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Henry Davidson

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IF YE KEEP MY COMMANDMENTS, YE SHALL ABIDE IN MY LOVE. — Jesus.

VOLUME IX.

ABILENE, KANSAS, MARCH 1, 1896.

For the Evangelical Visitor.

WILL THE ANGELS GATHER UP ME?

When God's jewels are gathered from near and from far,
From islands far over the sea,
Oh, say, will the angels not pause in their flight,
Oh, say, will they gather up me?
When picking them out in the house or in field,
Or wherever God's children may be—
Will I sparkle enough with heavenly light,
To cause them to gather up me?
Will they stop at the socials or at the church fairs,
Where Christian professors may be?
Or say, would they quickly fly over the place,
Nor stop to gather up me?
I once was converted, accepted of God,
From sin and its bondage set free,
And if at that time the bright angels had come,
I am sure they'd have gathered up me.
Oh, have I been faithful and true to my trust?
Has my life been just what it should be?
For jewels must shine, and if I should be dark,
I am sure they will pass over me.
Oh, Jesus my Savior, come now to my aid,
My refuge and trust is in thee,
If I faithfully serve thee and let my light shine,
Then the angels will gather up me.

F. Elliott.

Richmond Hill, Ont.

THE BLESSEDNESS OF CHRISTIAN UNION.

BY THE EDITOR.

As indicated in our last article we shall now take up the subject of unorganized or independent miscellaneous congregations. These appear to be mostly dissatisfied with the churches or denominations that they formerly belonged to, and for this reason very often withdrew or by some action of the church were disowned. No doubt there were instances where the step taken seemed to warrant just such a course and that is where the corruption in the church was so great, and the work of reformation so hopeless in the church, that it would have almost been a hopeless task to undertake a reformation in the church, or without withdrawing from the church the church is the right way to do; not by any coercive measures, for that in itself is not often Christian; but by the spirit of prayer, by living a Godly life, by the means of grace that God has placed in the Christian's reach.

But then there may be instances where corrupt churches cannot endure the meek within their organizations; their very presence is a reproach to them, and their lives are a constant reminder of the corruption that exists in such cases. If they are disowned or driven away by the corrupt majority they should accept it as from the Lord. But then there is no reason why they should stand aloof from other bodies of Christians. There is no doubt a home for them where they do good and where they can further the work of the Master.

But it is to be feared that many of those who belong to these unorganized or independent societies are there for personal reasons, and if they were asked and would frankly give their reasons, it would plainly appear that they are unorganized or independent because they are not willing to accept a whole gospel as their plan of salvation. They want their own way and will have it or stand aloof, or in a little society of their own they will labor so long as they can be king. But are they justified? Do they show the meek spirit of the Master? We think not. We are taught in the sacred Book: "Be not many masters; one is your master, even Christ; all ye are brethren." This element is very apparent now. There are a great many professed followers of the Lord Jesus Christ at this time who from one cause or another show in their zeal for some favorite hobby that they would rather see the church suffer than not to gain their point. Established and cherished principles of the church are trampled upon or set aside as old and traditional, or not suited to the times; and persons ambitious of notoriety or leadership under the plea of a more pure and holy life become fanatical, self-willed, coarse in their language, and endeavor by continually harping upon one line of thought to gain their point. But will
they do it? Not likely. There is an over-ruling Providence who cares for his people. And very often the very means made use of rebounds and they are defeated. This is no new thought. We have noticed this course of procedure ever since we have been permitted to be counted among God’s people; and yet it is to be deplored that the spirit does exist. Some will be led away or severely tested; but the subterfuges made, us of may, and will if possible, deceive the very elect. But we do not wish to pursue this subject farther. It is unpleasant, and yet a person that desires to be faithful to duty cannot help but give the matter as it occurs to him.

We will in conclusion give what we think that at least some of the results of Christian Union would be. In the first place, the very efforts put forth by God’s people toward accomplishing this desired end would bring about personal examination and this examination would lead us to investigate our own share in divisions, and if the examination is what it should be it would also create an earnest wish for the removal of every cause, whether in us or in someone else, that would hinder this union, and the tendency would be to soften the heart and to draw nearer together in work in our own as well as in other denominations and to bestow more confidence in each other. It would also have the effect of Christian and brotherly consultation and interest in each others spiritual welfare, and an earnest desire to avoid causes for discord. It is generally supposed that among Christians there does exist the utmost confidence, and that supposition is true when Christ is enthroned and where Christianity is exemplified in the life of the Christian. Anything short of this does not, in fact can not, bring the result that God designed should be accomplished among his people.

If then the people of God do not enjoy this union, there is great cause and should be great concern about it, and there should be no hesitancy, in the individual as well as the church, to seek the cause and remove it. This we believe was the concern with the primitive Christians. Looking at the church at large as a unit in all essential Christian doctrine, what might not be accomplished for the conversion of the world to Christ? Presenting a united front to the enemy of Christ and of Christianity, we are enabled to unite on every move. There would be no discordant element to reconcile; but inside of the United Church of Christ there would be peace, there would be harmony and oneness. On the doctrine of conversion there would not simply be membership sought after, but a new heart and a new life, Bible teaching on all the principles of Christianity, an assurance of the presence of God with his people, and an evidence that they are united. There need be no inquiry as to what church they belong. Their language, their appearance, their devotion and their conduct would evidence that they belonged to Christ’s kingdom, and the words of Holy Writ would in truth be applicable to them: “All ye are brethren.”

What a grand army this would be for Christ’s purpose—for the conversion of the world. They might suffer persecution. They may have tribulation; they may have to bear the scoffs of the wicked world. But what of this? The Bible tells us that “through trials and tribulations we shall enter the kingdom.” Yet as Paul says, “None of these things move me.” What a blessed consolation! Peace in the soul, peace with God, peace among God’s people, and a united effort to do God’s will,—all this can be attained through our Lord Jesus Christ. Of ourselves we can do nothing. “I can do all things through Christ which strengtheneth me.”

In view of this fact, and what we may truly believe would result from a union of God’s people, we appeal to those dear ones who have gone away from the fold to take the initiatory step to return, to come back to the common and united Christian faith from which probably all have more or less deviated in the past. Let us be more closely united, more one in Christ, and let us make common cause of the blessed work of our Redeemer. It will cost something—it may cost a great deal—but whatever that cost may be it is worth it; yes, it is the most valuable possession the Christian can have. And what a contrast to our present boasted Christianity,—talking about being all right, talking about having laid all on the altar, talking about the peace we have in our soul, and the earnest desire to do God’s will, and talking about going out to convert the heathen to the peaceable doctrine of Christ, and yet we are not at peace—not one among ourselves. What an inconsistency! What a burlesque! Oh, how wrong! Oh, Christian people, how can we justify ourselves before God and the unsaved world in this conscious, untenable, this un-Christian position? Take for an example the position of any one of the divisions of the different churches going out to represent their church in mission work in some foreign field of labor, what a position he would be in. Suppose the Foreign Mission field should be represented by some half dozen different denominations, and you would preach Christ and all these half dozen representatives preach Christ to the heathen, but these missionaries do not harmonize. They do not agree on doctrine, and yet they profess to preach and teach from the same Book. Do we think that the heath-
en do not see the inconsistency in this representation of Christ? But then those who are going out on Mission work, and who are out on Mission work, and who are so active for the conversion of the world to Christ, take another view of the work, and say, "We can work and affiliate with any and every people, no matter; we ignore all denominational lines; we don't care for these old organizations—they are only in the way. We preach Christ." But how is it that it is only a part of Christ's teaching that they give. They don't give a whole Christ, a whole Bible; and in this they think to fulfill their duty.

(TO BE CONTINUED)

For the Evangelical Visitor.
JESUS WILL COME AGAIN.

THE RELATION THE JEW BEARS TO THIS MATTER.

But a few years ago the writer had the impression that the Jews were a class of people who at one time were the chosen people of God, but through transgression severed their close communion with the Father and at present were very much inferior to the Gentile nations, owing to the fact that as a people they did not accept the Lord Jesus Christ as their Messiah. As to their future everything was wrapped up in darkness. The prophecies that so distinctly refer to them that have as yet not been fulfilled, were spiritualized and again to the Gentiles, especially those that promised blessings to them.

As we study these prophecies prayerfully and carefully the darkness disappears to a great extent, as the nation had not been cast from the Lord for ever and ever, but only as a chastisement has he partially forsaken them and in a very little while will he again take them up as his people. The reader will please note that we speak of Israel as a nation and not of the individual Jew or Israelite. The way of salvation as prepared by Christ is as free to the individual Jew as it is to the individual Gentile, and many of them are accepting it. As a nation however, they are blind to the truth, for "God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear."—Romans 11:8. Shall they always slumber? God forbid, for in the words of Paul we have the following: "For I would not, brethren, that you should be ignorant of this mystery, least ye should be wise in your own conceits, the blindness in part is happened to Israel until the fullness of the Gentiles be come in."—Romans 11:25.

And they shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Luke 21:24. We might in the midst of the brightest day turn the light into darkness by placing a veil over our eyes. This is what God has done to the children of Israel and although they live in the day of Christ, they cannot see the light thereof.—2 Cor. 4:14,15.

We believe that at the second coming of Christ the times of the Gentiles will be fulfilled, and also according to the above text the veil will be taken from the eyes of the children of Israel.

At present the Jews are scattered amongst all nations, but they shall again be gathered unto their own land. "Then the Lord thy God will turn thy captivity, and have compassion upon thee and will return and gather thee from all the nations, whither the Lord thy God has scattered thee . . . . . . . and the Lord thy God will being thee unto the land which thy father possessed and thou shalt possess it."—Deut. 30:35.

Similar prophecies to this will be found in Jeremiah 32:37; Eze. 36:24.

We clearly see from the above texts that Israel shall again inhabit her own country. Some will probably say that it refers to one of the past restorations. This cannot be, however, as Paul's letter to the Romans, which contains so much upon this matter, was written long after any of the restorations to which you might want to contribute the words of this prophecy. Believing then that this restoration is still in the future and that it is to come to pass at the second coming of Christ, we have in it a very good guide as to the time the second coming of Christ shall occur.

For should we see the Jews returning to Palestine (their promised land) we would know that the time draweth nigh when the Savior (his servants or bride) from this vale of tears shall call and take them to their home prepared above where the marriage of the Lamb shall take place.

"Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out." The truth of this passage was most forcibly impressed upon me when I heard how the Lord at the present time is implanting the desire within the heart of nearly every Jew to return to his own country. There exists today in England the Chovevei Zion Society, which was specially organized for the recolonization of Palestine.

"When they meet on their great feast days—especially the Passover—they greet each other with the beautiful words, "This year in captivity, next year in Jerusalem." About thirteen years ago the civilized world was startled by the terrible news of the Russian Jewish persecution, which, in their refined cruelty, eclipsed the darkest deeds.
of the dark ages; and the poor, persecuted and down-trodden people began to make their escape from that modern Egypt. They escaped and scattered in all directions, thousands flocking to Palestine. Many went to Germany, England and the United States; but these countries soon became alarmed at the large number of destitute Jews that were coming to their shores, and set about to have the immigration stopped. At first their immigration to Palestine was opposed by the Turkish government. But as it was undoubtedly the Lord's will that they should return to their own country, this restriction was soon removed until today they are allowed to emigrate to the country at will. The Chovevei Zion Society has for part of its work the raising of funds to aid the poor Jews who have not sufficient means of themselves to go to Palestine, but many of them as they return to Palestine, devote themselves to agriculture, a handicraft that some thought the Jews were not able to follow successfully, but judging from the reports made by those who have recently traveled through the country, we must believe that they are highly successful. "Ten or twelve years ago there were only about 10,000 or 12,000 Jews in Jerusalem, and 30,000 in the whole of Palestine. There are now about 45,000 Jews in Jerusalem, and over 100,000 in Palestine." The half of this number have returned within the last 7 years. Fifty years ago there were not 7,000 in Jerusalem. Do we not in this see the fulfillment of Deut. 30:3; Jeremiah 32:37; 29:14; 23:3; 30:3; 16:15; Eze. 36:24; 36:13; 37:21. They have not by any means all returned, nor in any part of the Bible do we find that they will have to all return before the Lord begins to deal with them again as his chosen people. However, it is the desire of so many of the Jews to today to return, that this number will in all probability in the near future very much increase.

Does it not look as though the persecutions they are receiving in Russia was the means by which God is gathering them to their own country? Below is a petition sent by them to Lord Rothschild (a wealthy and influential Jew in England) in order to secure assistance to enable them to return to the Holy Land:

"Is there no cure for the wound of the daughter of Zion? In the hour of our tribulation our hearts turn to the land where our fathers dwelt, each man under his vine and under his fig tree. Many of those who are outcasts from the North country (Russia) yearn to return to the Holy Land. They love the very stones and hallow the dust thereof, and they would deem themselves blessed indeed if they were permitted to till the sacred soil. If at this moment the ground is barren in parts and refuses to yield its produce, we know it is the hand of man that has wrought the evil. The hand of man shall remedy it."

They do not all favor the return; some most bitterly oppose it. Baron Hirsch, a very wealthy Jew, has started a colony in Argentine Republic, South America, and although he has met with some success on the whole it has not proven to be a successful enterprise. It appears that the hand of the Lord is in it and that he would prefer to see them go to Palestine, because the colonies that have gone there thus far have on the whole been highly successful.

Does this not give us a most infallible proof of the nearness of the coming of the Lord Jesus Christ, and should it not unite us to more holy lives so that we will be prepared to meet him when he comes?

Yours in Phil. 2:5,

ENOS H. HESS.

State College, Pa.

(TO BE CONTINUED.)

MISSIONARY THOUGHTS FOR GIRLS.

BY ONE OF THEM.

How are we obeying the command of our Lord and Master? "Go ye into all the world and preach the Gospel to every creature," etc.—Mark 16:15. Also Matthew 28:7: "And the angel answered and said unto the women, Go quickly and tell his disciples that he is risen from the dead." In St. John 4:39, we find that "many of the Samaritans believed on him because of the women."

The Bible teaches woman's duty and privileges. In the old Testament we have frequent record of great services rendered by women, nor does it close without prophecies of the future enlargement of their work. The Prophet Joel tells us in 2:29, that "also upon the handmaids will I pour out the Spirit." Add to this the words of our Savior and surely no one can doubt woman's Christian privileges and opportunity.

But some one asks, What is our great work as women in this Nineteenth century? Listen: Jesus came and suffered and died to open the way to Heaven for every sinner. "And whosoever shall call upon the name of the Lord shall be saved." And there are millions of women in this world who have never heard the wonderful message of salvation; and why? Because we Christian women have not made an effort to tell them. And when we consider the myriads who have lived and died in the past, always unsatisfied, always enslaved by passion, habit, sin, always hungering for the Living Bread and Spiritual Water, unknown, un-
knowable, and for more than 1800 years the voice of our departed Lord has been speaking to us in tones of love from Calvary, his great heart has been yearning and thirsting for the millions of this earth—the neglected South Americans, the opium-cursed Chinese, the degraded Africans and Asians,—what are we doing? Are we sitting with folded arms scarcely knowing how to be comfortable enough, in the face of the fact that two hundred and fifty millions of women are depending for the Gospel upon the women of the Protestant churches of America, that every hour thousands of women (who can only be reached by women) are dying without a knowledge of Jesus Christ? And shall not the thirst of the Divine Master be quenched? If, we saw the Son of God in the flesh, thirsting and suffering agony, would we pass him by so unsympathetically and unheeding? We do not treat our earthly friends so.

At one time Jesus said unto his disciples, “Follow me and I will make you fishers of men,” and “straightway they forsook their nets and followed him.” Have we been so obedient? “If ye love me keep my commandments.” Let us as Christian women ask ourselves the vital question, “Lord, what wilt thou have me to do?” And, Are we doing it? We have the answer to that question in Acts, the first chapter. In the supreme, solemn moment when our Savior parted from his disciples, he knew their inexpressible longing to show their love to him, and so he confided to their worthy keeping the sacred trust: “And ye shall be witnesses unto me both in Jerusalem, Judea and Samaria, and unto the uttermost parts of the earth.” And as the disciples went back to Jerusalem I do not think they discussed a personal call, or where the money was to come from. Ah, no! Obedience was simply a question of love to their Master. Girls! If we feel the responsibility of the Savior’s last wish, to carry salvation to the heathen women, laid upon us, let us obey promptly, out of pure love and gratitude, for nothing short of that will make us faithful and strong. Let us realize that we are debtors. We happy Canadian girls, who can read, write and enjoy countless different studies, are debtors to every woman who cannot. There are thousands of women as intelligent as we are, who are only ignorant because they have not our privileges. We girls, who are placed in nice social position, honored, cared for and beloved, who have comforts and alleviations in sickness, skilled medical aid, etc, are debtors to all who have been refused real woman’s rights, to every poor Zenanna captive, to all secluded down-trodden women—debtors to all who suffer unrelied, who groan unheeded and die unepitomied. Miss Guiness (of the China Inland Mission) says: “Oh, if our hearts were pressed under the weight of their awful need and their degraded circumstances—the bitter persecutions together with the strength of old habits with which they are bound down—we would do much to help them. We would consider it the greatest privilege to give up some of our home comforts, personal adornments, worldly pleasures, yea, even our lives.”

Another vital question to ask ourselves, “Shall I go?” Perhaps we want the assurance that we are personally called. “Let him thatarethsay come.” Thank God, that means all just as truly as, “Whosoever will let him come.” Can we ask, Have I a call to tell the heathen about Jesus, when we are living face to face with the fact that eight million souls are without a knowledge of Christ? What mean the cries of desolate heathen homes from hundreds of children carrying deep gashes and brands made on the tender flesh to bring out evil spirits, and the deeper heart-yearnings that come with added years? Ah, let us think over these truths.

Regarding qualifications needed to minister to the heathen, listen to what Paul says in 1 Cor. 1st chapter: “The weak, foolish, debased and despised things, and things that are not.” Why? That none may glory in their own strength, wisdom and power. Pastor Hanns, instead of getting men from the learned universities, urged upon his own people, farmers, artisans and mechanics, the duty of carrying the Gospel to Africa.

Miss Guiness says: “If you have given yourselves a living sacrifice to God, fear not the foreign field.” “Go ye therefore, because all power is given unto me.” Oh, let us pray much for a baptism of the Holy Spirit, and become enthusiastic like Paul; and let us search our Bibles on this important question, and then fight the ignorance that exists on the Missionary subject. Information is what is much needed. Let the object of our organizations be to distribute. Let us see to it that our libraries are stocked with Missionary books and magazines, and then let us not forget to trade on the information we receive. Any Missionary news that has stirred your own soul, or revived your faith, or prompted prayer, or commended praise, or put to shame your lukewarmness, “pass it on.” It may kindle flames in our Sisters’ hearts. Oh, let us scatter abroad, for by so doing we shall increase at home.

Let us ask ourselves the question, Are we in sympathy with God in this matter? Have we as individuals faced the condition of a world lying in wickedness, and are we prepared to face the fact that the blood
of millions of souls will be required at our hands if we have been unfaithful to our trust?

Have we ever taken time to weigh our responsibilities? What are we doing to wipe off the disgrace which belongs to each of us—that our Christian nation is so cursed the earth with firearms, opium and the deadly fire-water, while the Church is doing so little to satisfy its thirsting millions with the water of life. We have in our hands the Word of the living God—the key that unlocks the awful mysteries of death and life—and how dare we withhold it from our sisters in other lands? What has made us so slow to hear the groaning of the prisoners? Remember God’s Word says: “If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not, doth not he that pondereth the heart, and he that keepeth the soul, doth not he know, and shall he not render unto every man according to his works?”—Prov. 24:12.

Do we realize that the chief object for which the Church exists and the Holy Spirit is given, is for the spread of Christ’s kingdom? Are we convinced that the Missionary cause is Divine—that with us or without us Christ shall triumph? Do we believe that idolaters shall have their part in the lake that burns with fire and brimstone, and that there is none other name given under Heaven whereby men can be saved but the name of Jesus? If so, how far is our faith working by love in pulling them out of the fire in the power of that saving name? If these questions are honestly faced and answered to God, I am sure each of us will be convicted of indifference and ignorance in this matter. Let us remember, dear girls, that failure to realize or acknowledge responsibility does not diminish it—that woman was made the first herald of resurrection news. Oh, let us be Missionary Christians, and then we shall not be missing Christians. “They that be wise shall shine as the brightness of the sun, and they that turn many to righteousness as the stars forever and ever.”

B. L. K.

For the Evangelical Visitor.

“WHOSOEVER WILL.”

I said, I will answer also my part; I also will shew mine opinion. For I am full of matter, the spirit within me constraineth me. —Job 32:17, 18.

If there is one condition allotted to man that is greater and more to be prized than any other in the Divine management, it must surely be this, that God created man with a free will, and our being both for this world and that which is to come, will be just what we choose to make it. The various oppositions that we meet with by the way are only testing points, or proving seasons, in accordance with the Divine plan of salvation. If this were not so there would have been no Divine law to violate, and consequently no responsibility resting upon those who transgressed the laws of God. There are really only two ways to sin open to man: to do that which the Lord says we shall not do, or to leave undone that which the Lord says we shall do—the sin of commission and the sin of omission. Either of these will surely separate from God. In the ten commandments we have the whole law of God given in miniature form; and it would be well for every child if it were taught it in one of the first lessons that it is capable of learning till it would have the whole Decalogue committed to memory, and reverently learn to respect it as the law of God.

Thee, thou and thy, though singular in expression, included the whole of Israel, and, in the Christian dispensation, includes the whole human family, but more especially every believer in the Lord Jesus Christ, as everyone must obey that law for him or herself if they ever expect to enter into God’s everlasting kingdom.

Probably one of the hardest lessons for us to learn is, that we are not our own.—1 Cor. 6:20. We cannot in everything do as we please unless we please to do that which pleases the Lord. “If any man will come after me, let him deny himself, and take up his cross and follow me.”—Matt. 16:24. “If ye love me keep my commandments.”

We are sometimes told that man is not free to choose for himself, but that he was often compelled to act against his will. They say that Jonah did not want to go to Nineveh, and cried against it.” So he starts off for Tarshish. But the Lord changed his circumstances and that caused him to change his mind. Then said he, “I am cast out of thy sight; yet I will look again toward the holy temple.”

Sin is the violation of Divine law. The original sin has been atoned and cancelled by the ignominious death of our Lord and Savior Jesus Christ upon the cross, “that he by the grace of God should taste death for every man,” that no person can point back and say, “I am lost because of Adam’s transgression,” or, “I am accountable for something I cannot help.” This world is full of sin and sinners of every type, from the greatest to the lowest degree, which are so by choice. God does not will it to be so; therefore he has made provisions that all innocent or irresponsible persons are atoned for. But when they come to the years of knowledge, they arrive at the diverging point where the choice is to be made. “Choose ye this day whom ye will serve.” Good and evil, right and wrong, obedience or disobedience, are before us. We have a free will to exercise. The Lord does not com-
pel any person to go contrary to his will, but he says, my son, my daughter, give me thine heart. He leaves the matter wholly for us to decide. If we accept of the gracious offer, we are happy. If we will not accept, we are miserable, here in the present time and for all eternity. Jesus is willing to save, and if we are willing to be saved there is no power on earth or in the regions of darkness that can hinder our salvation. If any soul on earth is lost, it is because he has given the consent of his will to disobey God and do that which is evil. "If sinners entice thee, consent thou not," it is written. Thou shalt not kill. Thou shalt not steal. Thou shalt not bear false witness against thy neighbor, or in other words, do not lie about your neighbor. Still these things are very common.

"The wages of sin is death."

Job did not neglect to bear testimony to the goodness of God after being so wonderfully kept by Divine power. He says, "I will answer also my part; I also will show mine opinion." There are not a few people in the world today like Job’s friends, who, when they hear the children of God telling their experience, if they speak of meeting with trials, temptations or difficulties by the way, say if these persons were the servants of the Lord as they profess to be they would not have so much to complain of their failings, and with Job’s accusers say, “Thine own mouth condemneth thee, yea, thine own lips testify against thee.” If they speak of the goodness of God and the real comfort there is in His service, the joy and peace we experience in the soul if we serve him in sincerity and truth, we are hastily accused of boasting. Jesus said, “Out of the abundance of the heart the mouth speaketh.” “But evil men and seducers shall wax worse and worse, deceiving and being deceived.” If the soul is filled with the love of God, it will come to the surface. Job could from a willing heart testify for God. “The spirit within me constraineth me.” It appears to be a great pleasure to all people to speak very highly and favorably of their success and prosperity in their business affairs of this world, and the leading principles that lead to their accomplishment. So also should every child of God manifest that true “wisdom that is from above” in giving due honor and praise to Him who gives us so richly to enjoy all those spiritual blessings which are from above, that we may employ all God-given powers to diffuse of those gifts among the many who are yet in nature’s darkness, that they may also be brought into the true light “which lighteth every man that cometh into the world.” What is the Bible but a list of the experiences of many of the holy men of God—yes, and women, too—who have lived since the world began, through whom God communicated his righteous will unto all the world for all time, which shall also be their as well as our judge when the Lord comes to gather his elect into his everlastings kingdom. “The Lord preserveth all them that love him, but all the wicked will he destroy.” “The wicked shall be turned into hell, and ALL THE NATIONS THAT FORGET GOD.” "Then shall the righteous shine forth as the sun in the kingdom of their Father." "Who hath ears to hear, let him hear." “Someone will enter the pearly gate, and while we keenly feel the loss, the wicked will he destroy. ALL THE NATIONS THAT FORGET GOD.” “Then shall the righteous shine forth as the sun in the kingdom of their Father.” “Who hath ears to hear, let him hear.” “Someone will enter the pearly gate, and while we keenly feel the loss, the wicked will he destroy. ALL THE NATIONS THAT FORGET GOD."

No family in the Brotherhood should be without the Visitor.

Virtue is learned by patience, and in our daily struggle in life the fact that we often fail should only furnish good reason for more earnest, conscientious efforts, with a determination to succeed. Patience not only marks the goodness of the soul, but also marks the road of goodness for the world.—Rev. Paul Van Dyke

Religion cannot pass away. Be not disturbed by infidelity. Religion cannot pass away. The burning of a little straw may hide the stars but they are there and will reappear.—Sel.

Christian, would you have your soul “delight itself in fatness?” Then eat and drink freely every day of the Bread and the Water of life.—Sel.

The more good there is in a man the more good he does, and vice versa.—Sel.

A series of meetings with Bro. J. B. Wingert in charge were begun at Highland meeting-house, Dec. 21st, and continued until the 7 inst., with glorious results. Thirteen came out and they are all very earnestly engaged in the service of the Master. Prayer-meetings were held almost daily at homes in the neighborhood, and at these homes the spirit of conviction and power of God was wonderfully manifested. At one place three of the family came out, and the whole family are now on the way. It was during these meetings that our beloved Bro. Lukkenbach was called from the church militant to the home triumphant, and while we keenly feel the loss, we can look forward to the sweet by and by when we shall again be reunited never to part but to live in endless bliss. "Glorious thought!"—A. J. Miller.

A. J. MILLER.

For good religious reading take the Visitor.
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, Kansas.
To whom all communications and letters of
business are to be addressed.

To Correspondents.—Write only on one
side of the paper, with black ink, and not too
near the edge.

Communications for publication should
always be accompanied by the author’s name.
Not necessarily for publication but as a guar­
antee of good faith.

Communications for all subsequent
numbers of the Visitor should be sent in at
least ten days before date of issue.

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paper, and that will state the time to which pay­
ment is made. For instance, Apr 92 means
that the subscription has been paid up to that
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rection.

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Visitor any longer, we would say, when you
write us to discontinue the Visitor, please
send us also the balance due on your subscrip­
tion.

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The occasion was improved by one of the
Huntsdale, in the German Baptist church.

I know not, sent me an anonymous
letter, in reference to evangelistic meetings held about
the first of January, at the Breck­
bill meeting-house, by Bro. T. A.
Long, of Harrisburg, and Bro. Ja­
cob Martin, of Conoy, Lancaster
Co., Pa. We have been looking for
a special report from there, but as
none has been sent we will simply
state that the meetings were blessed
with good results. About twenty­
five made a start for the kingdom
and seem very earnest in the work.
The preaching was very earnest, and
the meetings were good. Bro. Long
filled several appointments in Ship­
pensburg that were well attended.

MARRIED.—On Feb. 11, 1896, at the home of
Bro. M. L. Brandt in North Dickinson
Co., Kansas, by Elder Samuel Zook, Bro.
Peter L. Philippi to Sister Katie A. Brandt.

GELBAUGH.—Mrs. Charles Gelbaugh was
born 1859 and died 1896, aged 36 years, 7
months and 18 days. The subject of this
sketch was born and raised in Cumberland
Co., and died in the city of Harrisburg, leav­
ing a beloved husband and one child over
one year old. She died of consumption but
was bed-fast only about one week. She had
made a start in a Christian life years ago,
but did not connect herself with any body of
believers, but was willing to do so years ago,
as she felt the need of following Christ in all
of his commands. But as her husband still
delayed the work she quietly waited for him,
but continued in her devotions with God.

But before her end came she wanted to meet
some of God’s humble people. Her husband
made search in the city until he found Bro.
Henry Gorman, and he informed the writer,
who on the first notice called on her, and
found her according to her expressions recog­
nized to God. The husband and the relatives
have the sympathies of the community where
they lived and were highly respected by those
who knew them. Interment took place at
Huntsdale, in the German Baptist church.
The occasion was improved by one of the
elders of their church and the writer. “For
me to live is Christ and to die is gain.”—
Phil. 1:21.

For the EVANGELICAL VISITOR.

THE HUMILITY OF FAITH.

Some child of God, who or where
I know not, sent me an anonymous
letter containing a few stamps with
this solicitation: “Drop a few
crumbs occasionally in the Evangelical Visitor.” God’s loaf is large and free, but we are slow in learning to help ourselves. Faith alone can cut off the slices to feed itself and others. It may seem very paradoxical, but faith is the function of the soul most paralyzed by sin, and most difficult to exercise. The sense of sin and unworthiness is essentially iminal to faith. “The joy of the Lord is our strength,”—Neh. 8:10. To rejoice in the Lord always requires a faith that deals so constantly with Jesus as to have no more conscience of sins. “Philipp. 4:4; and Heb. 10:2, 19,22.” Let this mind be in you, which was also in Christ Jesus.”

“He made Himself of no reputation: He humbled himself.” Philipp. 5:7,8. This is the absolute condition of faith. Christ’s answer to the entreaty of the Syrophenician woman seemed discouraging. Her need was urgent, and her distress great, and her plea pathetic. With apparent indifference He said: “It is not meet to take the children’s head and to cast it to the dogs.” Did we ever meet with a more repulsive providence? But now not only the mother but the Christian is revealed. “Truth, Lord: Yet the dogs eat of the crumbs which fall from the master’s table.” Now the Divine Treasury was unlocked, and all the riches of Grace at her command. “Oh, woman, great is thy faith; be it unto thee even as thou wilt.”—Matt. 15:22-28. Jesus, Grace, and Faith are the same today. The store is inexhaustible, and the dispensation as free, now as then. Humility is doorkeeper in the Kingdom of Grace. Faithless souls ask for wonders and see none. But faith sees wonders in every thing. Faith sees marvels in crumbs and gladly creeps under the table for the feasting of the soul the healing of the body. To know Jesus as our Savior and Life and Peace, is glory in the cross. To spare the flesh is to lose the consciousness of the Divine indwelling. No Atonement without death. No Justification without sharing the Cross. From the throne to the manger and the cross was a descent beyond all finite conception. There we must find Jesus as our life, or not at all. Sin puffs up: Grace lays in the dust of utter abasement. It we want to know the joy of faith and the preciousness of an ever-present Jesus, we must learn to lose our life that we may keep it. This is the glorious possibility of Christianity, but very few realize it. Door is too strait, way too narrow for the natural man. “Climb up some other way,” and miss Heaven. Let us be wise and count crucifixion our privilege and glory. It pays with eternal compound interest.

C. H. Balsbaugh.
Union Deposit, Pa.

For the Evangelical Visitor.

WHO WILL GO FOR US?

The prophet Isaiah had a vision of the “Lord sitting upon a throne, high and lifted up.” His own imperfection, in contrast with God’s perfection, stood out so prominently that he was made to exclaim, “Woe is me for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips.” A seraphim laid a live coal from off the altar upon his mouth and said, “Lo this hath touched thy lips, and thine iniquity is taken away, and thy sin purged.” Then Isaiah heard the voice of the Lord saying, “Whom shall I send, who will go for us?” Many centuries have passed since this call came to Isaiah but down through them all the voice of God has been calling for those whom He desired to send; and methinks to-day, as I stop to listen, I can hear the bitter wail of millions of dying heart, then as they march in mighty throngs to Christless graves, with no better hopes before them, than to spend eternity in endless guilt and gloom, and above the din of their mournful wail, the voice of God saying, “The harvest truly is great, but the laborers are few.” “Whom shall I send, and who will go for us?”

Dear fellow-Christians, during the last few years our attention has been called to the needy condition of the people of the earth, both through the columns of the Vistor and the action of Conference, and we have seen something of the responsibility that rests upon us to carry the Gospel to them. Our hearts have been touched with a tender feeling for the perishing and we have offered a few prayers in their behalf, but very little work has been accomplished. God is still calling, “Who will go for us?” But where are the responses, “Here am I, send me?”

If this work is to go forward, if we want to have any share in the blessed work of spreading the Gospel—there must be a more perfect yielding of ourselves to God than there has been in the past. If the command of our Lord to go into all the world is to be carried out it will be because someone is willing to make real sacrifices. Some tents of ease and glory. It pays with eternal compound interest.
Shall we not, each one, give ourselves into His hands saying, “Lord, what wilt thou have me to do?”

Soon the time for Conference will be here again, and we ought to be ready to send someone forth to the dark lands with glad tidings. The Lord wants willing workers. Will you be one? Can you say no? Hear him calling, “Whom shall I send, and who will go for us?” How many are willing to say to God and to the church, “Hear am I, send me?”

Glendale, Arizona.

J. G. CASSEL.

CHURCH NEWS.

ELKHART CO., IND.

According to previous arrangements, the Brethren commenced a series of meetings at the Brethren's meeting-house, December 28, conducted by Bro. A. M. Engle. Little York, O. Bro. Joseph Free was also with us a few weeks, and his help was appreciated. The Brethren did not shun to preach the plain Gospel truths.

Most of the time afternoon prayer-meetings were held, which were very encouraging.

We are glad that the little children were not forgotten—on Jan. 5th a short time was spent in talking to them.

Our meetings closed Jan. 22nd. Ten precious souls asked the prayers of God's children. Many vows were made. Our prayer is that they may be paid.

On Jan. 23d, Bro. Engle went to the next field of labor, ten miles north-west of the meeting-house, and began meetings at Curtis's schoolhouse on the 28d, continuing till Feb. 4th. One soul was converted and others convicted. May the Lord's work go on. The last text was: “The harvest is passed, the summer is ended, and we are not saved.”—Jer. 8:20. It was at this place that the second definite work of grace had been preached so much that some people were so blinded that they could scarcely believe the truth. But Bro. Engle used the Word of God, which is sharper than any two-edged sword. God's Word is true and will cut asunder all second work.

CHICAGO MISSION.

Again I will take my pen to write my report of the work here in the Mission since our last report. We have been favored with the presence of Bro. H. L. Trump, of Polo, III., who preached to us four sermons, which were very encouraging. He came to us on the 15th and remained until the 18th. He also brought along his son George, who also has started of late to serve the Lord, who also was not ashamed to rise up in meeting and confess Christ, which seemed a new thing for young men in this place. If more young people would just come out for the Lord, instead of running to places of amusement and skating on Sunday—where so many are led away in the paths of sin—how much good would be done.

We will say we would be pleased for all those that feel interested in the Chicago Mission to call at the Mission and preach for us as they pass this way; and if the Lord inspires some ministering brother to come here to help hold two or three-weeks meetings, come on at once, and help to roll the Gospel chariot along.

Our Sunday-school and meetings are as good as usual. We are still praying for more success, and that God will bring about a work to His honor and glory.

We think the Brethren are very kind and liberal in sending on their money to carry on this Mission work here, and I feel sometimes over-anxious to see souls saved, for it has always been my purpose to give for value received, and I trust that all the labor and expense connected with this Mission will be to God's honor and glory. It costs us more this winter than it would in the summer, owing to fuel, etc.

I give expenses and receipts for the month ending Feb. 18:

<table>
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<tr>
<th>Description</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Due from last month</td>
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<tr>
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<tr>
<td>Fuel</td>
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<tr>
<td>Provisions, Sunday-school, and necessities to carry on the Mission work</td>
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<td><strong>Total</strong></td>
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DONATIONS.

<table>
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<tr>
<th>Name</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bro. Samuel M. Good</td>
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</tr>
<tr>
<td>Chicago S. S. collection</td>
<td>3.53</td>
</tr>
<tr>
<td>Bro. Saxton Bowers, Sec. Mission</td>
<td>15.00</td>
</tr>
<tr>
<td>Sister Lida Reiliger, Louisville, Ohio</td>
<td>5.00</td>
</tr>
<tr>
<td>A. Bro., Peery Station, Ont.</td>
<td>2.00</td>
</tr>
<tr>
<td>Bro. Levi Hoover, Peabody, Kansas</td>
<td>2.00</td>
</tr>
<tr>
<td>Bro. Jacob Brechbill, Garrett, Indiana</td>
<td>2.00</td>
</tr>
<tr>
<td>Sister Jacob Brechbill, Garrett, Ind.</td>
<td>1.00</td>
</tr>
<tr>
<td>Alvin Berry, Clarence Center, New York</td>
<td>1.00</td>
</tr>
<tr>
<td>Sister Annie B. Lewis, Clarence Center, N. V.</td>
<td>1.50</td>
</tr>
<tr>
<td>Bro. Henry L. Trump, Polo, Ill.</td>
<td>2.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
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<tr>
<td><strong>Receipts</strong></td>
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<tr>
<td><strong>Expenses</strong></td>
<td><strong>$49.00</strong></td>
</tr>
<tr>
<td><strong>Balance on hand</strong></td>
<td><strong>$1.93</strong></td>
</tr>
</tbody>
</table>

Yours for the kingdom,

J. W. HOOVER.

6028 Peoria St., Englewood, Ill.

MISSIONARY VISITS.

By the help of God I will try and state some of the work I have been engaged in this winter in the Lord's vineyard, to which reference was made in the Visseron of Feb. 1st.

First, I will state that we learned while among the Brethren in Richland Co. the value of others help in the service of the Lord while away from home, and we think that if more of our young Brethren and Sisters from a distance would attend these revival services and labor among the unsaved good results would almost invariably follow.

After the close of the meeting at Mansfield I took the train on the 6th of January, for home, where I met loved ones and a welcome, but
my stay was short at home, as it was
arranged for me to go to Clark Co.,
Ohio, on the 11th, but on account
of 'some business I started on the
evening of the 10th to stop at Smith-
ville, where I stopped over night
with Bro. C. Brenner. Next morn-
ing I started for Creston, but when
I came to the station at Smithville
the train was gone. I then returned
with Bro. Brenner and visited with
Bro. Schrock, whom I found sick. I
had a blessed visit indeed. After
dinner I left to take the afternoon
train for Springfield by way of Cres-
ton. At Creston I had several hours
to wait for the Erie train, but the
time passed, and I left for Spring-
field, Ohio, where I arrived about
two o'clock on Sunday morning, and
was met by Bro. Joseph Free's son,
who conveyed me to their home,
where I enjoyed several hours of re-
freshing rest. After breakfast I went
with the family to Medway, Clarke
Co., Ohio, where our work began.
We had meeting in the forenoon.
After dinner with Bro. and Sister
Wagner, several of us went to visit
the sick room of a man who had
spent a great part of his life in
preaching the Gospel. In our con-
averse he spoke of some visions
he had had, and said he promised the
Lord that if he ever got well he
would preach the whole Gospel. The
evidence was clearly impressed on
our minds of how necessary it is for
ministers to not skun to declare the
whole counsel of God while in health.
Then when we come to our dying
bed we will not be troubled about
neglect of duty in that way, and no
regrets or making promises to do
better if we get well.

After our visit we returned to Bro.
Wagner’s, and from there to Maple
Grove church, where we labored for
several weeks.

But one blessed experience we
had learned long ago, and that was
without Him we can do nothing.

We committed ourselves wholly to
his guiding hand, and tried to hold
forth the Word of Truth as given
unto us from the Lord, and we are
glad to say we felt his presence very
much while with the Brethren at
Donnelsville, and while we did not
see the immediate results of our la-
bors, yet we trust the seed sown will
not lie dormant, but will bring forth
fruit even among those who are un-
saved. We felt very thankful to find
the Brethren and Sisters so devoted
and earnest, and we were so glad to
find them so well established on
the old platform—the solid rock of the
Bible—and so desirous to keep the
old landmarks and walk in the old
paths. When we see so much labor
spent apparently for the inner man,
we fear the outer man is too much
neglected. But if the inner man is
properly instructed and thoroughly
purified the outside will become
clean also, and will not conform so
much to this world. Oh, may God
bring back the old waymarks, that
we can tell a Brother or Sister from
the world by their dress as well as by
their profession.

In conclusion I will say to all the
dear Brethren and Sisters that I
met and formed such a Christian
friendship with, may the God of all
grace be with you all and fit you and
us all for that eternal home. Oh,
dear Brethren and Sisters, live faith-
ful lives, and may we all meet around
the throne of God where no fare-
mor, and where all is joy and
peace.

I arrived safe at home on the 27th
of January, and found all well; praise
the Lord.

JOHN H. SMITH.
North Lawrence, Ohio.

Eld. Jesse Engle was elected as
delegate to Conference for the South
Dickinson district, and Eld. H. Da-
verson for the North Dickinson dis-
trict (Kansas).
ample: when we come to a town or a city, and see the various signs above the doors,—some dry goods, some groceries, some saloons and hotels; each one saying on their signs what they contain on the inside to sell—so if we go in any of those places, we can have just what we want. So we see the body of the person who has this outward sign and adornment of these foolish fashions on the outside of the body. When we see this, this sign board, we can very easily judge what is in the heart, for that which the heart lusts for, the mouth and flesh speaketh for. Another example. For instance, we see the tail of a fox hanging out of his hole; do we think there is a horse or a bear in the hole? No, but we know there is a fox on the inside. So we see with the heart of a man. When we see those fashions and the pride of the world on the outside, we know what it contains on the inside. James says: "God resisteth the proud, but giveth grace to the humble."—James 4:6. We have instances throughout all Holy Writ, where God has pronounced his displeasure and curse upon all those who were of a proud heart and haughty nature and of a self-exalted spirit. But on the other hand we see that God always loves the meek, the poor in spirit, and contrite in heart, and has promised his blessing to abide upon all those who observe and obey his commands, and keep themselves down in humility, and with the lowly and humble. If we go back to John Wesley, the founder of the Methodist church, we see a great change—as it was at that time, and as it is now in that church. John Wesley was a plain man in dress, and was strongly opposed to all pride and fashions, and the wearing of gold and all costly apparel. The discipline of the Methodist church forbids the wearing of gold and all costly apparel in dress.

But how is it now? Why, you see no difference between them and the fashionable world; they can wear whatever they please and what the heart lusteth for. Otterbine, the founder of the United Brethren church, was a very plain and humble man in his dress, very similar to the Brethren in our church. He started out with his followers in a humble and lowly spirit, and was altogether transformed from the fashions of the world. His church followers, for a number of years, were a very plain and humble people. But where are they now. Led astray with the wicked allurements of pride and fashion, and the lust of the flesh, and the pleasures of the world. Fifty years ago many of those members of the different churches wore their dresses, men and women, in the same form and style as our members in our Brotherhood, in the different Dunkard churches do. What is the cause of this great change in those different churches. Ministers to a great extent are very much the cause. They want large congregations, with large salaries and live at ease. Plainness and simplicity of dress are certainly one distinctive mark of the true followers of Christ. But there is danger, too, in plain dressing. We must not make an idol of the plain dress; if we do, we would better not have it on our bodies. A few words to mothers who are bringing up families of little children. How are you bringing up your young and innocent children; are you teaching them to abhor and to abstain from those sinful fashions of the world, and to teach them what the result will be if they live in the fashions and pride of life. Solomon says: "Train up a child in the way it should go, and when it is old, it will not depart from it. "There are mothers who prepare dresses of costly apparel after the fashions of the gay world for their children before they are born. Oh, what a great sin such mothers are committing. Mothers, it is your duty to teach and instill into the hearts of your dear and innocent children the true principles of Christianity. There are many fashions that mothers are guilty of, such as banging and crimping their hair, and putting ruffles and lace on their dress. There are some Sisters in the church who are guilty of this shameful and sinful habit. You might as well have it on your own body, as put it on your poor innocent children; the sin is just as great. Oh, think and beware what you are doing.

This very sinful fashion causes their offspring to become sickly and puny, just for this terrible evil. God never designed that his people he created should decorate their bodies with such abominable fashions so that some do not look like human beings. I have seen some of our Sisters who are following another fashion of the world and the unrighteous a new one—the sinful wide sleeve—tucked upon the shoulder nearly to the ears, just like the world have them, only in a little milder form. This is all wrong for the children of God to follow; let the world have it—to them it belongs. This is an abomination in the sight of God, for the children of God to follow, and if they will not deny themselves of this sinful lust and abstain therefrom, they must suffer the penalty of God's wrath, and be cast away into outer darkness with all those who disobey God's holy law. What is the reason that so many churches, and many individual persons, have so far deviated from what they were when they first started out to serve the Lord? Jesus says he came into the world to light all men, and show them how they must live to follow him. He
is the true light of the world, and all those who follow this true light will never be led astray. Jesus came into the world poor, despised, humble and lowly, without pride or fashion. But there are other lights in the world (not of God), who are leading thousands and millions down to the vortex of everlasting woe and perdition. Why? Because they follow strange lights, and not the true light. This true light will never lead anyone into the fashions of the world, and pride of life, but into a lowly and humble spirit.

Who is the cause of all this sorrow, pride and fashion among so many of those popular churches? No one but those money ministers who work for large congregations so as to receive large salaries that they can live in pomp, have all the luxuries, all the fashions of the world, and live at ease. Oh, what an awful account will such ministers and false teachers have to give before the great tribunal bar of God in the great judgment day. May God awaken us all to a sense of our duty, that we may follow this true light, and deny ourselves from all those sinful fashions and pernicious ways, and take up our cross and follow our Lord and Master in all his examples and commands. Dear Brethren, you who are in the ministry, and are standing on the walls of Zion, are you doing your duty in warning your flock under your charge, and your hearers from those sinful evils, and those sin-cursed fashions that are so much in practice everywhere? You have a great charge and responsibility resting upon you. Reprove, exhort, admonish and entreat your hearers, and the flock under your charge and care, even with long suffering and patience, especially the young lambs who are coming into the fold of Christ and the church, that they may abstain from all those sinful fashions, and keep themselves nonconformed to the world, and in order with the Brethren. The Prophet Isaiah says: "Woe to the crown of pride."—28:1. Jeremiah says, "Thus saith the Lord, After this manner will I mar the pride of Judah, and the great pride of Jerusalem. But if ye will not hear it, my soul shall weep in secret places, for your pride, and mine eye shall weep sore and run down with tears because the Lord's flock is carried away captive."—Jeremiah 13:9,17

Read this whole chapter. Fashion and pride are making great inroads into our churches, and unless some strenuous efforts are taken, this sin-cursed fashion will take such deep root in the church, that this great monster of Satan can hardly be banished out any more, and at last we will be no better off than those other churches, where fashion and pride reign supreme. Crush the monster before it eats all the true and vital parts of our dear and crucified Redeemer out of our hearts, and you shall have the true reward of your Father in Heaven.

HENRY BALSBAUGH.
222 S. 17 St., Harrisburg, Pa.

FOREIGN MISSION WORK.

Brother Editor:—

If you will allow me space in the Visitor, I will endeavor to crowd out one of the selections by informing the Brethren and Sisters of what the board of Foreign Missions is doing and what the prospects are for the future, as near as we are able to judge from what we have learned up to the present time.

In the first place we were at a loss to know just what the Brethren at the Conference of 1895 expected that we should do during this Conference year, as we received no instructions as to how to proceed or what would be required of us.

As the members of the board are far distant from each other, we did not get together at any time. Consequently our proceedings are likely to be unsatisfactory to some of our people, although we have endeavored to do the best we could, considering that the work is yet in its infancy.

We divided the territory into three districts. Bro. Steckly was assigned the state of Michigan and all of Canada; Bro. Hoover, Ohio, and all of the states east as far as our Brotherhood extends; Indiana and the West was given to the writer. Our main object was to appoint one or more in each local district throughout the entire Brotherhood to solicit and collect funds for the advancement of Foreign Mission work; and also to request all Brethren and Sisters who are impressed that they are called of God to do Foreign Mission work to inform the board of their convictions by private letter, and at their request we will report to our next General Conference, or whoever Conference may appoint to investigate their calling. Since we are not so well informed as we wish we were as to how far our Brotherhood exists, we trust that if any of our people were not requested to contribute to the Foreign Mission fund they will pardon us for our mistake and cheerfully take the liberty to send us their contributions. We prefer that each district hold its offerings until they have all they expect to collect during this Conference year, and then give it all to one person who will forward the same to the treasurer. Thus you will save the treasurer much work in keeping the accounts and the answering of letters. However, we will thankfully receive any amount, great or small, from any one person. Since we are requested to report to Annual Conference we wish to request all of the contributions to be handed in by the 15th of April, so we will have ample time to prepare our report. We heard from some of
functions rested upon the father as
the head of the household. He
stood between his house and God,
superintended the offering of sacrifi-
ces and offered up supplication in
behalf of the members of his family.
In the Christian era all priestly
functions proper are supplied by our
great High Priest, the Lord Jesus
Christ; nevertheless there must be
overseers or leaders in all forms of
worship when two or more partici-
pate. The father of the household
is the overseer or episkopos of the
worship at the family altar. He
takes a leading part and directs all
the exercises.

Reading of Scripture, singing of
sacred songs, and prayer are the ex-
ercises that properly belong to
family worship. Some explanatory
remarks on passages of the Word
read may aid in concentrating the
mind on the object of worship and
be highly edifying to the younger
and more inexperienced members of
the family. The singing of de-
votional hymns is an element of
family worship that is sadly neglect-
ed in many of the evangelical
families. This old evangelical
custom of praising God at the family
altar should be encouraged and kept
up wherever possible. It is true,
where the services is only a dead
form, and a desire prevails to get
through with them as soon as possi-
ble, there is not much inspiration
for singing. But what can be more
pleasing to God or better adapted to
call forth the spirit of devotion than
the hearty singer of a hymn of
praise and consecration? And when
the little cherubs in human flesh
join in with father and mother in
praising God in song for his great
goodness, it makes the service doubl-
y sweet.—Sel.

For the Evangelical Visitor.

EXPERIENCE.

I feel it my duty to write some of
my experience for the columns of the
Visitor. I like to read what
others have to say of their Christian
journey. I was almost afraid to un-
dertake it, as I am such a poor
writer, but by the help of God I will
try.

If I were only more willing to
make an effort for Foreign Mission
work. As the effort is now being
made we are rejoicing, trusting
that the hand of the Lord is at the
head of the work, and that every
member of the entire Brotherhood
will realize that they now have a
privilege to share in helping to ful-
fil the Lord's command (Matt. 28:19):
"Go ye therefore and teach all
nations," etc. Will we have cour-
age and do that which has so long
been neglected? May God help us
to redouble our diligence, is my
prayer in behalf of every Brother
and Sister.

We have been encouraged by
some of the articles we have seen in
the districts and have reason to be-
lieve that the offerings will be libe-
ral and that many of our Brethren
and Sisters have the work at heart
and intend to practice what they
preach. Some have been waiting
long and praying in behalf of our
people with a desire to have them
make an effort for Foreign Mission
work. The benefits of the family altar are
hold. The benefits of a sanctuary
that the family altar is to a house-
chief place in family religion.

Oh, that my God would grant me grace,
Oh, that the Lord would guide my way,
To keep his statues still.

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To keep his statues still.

In the patriarchal period the re-
sponsibility of supplying the priestly
functions rested upon the father as
the head of the household. He
stood between his house and God,
superintended the offering of sacrifi-
ces and offered up supplication in
behalf of the members of his family.
In the Christian era all priestly
functions proper are supplied by our
great High Priest, the Lord Jesus
Christ; nevertheless there must be
overseers or leaders in all forms of
worship when two or more partici-
pate. The father of the household
is the overseer or episkopos of the
worship at the family altar. He
takes a leading part and directs all
the exercises.

Reading of Scripture, singing of
sacred songs, and prayer are the ex-
ercises that properly belong to
family worship. Some explanatory
remarks on passages of the Word
read may aid in concentrating the
mind on the object of worship and
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age and do that which has so long
been neglected? May God help us
to redouble our diligence, is my
prayer in behalf of every Brother
and Sister.

We have been encouraged by
some of the articles we have seen in
the Visitor on Foreign Missions,
and wish that still more of our able
writers who have their heart in
the work would let us have from
them through the columns of the
Visitor. With love to all. I de-
sire an interest in the prayers of all
God's people.

Yours for the salvation of the poor
heathen.

J. E. STAUFFER.

Newton, Kan. Box 514.

THE FAMILY ALTAR.

The family altar occupies the
chief place in family religion.
What the church is to a community,
that the family altar is to a house-
hold. The benefits of a sanctuary
to a people cannot be overestimated;
the benefits of the family altar are
equally essential to growth in grace
and the development of stalwart
Christian characters.

In the patriarchal period the re-
sponsibility of supplying the priestly
functions rested upon the father as
help of the Lord I will obey even in this. I always find that it is only by a true obedience to God that we make progress in Divine life. I also find it brings to my soul joy unspeakable and full of glory.

The question about our church paper has of late become quite impressive to me. I was made to wonder if our paper was indeed just what it might be. I do not want to find fault; for myself I find many good things therein which are food to my soul, but yet it appears to me there is a lack somewhere and it is not for me to say where the fault lies. But this I do sincerely believe, that were we as members more filled with the real Spirit of the Holy Ghost at least some of the many selections and borrowed matter would be crowded out.

And the paper would not need to go begging, nor would it be necessary to go to the world for any of its advertisements in order to carry on the real work of the Lord.

Oh, dear Brethren and Sisters, let us hold fast the profession of our faith. Redeeming the time because the days are evil."—Eph. 5:16.

The words of Paul are quite an encouragement to me. He says: "I come not unto you with excellency of speech or with exciting words of man's wisdom, but in demonstration of the Spirit and of Power." This is what we want. When the Spirit of God accompanies the words we say, though they be ever so simple, all will be right.

At present it become very necessary that we heed well the voice of the Master, which always speaks in a tender tone of love, resting assured that He will never lead us astray.

Oh, I do praise the Lord for his wonderful work among the children of men and I praise Him that the Holy Ghost is finding his way into the hearts of his children; and above all do I praise him that he is finding his way into my heart. I know this is saying a great deal and I know too that the enemy of our souls is ever on the alert trying to lead us astray; and at present trying to make me believe there is much darkness in the future for me to pass through. But while I know He has power—know God has all power—and I feel like the poet: "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day."

I realize of myself I am nothing; it is not of any good that I have done that I have attained to this full enjoyment which I realize at present, but my perfection is all in Christ Jesus.

Oh, I am so glad there is one that is perfect; it is He who has died upon the cross to save us from our sins.

Dear readers of the Visitor, let us go on traveling in the good old way, even the highway of holiness, which is prepared for his people, for if we walk thereon we shall obtain joy and gladness, and sorrow and sighing shall pass away. Let us not be afraid of holiness but let us earnestly strive for it, for the Bible plainly says: "Without holiness no man shall see the Lord."

May the Lord keep his children very humble, is my prayer.

Pray for me your unworthy Sister in Christ, KATIE BOLLINGER.

Moonlight Kansas.

For the Evangelical Visitor.

MY EXPERIENCE.

I have felt for a long time to write for the Visitor, and especially this fall, since so many have started out to serve the Lord. So now I will try by God's help to be obedient.

I started out to work for the Lord when quite young, about nine or ten. But I am sorry that I have not done more for him.

Awhile after I had started I became careless and almost laid the work down, but it was no benefit for me. I cannot tell how condemned I felt. I knew that if I should die in such a state I could not be saved. And yet I was not willing to do as I felt it was my duty to do. But yet when I did something wrong I would have no rest until I would confess, which I did sometimes. But I feel to thank the Lord that he made me willing to give up all for him. I continued on in that way till my sister died. One night I happened to get awake, and I remembered what she had said to me and how she coaxed and begged of me, before she died, to promise her to do better. I could not help but feel bad, and I
It is my desire to make my way clear, and when the time comes, I will be richly paid for it.

I can't see any reason for leaving this world and not having any hope in the hereafter. I think it would be awful to leave this world and not have any hope for the next. It is my desire to make my way clear, and when the Lord has anything for me to do, I want to be willing to go and do it. We will be richly paid for it.

I would ask an interest in the prayers of all God's children, that I may never give up but may discharge my every known duty.

Your unworthy Sister,

KATIE M. BOTZ

For the Evangelical Visitor.

MARRIED.


BRIGHTBILL—STARK.—Married, February 20, 1896, by Elder H. Davidson, at the residence of the bride's parents on East Tenth Street, Abilene, Kan., A. H. Brightbill to Sister Emma S., daughter of Bro. George and Sister Maggie stark, all of Abilene, Kan. They expect to make their home near Abilene on a farm, which the husband has rented. We trust they will enjoy many blessings at the hands of the Giver of all good.

RAILWAY TIME TABLES AT ABILENE, UNION PACIFIC.

WEST BOUND.

No. 7.—Night Express 12:45 p.m.
No. 1.—Limited Express 8:20 p.m.
No. 13.—Freight 4:50 a.m.
No. 11.—Freight 5:17 a.m.
No. 8.—Limited Express 11:40 a.m.
No. 14.—Freight 2:10 p.m.
No. 12.—Stock Freight 7:10 a.m.
*Daily except Sunday.

NORTHERN.

Passenger 5:50 a.m.
Accommodation 8:15 p.m.

SOUTHERN.

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

SALINA BRANCH.

Departs.

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

Passenger 10:25 p.m.
Accommodation 11:45 p.m.

OUR DEAD.

HERSHEY.—Died, near Florin, Pa., February 4, 1896, Christiana Hershey, aged 87 years and 2 days. Sister Hershey was the second wife and widow of the late Isaac Hershey, who preceded her nearly seven years to the grave. She was converted and added to the church in her youth, and lived a consistent Christian life to the end. In marrying Bro. Hershey she became the stepmother of two boys, the former living in Kansas and the latter on the old homestead, where the aged sister also had her home. For many years she had cancer troubles which were never permanently cured, and which caused many long and painful days and nights. But she seemed to bear all without murmuring or despondency. But after a long life of labor and sorrow the Lord removed her to a place of rest, where pain and death are no more, respected by all who knew her.

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*Daily except Sunday.

ATCHISON, TOPEKA & SANTA FE.

SANTA FE.

Departs.

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

ARRIVES.

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

BOCK ISLAND.

WEST BOUND.

No. 65.—Local Freight and Accom. 1:40 p.m.
No. 27.—Mail and Express 5:20 p.m.

EAST BOUND.

No. 26.—Mail and Express 10:40 a.m.
No. 66.—Freight and Accom. 4:25 p.m.
Passenger trains run daily. Freight trains daily except Sunday.

Dear readers, I have felt like writing a few lines to the Visitor. I am so glad I gave my heart to the Lord when I did; but when I look back over my past life, I see I did not live as close as I should, but I want to live closer to the Lord the remainder of my life. It is very easy to be a Christian if we obey the Lord; but if we want to take a little of the world along it is impossible to be a Christian. I often say things which I feel sorry for afterwards; but they are gone. But Brothers and Sisters I am among strangers and have many trials to contend with.

I want to live so that they can see that I am serving the Lord. I want my words to be more yea and nay, and if I should live to the end of this year I wish that I may look back and see that I have spent it well to the service of the Lord. With these few lines I will close. Brethren and Sisters, pray for me.

GEORGE WINGER.