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Henry Davidson

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THE VOICE OF JESUS.

I heard the voice of Jesus say,
"Come unto me and rest:
Lay down, thou weary one, lay down,
Thy head upon my breast."

I came to Jesus as I was—
Weary and worn and sad;
I found in him a resting place,
And he has made me glad.

I heard the voice of Jesus say,
"Behold I freely give
The living water—thirsty one,
Stoop down, and drink, and live."

I came to Jesus and I drank
Of that life-giving stream.
My thirst was quenched, my soul revived.
And now I live in Him.

I heard the voice of Jesus say,
I am this dark world's light;
Look unto me, thy morn shall rise,
And all thy day be bright.

I looked to Jesus and I found
In him my Star, my Sun,
And in that Light of Life I'll walk.
Till traveling days are done.

—Selected by Nancie Huntzberger.

THE SIGNS OF THE TIMES.

For the Jews seek after a sign and the Greeks seek after wisdom.—1 Cor. 1:22.

It is noteworthy that the very people whose special desire was to have a sign, failed to comprehend the signs of their own time.—Matt. 16:3.

Mankind looks for some great thing to transpire which may be convincing in an outright way—things out of Nature's order.

We scarcely stop to think of the wondrous changes in seasons and times. The world is moving with all the rapidity which the political, social and religious tensions will allow.

Prophetic utterances depict to us the expens of ages. Each Age has its prophetic signs. Those applying to the "First Coming" are in striking contrast with the "Times of the falling away," "The Reformation," or the closing scene of the "Gospel Age."

A sign may be defined as "a visible thing—motion, appearance or event—which indicates the existence or approach of something else." Signs may be very prominently displayed and yet the unattentive individual does not read the portrayed signification.

Natural laws annually bring in their course the signs which indicate to us the changing seasons; and yet many of them may not be noticed by the unobservant man.

When "instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree, it shall be... for an everlasting sign which shall not be cut off."


Nebuchadnezzar, king of Babylon, thought it good to show the signs and wonders which the Most High had wrought toward him. These signs were interpreted to him by Daniel who himself was astounded for one hour over the manifestation of God to men.—Dan. 4:3.

Likewise the prophecies of Joel (2:28,29) included "wonders in the heavens above and signs in the earth beneath."

The universal laws of God are laws of development. The darkness which covers the face of the great deep, preceded the clearing away of the dense atmosphere which hid from our globe the light and brightness of God's beautiful sun.

In opposition to this is a truth which every observant man knows, namely: the warmest, brightest and balmiest days of our autumnal season's are only the development of the days which are cold, dark and stormy; and the more fascinating the sunshine the more overwhelming will be the atmospheric displays.

A like correspondence is seen, to the observant, in laws—natural, physical, spiritual. Some great changes require ages for their development, yet only moments for their culmination. The rosebush—repulsive in its developing stages—hurts forth in almost a moment, alike the cup of fragrance and the focus of beauty.

National changes and development are not exceptions to God's law. Although development may often seem to be delayed, yet the crowning act frequently comes suddenly. The foremost nations of Eu-
rope had not attained in centuries what our own republic has in a few decades. The balmy days of Greece and Rome were only finger boards pointing to a crowning day. We scarcely stop to think how astonishingly great is the progress of nations today. A prominent statesman one hundred years ago, in taking a forward look, desired to see two hundred years of the world’s history. Fifty years from his death would have seen excesses of his wildest fancies. We stand on the edge of a precipice which overshadows our own anticipations.

Mystery and awe are one step before us. The students of Political Economy are baffled in their attempts at graduation. Our statesmen are embarrassed in their efforts to legislate. Socialistic leaders fail of ushering in their favorite boon. All the efforts of religionists seem scarcely more effective than leaden bullets on an iron-clad man-of-war. Yet, in the face of it all, who stops to enquire, “What meaneth all this?” Might it be possible that the signs which in our own time are indicative of the near approach of the end of this present evil age are not being interpreted aright by the wisdom of this world? Nevertheless it was said to Daniel, “The wise shall understand.”

The foregoing may prepare our minds for some thoughts on “The Fig Tree.”

H. N. ENGLE.

Donegal, Kans.

FAITH HEALING.

Prove all things; hold fast that which is good.—Paul.

In the days of our forefathers and from time immemorial it has been the custom of Christians to pray with and for the sick. Many have been thus benefited in both soul and body. It should be done whenever circumstances permit. It is no new doctrine. But the teaching that the prayer must always be for the miraculous and instantaneous recovery of all the sick, forbidding the use of any other God-given means or aids as sinful, and making the prayer for the salvation of the soul as of less importance, is a modern doctrine. If the time arrived for the beginning of an era of instantaneous and miraculous healing of the afflicted without any other means no one would more heartily welcome the change than the Christian physician.

Next to a sound spiritual condition, physical health is desirable. How to regain the latter has been the subject and investigation for centuries, with the result of much progress made and to be made. But that a specific or cure for every disease will be found, or that every sick person will get well, does not seem to be God’s plan. To abolish death under the present order would crowd the world with fallen immortals. Humanity sometimes goes to extremes in customs as well as religious teaching. An individual sees some truth in a given direction, erroneously supposes it comprises all the truth, and goes off on one line of thought like a planet freed from its center of gravity by centrifugal force and forever thrown out in space in one direction. The time was when bleeding was thought the only cure.” Then there is water cure, the hygienic, the vegetarian, the charm and mind cure, the innumerable cure-all drugs, etc. In this era of indiscriminate drugging and drunkenness it is not surprising that pure minded people should look for healing by other means. The cause of the present state of affairs is largely the people themselves. A physician is held as wise or ignorant relative to his readiness to have a “cure-all” ready for every ailment. Against this indiscriminate demand for medicines the conscientious doctor enters a determined protest, well knowing that to be beneficial medication must be done intelligently and sparingly, and is of secondary importance to instruction as to the cause and nature of disease, and the bringing to his aid the natural resources of both mind and body. The worthless and injurious opiate and whisky patent medicines that are so highly lauded by the secular and a large part of the religious press at so much per line, giving the quack and humbug a chance to rob the poor and afflicted and fix upon them the tentacles of the drug habit, he most earnestly condemns. Whenever truth there is in exclusive faith healing, a more verdant pasture is open to the hypocrite and impostor. Some teach that the working of miracles, even raising the dead, is a perpetual gift to the true church the same as in apostolic times. If so, the church has been in a very low spiritual condition for a long time. Faith healers differ somewhat in doctrine. I will submit a few of their propositions.

All sickness is the direct, present, personal work of Satan, and on man’s part is due to a lack of faith and a low spiritual condition. Therefore it is a sin to be sick. Evidently liability to sickness and death came through the fall, but that every sneeze, cough or cold caused by one’s own negligence or violation of natural laws is the direct work of Satan is an idea not far in advance of heathenism. To teach that unavoidable sickness is a sin is to attempt to rob the Christian world of the rich heritage of experience left down through the centuries by Christ’s afflicted ones many of whom reached their deepest experience and communed most intimately with God during affliction. Paul “besought” the Lord three times to be healed. What was the answer? “My grace is sufficient for thee: for my strength is made perfect in weakness.” Did
Paul answer as some teach: Lord, there must be no if in this matter? No, but he did say: “Most gladly will I rather glory in my infirmities for the power of Christ may rest upon me. Therefore I take pleasure in my infirmities.”

A second proposition we notice is: Christ is the only healer. Therefore we show a lack of faith, dishonor him and commit sin if medicine or doctor is employed. This is the radical faith healer’s test. To him the use of any material remedy at once proves the person so doing to be a sinner in need of salvation. With this idea some are visiting the sick from house to house urging the discharge of the doctor, the throwing away of medicines, the abandonment of all other efforts except faith. A refusal to do so is regarded as an indication of a hopeless case spiritually as well as otherwise and is abandoned with but little if anything having been said about the way of salvation, or of the soul, the immortal part.

We should seek to know God’s order. It is evident that the great Creator of the immeasurable universe with its millions of worlds has the power through Christ not only to heal the sick but also to raise the dead. If exclusive faith healing, why not faith eating, faith farming without work? If it be a sin to feed a “hungry” impoverished blood with a necessary chemical constituent it must likewise be sin to satisfy the natural cravings of a hungry stomach with anything material. In some instances there is no distinction between a necessary medicine and food. Food may be medicine and medicine may be food. To exclude any necessary medicine as sinful, but continue to take food, is making a distinction without a difference. “Dust thou art and unto dust shalt thou return.” Our body is but a combination of chemicals, such as lime, iron, potassium, sodium, etc. Our food is created of a nature to supply these elements. Who is attempting to sustain the body on faith alone? If it be a sin to introduce any of the necessary elements into the body it naturally follows that it is a sin to eat food, drink water or even breathe air. The God-given privilege to exist would be a sin. James condemns the very attempt to do charitable work by faith alone. “If a brother or sister be naked and destitute of daily food and one of you say, Depart in peace, be ye warmed and filled, notwithstanding that ye give them not those things which are needful to the body, what doth it profit: even so faith, if it hath not works is dead, being alone.”

Another proposition is: No one need die young, but all may live to extreme old age and then peacefully and painlessly fall asleep in Jesus, if they have faith. That Christian living will lengthen life is evident. But a large proportion of humanity dies in infancy. How can an infant exercise faith? If failure to exercise a healing faith is sin, how could Christ’s words, “Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven,” be true? Is it right, is it humane, is it not indeed cruel to tell the bereaved that a faithful Christian brother or sister or parent died because of lack of faith in Christ?

The day of miracles is not past. We are apt to overlook the miracle of the new birth, of being converted and made a new man, of being raised from death unto life—of being made a new creature in Christ Jesus, or of being wholly freed from sin, in our eagerness for the curious, or for temporal blessings, often but to consume upon our last. In all the vast ocean of the universe there is no creation as miraculous, wonder- ful and glorious as a sinner saved or a soul cleansed through the blood of Christ. Things once loved are hated. Many are cleansed from or else are made able to overcome appetites for strong drink or tobacco. The raising the body from the dead is not as wonderful as the new spiritual creation. Christ did not regard the power to work miracles upon the physical body the greatest attainment. “In this rejoice not that the spirits are subject unto you; but rather rejoice because your names are written in heaven.”—Luke 10:19-20.

It may be well to note some of the methods of a few leading faith healers, more especially some of those who profess to teach “divine healing.” Unchristian “Christian Scientists,” fortune telling, trance mind readers, spiritualists, etc., are so evidently in error that they scarcely need mentioning. Some teach and practice divine healing by trance evangelism. Others condemn the latter, but teach that the person coming for healing must bring an offering, or nothing will be done. Still others conduct what they term “homes,” and issue circulars, giving testimonials and appealing for money. The charge for very common board and room was ten to eighteen dollars per week. The charge for very common board and room was ten to eighteen dollars per week. It does not appear consistent to pose a question making “no charge” for services directly, but to charge ten to eighteen dollars a week for three or four dollars board for each one, and in addition to continually through letter, circular and in person, solicit money gifts from the weak and sick, especially when knowing that to make a
direct charge would be violation of law. “Peter said unto him, thy money perish with thee because thou hast thought that the gift of God may be purchased with money.”—Acts 8:20. When Peter and John saw the lame man at the beautiful gate they did not say, Make us first an offering, or come and board with us at eighteen dollars a week. “Sil­
er and gold have I none.” Peter had not been conducting a modern faith healing home. Record does not show any money evidence of it. The poor lame man was himself a subject for charity, and Peter freely gave such as he had.

I have attended a number of meet­ings in which the leader would talk awhile, and then stand stiff, rigid, motionless and silent, with hand up­lifted, sometimes for half an hour or more, while the service proceeded. This was called “going under the power.” After a time one or more in the congregation would fall. On some occasions one or two, on others many. At times one or more would lie in the church all night while a few would remain and sing. Later falling became more common until the relatives of some who were in the habit of falling every evening, objected and these persons fell in meeting no more. Could the relatives have limited the working of divine power in another person? If this was not of God, could the source have been good? That there have been instances in all ages of persons receiving such a wonderful baptism of the Holy Spirit as to be overcome and fall, no one can truthfully deny. But this does not imply that every one who falls or becomes unconscious or apparently so, is under holy power. There are two great forces at work in the world. The one seeking whom he may destroy. The other mighty to save. When Moses and Aaron went before Pharaoh, Aaron cast his rod and it became a serpent. The magicians cast their rods with apparently the same result. Likewise in turning the river to blood, and in calling up the frogs. The magicians practiced enchant­ments, and they soon reached their limit. They could not even imitate the other miracles, but declared: “This is the finger of God.” There were two powers at work then, and there are today—the good and the evil.

There is also such a force as hyp­notism. The power of mind over body, or of a stronger mind over a weaker one when the weaker does not oppose. This is only a human quality and may be used for good or evil. Imagination may also have a powerful influence over the body. It has been known to cure and also to kill. Hopefulness, will power, deter­mination to get well, may have a power for good, especially in some diseases and certain temperaments. But call these qualities what they are, human qualities. They are of­ten exercised by non-Christians. They are at times legitimate as a natural aid. But these natural forces should be called by their right names.

The power of the Holy Spirit is divine, immeasurable, wonderful in whatever direction exercised. Who would attempt to lower the work of the Holy Spirit to the low level of purely human forces. As well deny the divinity of Christ, and like the Unitarian, attribute all the miracles of Christ, even the raising of the dead, to the exercise of only human forces.

Contrary to the oft heard saying that no faith healer ever does any harm, evil may accrue from error in many ways, not the least of which is in some instances, to reduce the divine work of the Holy Spirit to the low level of only human powers, or the “curious.” Who would pronounce sorcery, trance fortune tell­ing, spiritualism, demonology, or hypnotism, the work of divinity? To do so and practice the same as religion will cause the downfall of many, especially young converts who will be tempted to believe it is all human, even conversion.

To teach that wherever the word heal occurs in the Bible is meant only healing of the body, is clearly an error and takes away spirituality. “Who healeth all thy diseases” ap­pears to refer as much to the moral condition of a soul, or nation, as otherwise. “Heal my soul.”—Psa. 41:4. “Lest they see with their eyes, and convert and be healed.”—Isa. 6:10.

James says, “The prayer of faith shall save the sick.” Paul speaks of “gifts of healing.” Now, is not this faith that brings miraculous healing clearly as a gift, a grace, not to be bestowed without limit to all nor at any and all times to the same person, but only when for the best? Unlike salvation, the greater work, which is for the whole world. Do any of these passages teach us that it is sinful to use any natural means whatever, whether it be medicine, effort, change of climate, surround­ings, etc.? Paul did not look upon every man who had practiced medi­cine as a servant of Satan, or a hope­less case. He writes of Luke as the “beloved physician.” A bad man will do evil anywhere, whether in a business profession or in the pulpit.

Paul’s recommendation to Timothy for his “oft infirmities,” Paul’s prayer in his own behalf, and his having to leave Trophimus at Miletum sick, all cast additional light on the sub­ject.

In this age of materialism and in­fidelity large faith is commendable. More faith is needed. It accompl­ishes wonders at home and in the mission field, in the church and in the individual. But great faith does not mean great credulity that would
have us gulp everything down without measuring it with Scripture. If God has bestowed upon any the temporal blessing of health, whether the answer came directly by faith alone or indirectly through the use of some means, or both, they have reason to be thankful. He “is able to do exceeding abundantly above all we ask of him.” To visit and pray with the sick, when conditions permit, is a Christian duty. But to promise or dictate that every one shall recover health, whether or not for their spiritual best, and that God must heal every one miraculously and instantaneously, is hardly consistent. Nor does it seem proper to permit, is a Christian duty. But to promise and pray imply that one must remain otherwise negligent or idle, and that it is a sin to use any means.

But it is claimed that we are in the late times and therefore look for the fulfilment of prophecy relating to miracles. If so then the Christian should redouble his vigilance against deception. For then also Anti-Christ “Come with all power and signs and lying wonders,” and shall go out and deceive the nations, “and some shall depart from me, ye that work iniquity.”—Dr. Nyssancrander, in Gospel Banner.

THE STAR OF BETHLEHEM.

The Christmas story has a perennial freshness, and none the less that all its incidents have been familiar to us from childhood. Our early wonder still stirs our imagination, and touches what poetic feeling the hard experience of life has left in us. The beautiful simplicity of the Hebrew narratives of Matthew and Luke helps to keep their story ever new, but more helpful to this end is the support they lend to those hopes in which the heart finds its deepest, sweetest life. This hope is reborn every Christmas-tide.

Matthew and Luke together fix for us very nearly the year of the birth of Christ. It must have been some time before the death of Herod, which, according to the latest reckoning, took place in B. C. 1. The first rule of Quirinus also throws us back before our era. Again, the ministry of John the Baptist began in the fifteenth year of Tiberius, whose accession dates A. D. 14, and Jesus was at that time about 30 years of age. Evidently Luke did not know His age exactly. If we place our Lord’s birth in the third year before the era that bears his name we cannot be far wrong. This year of grace is really 1896.

The Magi were astrologers—probably Persian followers of Zoroaster—for whom the heavenly bodies were a Gospel of the power, wisdom and goodness of the Father of lights from whom come down every good and perfect gift. They had been drawn to Jerusalem by a new wonder which had appeared in their field of revelation, and which the mysteries of their nascent science led them to connect with the birth of the “King of the Jews,” that Star of Jacob, whose advent floating prophecies, wafted like seeds to find congenial soil in earnest, waiting hearts, had rumored far and wide. Devout purpose had brought them. They came to worship and to express their homage according to the custom of their country in suitable gifts. Pious fancy, building on the supposition that each gift had a separate bearer, has made them three in number, given them the rank of king’s with sounding names, and found in the gold a hom­age to Christ’s royalty, in the myrrh a prediction of his sacrifice, and in the incense a recognition of him as God. Painters have fixed and adorned the legend, and preachers have made the symbolism commonplace.

One thing is certain, they were men of honest and good heart, obedient to their highest light, and they offered of their best. Christians before Christ, may we who stand within the kingdom of God be as true and faithful disciples as they were without it or only on its threshold.

We cannot solve the mystery of the star. Apparently it was some heavenly visitant that for two years had been beckoning them westward, and yet it was so near to them that when they left Jerusalem it seemed to follow their road and stand waiting for them at Bethlehem. Certainly meteors do not usually behave like that, still less conjunction of planets. Besides it is a great stretch of language to speak of a conjunction of planets, however striking as a spectacle, as a star. Recent conjecture has identified the star with that glory of our heavens, Sirius. This bright star, it is said, appeared at sunrise, on the first of the Egyptian month Mesori, for four years in succession, viz., 5, 4, 3, 2, before our era. Now Mesori means the birth of the prince, and if it may be conjectured that the Magi were familiar with Egyptian calendars, it is just possible that this astronomical event may have been the portent which drew them from their own land in search of the star of Jacob, Herod’s order to kill the babes of Bethlehem of two years old and under is elucidated by it, but how Sir-
ius could go before the Magi and stand over the place where the young child was, is hard to see. Perhaps the information they had received at Jerusalem, of the place for which the honor was reserved of finding a cradle for the Messiah, helped an impression which the mere appearance of the star would not have given them. Obviously they did not need its guidance to find Bethlehem. There was some appearance in the heavens which these students of their lore took for a star. God speaks all languages and writes them too; and he knew how to write upon the sky a hope at which the Magi's hearts would kindle. Our ignorance is not to fix the limits of what is credible. Let us abide by the honest simplicity of the Evangelist. He or his informants knew more about the matter than our wiseacres, who would dispose of the whole story as a legend.

For us the story is full of significance. It beams with the smile of God upon religions outside the range of written revelation that were seeking after him if haply they might find him, shows his condescension in communicating with them in ways to them intelligible and impressive, and teaches not to despise "the day of small things," which has lighted many "heathen to judgment, mercy and faith."

The story illustrates not only the earnestness of seekers after God, and the reality of Divine guidance, but the easily-kindled terrors of the selfish, the folly of cunning and hypocrisy, trying to overreach God, and the unerring Providence which watched over that life in which lay hid the destinies of the world until its mission was finished. God has other stars beside that which lighted the Magi to the Savior. If we will only discern it, there is one that shines in our inner sky, for the light within, steadily followed, will certainly bring us into the presence of our Savior. Every soul has its particular star.—Rev. E. W. Shalders, A. B., in The Preachers' Magazine.

**LET US GO TO BETHLEHEM.**

Let us now go even unto Bethlehem, and see the thing that is come to pass, which the Lord hath made known to us.—Luke 2:25.

Not accidentally was this proclamation first made to the shepherds. The secular powers and the Jewish priests were alike passed over, because truth is hidden from the wise and prudent and revealed unto babes. So it was with Christ's later declaration of his Messiahship. Not in the crowded streets of the city or the sacred courts of the temple, but unto the Samaritan streets of the city or the sacred courts of the temple, but unto the Samaritan woman did he say, "I that speak to thee am he." That is God's method. The shepherds were the only ones whose hearts were open to the vision. They were earnest seekers after truth.

1. The revelation came to men in the discharge of life's common duties.

The time of Christ's birth is uncertain, but it was in the late autumn. The plain abounded with wild beasts, hence it was necessary to watch the flocks by night as well as day. It was as they thus watched that the crowning revelation came. Had they slept they would have seen no vision, but in the doing of their duty they trod "The world's great altar stairs,
That slope through darkness up to God."

Such is God's method. As Matthew sat at the seat of customs, as the sons of Zebedee mended their father's nets, they were called to be "fishers of men." Had the taxes gone ungathered, or the nets unmended they would have been unnumbered with the twelve. So were David and Elisha called.

2. The shepherds' reception of the message.

There was no doubt or questioning of the vision. Their faith was as simple as it was sublime. Long had they waited for a "light to lighten the Gentiles," and they unalteringly trod the "way of peace." "Let us go now." There was no delay. Had they tarried, Joseph, Mary and the Babe had gone, but "To Bethlehem straight the enlightened shepherds ran."

3. The shepherds' worship.

What their conception of the Incarnation was, we cannot know, but the angelic announcement had somewhat prepared them for the lowly mission. In the stable of a roadside inn there lay cradled in a manger, and wrapped in swaddling clothes, "the Savior which was Christ our Lord."

"Thus low the Lord of Life was brought."

With a faith unshaken at that wonderous humiliation the shepherds fell down and worshiped.

Around that manger the world gathers again at this Christmas-tide. We mingle reverently with that throng and seek to learn more of "this thing which the Lord hath made known to us." It suggests:

1. **God's fulfillment of the promise of redemption.** It was an old promise. First made to Adam, repeated to Abraham, chanted by David, foretold by the prophets as Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. But the advent was long delayed. Men counted the Lord slack and asked if deliverance would ever come. The answer to the world's cry of anguish is in the manger-cradled Babe of Bethlehem. When the fulness of the time was come the Word was made flesh.

2. **God's love to sinful humanity.** Love is manifested in many ways, but supremely in the Incarnation and Atonement. Without the Atonement the Incarnation had been ineffective. It is the crowning manifestation of the love of God.

3. **Christ's voluntary humiliation.**
SATANIC FASHIONS.

Every new fashion wickedly wastes a vast amount of clothing which is cast aside, simply because it is un-fashionable, causes a great deal of needless expense for new clothing, often makes people look outlandish and hideous,—and all this is done that manufacturers may sell, and tailors and dress-makers may make up goods that are not needed except for pride and vain show.

It must puzzle Satan himself to invent new fashions fast enough to please those who make their money by these changes, so he revamps old fashions. A picture of a dancing girl brought from the ruined palace of Pharaoh Hophra, shows as slender a waist as any tightly laced consumptive can now boast, and a bustle to set it off in the bargain. On the back wall of the temple of Denderah of Egypt is a picture of Cleopatra, fourteen feet high. Her feet are twenty-four inches long, but her waist measures only fifteen inches across—as slender as a model in the fashion plates, or a ladies' journal.

So the big sleeves which re-appear periodically in the fashion plates have their prototypes in the dress of the proud and luxurious daughters of the zion whose haughtiness and vanity and sin brought ruin upon the nation. And one of the saddest facts is that when people array themselves to worship God they usually put on the most ungodly garments they have, instead of that modest apparel which becomes women professing godliness. Many a woman professing great piety, could not draw a natural breath to save her life; and the waste and extravagance in the dress of some Christian women is a sight to behold.

Gov. Williams, of Illinois, when certain ladies were soliciting his aid for some charitable work said, in substance, "If you would be as economical as we are, dress as plainly as my wife does, you would not need to ask help for your charity." Says an editor: "When one goes to church and listens to a most affecting and interesting appeal for money to spread the gospel through the world, and then looking around sees enough waste material in the ladies' sleeves in that one church to keep a missionary in the field, he is apt to think of Ezekiel 13: 18, "Woe to the women that sew pillows to all armholes."—The Christian.

TO MAKE A HAPPY HOME.

1. Learn to govern yourselves, and be gentle and patient.
2. Guard your tempers, especially in seasons of ill-health, irritation and trouble, and soften them by prayer, penitence and a sense of your own shortcomings and errors.
3. Never speak or act until you have prayed over your words or acts and concluded that Christ would have done so in your place.
4. Remember that, valuable as is the gift of speech, the gift of silence is often much more valuable.
5. Do not expect too much from others, but remember that all have an evil nature, whose development we must expect, and which we should forbear and forgive, as we often desire forbearance and forgiveness ourselves.
6. Never retort a sharp or angry word. It is the second word that makes the quarrel.
8. Learn to speak in a gentle tone of voice.
9. Learn to say kind and pleasant things whenever an opportunity offers.
10. Study the character of each, and sympathise with all in their troubles, however small.
11. Do not neglect little things, if they can affect the comfort of others in the smallest degree.
12. Avoid moods and pets and fits of sulkiness.—Presbyterian Journal.

The answer to your prayer is no more likely to come at the hands of some angelic messenger than in the very channel of your common everyday work. When Peter went to the Lord about the troublesome tax bill, no roll of bills was dropped into his lap; but the poor man was directed to take up the homely, irksome work of his daily life. And when the baited hook was dropped off the old familiar bank, he found his answer. In the simple line of his bread-and-butter calling, his Lord sent the supply.—Sel.

Let us serve God in the sunshine. We shall then serve him all the better in the dark, when he sends it. Only let our light be God's light, and our darkness God's darkness, and we shall be safe at home when the great nightfall comes.—F. W. Faber.

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Edited by

H. DAVIDSON, Abilene, Kansas,

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"Entered as second-class matter at the Post-office at Abilene, Kansas.

Abilene, Kansas, December 15, 1895.

From a letter received from West Milton, Ohio, dated Nov. the 30th, we learn that our dear Brother Elder Lukkenback of the Dayton, Ohio, district, is nearing the end which comes to all mortals here below. He is in his 87th year, and has been in the service of the Lord for over sixty years, and has seen much service. He has been an earnest worker for Christ, yet he says he has done so little; but he is happy in the Lord though confined to his bed, and looking for the end, the writer says: "He is much of the time quoting Scripture or singing praises to the Lord." Blessed employment! May the Lord's promises be his in time and in Eternity.

Christmastide.

There's a little old man with silvery hair
An a long white beard 'at flies in the air.
With twinkle in black eyes as a rosy, red face.
An one he a year he comes to our place.
An one our little maan
An our little maid
Es anxious to see 'im soon's they can.

In the dead o' night when all's asleep
An the cold frost snaps an the snow ez deep,
With a silver sneeze an a silver sleigh.
He comes straight from fairyland, 'dis said.
So our little man
An our little maid
Es anxious to see 'im—they ain't afraid!

But you better take keer, fer some folks say
'At of yer naughty he'll fly away.
An quicker than you kin whistle—awh—
Away he's gone up the chimney flue!
So our little maid
An our little maan
Es tryin to be jest ez good's they can.

But of yer good an 'boy yew go
An don't never cry an vex yer ma.
He'll fill yer stockin's with gams an toys
An make an event ez ez happy ez joy.
So our little maid
An our little maan
Wants Sancy to come jes' ez quick's he can.

New York Sun.

BENEVOLENT FUND.

S. L. Herr, $1.00

Elder B. F. Hoover is in Southern Ohio engaged in religious work.

Bro. J. F. Eisenhower is home again from an extended visit to Eastern Pennsylvania.


The meeting at Rosebank is still continued with very good results. Some fifteen or twenty have made a start for the Kingdom.

Sister Rhoda Lee and family have shipped their goods to Scranton, Kan., and they expect to follow in a few days to enter into mission duties there among the miners. Her husband is there now.

Bro. S. H. Zook, from Clay Co., Kan., has located in Abilene and purposes to give himself up for evangelical work whenever the Lord may call. He is an earnest worker and we trust that the Lord will have much for him to do in his vineyard.

Bro. and Sister H. L. Shirk, of Chadwick, Ill., are preparing themselves for mission work and are ready now for any calls that are made.

They are both very good workers and we trust that in this day of great mission interest they will not have long to wait until they find plenty to do.

We publish in this issue an article written by Dr. C. Nysewander, of Des Moines, Iowa, on "Faith Healing," and which was originally published in the Gospel Banner. We are well acquainted with the doctor and believe he honestly desires that the best may be had for the afflicted, and as he is a Christian physician with an extensive practice in Des Moines we feel all the more free in giving space to the article, although it is quite long. We think controverted subjects should be stated from different standpoints, and as we have published quite a number of articles advocating the doctrine of "faith healing," and "Divine healing," and much of it we can heartily endorse, yet we would not like to endorse all that is written in favor or against it. But by having both sides brought to our view from a Bible standpoint we can judge for ourselves. Yet we want to say that in our own family we have seen instances where God has wonderfully answered prayer in the healing of the afflicted. Sometimes it is claimed by advanced thinkers that the paper does not represent the doctrines of the church; and while there always has been such and probably always will be while the world stands, yet that does not deter us from doing what we believe to be our duty: and we trust the Lord will give us the light to see, the Spirit to guide and energy and fearlessness to do and the patience and resignation to bear. We can honestly say that we have always desired to do that which is for the glory of God and for the upbuilding of Christ's Kingdom. While we may not always have suited everyone, and we think it is useless to try,
yet we earnestly desire to cultivate the principles of peace from a Bible standpoint. And we purpose to continue on in this way so long as we can and we trust that will be to the end.

MARRIED.


STUMP-NEWCOMER.—At the residence of the bride's father, 107 Bank St., Dayton, O., by Elder J. B. Wingert, Bro. Joshua Stump, of Napane, Ind., to Sister Annie M. Newcomer.

CHURCH NEWS.

CHICAGO MISSION.

Sewing School and Relief Department.

DONATIONS.

A. Heise, Hamlin, Kan., $5.00
A Sister, $3.00
George Hillard, Clide, Ill., 1.00
A Brother, 2.00
Tena Sollenberger, Polo, Ill., 2.00
Mary Trump, $2.00
Sister Albright, $2.50
Friends, Polo, Ill., 1.00
Total, $43.75

EXPENSES.

School Supplies, $2.48
Shoes, etc., 5.13
Necessaries for the sick, 1.99
Dry Goods, 1.00
Necessaries for the poor, 2.00
Total, $17.59

We wish to express our heartfelt thanks to the Brethren and Sisters for so kindly remembering the poor in this place, for indeed they are many and their needs great. The cold, chilly, long winter is again before us, and is looked upon with dread, no doubt, by many. While seemingly we cannot do much toward their comfort, yet a little is much to them. Oh, how their sad little faces brighten up with the gladness in their little hearts! With great pleasure do they come to Sabbath-school, where otherwise they would spend their Sundays at home or somewhere else where they hear anything but that which is good.

We pray that God may give us wisdom to know how to use these means so that it may be to the upbuilding of his cause and kingdom and nothing be lost.

SARAH BERT.

6028 Peoria St., Englewood, Ill.

"God's wheat must go through Satan's sieve, but their faith shall not fail."

Learn all thou canst of truth, but remember that is not truth which will not bear most thorough testing. —Sel.

Let others boast in their riches, dignities, delights and honors; but to us there is no higher honor than to be denied, despised and crucified with Christ. —Sel.

Life is more serious today than ever before. The people on the other side of the world are our neighbors. Our interests are mutual and blend together. —Sel.

Many people call Christianity a superstition but it makes men better and leads from vice to virtue—surely better than a truth that only demonstrates itself. —Sel.

What military courage is to the army, what practical courage is to the statesman, what physical courage is to the man of muscular prowess, so is moral courage to man in all his religious and ethical relationship. Moral courage is fidelity to the right. —Sel.

Mixed marriages often destroy the happiness of a home. Mixed unfortunate marriages are in opposition to the moral well-being of children. An unequal marriage is an impediment in the way of Christian training. If father and mother are both religious there is a splendid combination to train the youth. Be careful in the choice of your life partner. —Sel.

Envy is one of the greatest sins. Persons frequently hate others because they are successful. The passion of envy has dragged thousands to their graves. It caused the death of Caesar and because of it Christ was crucified. —Sel.

There are some people who could give largely if they would, but, as they will not, the treasury would go empty if it were left to them to fill it. There are some who could not give largely if they would, and so, willing or unwilling, the treasury would go empty if they should be depended on for its filling. Therefore it is well for those who are willing to give even more than they are able and it would be even better for those who are able to give more than they are willing. —Sel.

In the West are two states, Kansas and Nebraska, which furnish a field for comparison of the results of prohibition and high license. In Kansas we have prohibition at its worst. In Nebraska we have high license at its best. The prohibitory law of Kansas went into effect on May 1, 1881. The high license law of Nebraska went into effect June 1st, the same year. For more than twelve years the law peculiar to each state has been upon its statute book. There was sold in Nebraska, in 1891, about 96 times as much beer per capita as in Kansas during the same year. It may be claimed that while the sales of beer were so much greater in Nebraska the sale of spirituous liquors was greater in Kansas.

Commissioner of internal revenue effectually answers this: During the eleven years ending April 30th, 1890, that officer reports as collected in these states because of the manufacture and sale of spirituous liquors a total amount of $18,439,007; of which $675,934 were collected in Kansas, and $17,757,163 in Nebraska. —Sel.
changed to rain. Approaching Suspension Bridge, we changed cars. Now came the vital moment, and it was rainy and smoky weather. The train moved slowly, steadily across the bridge. We saw very little but the large yellow cable, it being too foggy and cloudy to see much. We breathed silent prayer and were soon in Canada. After we were across the bridge the customs officer examined our satchels.

We were soon joined by a number of Canada members. At Stayner there was somewhat of a crowd to see us arrive. Some of the Canada Brethren were there with two-horse teams to take us to the meeting-house four miles away. The Nottawa meeting-house is a long building with a large room for worship, a room for eating in, smaller in size, one for the storage of satchels and clothing, and another one to cook in, all on the same floor. The worship room is heated by a large stove. Additional heat is gained by a large pipe 6 or 8 inches in diameter, supported by two iron rods which reach across the room. This large pipe is placed near the ceiling. The building is of brick.

In due time the evening meal was spread, and partaken of by quite a number, mostly with a full relish I suppose. There was some preaching the first evening, and we drove away two miles to spend the night.

For some time she went the road of the outcast; but coming to herself and seeing the awful death before her she determined to give up her sin and seek forgiveness from God and from her father and mother. Accordingly she returned to her home and sought the forgiveness of her parents. Her mother freely forgave her, but her father's heart was turned against her and she was not allowed even to stay in her home, but was turned adrift.

After wandering about for two days she came back again, heartbroken, beseeching her father to forgive her. He turned a deaf ear to her and ordered her from the house. She went to the top of an adjoining building and cast herself down headlong. She was taken to the hospital, but lived only a short time.

"The way of the transgressor is hard," whether it be man or woman.

But what shall we say when the transgressor wants to return, and the hearts of the parents, however earnestly entreated, are turned against the outcast one? And yet this is almost an every-day occurrence. Parents who have sons and daughters who go astray, shut the door and bar it against their return; not all, to be sure, but very, very many do this very thing. And if the wanderer returns, he is only told to be gone, and so often the end is much like this young girl's.

When Christ said that we should forgive our offending brother, not only seven times, but unto seventy times seven, it certainly would apply to just such cases as these.

When one who sins has returned for forgiveness, you and I, whether we are fathers or mothers, friends, brothers or sisters, have only one thing to do: Freely give our forgiveness, as God for Christ's sake freely gives His.—Sel.
Love is in its essential nature unselfishness. Love is personified in God, for God is love. This is his essential nature. God met the essence of sin in man by bringing to bear upon it the essence of his own nature—love. God met sin on its own ground by the Incarnation and offering of his dear Son as a sacrifice upon the cross for an Atonement; which involved not God alone nor man alone but both in the person of the God-man, and thereby providing an antidote for sin. The Atonement shows us a manifestation of love as to the great opposite of man's bleeding and dying, but the immense sufferings to make an Atonement for the sins of the whole world, and the perfect self-surrender which it involved. He gave his life for us. He died that we might live. He humbled Himself and became obedient unto death, even the death of the cross. What is that but the most perfect instance of self-sacrifice?—because all power in heaven and earth was vested in Him. Only self-crucifixion and self-sacrifice prompted by pure and perfect love could possibly stone for sin. Herein lies the virtue of the death of the Son of God, as a means of salvation for us.

Louisville, O.

Do not feel troubled because you are in the minority. Noah was in the minority but he came out of the flood all right. Lot was in a very small minority at Sodom, but he escaped the fire. Our Lord and his disciples were in a small majority in Palestine, but he started a flame of ever-increasing power that is destined to envelope the earth. Be sure you are right and calmly stand alone, if need be.—Sel.

Again the Holy Spirit directed me in a few more things, and when I obeyed a voice said, “Now you are ready for baptism.” In June I was baptised, and I can now say I know I am built upon the rock Christ Jesus for I have not done anything without the Spirit of God bidding me. But I must say to my own shame that I was not always willing to immediately obey. The spirit indeed was willing but the flesh was weak.

I can say I enjoy the religion of Jesus Christ and was never sorry that I started in his service, and never had a desire to turn away from him, although I often feel myself very weak: but Jesus helps me. I cannot say like some that I felt myself a great sinner, but felt that I stood in need of a higher power to be at peace with God. I feel this evening that peace which passeth all understanding.

A few words yet to the unconverted and also to those that are almost persuaded. Do not think the Christians have a hard road to travel. It is not hard at all, all but must watch and pray lest they fall into temptation, but when they obey the teachings of the Savior, the blessing of God rests upon them, which is more than anything else. Come to the Savior.

The verse is in my mind:

I have given up all for Jesus,
This vain world is naught to me,
All its pleasures are forgotten
In remembering Calvary.

Though my friends despise, forsake me,
And on me the world looks cold,
But my heart will know no sadness,
When the pearly gates unfold.

When the pearly gates unfold.

My prayer is that many may come to Christ and those that are his prove faithful, which I also wish to do with God's help. Pray for me.

Your Sister in Christian bonds,

LYDIA GINGRICH.

Preston, Ont.
PRAYER.

Pray without ceasing.—1 Thess. 5:7. We believe Paul meant just what he said when he wrote this, that is, pray always or continually. Luke says: “And he spake a parable unto them to this end, that men ought always to pray and not to faint.”—Luke 18:1.

How many people do we find who profess salvation, even in this evening light, who do not seem to notice, or at least to heed this, and many other Scriptures teaching on the same line. We are led to believe that the cause of so much leanness and formality and so little power among some of the professed children of God, is a lack of prayer. Many places we go in our travels there seems to be a lack of prayer. Some places family prayer seems to be almost an entire stranger, while at others some one of the family will offer a prayer in family worship, and seem to rest satisfied that all have done their whole duty to God, and yet we should not consider it as a mere duty but also a privilege.

“If any of you lack wisdom let him ask of God, that giveth to all men liberally, and upraideth not, and it shall be given him.”—James 1:5.—Sel.

Be led by God’s will, not yours.

For the Evangelical Visitor.

JESUS WILL COME AGAIN.

THE PRACTICAL SIDE OF THE QUESTION.

The matter is extremely practical, as the Lord Jesus and the Apostles used it frequently to incite us to a more holy life. In Matt. 24:36-44; 25:13; Mark 13:32,37; Luke 12:38 and Rev. 16:15 it admonishes us to watch, as he will come as a thief to them that do not watch.

We must repent if we wish to take part in the refreshing times and not have the Lord come upon us as a thief.—Acts 3:17-21; Rev. 3:3.

We dare not be ashamed of Him and his words.—Mark 8:38. Our moderation is to be known to all men.—Phil. 4:5. Our fleshly lusts if not mortified will bring the wrath of God upon us (Col. 3:5,6); for we are to be sanctified wholly; and preserved blameless unto the coming of our Lord Jesus Christ (1 Thess. 5:23), and keep his “commandments without spot, unrebukeable, until the appearing” of Him.—1 Tim. 6:14.

“And every man that hath this hope in him purifieth himself, even as he is pure.”—1 John 3:3. Our faith in Him is to be tried so that we may “be found unto praise and honor and glory at his appearing.”—1 Peter 1:7. Our conversation must be holy and Godly.—2 Peter 3:11,12. When we meet our friends is our conversation in heaven or about earthly things?—Phil. 3:19,20. By gaining the whole world we would not be profited if we should thereby lose our own soul.—Matt. 16:26,27. Ungodliness and worldly lusts will have to be denied by us if we would be true Christians.—Titus 2:12,13. We are frequently admonished to be sober (1 Thess. 5:26; 1 Pet. 1:13, 4:7, 5:8) so that the day of the Lord may not come upon us as a thief in the night, but will be of those who will be caught up in the clouds to meet the Lord in the air. We are to be faithful with that which the Lord hath bestowed upon us, namely, our talents; for if we do not make the proper use of them those that we did possess will be taken from us and given to those who will make the proper use of them (Matt. 25:14–31; Luke 12:42–44, 19:12–13), when He appears in his glory to reward everyone according as his work shall be. Those who would use their talents to the best advantage oftentimes need a great deal of patience (Heb. 10:36,37) and establish their hearts (Jas. 5:7,8), so that they will be “sincere and without offense till the day of Christ.”—Phil. 1:10. The ministering brethren have their part to perform in this cleansing work and very important is it that they remain faithful for the day will come that “they will not endure sound doctrine; but after their own lusts shall they shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth.”—2 Tim. 4:2,5.

Dare we not change that text and say the times are here when they will not endure sound doctrine?

To the elders is promised “a crown of glory that fadeth not away” if they perform their work faithfully.—1 Pet. 5:1–4.

If we “abide in him, we may have confidence, and not be ashamed before him at his coming (1 John 2:28; neither should we be ashamed to confess him and partake of his sufferings if need be (1 Pet. 4:13; but rejoice and hold fast the hope firm unto the end.—Rev. 2:25; 3:11. We need each other’s help in this work and this is brought about by showing “love one toward another.” 1 Thess. 3:12,13. We are also to love the appearing of our Lord.—2 Tim. 4:8. For “unto them that look for him shall he appear the second time, without sin, unto salvation.—Heb. 9:28. For we are “enriched by him, in all utterance and in all knowledge.”—1 Cor. 1:5. Therefore should we have confidence that Christ will finish the work.—Phil. 1:6; Heb. 10:35.

How can we believe the “world is getting better” theory when we read Luke 17:24–30: we are not however to be hasty in our judgments for when the Lord comes the counsels of the heart will be made manifest and the hidden things of darkness be brought to the light.—1 Cor. 4:5.

It will be a time of rejoicing to
those who were the means of bringing others to Christ (2 Cor. 1:14; Phil. 2:16; 1 Thess. 2:19); and to those who have left all and followed him shall it be a hope of rich reward.—Matt. 19:27,28; Luke 22:25-30; 1 Cor. 6:23; Rev. 2:20. If we have a practical faith in His second coming we will confirm us that we may be blameless in that day (1 Cor. 1:8,9) and be delivered from the wrath to come.—1 Thess. 1:8,9.

Then shall he answer them, saying, verily I say unto you, inasmuch as ye did it not to one of the least of these ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.”—Matt. 25:45-46. Mark you! it says everlasting punishment.

The meaning of the word everlasting, according to Webster, is: lasting or enduring forever, existing or continuing without end; immortal, eternal. There is therefore no hope for those who die in sin to ever gain entrance into heaven. “As the tree falleth so it lieth.” Yet some will say, “As God is a god of love, how can he banish a person from his presence for all time?” and that there will be a time when we shall all enjoy the pleasures of heaven. This to the unconverted would be a blessed hope; but the writer has thus far been unable to find any proof for this argument in the Bible, and would in the name of the Lord wish to say, beware; “because many many false prophets are gone out into the world.”—1 John 4:1.

The crowning part of the practical side of the question of the second coming of Christ is found in 1 Cor. 11:26: “For as often as ye eat this bread and drink this cup, ye do shew the Lord’s death till he come.”

EXODUS II. HESS.

State College, Pa.

(GO TO BE CONTINUED.)

GOSPELS IN CHRIST’S OWN WORDS.

A manuscript of the Four Gospels in the native tongue of Jesus has at last been found—the greatest Biblical treasure that has been discovered in centuries.

This is probably the oldest authentic record of the sayings and doings of the Savior. It was written within fifty years of the death of the last of the Apostles—as near to the time of Christ as we are today to the time of Washington.

The Gospels of the Bible are from the Greek manuscripts. Christ, however, addressed the multitude and talked with his disciples in Syriac, the native tongue he learned at his mother’s knee.

And here, for the first time, the Christian world has the history of the Savior told in the very words he used—the inflection, the spelling, the precise shades of meaning. Written in the native language of Palestine, this aged manuscript is more valuable than the Greek translations, which are the accepted.

GOSPELS OF CHRISTIANITY.

It is not strange, therefore, that students of the Bible, Greek and Syriac scholars and historians have turned with feverish excitement to this totally unexpected treasure of sacred history. But almost as remarkable as the discovery of the manuscript is the extraordinary story of how it was unearthed.

The details of the visit of two English women to the lonely Monastery of St. Catherine on the summit of Mt. Sinai, and the accident which revealed the Syriac Gospels, are told below.

Christ, as we know, was master of several languages, but it is certain that Syriac was the one He learned as an infant.

In moments of great mental excitement it was this language—Syriac—that leaped naturally to His lips, and when he cried out in anguish upon the cross He spoke in Syriac words which our Greek Gospel has to translate, but which in this newly-discovered Gospel stand in their proper place with no need of translation.

These Gospels give, for instance, an entirely new reading of the prophecies of the coming of Christ, and of the Lord’s death, His resurrection, the ascension, etc.
that there was no such person as Judas Iscariot, but that he who betrayed his Master with a kiss was Judas Scariota, that Peter's name was Cepha, and that the correct name of the Mount of Olives was Beth Zaita.

**DOCTRINAL REVELATIONS.**

But above and beyond such technical differences as these, are the new and unexpected readings of the Gospels which this ancient manuscript discloses upon dogmatic questions of the first importance. Written, as is admitted, so near to the death of John, and couched in the language which was native language of Palestine, this, the oldest of authentic records of His life and mission, must take its place in the very front of historical documents.

And right here it may be said that this ancient document, which has been found in the very place where Moses received the commandments, while it coincides with the translations of the Gospels accepted up to the present day, yet differs from them.

This difference is of itself regarded as proof of its originality and genuineness.

In doctrinal matters there are differences that have already aroused the theologians. Thus is the entire question of the Immaculate Conception thrown open to controversy by this Syriac manuscript. Its readings on that question are unorthodox.

It is here distinctly stated that Jesus was the natural son of Joseph. The manuscript which has now been found is alone in this new reading. No other historical document of the kind makes any such assertion.

The exact words used are these: "Joseph (to whom was betrothed the Virgin Mary) begat Jesus, who is called Christ."

Here is a distinct affirmation that Joseph was the natural father of the Savior. This Syriac manuscript, the oldest authentic record of the Gospels, here makes a statement not contained in any of the later documents.

**FOUND BY TWO WOMEN.**

The story of the finding of this ancient manuscript by two women with a kodak is one of the most marvelous in the history of Biblical literature. Nowhere has it a counterpart.

In the remote and almost inaccessible Monastery of St. Catherine, which the Emperor Justinian caused to be erected in the sixth century upon the sight of some of the most astounding miracles, two nineteenth century women, with a snap-shot camera, ask for a look at the musty documents with which the cellars are stored. The monks can scarcely believe their senses when they learn that these women made the hazardous journey across the desert on dromedaries to inspect their musty tombs.

They are loath to disturb their parchment and papyri in their sleep of centuries for two such casual tourists until the latter present credentials from the authorities of the Greek Church, which at once open the vaults, the hidden cells and the ancient chests. Then an endless array of parchments is unearthed for their inspection.

Ancient scrolls, leaves of parchments which no human eye has seen for a thousand years, and sheets of papyri written over and rewritten over are placed before them in the ancient library, where the sunlight is hardly strong enough to enable them to take their photographs. With the latest productions of the nineteenth century era, Kodaks, sensitive films and "developers," these two women from Cambridge University worked hour by hour on the palimpsest of the Gospels. A palimpsest is an ancient parchment or other document whose original writing has been erased to make room for a later record. Generally a good deal of the original writing can be deciphered in such documents, many of which have been written over two or more times in this manner.

The Syriac Gospel which have now turned up had so been written over. In order to make use of the original sheets a second time some monk who attached little importance to the document erased with knife or pumice stone the first writing. He then wrote over it the lives of some of the saints. The Gospel writing was that which was underneath.

Upon a second journey made to the monastery by these two women one of them, Mrs. Lewis, armed herself with four bottles of foul-smelling fluid, with which she washed the sacred leaves, thus, as she claims, reviving the original writing in all its clearness.

**DISCOVERED BY ACCIDENT.**

When the original snap-shot pictures of the document were taken, the two women were unaware of the importance of their work. A Professor of Oriental Languages at Cambridge University, to whom they showed the developed photographs, read the Syriac writing, and was much excited by his discovery.

Then the second excursion to Mt. Sinai was organized, and the whole matter was kept a secret until the entire manuscript of the Gospels had been copied and translated. This manuscript is still at the monastery on Mt. Sinai.

It is a significant fact that the celebrated Codex Sinaiticus, which
is now in St. Petersburg, was found by the antiquarian Tischendorf in this very monastery in 1859. It contained 199 leaves of the Old Testament and 14 leaves of the New Testament, and it is believed to have been written in the fourth century being thus antedated by this later discovery.—Selected by A. Bearn.

For the Evangelical Visitor.

NOT MY OWN.

I have long felt it my duty to write a few lines for the Visitor. But then I felt still as if it would be my own work. We do not feel good after it is done if it is of that kind. But this last Visitor gave me light and so I want to write and be humble enough if it is not much. But this I felt that the young would take more interest in reading the Visitor, if our young sisters would write more of their experience.

Sometimes it looks dark and dreary; the next the sun shines and so I must feel oft times as the children grow older and they say they are not what they ought to be, that it brings heavy sorrow to the mother, and I wish I could tell them some things that could bring them out to the sunshine, which I have if I am obedient and leave myself back, and come just as I am. Not for myself, but for Christ I wish to live these few days. I am still looking for some pieces that Sisters have commenced, and wish to read them for encouragement. I wish to say we will try and take a little more time in doing so, for our children's sake that they would come out from darkness to light. A good light is over everything, and let our light shine and live a better life, in Christ.

Mrs. Rebecca Bomberger.

FREEDOM FOR CHRISTIAN EXPERIENCE.

Many excellent people, without intending it, exert an influence which is harmful to the Christian life of others. They seem to have an idea that there can be but one type of Christian experience, and that those who do not have that precise type are somehow in the wrong. Their standard is an exceedingly narrow one, and by condemning all who do not exactly conform to it they perplex and discourage, and even lead astray many worthy persons. They are heard very often in our prayer-meetings and in other social services and they are continually holding up their one type of Christian experience and lamenting that everybody does not have it just as they have it. This is an unfortunate error, and it leads to a great deal of mischief.

Christianity is a much broader thing than the measure of any man. It was established, not for a single individual, but every individual in the race. The man who says he has soundeth its every experience, knows its height and depth, and has touched its limits in every direction, testifies thereby that he is almost entirely ignorant of its character and scope. Christianity is much larger than any man's conception of it even, and far broader than the broadest man's experience. If it were not so it would not be divine, but human. That which is human is narrow and limited; that which is divine is suited by a supreme intelligence to every possible need of man. As Christ's life was purer and more excellent and more divine than that of any man who lived before or since his incarnation, he is the only model which it is safe for any Christian to set up.

The fact that no two human beings are exactly alike is a fact which is often forgotten. We know that in nature there are no growing objects which are in every respect alike; there are no two plants or trees, no two blades of grass between which some difference cannot be discovered. The same thing is also true of human kind. No two persons are exactly alike in feature and form. There may be a very close resemblance, so that it is sometimes hard to distinguish one from the other, but there are always discoverable differences. If this is so in the visible forms of nature, it is even more so in the inner life of men and women. No two men have exactly the same capacity, the same gifts, the same aspirations and the same tendencies: they do not think the same thoughts, their emotions are not touched in the same way, and their lives proceed on various lines.

If this is true of those who have the most points of agreement, how wide must be the differences which separate those who are most unlike. These differences affect the religious life as the social, the family and the business life.

Christianity does not make men and women, with all their individual peculiarities, over again and run them into the same mold. When a man becomes a Christian, his innate peculiarities are preserved and must continue. They are a part of the man and cannot, like customs and habits, be laid aside. It necessarily follows that it is absurd to expect the same Christian experience in all. The Lord would not have made us different if he did not deem it were best so. He certainly cannot require us to endeavor to annihilate the differences which he has marked us. The man who is impulsive and leads a Christian life that is colored by his emotions may be doing that which is wise and best for him; but he should take care not to condemn his fellow-Christian whose emotions are not easily touched, but who is rather guided by a sense of right and duty and who takes a very sober view of the Christian life. If the latter is taught that because he does not have the transport of feel-
ing which characterizes his emotional brother, he is not a Christian, he is still in his sins, and he is not accepted of God—a very great wrong may be done him, and he may be driven from perplexity into despair and even made a castaway.

It is not a profitable thing, particularly in prayer-meetings, to inveigh against what are imagined to be the shortcomings of others. What may seem to be poverty in the religious experience of another may be due to a deep, secretive nature. It is dangerous to sit in judgment as to the Christian life of others. Only God himself can know what that Christian life is, and it may hold excellencies which are hidden from human eyes.

Our prayer-meetings would be much more helpful if those who spoke would speak out of full hearts of the positive things in Christianity. The value of a testimony meeting does not consist in stereotyped expressions, or in the sameness of testimony, but rather in the variety of experiences given. Those who have the richest Christian experience are often those who are most timid in describing it or speaking of it, and censorious speeches which, directly or by implication, condemn all types of Christian experience except one, are apt to have the effect of sealing the lips of those who have really the most to say.

We should never forget that the religion of Christ is for men and women as they are, with their natural capacity, with their different gifts and varied temperaments. We should not expect artificial effects from it.

It never was meant to erase all peculiarities, to change capacities, and to make all gifts alike in quality and quantity. If it had been we should certainly have had an illustration of it in the Disciples of our Lord. Those twelve men differed as radically from one another after their conversion as before. Peter still preserved his impulsive temperament; Thomas still had his tendency to doubt; John was emotional and mystical, and each of the others had his own peculiar stamp of life and character.—Sel.

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OUR DEAD.

BURKHOLDER.—Died, in Abilene, Kans., on the 24th of November, 1885, of brain fever, Milton A., son of Abraham R. and Maggie Burkholder. Funeral services were conducted by Rev. S. Zook and Rev. Mailbox at Zion Church, interment at Zion cemetery, on the 26th.

WEAVER.—Died, October 21, 1896, Maude May, daughter of Jacob Weaver, near Georgetown, Miami county, Ohio, aged 7 years, and 14 days. The father was sick in bed and could not attend the funeral. The services were conducted by Revs. A. M. Engle and Harvey Miller. Text, Isa. 61:6. Interment in Highland cemetery.

CLIMENHAGA.—Died, at Parkston, Ont., on the 30th of Sept., Edward, son of David and Augusta Climenhaga, aged 1 year, 4 months, and 16 days, on Oct. 2nd. Funeral services were held at the home of Bro. N. C. Michael, after which the remains were laid away in the Lake cemetery. Jesus said, “Suffer little children to come unto me and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.” GEO. DETWILER.

WOLGEMUTH.—Died, near Elizabeth-town, Lancaster county, Pa., Nov. the 18th, 1895, Sister Annie Wolgemuth, aged 90 years, 2 months, and 16 days. Funeral and interment, Nov. 21st, at Crossroads meetinghouse, conducted by the home Brethren, from Rev. 2:16,17. Sister Wolgemuth was the widow of the late Christian Wolgemuth, who preceded her to the spirit world nearly seven years. She was a consistent and faithful sister for about 67 years. She never made the church any trouble, she was looked upon as a mother in Israel. She was the mother of eight children. Three of them died in their youth, and two sons, John and David and three daughters, Mrs. Hoffman, Mrs. Nisley and Mrs. Kayler are still living to mourn their loss, with twenty-five grand children, sixty great-grand children and eleven great great-grand children. Her death came principally of old age. DAVID ENGLE, SR.

JOHNSTON.—Died, at Black Creek, Weld county, Ont., on the 18th of November, Sister Catherine Johnston, aged 80 years, 8 months, and 27 days. Sister Johnston was born, lived and died in the same neighborhood. Her maiden name was Winger, Sister to Abraham Winger of this place. She survived her husband 51 years. She had six children, three of whom are living; Henry, in Bertie; Daniel, in Wainfleet; Mrs. John Winger, in Rainham; 33 grand children and 74 great-grand children. She has a numerous progeny, well-to-do; she lived on the old homestead with her grandson, Philip Johnston, the hospitality of whose family she shared in her last days. She was a member of the Brethren church 38 years. She was one of the old landmarks our Fathers have set, and died in the faith she had been living. The funeral took place on Sabbath the 24th, and was largely attended, occasion being improved by the Brethren in the church at this place from Rev. 2:10, latter clause, “Be thou faithful unto death and I will give thee a crown of life.” A. BEAVERS.