jew or the house of Israel which will be spoken of later. In 2 Thess. 2:3,4, it emphatically states that he (the Anti-Christ) is to be a man, and as stated before will try to make the people believe that he is God. In Rev. 19:20, it speaks of him as a beast and accompanied with a false prophet that wrought miracles before him. The doom of both, is to be cast into a lake of fire burning with brimstone.

There are three persons spoken of in Rev. 19:10—the first referring to Satan (Rev. 12:9), the second to Anti-Christ (the first beast) and the third to the false prophet (the second beast). The 11th chapter of Daniel is practically all on the Anti-Christ, describing how he will obtain his power and how he will use that power when once obtained. Some will be corrupted by flatteries and some of the understanding shall fall that they may be tried, purified and made white even to the time of the end. He shall not only have kingly power but religious and commercial as well, for he shall destroy the mighty and holy people. And through his policy also he shall cause craft to prosper in his hand" (Daniel 8:24,25)—and conciliate the nations, so that the ten kingdoms of the old Roman world will give their power and strength unto the beast. And so he becomes a king of kings—an Anti-Christ—in this particular also. By his craft he sees that religion is one of the great powers of the earth. Thus he allows the woman or the world-church, to “sit” upon him and thus uses his power. The ten kings give their power to Anti-Christ and through him to the woman arrayed in scarlet. For a time the world-church is then possessed of his power, but when the Anti-Christ has obtained all he desires through her, he casts her off, and the ten kings eat her flesh and burn her with fire. Thus his power of flattery and “policy” is used to secure his end.—Rev. 17:3,10–16.

He received his power from Satan. Rev. 13:2. Christ was also offered this power but refused it.—Matt. 4:8–10.

This wicked one who made his appearance after Christ appeared in the air to call his bride unto him will be destroyed when Christ comes with his bride to rule in righteousness over the earth.—2 Thess. 1:7,8;2:8,9; Rev. 19:15–21. He shall be destroyed without hand, together with the false prophet that wrought miracles before him, and them that worshiped his image, all of which shall be cast into the lake of fire burning with
TITLES OF THE ANTI-CHEIST.

1. Man of sin. The number of a man.—2 Thess. 2:3; Rev. 13:18.
2. The son of perdition.—2 Thess. 2:3.
3. That wicked one (lawless).—2 Thess. 2:8.
5. Lucifer, son of the morning, as opposed to “The bright and morning Star.”—Isa. 14:12.
6. The prince that shall come.—Dan. 9:26.
7. Little horn.—Dan. 8:9.
8. Wilful king.—Dan. 11:36.
12. King of fierce countenance.—Dan. 8:23.

Christ received his power from the Lord (John 14:10), and thereby was enabled to do mighty works. But Satan will give to the beast or Anti-Christ the power to do his work, and as the Lord Jesus was the incarnation of the God-head, so shall Anti-Christ be the incarnation of Satan, “The Lord Jesus sends the Holy Spirit to work miracles and cause men to worship Him, so the Anti-Christ sends the false prophet to do great wonders and cause men to worship the image of the beast.”

He will oppose and exalt “himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God”—2 Thess. 2:4.

The temple referred to here in all probability is the one in Jerusalem which the Jews will rebuild when they are again restored to their own country and again resume their temple worship (the 70th week of Daniel’s prophecy). The Anti-Christ, who is opposed to everything pertaining to God, will with all his power try to prevent this worship of the true and living God, in which he will succeed in the midst of the week and cause the sacrifice and oblation to cease.—Dan. 9:27; 11:31; Matt. 24:15.

Having accomplished his end thus far, he will then begin persecuting the Jews. And the “time of Jacob’s trouble,” or the “great tribulation,” will then be fulfilled.—Jer. 30:7; Dan. 12:1; Matt. 24:21.

This will continue until all nations with the Anti-Christ shall come up to battle against the Jerusalem, and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord come and fight against these nations (Zech. 14:2,3) and destroy them.—Rev. 19:19,20.

Yours in Col. 4:2,4,

ENOS H. HESS.

FOREIGN MISSIONS.

By special request, and yet not without special impulse, we submit to the public gaze a few thoughts on this important matter. It is with much reserve that we pen the same, but would feel recompensed if what is written in this article should simply be a forerunner to call out criticisms by stronger minds and more able pens. In view of the above we hope this will be received, not as dictatorial, rather as suggestive.

The “Signs of the Times” frequently bring forcibly to our mind the words of our blessed Lord (Matt. 24:14): “And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.”

This is God’s destined truth. Do we believe it?

We assume the position, not of a world’s conversion prior to the Second Coming, but of a Gospel witness. The events looking towards the fulfillment of this prophecy of our Lord’s in our own time is, justly, wonderfully impressing the minds of prophetic students today. And well it may, because it concerns the elect. Jesus said of his disciples: “And ye shall be witnesses unto me both in Jerusalem and Judea, and in Samaria, and unto the uttermost parts of the earth”—Acts 1:8.

The wonderful grasp which the mission spirit has gotten upon the Christian world today is not without its signification as a factor in God’s plans; and although we may cavil and criticize, yet we cannot evade its influence nor excuse ourselves from it as being obligatory upon us.

The time is short. Few thoughtful men question but that a crisis of wonderful moment is upon the world. Can it be that our Lord is nigh, even at the door? And what will He say of us as an organized body of Christians, a church of nigh a century and a half’s standing? Yea, rather, in what attitude shall we appear before him? Shall it be in the attitude of he who had to appear without a wedding garment, dumb and confounded?

Now what is the reason for our lethargy in this important matter? We cannot excuse ourselves on the plea of poverty. Have we not squandered in vain speculations sufficient wealth to support a dozen foreign workers. And again, it is an incontrovertible truth that foreign missions are largely supported and advanced by consecrated poverty.

Again, we cannot excuse ourselves as lacking in men and women of capability and talent to carry on this work. Our talents have too long been hidden under a bushel. The time has come when a few, at least, should be placed “upon a candlestick so that they may give light unto all that are in the house.”

Our people are not below the average in men of talent, in consecrated
men, in men filled with the power of the Holy Ghost. Do we believe it? Let us give the matter a fair test.

Thirdly: Is it because we lack impulse, or even convictions on this line? We say “no.” The spirit of Missions, and even Foreign Missions, is and has been agitating the minds of our people these many years, but it has been suppressed. Not wilfully, we would not suppress. Nevertheless, a strong hand may quell a strong fountain for a time. We know there are those amongst us whose early impulses would have led them to throw themselves, wholly consecrated, upon the altar of foreign work, who are today wrestling with the bondage of the Devil, Corruption and World, their vitality being exhausted and the flower of their energies sacrificed to the devil.

Who is responsible for this state of affairs? The unsearching eye of the Most High knoweth.

Now let us look at the subject from another side. After a fountain has been quelled for a time it will sometimes burst forth with all the vehemence of a geyser. It will spend its force upwards, downwards, and send forth its rays in all directions, only to be spent in a momentary display, and then subside.

This matter of Foreign Missions is a matter of seriousness. It is not to be dealt with as a matter of gaseous fluctuation, its votaries today throwing themselves into oblivion and tomorrow into the atmosphere of this present age. Foreign Missions, we fear, has a broader scene and requires a longer plummet-line to give its workings than many have comprehended.

What does it imply? We must look this matter square in the face. Who is willing to sacrifice his life for the cause? to be buried in oblivion, together with his offspring, to all future generations? to give up social, religious and national influences and comforts, and exchange the surroundings of civilization for the environments of heathendom? For our idea concerning this work is not that of running to some foreign land a year or two and then throwing up hands for a pleasant vacation. It must be a life work of toil and sacrifice for that class of humanity which must be raised to a higher plane, socially, morally, religiously and nationally. In view of this, our workers must be persons of—1st, stability; 2nd, unimpeachable character; 3rd, religious zeal; 4th, Holy Ghost power; 5th, self-denial; 6th, good judgment; 7th, men who plan their work and then work their plan. Furthermore, on the line of qualifications of workers, we believe that at least part of the choir of workers should have some educational attainments, and even special training for this work, for the cause that our missions should be permanently established with schools and industrial instructions at some central point of operation. The ready acquisition of language will of necessity be a great help in almost any field which may be chosen. Physiological and even medical knowledge should be encouraged as one of the factors in preparation for the work. Some of the preceding must of course be reached after gradually, but we should reach with energy after the things which are a necessity in any work which we may undertake to do.

Again, it is not the greatest evangelist who is wanted in this work; but he or she who can earnestly and with sympathy carry the message to the few.

Now the matter of funds will be the great barrier to some. We are informed that the Board will make some special efforts to secure these. We believe our people would respond freely to such a call if they see the "ball a-rolling." But it must be started. We earnestly hope this will be the last Conference year without seeing some permanent steps taken. We may appoint committees and boards, but what is wanted is calm, deliberate, vigorous action.

Our people are helping support other mission projects which are in active operation, preferable to visionary unoperated schemes.

In view of the attitude of the General Council towards Foreign Missions we suggest that a few restrictions be laid for the carrying forward of such a project. If we cannot commit the work to a few men who we believe are competent and have strong convictions with a vivid conscience, we had better drop the matter at once.

But this cannot be. The Board should be authorized to select their field for operation, choose their workers and speedily send them forth to carry a message of mercy to the benighted—the lost—those having no hope.

Can we whose souls are lighted With wisdom from on high; Can we to men benighted The lamp of light deny? Salvation! O Salvation! The joyful sound proclaim, Till earth's remotest nation Has learned Messiah's name!

With well wishes for the cause and in earnest hope of the Kingdom, I remain a helper.

H. N. ENGLE.

For the Evangelical Visitor.

PRIDE AND FASHION.

NO. ONE.

Pride is one of the greatest evils that exists at this present time. It has been the downfall of many great empires, nations, kings, princes, and many persons of all descriptions and nationalities. Thousands upon thousands have fallen victims to this sinful and abominable vice of pride and fashion. I do believe that pride and
the fashions of this world is leading more souls down to hell, than any other evil that exists at this present time. Pride first originated in heaven, where the devil exalted himself, and wanted to know more than God, just like many people at this present time. Through this exaltation of the devil, and his proud heart, and his own estimation, he was cast out of heaven.

John the revelator says, there was war in heaven, Michael and his angels fought against the dragon, and the dragon with his angels prevailed not, neither was there place found any more in heaven. And the dragon was cast out, that old serpent called the devil, and Satan which deceived the world, he was cast out into the earth, and his angels were cast out with him.—Rev. 12:7, 9. Once cast out he will never enter into heaven any more. In the law of God which He gave unto Moses, the children of Israel were commanded to have a fringe, and upon that fringe a blue ribbon.—Num. 15:38, 39. Some of the children were obedient, while Dothan, Korah and Abram with their proud and disobedient and exalted spirits, arose and said, you take too much upon yourself, (just like many professors do now), seeing all the congregation are holy, every one of them, and the Lord is among them, wherefore then lift ye up yourselves above the congregation of the Lord.—Num. 16:13. The result was that the earth opened, and Dothan, Korah and Abram, with all their followers, went down together into the pit to rise no more, because of their proud hearts, and disobedience of the command of the Lord.—Num. 16:30.

How important it is that we keep ourselves down with the humble and contrite in heart. The apostle Paul says, "Yea, all of you be subject one to another, and be clothed with humility, for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time."—1 Peter 5:5,6. Again, let them behold your chaste conversation, coupled with fear, whose adorning let it not be that outward adorning of plaiting the hair, and wearing of gold, or of putting on of costly array.

Wherefore, he saith, God resisteth the proud, but giveth grace unto the humble. In the sermon on the Mount, Christ says, "Blessed are the meek, for they shall inherit the earth."—Matt. 5:5. This is a blessed promise given by our meek and lowly Jesus, to all those who obey this command. Again, pride goeth before destruction, and a haughty spirit before a fall. "In like manner also, that women adorn themselves in modest apparel with shamefacedness and sobriety, not with braided hair, or gold, or pearls or costly array."—1 Tim. 2:9. How many have fallen through their own conceit and pride, and the sinful fashions of this ungodly curse, which has led thousands and millions down to everlasting woe and perdition. "A man's pride shall bring him low, but honor shall uphold the humble in spirit."—Prov. 29:23. There was a Haman who became so proud in his own estimation, that he desired all the honors of the king. But there was one person in his way, and this was poor Mordica, while sitting at the king's gate. In order to have this poor Mordica removed, and put out of the way, he devised a way in his proud and selfish heart, to have a gallows erected, and to have this poor Mordica hanged on this gallows. But instead of having his proud and conceitful wish carried out, he himself, was by the command of the king hanged on this same gallows.—Esther 5:13. Bible readers are aware of the whole circumstances, which can be found in the above chapter. There are a great many Hamans in the world at this present time, who have the same spirit of pride and jealousy as Haman had. Let us all examine ourselves and see if we are clear of this sinful pride in our hearts that we would like to be exalted above our poor brother or brethren. I fear there are many in the world of this kind, and the great fear is, there are too many in our own Brotherhood, who are filled too much with this great evil and exalted spirit. May God in His great mercy help each and all who have this sinful spirit existing in their hearts, to banish and subdue it, and bring it under subjection, so that God's love may abound and our hearts be filled with love to our poor brother, as well as those in higher standing. We should always hold our brother in higher estimation than ourselves. Oh, this sinful pride of self that reigns, and is so much in power among all classes of people.

The Psalmists says, "The meek will he guide in judgment, and the meek will he teach his ways." Let this be our motto at all times. How terrible is the vengeance and wrath of God upon the haughty and proud. In the Prophet Isaiah 57:15,16, we see that God dwells with those who are of a contrite and humble spirit. We see in all those passages of Holy Writ, that the Lord has always resisted the proud and haughty, and the curse of the law of God rested upon all who had this spirit. On the other hand we see that to the meek, the poor, the humble, the contrite in spirit, God has always given grace and power to overcome evil and pride, and to do His will, and be the children of God, and eternal salvation. Oh, what a glorious promise, and what a great consolation for the just and humble, and poor in spirit God's words are true, and they will be our judge before His great
and heavenly bar. We have another instance of the wrath of God and the curse pronounced on certain women for their pride and sinful doings.—Isaiah 3rd chapter, 16th verse to the end of the chapter. Here we see what the women in olden times practiced, and what an abhorrence God had of the conduct practiced by them, and the curse He pronounced upon them for it. Oh, the abominable sin of pride and fashion that reigns supreme in this our present time.

We have another great instance of what pride has done, in the case of Napoleon Boneparte, who had a proud and ambitious heart, full of lust and honor. He at one time remarked that God Almighty should rule and govern heaven, and he, Boneparte, would rule and govern the whole earth. He tried it twice to conquer the whole earth, but failed and was defeated. He was then banished away to an island where he had to spend the remainder of his days as an exile on a place of solitude, and a poor broken-hearted man, and died in that condition. He was the cause of the death of thousands and thousands of lives of human beings, and the cause of much misery and suffering of man and beast, and many poor widows and poor orphan children. Here in this case pride camp before the fall. Here we can see what a proud heart can do. How many similar cases there are in the world at this present time, who are ruining thousands of poor human beings, both soul and body, and are cast down to everlasting woe and perdition. “For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but it is of the world.”—1 John 2:16. John here says these things are not of the Father, but of the world. What is not of the Father is of the devil. What do the eyes and the flesh lust after? Why, the things that partake after the nature of the flesh, and the pride of life? Now, do we want those things that are so carnal and full of evil? Nay, those who are born of God and have received the Holy Ghost have no more desire for those sinful things of the flesh.

Let us now come home to our present time in which we are living, and see in what an awful and deplorable condition the people are living in now. Pride and fashion and the lust of the flesh is the prevailing topic at this present time. Go into our cities and towns, and behold the awful and damming pride and fashions that are now prevailing among the people at this present time, and is increasing at an alarming extent. But what is the most serious, abhorring, and lamentable condition of all, is that it has come into all churches, more or less, and is taking deeper root every year.

Behold the popular churches, how their members dress and promenade in all the fashions of the world; and these things are not from the Father, but from the devil. We are commanded to come out from among the world, and to be transformed therefrom, and to be non-conformed, and to be a peculiar people, and to abstain from all those sinful lusts of the flesh, and the wicked fashions and allurements of the world. The Apostle Paul says, “Abstain from all appearance of evil.” The so-called ministers of the high and popular churches at the present time allow their members to dress in all the pomp and fashions that the wicked world can bring about. They say if the heart is right, that is all they need, and the outward dress does not matter. Very true indeed; if the heart is right, and filled with the love of God and the Holy Ghost, and has been cleansed from all sin, and that person washed in the blood of the Lamb of God, then this outward adorning of the body with those sinful fashions of pride will all vanish away, and the heart will have no more desire for this outward adorning of the body with this sinful fashion of the world. Many say the dress and clothes make no Christian. Amen. I say so too, but the Christian or child of God will make the outward adorning of the body, to suit and correspond and to corroborate with the inward in the heart. Where does all this pride and fashion come from? It does not come from God our Father, and if it does not come from Him, it must certainly come from the devil, for the devil is the author and father of all pride and fashion, as it now exists. I do sincerely hold and believe, that no child of God can, and will have any of those sinful fashions to decorate their poor mortal bodies with those sinful things. Now who will we choose for our Father,—the father of Abraham, Isaac and Jacob, or the father of sin and fashion, and of all evil?

(PRECEIOUS WORDS.)

Three young men stood with tear-filled eyes by a bedside on which a white, still form was lying. She has gone, was the unspoken thought of all. “Never were three sons blessed with a petter mother,” said one.

The closed eyes opened once more, and with a look of unutterable love the white lips spoke these words, “Never mother was blessed with better sons.”

Mother’s last words, and such words!

Will they ever be forgotten?

Years have passed, and amid the turmoil of busy life, the white lives of those boys tell that the precious words are not forgotten.—Sel.

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If you know when your subscription expires, look at your name as printed on the wrapper or margin of the paper, and that will state the time to which payment is made. For instance, April 2d means that the subscription has been paid up to that date. If you find any error in the date please notify us at once and we will make the correction.

To those who do not wish to take the Visitor any longer, we would say, when you write us to discontinue the Visitor, please send us also the balance due on your subscription up to the date at which you wish to have it discontinued, and it will receive our prompt attention.

Send money by Post Office Money Order, Registered Letter, or Bank Draft, to Henry Davidson, Abilene, Kansas.
Entered as second-class matter at the Post-office at Abilene, Kansas.

Abilene, Kansas, February 15, 1896.

BENEVOLENT FUND.

Miss Anna Myers, $4.00

To complete our file and to supply calls, we would be very thankful if some of our subscribers who do not file their Visitor would send us copies of February 1, 1896. We cannot supply our present demand.

We need more good original matter for publication in the Visitor. Our file is getting very low. One writer enquires, “Where are your old correspondents? have they quit?” We will repeat the query—Where are the old and the new? Will you please send all the matter you can and do it repeatedly. Remember, we need matter to supply every issue, and the cry is—Original matter!

We have no wish to interfere with the requests made by some of our correspondents in reference to original matter in place of selections. We would of course prefer original matter to selections, provided they were as good as the selections and on the same subjects that selections are. But there is no one who knows better than the editor the difficulty of getting the proper matter of variety to fill the columns of the paper. It is his duty to fill.

There are a great many subjects to consider in every issue, and if there is not variety enough to be found in original matter, or if the matter is not good enough for publication, it certainly ought to be the editor’s privilege to use selections. Then again, there are a great many selections sent us by the readers of the Visitor with a request that they be published, as they contain something that just suits them, and they adopt them as their own. Well, now, should the editor consign these selections to the waste basket because they are selections? Of course the editor should use discretion in using them, as well as original matter, and we think both parties should be justly treated.

Several years ago we were supplied with original matter from the pen of a fairly good writer. But that person was not in harmony with the church then, and in due time was excluded from church fellowship. But now came up the subject of accepting and publishing the article written by that person. We soon learned that those articles were not acceptable; and we noticed, too, that there were sometimes references made that might be construed as reflecting upon some of those that were not in harmony with the church in the vicinity. Now in that case the way in a little while became clear, and we did not publish the articles.

But then there are other cases when good original articles are sent for publication, and articles better in many respects than others; but the writers for some cause come under the displeasure of the church in the community where they live, and eventually are excluded from church privileges, and yet the editor and the readers of the Visitor, being ignorant of the cause of the difficulty, cannot see anything in the writings that reflect on anyone concerned. They look at the articles from the standpoint of their moral and Christian worth. In such cases we think the decision of the editor as to their deserving a place in the Visitor should be made independently of home influence. What the editor should do should be the right from his standpoint.

But then sometimes there are other questions involved that place the editor in a very critical position, and that is where new theories or, as is claimed, new revelations, are presented for consideration. The writers are very sanguine in their views and claim that their experiences are from the Lord; and yet they are in some instances directly in opposition to the generally received views of the church to which they belong. These innovations may either cause controversy in the church or change the generally acknowledged teaching of the Bible as understood by the church. In such cases the editor is placed in a very difficult position, and it becomes sometimes very grave.
per in opposition to the church at large, and if he did not accept the theory, or revelation, then he may be subject to the criticisms of these advocates of this new revelation. Generally these new converts are very aggressive and think they are right, and probably denounce everything and everybody that does not fall in line. We can readily see they it requires very careful consideration and a good deal of firmness on the part of the editor, as well as forbearance on the part of all. But, instead of this, sometimes the editor is denounced as partial, and the paper as not representing the church. We hope for better things in the future. May we all look to God for guidance and for his blessing.

We are in receipt of quite a liberal contribution of Sunday-school supplies from the Mennonite Publishing Co., of Elkhart, Ind. These supplies are composed of quarterlies of the first quarter of the year 1896; and also Sunday-school papers. The *Words of Cheer* has been especially arranged as a Sunday-school paper, and is well adapted for that purpose. It is offered very low. In fact, all their Sunday-school supplies are offered very cheap, and being unsectarian are especially suited to all schools, and we think should be in every Sunday-school in the land. Those desiring to avail themselves of their use can send in their orders to us or direct to the publishing company, Elkhart, Ind.

For the *Evangelical Visitor*.

PROVISIONS FOR MISSIONARIES, HOME AND FOREIGN.

I merely wish to suggest a few ideas on making provisions, in some way, to receive applications for Mission workers.

I do not intend to criticise the church in not having made, ere this, such provisions; but do you not believe with me, dear Brother and Sister, that the church has kept buried many talents in not having provided some way of receiving, considering and recognizing applicants who have serious convictions to do Gospel work?

I believe the church has always meant to be unselfish, and I have high regards for her; but probably she has been a little unthoughtful on this subject.

To illustrate: here is a district that needs two ministers and that is all; there are other Brethren who are gifted and convicted to teach the Word. The district looks no further than her local needs. And the church in general has made no special provisions for such convicted souls, hence they remain dormant—talents unoccupied. Who is responsible?

The field (the world) is large. Jesus calls out and says, “Go ye in to all the world.” Let us widen our conceptions of the magnitude of the work.

Again, it is sometimes the case that when an election is held for minister some selfish Brother or Brethren wield an influence against God’s chosen one and thus prevents his election.

I find no fault with the mode of elections; but do not these illustrations call for special provisions for those special cases?

Should not this question be carefully and prayerfully considered at our next Annual Conference and some formula decided on? The publication of this article is intended to solicit your careful consideration of the matter before Conference, that it may be acted upon intelligently with matured thoughts.

May our hands be clear of every man’s blood. J. B. Zook.

Morrison Ill.

For the *Evangelical Visitor*.

RIVERS OF LIVING WATER.

The indwelling Spirit of God makes the members of the Mystical Body mutually helpful.—Eph. 4:16. Joint touches joint in the sympathy of Jesus. As God feels for man so Christians feel for their fellow beings.

I have lately had such a fresh, inspiring draught from the Well of Salvation, drawn by one whose bucket is larger and whose chain is longer than mine, that I feel impelled to call the readers of the *Visitor* to share it with me.

I refer to that epochal book entitled, “The Angel and the Vision.” It is a profound, and spiritual disquisition of the far reaching significance of the Angel’s message to Cornelius and of Peter’s vision on the house-top.

Those who are born of God, constrained by the love of Christ, and burning with desire to be holy as He is holy, and glowing with enthusiasm in the Divine work of soul-saving, will find this book a precious help to incite them to more earnest prayer, more absolute consecration, and more self-sacrificing zeal in rescuing the lost.

Price $1.00. Can be had of Fleming H. Revell Co., 112 Fifth Avenue, New York, or A. H. Smith and Co., Columbus, Ohio.

G. H. Balsbaugh.

Union Deposit, Pa.

CHURCH NEWS.

CHICAGO MISSION.

Sewing School and Relief Department.

Report for the month of January is as follows:

DONATIONS.

Susan Rhodes, Clarence Center, N. Y., $ 2.00

H. J. Frey, Abilene, Kan. 2.00

Total, $4.00

EXPENSES.

Shoes, $4.19

Sewing-school supplies, 2.47

Groceries and other necessaries, $2.21

Total, $8.87

We have also received from Bro. W. L. Kreider, Palmyra, Pa., a box.
containing shoes and clothing. These donations were thankfully received, and it is very encouraging to us to know that the Lord's work is so kindly remembered. God bless the cheerful giver, is the prayer of your Sister, SARAH BERT.

6028 Pioria St., Englewood, Ill.

DONNELSVILLE CLARK CO., O.

Our protracted meeting at Maple Grove church was held from Sunday night Jan. 12 to Sunday night Jan. 26, inclusive. The meetings were conducted by Bro. John Smith, of Sippo, O., assisted by the home Brethren and Bro. Kunkle. Bro. Smith came filled with the Spirit and Power of God, and being submissive and given up in the hands of God, he preached the Word with power, always pointing each one to examine himself and his own house and his own yard and not his brother's.

Many deep impressions were made on the people, though none seemed willing to come out fully on the Lord's side, but the work was encouraged by the attendance and help of a number of young converts from Miami Co. District, who lately purchased. We prove interesting to the readers of Brethren's and neighbors' houses. But the work was started in the service.

The church was encouraged and revived. May the seed sown by the Brother have fallen on well-prepared soil and bring forth fruit in due time, is my prayer.

A. D. Hoke.

GLENDALE, ARIZONA.

A few items from Arizona might prove interesting to the readers of the Visitor.

We now have meetings in a tent which we lately purchased. We have laid a floor in it, and also have a stove, which makes it quite comfortable in our mild climate.

Our prayer-meetings are held each Wednesday evening in the Brethren's and neighbors' houses.

God meets with us and we do have seasons of rejoicing together. Praise the Lord. There seems to be a liberty in the Spirit from everyone. We generally select a leader, whose duty it is to lead as the Spirit dictates. We try by the grace of God to avoid formality and yet have things done decently and in order. May the Lord guide us.

Our Sunday-school work is quite encouraging to us. Bro. Isaac Eyer has been re-elected superintendent, with Bro. N. T. Franklin as assistant. We have six classes, taught by three male and three female teachers. Our average attendance is over sixty. Pray for us that we may endeavor to lead the tender lambs to Jesus, and that older scholars may yield to God's Holy Spirit.

On Christmas day we did something differently from the general custom of Sunday-schools. We sent out a general invitation to all the children in this vicinity to assemble at the Gospel Tent at 10 a.m. Promptly at the appointed hour about sixty children, none much over twelve years old, assembled, and were all arranged in front of the speaker's stand. Then several songs that all children love, were sung, and nearly every little voice joined in the soul-stirring singing. After prayer especially in behalf of the children—that we as parents might do our duty to them—two or three short addresses to the children were given. Christ as our Savior, and how his presence affects us, was the general theme. After a closing prayer, the Brethren dealt out a well-filled sack of refreshments and sweetmeats to each child, and all went away very happy.

Brethren, we can use a number more of good consecrated workers here in Arizona. The harvest truly is plenteous but the laborers few. We are glad, however, that God is answering our prayers, and we expect more laborers ere long. Praise the Lord.

May God keep us faithful and ever low down at the foot of the cross. We want to truly reflect the light of Jesus. Brethren, pray for us.

Yours in love,

J. H. EYER.

For the Evangelical Visitor.

HEAVEN.

During the entire history of our ministry of over sixty years, in mingling with all classes of people and speaking to them in reference to their eternal destiny, all have expressed a desire to get to heaven, with the exception of one woman, the mother of children and wife of a farmer with whom we lodged during one night. She boldly said she "preferred going to hell," assigning her reason that she "knew her mother was there." And yet she showed no symptoms of insanity and was a lady of respectability. Seemingly, no sane man when left to his choice would dwell in a penitentiary if he could dwell in a palace, as the universal desire of the human family is happiness in preference to misery—heaven to hell.

Yet heaven is a prepared place for prepared people. "And there shall in no wise enter it anything that defileth, neither whatsoever worketh abomination or maketh a lie."—Rev. 21:27.

Heaven in the Bible is called by a variety of names, being the "great center and metropolis of Jehovah;" the "King of Kings and Lord of Lords;" the "abode of angels;" the "spirits of just men made perfect." "For the Lord himself shall descend with a shout." This is the second coming, accompanied by all the saints dead, to resume their resurrected bodies, which shall be fashioned like unto the glorious body of our Lord Jesus Christ, to reign with him a thousand years upon the "New
Earth" which shall be created, whereon dwelleth righteousness, which shall be our Millennium, after which we shall be transferred to the "City whose builder and maker is God."

Heaven is a place as well as a state. The Savior told his disciples, "I go to prepare a place for you."—John 14:2. The Apostle John gives us a glowing description of the magnificence of that city, the Holy Jerusalem, in the following language: "The twelve gates were twelve pearls, every several gate was of one pearl, and the street of the city was pure gold, as it were transparent glass."—Rev. 21:21. "The city lieth four square, and the length is as large as the breadth, and he measured the city with a reed ten thousand furlongs; the length and the breadth and the height of it are equal."—Rev. 21:16.

Some of our theologians, in giving a description of the Celestial City according to the dimensions here given, have ventured to say that heaven is fifteen hundred miles high, and its length and breadth equal.

Well may the Savior say, "In my Father's house are many mansions."

"And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light of it."—Rev. 21:23.

What our transportation shall be in the City of the Great Kings—whether by flight of wings or chariots of fire—"we know not, but we shall know hereafter."

"And they shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat, for the Lamb which is in the midst of the throne shall feed them and lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."

"This a world of hope and expectation, but in heaven hope will be lost in full fruition, and faith be swallowed up in victory, and our employment shall be in joining in the universal song "unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God; and his Father to him be glory and dominion forever and ever, amen."—Rev. 1:5,6.

"For now we see through a glass darkly, but then [in heaven], face to face; now we know in part, but then shall we know even as we also are known."—1 Cor. 13:12.

In our transfer from earth to glory, our mental powers shall be no means be obliterated, but will be more perfected; and after joining that innumerable company and seeing the King in his beauty, for aught we know he may suffer an archangel to introduce us to our loved ones, in the reunion of parents and children, patriarchs, prophets and reformers. But the great central attraction will be Jesus, who redeemed us with his own precious blood upon the cross. In view of the brevity of time and the great rewards awaiting us in heaven, which shall be eternal in their duration, what manner of Christians should we be while in this probationary state that we may be accounted worthy through the atonement to enter into the "rest that remaineth to the people of God."

Yours for eternal life,

Chambersburg, Pa,

JOHN FOHL.

LOVE AS BRETHREN—BE COURTEOUS.

St. Paul in writing to Timothy, giving him instructions and rules as a young minister, as to how he should conduct himself in his mission, says:

"Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous."

—1 Pet. 3:8. Can we conceive from the fore-named Scripture, or from any other part of the Gospel, that the Lord Jesus Christ is our perfect example and pattern in all the relations of life bearing upon our duties one to another, and that we must be thoughtful of the rights, feelings and comforts of others, even in the small matters, if we are to show forth his praises and virtues—we must see that we fulfill his mandates and abound in his grace also.

There is another fine description of Christian courtesy given in 1 Cor. 13. This great theme is based on the sweet grace of charity. This principle leaves self out of the question; it sacrifices all the pleasures, comforts and enjoyments of this life, in order that the Christian can more fully do the will of God. It says he suffereth long and is kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, endureth all things, hopeth all things.

Charity never faileth.

This true principle of courtesy springs directly from the heart of the faithful Christian prompted by a pure motive. It is not the conventional externals of politeness, or smooth speech, or putting on airs; but is the true spirit of Jesus Christ. The Apostle says (2 Cor. 10:1): "Now I Paul myself beseech you by the meekness and gentleness of Christ." This is the spirit that should dwell in our hearts and be made practical in carrying them out in our lives, as did the Apostle Paul. Then we can expect to receive a reward for all the labors and sacrifices that we have made while passing through this inconstant life.

GeO. S. Grim.

No family in the Brotherhood should be without the Visitor.
Dear Brethren and Sisters, it is a long time since I have written any thing in the way of personal experience for the Visitor; in fact I have a natural aversion to doing so, yet I know it is sometimes good to do violence to our likes and dislikes.

Next June it will be twenty years since I united with the church, and fourteen since I have been placed in the ministry. Many varied and checkered scenes have been passed through in these years—seasons of joy and seasons of sadness, of sunshine and shadow, of weakness and power, defeats and victories. There have been times when, feeling strong and self-reliant, I have found what a helpless child I really was. And again when feeling weak in myself I have found that "the Lion of Judah could break every chain and give me the victory again and again."

As our years pass on we find we have many things to learn and some to unlearn. We realize more and more the force of the poet's words:

"How vain are all things here below,
How false and yet how fair," etc.

We learn how little dependence we dare put in our own hearts, and that "he that trusteth in his own heart is a fool." Learning this painful and humbling lesson has paved the way to teaching me not to expect too much, or to place too high an estimate on the goodness of others. When I first joined the church I thought the members were all like angels, but I soon found that they had the same weakness that Paul and Barnabas had on questions of expediency. I have had much trouble with myself on that line since then, but I am glad I am willing to learn a more excellent way.

Again, I have also found that it does not do to always run in a cast-iron groove in our spiritual work. While I have always been conservative in regard to church order and authority, yet I believe that each member has his own individuality, and God Himself has "given every man his work and told the porter to watch" (that is, the spirit to direct each man's work). Many a one has been hindered, and his life work made a failure and his spirituality blunted and dwarfed, simply because he feared to take the path of Divinely appointed duty, knowing that if he did he would incur the envious opposition of some of his brethren who had no call in that branch of work and therefore could not feel the burden of its need. The church has a right to prove each one's gifts and let them use them to the best advantage; and then there will be no friction. I could enlarge widely here, but I have digressed too far now.

Of late years my path has been chiefly through the shadow, and over the sharp rocks and thorns. Sometimes a few gleams of sunshine illuminate a few steps of smoother footing; but it continues not as in days gone by. That great blessing, bodily health, has been gradually slipping away from me for years, till I have become of very little use for anything. With sickness has come temporal failures and discouragements, till sometimes, like Israel at the Red Sea, I have had to stand still and wait for the salvation of the Lord. I can rejoice to say that in these trials my Brethren have practically verified the poet's words:

"We share each other's woes,
Our mutual burdens bear," etc.

Gladly would I labor and toil for their spiritual welfare as in times past if I were able to do so. I esteem it an honor to serve the church of Christ in the humblest capacity, far greater than the highest summit of earthly fame. The poet vividly describes my feelings in hymn number 238.

I have often lamented my defects and unworthiness for so sacred a calling; and yet the joys I have experienced in this work no tongue can tell. Often coming home in the lonely night hours after the evening meeting, my soul has been so filled with rapture and praise that I have exclaimed aloud, "Glory to God." Sometimes, however, I have had Satan to ride home with me and jeer at and taunt me about the miserable sermon I preached, till he made me disgusted with myself and envious of Spurgeon, Talmage and other big men. Other times he would take a more attractive but more dangerous plan, and tell me before I left the pulpit: "Well, that was a splendid sermon; do you know how the people appreciated it?" Of course I did; how can a man help but see when he has the breathless attention of a congregation. Well, this obtrusive flatterer would ply his work till the "faithful witness" (the porter) would remind me of my many failings, my weakness and ignorance. Then I would shrink into a small compass and give all the glory to God, and thus dismiss the tempter for that time.

I have learned, too, dear Brethren, by the discipline of experience, not to trust too much to feelings. Especially is this true with sickly people; and Satan often takes advantage of this to make them miserable and sad. Thank God, we have a more sure word of prophecy than our feelings—the unchanging promises of God's Word.

One thing, however, I had not fully learned, and that is to be patient under all circumstances and avoid murmuring and fretting. In the early part of this winter I was feeling better than usual, and I got my work shaped so that I could stay up near the church and attend the protracted meetings. Some damp, rainy weather intervened, and the day the meetings commenced I had to take to my bed. It seemed hard
to stay at home and miss all the good things, especially the discourses of my esteemed Brother Geo. Detwiler. I am glad for the success of his labors. I do rejoice in hearing of sinners coming to Christ. And my own heart's desire is to continue faithful unto death. It grieves me to be inactive. It makes one feel as if he was in the position of last year's almanac, or a back number of the Visitor.

I am now able on fine days to go out a few minutes.

I hope, Brethren and Sisters, you will pray for me that I may be restored to health (if it is God's will).

Your Brother in Christ,

F. ELLIOTT.

Richmond Hill, Ont.

For the Evangelical Visitor.

JOHN 15:16.

Jesus' work was nearly finished, in point of time at least; there remained less than two months out of the more than 38 years of his voluntary sojourn in this sin-cursed world, which amazing sacrifice he made for my sins and your sins. I think it well to get very personal in this matter. The sins of the world is the common phrase, but it is equally true that he died for my sins. The world is so large and the poor downcast sinner feels himself so little that he fails to grasp the glorious truth that it was equally for his sins that Christ died. Again it is possible in seeing that Christ died for the sins of the world to forget our own sin and need of salvation. And if enjoying salvation, we need remember what we cost; we need continual deliverance from the sin that is in us (I John 1:8,9); we need remain in him so that we cannot sin (I John 3:9).

Oh, precious redemption! Oh, blessed Redeemer! Oh, glorious salvation! saving from the burden of sins committed while we were in rebellion against God as well as from the power of indwelling sin. But while the months were few how wondrous are the events affecting the world's history. What changes; what agony; what suffering; what fateful history; what momentous moments in the plan of salvation are the next twelve hours. Jesus had eaten the Passover with his disciples; had instituted the new rite by which his church in all the Gospel age call to memory the suffering of these few hours and now he is spending a little time comforting and teaching his disciples. Oh, how precious are these four chapters from the Book of the Gospel of Jesus Christ by the disciple whose favorite manner of speaking of himself was "the disciple whom Jesus loved." If there is a believer to whom they are not very precious, it is because they have never been carefully studied, and we would urge you to do so without further delay.

See how calm He is even under the strain of knowing the things that would shortly come to pass. Notice him speak of joy, though Gethsemane is but perhaps an hour distant with all its awful agony. Hear him pray to His heavenly Father, not for himself but for His disciples and for us, "Those which thou hast given me I will preserve; and none shall pluck them out of my hand."—John 17:12. "Ye have not chosen me—I have chosen you." Oh, how we should feel honored to know that Christ Jesus, God's own Son, and he who could say, "I and my Father are one," and therefore in the oneness God Himself chosen us; thought of sufficient merit to reach down and take us up as the Psalmist says "Out of a deep and horrible pit," when we were utterly unable to help ourselves, and unclean from sole of foot to crown of head. Wonderful salvation! Wonderful redemption! Wonderful love! Oh, it is wonderful indeed! Words fail us to express the immeasurable depth of love this little word signifies to our poor bleeding hearts. "I have chosen you." Behold what manner of love."—1 John 3:1,2. "Ye are my friends."—1 John 14:14. What a word for the unsaved. Jesus has chosen you and willing that you should have joy in salvation. What a word for the saved soul. It not only as we intimated above fills the heart to overflowing with thankfulness, but it is more; not only are you chosen and saved, but you are made a co-partner with Him in saving the world. It is part of the plan of the eternal God-head that as death came through and by man, so also must eternal life come through and by man. Jesus Christ could only save a lost world by becoming a man, and as a man expiating for the sins of the lost world on the cruel cross, and now He has chosen us that we shall as follow workers with Him help save the world.

"And ordained you," another special word by this Christ would emphasize what he had said. The word ordained always signifies to us, determined or proposed by some higher power. There is a peculiar sacredness attached to it in connection with the setting apart of the clergy of the various branches of the Christian church by Christ has ordained you and me, and this ordination should be by us considered very sacred indeed. Ordination or the ceremony connected therewith has a fitting weight, and is taught by the Scriptures; but too often we fear instead of man being but the vessel through which God manifests to the outward and inward, it is the work of man upon man. "By their fruits ye shall know them." But the ordination we are here speaking of is of God. We recently were present at an occasion of confirming members in church, when the officiating clergyman emphasized the fact very
much that the members so confirmed were as much ordained to their work in the church, as part of the body of Christ as the clergy were. We like this though, not that church membership, confirmed or unconfirmed, ordains us, but as Christians, as sons of God, as joint heirs with Jesus Christ, we are ordained, and it cannot be too deeply impressed upon us that we are in a special sense entrusted with privileges and responsibilities of a very high order. When the clergy and the laity of our Christian churches once fully realize this very important truth they will more earnestly study the Word of God, that they may know their part of the work with God, and there will be a fire and a zeal in the church of Jesus Christ, that the world has never known, and many souls now in the darkness and black despair will be brought to the glorious sunlight of salvation.

"That ye should go and bring forth fruit." He wants fruit. God has no use for the fruitless vines in his vineyard or Christians in His church. In studying this chapter at the very outset, we were recently appalled upon our mind that "fruitless branches would be taken away from the vine," and away from Christ. What are we? Would to God we could all realize what a terrible thing it is to be fruitless, and we would speedily be searching how we may bring forth abundant fruit. Nor will we have far to go to learn. This has well been called the fruit chapter because it has so much to say about fruit; the consequences of not bearing fruit; of bearing fruit, how we may bear fruit; how we will not be fruitful; how to bear more fruit, what some of the fruit is, etc.

Notice particularly -one requirement in the bringing of fruit, viz: going. In this text nor in any other that we can recall, is there any promise of fruit in idle waiting. We must go. While all its parts and fibers are lying dormant as in the winter the vine brings forth no fruit, but when the little tendrils or rootlets reach down into the depths of the earth and bring up nourishment there is activity. Their going down brings something up, and buds, leaves, blossoms, and by and by perfected fruit put in appearance. There is something for us to do. Salvation has been freely given us, and now it behooves us to go and bring in others. And verily the going has a double promise. Not only shall we get fruit as is inferred, but the fruit shall remain. This calls to our mind the building business the Spirit through Paul in 1 Cor. 3, speaks of. There is a possibility hinted at that some of the things gotten or wrought may be burned up and not remain, but here the promise is they shall remain. Nothing we can do is so enduring as the work upon a human soul. Oh, how encouraging. Present fruit and fruit that will remain even through the ages of eternity. What a glorious harvest those twelve apostles have, and how abiding the same is in the church of Christ in all this Gospel age, and the ages to come. Who as a Christian would not also want to have a part in this gathering of fruit or bringing others to Christ?

There are also other fruits than the salvation of souls manifesting themselves in the lives of God's children, and are equally important; in fact, so important are they that unless "love, joy, peace, long-suffering, gentleness, goodness, meekness, faith, temperance," are present in our daily and hourly lives we cannot be successful in gathering fruit for the Master.

And still there is another grand promise of answered prayer in this full verse, which we have not now time to enter upon, though it is very precious indeed.

Oh, Lord Jesus, may this thy will be fulfilled in us and through us who have believed on thee that thou mayest be glorified.

OUR YOUNG FOLKS.

For the Evangelical Visitor.

THE NEW YEAR.

God grant you all a happy New Year.

"Another year is open,
Another year is gone.
We have passed the darkness of night,
We are in the early morn.
Then hasten to fresh labor,
To thresh, and reap, and sow,
Then bid the New Year welcome,
And let the Old Year go."

The year 1895, whether you have improved it or not, is gone forever. You are all one year older than when the year began.

During the year God has been very kind to you and preserved your lives. In this you have been especially favored. If each of you would just look around and think over the past year, you will remember a number of children who were sick, and some have died, while you are still among the living. Do you not think you should love God more than you did a year ago? You should love him because of his great love to you. Every day you should love him more and serve him better.

Dear children, do you not know how it pleases your parents and makes them feel happy if you are obedient and try to please them? When they tell you to do something, how nice it is if you obey them at once, without making any excuses or saying, "Must I do it?" Never say, "I will not do it," to anyone. If at any time you do anything that you know to be wrong, your parents will forgive you if you ask them, and they know that you are a truthful child. Jesus, too,
EVANGELICAL VISITOR.

will forgive you for the sin if you ask him with a prayerful heart. If you try to be good, and ask Jesus to help you and give you a new heart, he will do it, and you will be much happier than if you walk in sinful ways.

Do not think that to be happy you must have a great deal of money. Some of the happiest people in the world have no houses or lands or bank accounts.

If anyone tries to serve God and Mammon he will surely be unhappy. Let us all promise now, at the beginning of this year, not in our own strength, but in the Heavenly Father's, that if he will spare our lives the year 1896 will be spent in his service. FANNY HUNTZFEERGER.

For the Evangelical Visitor.

ARE WE FREE?

If the Son therefore make you free ye shall be free indeed.—St. John 8:36.

While considering how free the Lord doth make us, I was impressed to write a few lines for the Visitoe. “For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.”—Rom. 8:2. But how easily we are bound to something that the Lord desires us to give for his sake; and by not being willing to open the door of our hearts and give the Lord just what we owe him, we deprive ourselves of receiving the blessings which he has in store for us. Old things are passed away: behold all things are become new; therefore we can say we are free from all old things which are enjoyed in serving the world? We should be free from all when we consider how much better the new is which the Lord gives us to enjoy. For when we were in the flesh the motives of sins which were by the law did work in our members to bring forth fruit unto death. But now we are delivered from the law that being dead wherein we were held that we should serve in newness of spirit and not in the oldness of the letter. Oh, how glorious to be renewed by the Lord and live in the Spirit. For if we live after the flesh we shall die, but if we through the spirit domortify the deeds of the body we shall live. Praise the Lord for his precious promises for his children. The more fully we consecrate ourselves to him the more we enjoy the fulness of his glory.

If this should come to the notice of anyone who is not yet fully persuaded to give all for Christ I would say, oh, do not hesitate to let Christ make you free, for he has in store greater blessings for those who serve him than our hearts can perceive. “But as it is written, eye hath not seen nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for us; for I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” “For though our outward man perish yet the inward man is renewed day by day.”

No matter what we suffer, if we but reach the shore ’twill make the glory sweeter and raise our praises higher, and we shall be complete when purified by fire.

And now may the Lord help us to step out of all self-life into Christ-life; to lie still and let him lift us out of it; to realize that we are not a mighty messenger nor an important worker, but as a little child at a Father’s gentle bidding to heed and fulfill; to learn to follow him; to love his honor more than our own; to be a clear medium for his life to shine and glow through. Then we shall be free indeed. REBECCA LAUREN.

For the Evangelical Visitor.

“TAKE MY YOKE UPON YOU.”

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls, for my yoke is easy and my burden is light.—Matt. 11:28-30.

I have of late been somewhat impressed of a duty to write once more for the Visitoe; but when I look for a subject I am somewhat at a loss to find one that will be simple and plain enough for me, a poor, unworthy servant, to undertake to make some comments on.

In the first place, I wish to say there is a good deal contained in the three verses above mentioned. “Come unto me”—oh, what a grand invitation! My dear reader, when we think whence the call is, our dear Savior is ever pleading for us to come.

The above call is principally to the sinner and those who are heavy laden with the burden of their sins, which are weighing them down so heavily. Oh, what precious promises we have. “I will give you rest”—which is so much desired by all. But, my dear reader, if we wish to receive the rest referred to, we must comply with the command given by our Savior: “Take my yoke upon you and learn of me.” Here is a wide field open. There is much to learn of God’s ways and commands. He says, “My yoke is easy and my burden is light.” I suppose most of you know the nature of a yoke.

In my boyhood I frequently saw two animals yoked together to draw loads; and if they were willing to go the same direction, it would appear to go easy, but if one would draw forward and the other refuse to go, or go backward, they would make no progress on their way. So it is in the Christian warfare. If we wish to make progress we must persevere and be obedient in all God’s commands. The Savior says: “Take up your cross and follow me.” He also says: “My yoke is easy.” It should be, and I believe it is,
easy if we are truly converted and are willing to walk in all God's ways. The Savior speaks of a burden. I believe there is no burden to the true-born child of God. His commands are not grievous; we should do them with pleasure, for in them we gain a power to overcome all things. But to the carnal-minded man I believe that things are grievous and would not benefit us whatsoever.

Oh, how careful we should be to always strive lawfully for the promises. They are only to those who are obedient in all things which he has commanded in Holy Writ. How simple and plain the Word of God is to us poor creatures. He demands no more than we can do if we are but willing to yield to his will.

Oh, dear reader, just think and consider what is contained in the three verses above quoted, and of all that is in God's Word, for our every good and everlasting happiness, and of all peace ever abide for the faithful.

The meetings in Brown county were a success. Sixteen were baptized Sunday and two reclaimed.

| RAILWAY TIME TABLES AT ABILENE, UNION PACIFIC. |
|-----------------|-----------------|
| **WEST BOUND.**  | **EAST BOUND.**  |
| No. 2.—Night Express 12:45 p. m. | No. 2.—Kansas City Fast Mail 3:25 a. m. |
| No. 1.—Limited Express 5:20 p. m. | No. 8.—Limited Express 11:40 a. m. |
| *No. 18.—Freight...* 1:50 a. m. | *No. 14.—Freight...* 2:20 p. m. |
| No. 11.—Freight 6:17 a. m. | No. 12.—Stock Freight 1:10 p. m. |
| All Santa Fe trains daily except Sunday. | |

**ATCHISON, TOPEKA & SANTA FE.**

**NORTH BOUND.**

| Passenger | 6:50 a. m. |
| Accommodation | 1:45 p. m. |

**SOUTHBOUND.**

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

**RAILROAD APPRAISAL.**

| Depart. | 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.

Passenger train No. 308, leaving Abilene at 9:15 p. m., connects fast trains 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. | 1:49 p. m. |
| No. 37.—Mail and Express... | 6:35 p. m. |

**EAST BOUND.**

| No. 26.—Mail and Express... | 10:40 a. m. |
| No. 66.—Freight and Accom... | 4:55 p. m. |

Passenger trains run daily. Freight trains daily except Sunday.