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Henry Davidson


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Evangelical Visitor



Devoted to the Spread of Evangelical Truths, and the Unity of the Church.

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

VOLUME IX.

ABILENE, KANSAS, SEPTEMBER 15, 1896.

NUMBER 18

ONLY A WOMAN.

Only a woman, shivering and old,
The prey of the winds and the prey of the cold,
Cheeks that are shrunken,
Eyes that are sunken,
Lips that were never o'er bold;
Only a woman, forsaken and poor,
Asking for alms at the bronze church door.
Hark to the organ—roll upon roll
The waves of its music go over the soul,
Silks rustle past her,
Faster and faster;
The great bell ceases its toll;
Fain would she enter, but not for the poor
Swingeth wide open the bronze church door,
Only a woman, wailing alone,
Icily cold on an ice cold stone,
What do they care for her,
Mumbling a prayer for her—
Giving not bread, but a stone?
Under rich laces their haughty hearts beat,
Mocking the woes of their kin in the street.
Only a woman! In the old days
Hope caroled to her the happiest lays;
Somebody missed her,
Somebody crowned her with praise,
Somebody faced out the battle of life,
Strong for her sake who was mother and wife.
Somebody lies with a tress of her hair
Light on his heart where the death shadows
bear,
Somebody waits for her,
Opening the gates for her,
Giving delight for despair;
Only a woman—never more!
She is dead in snow at the bronze church door!
—Unknown.

FOR THE EVANGELICAL VISITOR.

OUR LIBERTY IN CHRIST.

To John Koonse, of Union Deposit, Pa.

THE constraint of obligation and the constraint of love are two very different things. One is an

ought that pushes; the other an attraction that draws. One is bondage; the other, liberty. In Christ we are not only free from condemnation, but we live and work and rejoice in the righteousness of God. We do not drag ourselves along under the whip and spur of conscience, but under the glorious liberty of a will that is wholly under the power of the Holy Ghost.

Christ is "heir of all things."—Heb. 1:2. By faith we are joint heirs with him.—Rom. 8:17. No wonder that Christ said to the poorest of all churches: "*I know thy poverty, BUT THOU ART RICH.*"—Rev. 2:9. When self is gone and Christ reigns supreme, then "*all things are ours,*" because "*we are Christ's* and CHRIST is GOD'S.—1 Cor. 3:20-22. If we let the Holy Spirit have full sway over our whole being, he will beautify our life with the very glory of Emmanuel, so that we are "*manifestly declared to be the epistle of Christ,*" "*known and read of all men.*"—2 Cor. 3:2,3. "*By manifestation of the Truth we commend ourselves to every man's conscience IN THE SIGHT OF GOD.*"—2 Cor. 4:2. "*We are not our own but are bought with a price*"—and such a price! See 1 Cor. 6:19,20, and 1 Pet. 1:18,19. We are under the proprietorship of Infinite Love, and the most blessed use we can

make of ourselves is to yield spirit, soul and body to the control of our gracious Owner. This is "the glorious liberty of the children of God."

"Let not your heart be troubled, neither let it be afraid." God is in Christ and Christ is our Brother and Savior and offers us his inexhaustible resources of love and power and peace.—John 14:1,27. Is it not inexpressibly glorious and comforting to be a Christian? When the world laughs and scoffs and defames and persecutes, then recall 1 Cor. 4:12,13, and 2 Cor. 6:4-10 and 12:9,10. Let the prayer of Paul in Col. 1:10,11 never cease to rise out of your heart like sweet, living incense. Standing by faith, we cannot be overcome, not even by the gates of hell, for "*the captain of our salvation*" is OMIPOTENT. Under his banner defeat is impossible. O the glory of 1 Cor. 15:57.

The Man of Sorrows was the co-eternal Son of God. The Prince of sufferers was the Prince of Peace. No one can have abiding joy till his soul becomes the abiding home of Jesus. We glory in tribulation because the Holy Ghost is in us, and has "*sealed us unto the day of redemption.*"—Eph. 4:30. We are already enjoying "*the earnest of our inheritance,*" in the midst of all our trials and labors and afflictions and heart-aches.—Eph. 1:13,14. To

every believer Christ says today as he did in John 11:40.

C. H. BALSBAUGH.

Union Deposit, Pa.

FOR THE EVANGELICAL VISITOR.

LIFE'S LESSONS.

NO. THREE.

THE FALLEN WILLOW.

ON either side of a small stream spanned by a bridge close to the roadside, have stood for years two large willows. One of them has recently fallen under the force of an ordinary windstorm. The break revealed its great weakness. The trunk was almost totally rotten, only covered by a thin shell of sapwood and bark. These with its abundant foliage completely hid its true condition. As it lies prostrate the broken trunk exposes its rottenness.

The wonder is, not that it has fallen, but that it has stood so long. As it stood it exhibited no weakness. It appeared sound and strong. One might have supposed that it might withstand the storms yet for a half a century and continue to cast its morning shadow over the bridge for comfort or discomfort of the passerby, indefinitely. But its ruin is complete. This willow is but a type of many things that confront us in this life, and important lessons can be gleaned from it.

This tree with many others—some still standing and others fallen—illustrate the sham. The world is full of shams. We are almost inclined to ask, Where is the real? In the world we find people that seem rich; they live in fine houses well furnished; others occupy large farms with good improvements; still others, like Dives of old, "clothe in purple and fine linen and fare sumptuously every day." They drive fine horses in fine conveyances. They make a fair show of wealth and deny themselves of nothing that their hearts desire. But alas! if the

records were examined we would find the stately mansion and the farm covered with mortgages. The furniture, horses, carriages and other outfits are held on promissory notes. We are concerned about *interest*, but they are at least under obligations to pay them. Their names stand prominent on the ledger of the merchant, the grocer, the mechanic, etc. Their bank account stands on the debtor side. Instead of paying their debts they borrow of the well-meaning and give their worthless obligations, and the chances are that an assignee will settle the account by paying a small percentage on the dollar. These are the financial shams, and they are as rotten as the willow, simply covered with a thin shell of respectability.

Then comes the political sham. As a candidate, before election, he smiles at everybody, and is in a hand-shaking mood. He promises much, more than it is in his power to give if elected; the promises are only meant to affect pre-election times. Political platforms are only intended for texts for stump speeches and to get votes. They who expect more will discover later that they did not understand politics. There is the small politician, who cannot do his own business with profit or credit to himself, is nevertheless anxious to do the public business for money or honor, or both. To the common people it looks as if a man ought to be able to do his own business creditably before he aspires to do public business. But the common people do not understand politics. Now comes the sham voter who is swayed simply by a name. He does not understand the principles of either party; would perhaps not know one platform from another nor be able to read his ballot. Principles, qualifications and character count for nought; the name of the party settles it for him. Here is

rotteness without even a thin cover.

The sham of shams is the fashionable dude, who smokes cigars and cigarettes, fosters a ram's-horn mustache, drives fast horses, and is "up-to date" in all fashionable follies. He wears broad smiles for the ladies, gets married at sight, and the chances are, too, someone as incompetent as himself to cope with the difficulties life presents. After a year or two of married life the discovery is made that it requires exertion and tact to gain a livelihood. He does not kindly incline to the former, the latter he does not possess. When industry and economy are ignored, generally the outlay exceeds the income, a living is not made, want and debt follow as a sequence and separation and divorce end the drama.

To the worthy young lady let me say, beware of the above-described character. He has nothing but his attire to hide his rottenness. He may be just the fellow to tickle your vanity, but let your good sense have the mastery and avoid trouble.

Then there is the fashionable young lady (?) who is the counterpart of the dude. She dresses, paints and powders, puts the bulk of her dry goods around her body, cramping her vital organs—heart, lungs, liver and stomach—so as to impair their functions. She puts a flimsy covering on her head that she calls a hat, that gives no protection against heat or cold. She crowds her feet into shoes one or two numbers smaller than her feet and of shape altogether unlike the human foot. This shoe is generally too small for comfort and too thin for protection. The body is cramped and over-dressed and the extremities are not protected. How under such circumstances could an even circulation and temperature be maintained? Thus the organs of the body cannot perform their functions prop-

erly and health preserved. Comfort and health are sacrificed to the god of fashion. Has she any qualifications to perform her part in life? How is she fitted to be a housekeeper or mother? These are serious questions and require a definite answer. Woman is designed as a helpmeet, not an incubus. Which is she? To the sensible young man we would say, beware of the fashionable dolls. They will do as signs in millinery show window, but not as wives. Aside from drunkenness, the causes of divoroe are perhaps found nearly as often in the woman as in the man. If she has no qualifications to make a home happy she ought not to spoil a home. Her rottenness is as thinly covered as the dudes, and she is as worthless.

Last but not least comes the religious sham. The person that makes a profession of religion but whose life does not comport with his profession, is he; "having the form of godliness but denying the power thereof," "having a name that they live, but are dead." Empty profession is much more common than real profession. The former permits going with the world and doing as the world does, and some times outdoing the world in pride, dishonesty and general meanness. The latter separates from the world and joins to God; humility, honesty and uprightness and true manhood are the results. The counterfeit proves the true, as it cannot exist without an original. Men never counterfeit that which has no value. A counterfeit coin must imitate gold or silver. The best banks are apt to have their bills counterfeited. Sometimes men assume the profession of religion that they may more successfully deceive their fellowmen. Without ill-intent to anyone else, others assume that they do not possess, and they have no grace, hence no power to live a life of god-

liness, and their life becomes a mere sham. "The man who deliberately steals the livery of Heaven to serve the devil in" is as rotten as the old willow, and his utter ruin as inevitable.

* * *

FOR THE EVANGELICAL VISITOR.

A LETTER FROM JAPAN.

DEAR saints: "Praise ye the Lord. O give thanks unto the Lord; for he is good, for his mercy endureth forever. Who can utter the mighty acts of the Lord? who can shew forth all his praise?"—Psa. 106:1,2. We feel we cannot praise the Lord enough for what he has done for our souls. We are having grand victory in our souls and feel like obeying God as never before. There is nothing that gives us greater enjoyment than obedience to the voice of God. We have been having a vacation in our school work, but we have been engaged in the work of the Lord. We have been improving the time by going to neighboring villages of farmers and fishermen, distributing tracts and portions of Scripture among them and preaching on their streets. At some places they said they had never heard the Gospel before.

They are in terrible darkness and superstition. On every sign post along the road through the country you will find an idol. In every grove and in high places you will find a temple erected for the worship of some god. Besides the worship they also have great feasts for their gods. In one of the villages we visited they were making preparations for one of these feasts. They have also national feasts, one of which occurred only about three weeks ago. It lasted during the 14, 15 and 16th days of July. (What we give is information received by observation, and from others.) These three days were set apart by the idolatrous priests as a general time

for the cleansing of the temples, shrines and cemeteries, and for making offerings to the spirits of departed ones. The offerings consist of rice, vegetables and cakes, and are taken to the temples, or offered upon the household shrine. During this time the spirits are supposed to come and stay in the house of the family to which they belong. The natives have a very queer superstition as regards these spirits. They are believed to partake of and enjoy the family pleasures the same as those in the flesh; therefore everything is put in order so that they may know that they have a hearty welcome when they come.

The spirits must have something out of the regular order to amuse themselves. The fruit of an egg plant is propped up on four pegs to represent a cow. A cucumber is treated in the same manner to represent a horse. Each family has a shrine of its own, before which these representations are placed, that the spirits may enjoy themselves in riding them. In the evening when it begins to grow dark small fires are made, from faggots, before the doors. The spirits do not remain in the house all the time, but stroll about the yard, and the fires are to light them in and out of the house.

When the three days are over the spirits are thought to return to the temples from whence they came. The offerings are then carefully gathered together and set afloat on the water on a large lotus leaf, or something else that will not sink easily. We do not know why this is done, but it is evidently to satisfy the water gods. When this last ceremony is performed you may be sure the beggars are well pleased. They care little, what the spirits think, if only they can get cakes and vegetables.

Gods of every description are numerous. The god Kojun watches

over the kitchen to see that no accident of fires, etc., befall it. The well god watches over the well and becomes angry if the water is carelessly used or wasted. If the well is cleaned, offerings of wine are given him that he may enjoy himself and not become angry. So it is; everything has its god. Every merchant, farmer, fisherman and tradesman has his god, besides the special gods of wealth. Everything in nature is worshiped, as planets, mountains, rivers, trees, beasts and reptiles. It is thought that these things have power to give health to the body. A missionary tells the following story. On one occasion he saw a man worshiping something in a box. His curiosity being aroused he drew near and asked the native what was in the box. On being told it was a snake, he asked him why he was praying to it. The man replied that he was sick and was asking the snake to heal him.

The fox being a cunning and sly animal, they have a superstitious fear regarding it, and do not in any way wish to make him angry. Offerings are made to him so that people may be cunning tradesmen and skillful in business. It is supposed to possess supernatural powers and can transform themselves into any object. It is believed the people become possessed of the demon, oft-times, as the Bible teaches us that people become possessed of the devil. A person possessed of the fox must report it to a priest, and his prayer and offerings may induce the fox to leave his victim. Of course the most degraded of these superstitions are among the lower class of people. But nevertheless they have precious, immortal souls that need saving.

This will only give you a small idea of what an awful condition they are in. We have seen and do see so much idolatry that it makes us sick at heart. I hope when you read

this that you who are withholding yourselves, your children and your means from the Lord, will be stirred in your souls and you will begin to cry out, "Here, Lord, am I with all that I have; take me and use me in giving that poor people the light." You cannot imagine what awful darkness and superstition they are in. And they do not realize it. "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart." "How then shall they call on him in whom they have not believed and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

Your brother in the war for souls,

D. W. ZOOK.

Yokohama, Japan, Aug. 8.

FROM DARKEST AFRICA.

(A circular letter to American friends from Mequinez, Morocco.)

DEAR friends: I again take pleasure in speaking to you of the needs of the world; at least, of the very needy part of the world which we are in—this ungodly land of Morocco. We have not forgotten that the *whole* world lieth in wickedness; and, if we might by the Spirit of God stir up your pure minds to a deeper interest in the salvation of Mohammedans and Jews in this land, we know the needs of the whole world would be better recognized. I suppose there is scarcely a part of the world in which it is more difficult to preach the Gospel than here—first, because the language is among the hardest, and the colloquial dialect still unwritten; second, no religion is more fanatical than Mohammedanism and none more stubborn than Judaism, the two religions with which we have to deal. These are two monuments of

demon worship; each one borrowing from the other and both paying dues unto Satan, who is competing with God for the worship of the world. We can very readily see, when in this heathen land, why Satan is called the god of this world (2 Cor. 4:4) for here he alone is worshiped. He is worshiped as the only God. Their god is not like our God. The one they worship as god is that old "Deceiver" who hath blinded their eyes lest they see the shining of the glorious Gospel of Christ; and our Gospel if it be hid is hid to them that are lost.—2 Cor. 4:3,4. Are we satisfied to be ourselves saved and let this nation perish without a warning word on our part? Are we satisfied to worship Jesus ourselves and let the rest of the world worship him who is the enemy of our Lord and the enemy of all mankind? Shall we not rather present unto God our hopes, our fears, our prayers, our possessions, our bodies for the work of making his grace known throughout all the world? The same God who commanded the light to shine out of darkness bath shined in our hearts, that our knowledge of the glory of God, which was manifested in Jesus, might be a light to the world.—2 Cor. 4:6.

Since writing my last circular letter, which was mailed to you by my dear father from Everton, Md., the thermometer has gone up about 35 degrees. Then we were living without a fire, wrapped up in our overcoats and blankets. Now the thermometer registers from 80 to 90 degrees in our house, and we have shed every unnecessary garment. According to the goodness of God the missionaries are all in good health. But there is a great deal of sickness among the people, mainly fever and dysentery. The medical work rests principally upon me now, with the help of Mr. Reed, who is with us for awhile to study the lan-

guage under our teacher, Mr. Rasbut. Mr. Hammer, who has had charge of the work here, has gone with Mr. Nathan to spend a few months among the villages between here and Tangier.

In addition to the study of the language, the medical work keeps me very busy. It is a pleasure while giving the Gospel to be able to do something for the present suffering of these poor people. Three days of each week we give entirely to the medical work and presentation of Christ to those who come. Kisses and blessings are showered upon us by those who receive relief from suffering, and not infrequently are curses heaped upon us by those who hate Christians and their Savior. We have a number of patients also with high fever who need attention every day. The Lord blesses many of our simple remedies. We give the Gospel in every house. In one Jewish house those present were all women; they said, "Do not talk to us, but go to our men." In one room about 8x10 feet are living eight persons, five of them adults; one of them is very sick, and they have been without anything to eat. There are many such cases of most awful suffering. As God gives, we are permitted to help them some, and tell of a Savior's love.

Before beginning the medicine work I visited the Moorish part of the town nearly every day to talk with the people. I have some friends among them, and have had some very queer experiences; sometimes getting in too close proximity to some holy place, according to Mohammedan ideas, I was invited to leave. This I never did until I could do so without showing fear. To show fear would be to invite additional restrictions. We aim to be cautious, but we do all in the name and faith of Jesus our Lord.

Murder and robbery are common

among the people. Six Jews from Mequinez have been killed and robbed during the last month. A few weeks ago the whole Jewish population in a town near Morocco city were robbed, the six hundred men being murdered and their wives and children sold into slavery. The Sultan has been punishing some of the tribes eight or ten day's journey from here, killing many of them, selling their wives and their goods, and taking others prisoners. Four hundred of these are now on their way in chains to be settled upon land only a few hours from here. In this way many rebellious tribes have been brought into subjection to the government. It has been reported that the young Sultan is dangerously ill. In case of his death the country would probably see turmoil and trouble. The missionaries here no doubt would be in great danger. Both the government here and the habits of the people are ancient and oriental. The government many times disposes of some supposed enemy secretly. Upon the seating of the present Sultan his brother was thrown into prison, and it is not known whether he is alive yet or not. Last October when the Sultan and his army left Mequinez, the Bashaw of this city went with him. It is thought by some that he will never return.

The locusts have made some ravage on the country this year, which has increased the price of food considerably. The locusts were here in great abundance, though now have gone.

Just as I am writing here in the Jewish quarter the boys are cruelly teasing an old lady who is insane. They are in the street making an awful noise, while she is crying, wailing and throwing stones at them. Poor woman, she is said to have been a good woman, but after the death of her husband became in-

sane. Now she goes about the streets with an iron bar connecting her ankles so that she can walk only slowly. She possesses nothing, but lives upon the poor charity of the people. Even her sleeping blanket was stolen only a few weeks ago.

We are looking forward to quite a reinforcement this fall. We are asking the Lord to send at least eight persons by November to begin work on the language.

What are you going to do? Lend us your ears and your heart, and as you invite the ear of God plead for us that we may appropriate grace sufficient for a loyal witness in this land. God calls; who will go? Who will send? Who will bear the responsibility that is upon you?

Grace to you, and peace, from our Lord Jesus Christ

Yours in the love of God,

W. D. ROCKAFELLAR.

July 18, 1896.

FOR THE EVANGELICAL VISITOR.

SOME MEETINGS IN KENTUCKY.

A WEEK-DAY PRAYER-MEETING.

I WAS requested to hold a prayer-meeting in the country about three miles north-west of Berea, on Tuesday, Aug. 25, at 3 o'clock, p. m. I consented to do so. I felt it a privilege to go and hold a week-day prayer-meeting in this, to me, strange country. The thought revolved in my mind: A prayer-meeting on Tuesday afternoon in August: is this possible? Could a prayer-meeting be held among us in day time in midsummer?

I was furnished a saddled horse, and, the way pointed out, I started in quest of the place. I found it in good time. I introduced myself to the half-dozen women already gathered. I was informed that the prayer-meeting would be delayed a half-hour on account of the men working on the road. The women and children gathering, some on foot

and some on horseback, until there were in all sixteen or eighteen, and half as many children. It was four o'clock before the man of the house came home, and a neighbor came with him. Later a young man came and four or five boys. Most of the women nestled together on one side of the house. They took an active part in the singing. I opened the meeting by prayer and reading Scripture (John 25:9-22), and gave a short address on the love of God. I abridged my part of the service somewhat, as it was already late and a goodly number present who I expected would take part in the service. In this, however, I was disappointed. Besides myself, the two men and one woman prayed and spoke. The rest were all mum, except they engaged freely in singing. The three that took part in the service and myself were the only ones that kneeled. The rest sat still; what more they did the Lord knows. I learned by conversation with the neighbor that he was a Methodist, also the man where the prayer-meeting was held and the woman that took part in the service. The rest were "Disciples," or here called the "Christian Church." There were perhaps a few Baptists among them. The women's heads were all uncovered. There was considerable in this meeting that I wished were otherwise. But there was, again, that that was praiseworthy. The fact that these people took time on a week day to come together to worship God, speaks well for them, and I learned that they held these meetings three years already. They hold prayer-meeting twice a week, one on Tuesday afternoon. Brethren and Sisters, think of this. Again, they brought their children along. I praised them for it. I wish we were more worthy of praise along this line. A woman does not seem to think it a hardship to ride

to meeting on a side-saddle with a babe in her arms. If we are open to conviction we can get lessons constantly.

There is a church close by where prayer-meeting is held every Monday evening for holiness, and on Thursday evening a general prayer-meeting. My circumstances—waiting on the sick—prevented me from attending.

I attended one of the holiness meetings. These people prayed earnestly for heart purity, and some good experiences were given. Those that prayed kneeled, and the women wore some kind of a covering. This is a mixed meeting, the greater part being colored people. May God bless them with all that they lack.

A CAMP-MEETING.

About three miles south-west from Berea is what is known as Slate Lick. It is a summer resort. The proprietor has some shanties put up which he lets out to those who want "an outing" for any purpose. Near it are several Sulphur springs that give it notoriety. A little stream near by and a beautiful grove, and being near the Kentucky Central R. R., make it a popular place for public gatherings. The proprietor has for public use erected a platform with a floor, and a roof over it and plenty of rude seats around it. This place is to let for any purpose; to serve God or the devil, just so it brings money. There is regular preaching there, and this is the place of the camp-meeting. Here it is that I attended a Kentucky camp-meeting. It is held under the auspices of the Methodist church. It was placarded all around that a great preacher from St. Louis would preach on Sunday, August the 30th. As I had no special engagement, I got Pres. Frost's son to take me there. As we approached the place we found the woods full of

teams, representing a variety of vehicles, and saddle horses; the latter are always in preponderance at any gathering here.

When we arrived the minister was standing praying and the congregation sitting very much as disinterested spectators would. I do not say they were such. After prayer and singing—they had an organ, violin and a few "trained singers"—the preacher announced his text, Matt. 17:1-21. He said the text was long but the sermon would not be proportionately long. He read only a few verses of the text. He possibly had read it all before prayer as a Scripture lesson. The subject was the Transfiguration. He began by describing the scenes on the mountain vividly. He granted that it was a good place, there in the presence of the Shekinah where all was Heavenly. But at the foot of the mountain the devil had his foot on the neck of the people. Considering this, Peter's desire was not wise. It was meet that Jesus and John and James and Peter should go down from the mountain and destroy the works of the devil. He said as soon as Jesus descended from the mountain and met the multitude he encountered the devil. A man was there among the multitude who was a "lunatic and sore vexed, and the disciples in the crowd could not cure him. After reproving their unbelief, Jesus rebuked the devil and the boy was cured." The preacher said that either Peter, James or John could have healed the boy, just coming from that heavenly place, but Jesus chose to do it himself to show no preferences. He stated that Christ's not granting Peter's wish rebuked the spirit of seclusion. For fifteen hundred years the best people secluded themselves in hermitages, monasteries and nunneries, when they ought to have mingled with the world and

lifted it up out of the slum of sin. This is the mission of the church, to destroy the works of the devil and lift up the fallen. He denounced monasteries, nunneries and celibacy. Every Christian ought to be a father or a mother, a brother or a sister, a son or a daughter. Christian families are needed. He did not draw the lines as close as I wished between "doing as the Romans do" while among them and mingling with the world as a "salt of the earth and a light of the world."

In personal appearance he is of medium height, set, but not corpulent, clean-shaved face, well dressed but not gaudy. He is a fair specimen of the modern Methodist preacher. He is a fairly good speaker, uses good language, but is not fascinating. He was so highly lauded that I do not think he came up to the people's expectation. From the tenor of the circular the people had a right to expect much. It is not best to raise the expectations of the people too high by premature laudation. If he is a good preacher it is best to let the people discover it themselves.

The audience was comparatively small, though the crowd was large. Two-thirds of the people did not pretend to listen to the sermon. It was said that during the camp-meeting, after the evening services, there was a dance on the platform every night. The preacher did not seem to know it. It looks to plain people as if the devil ought to be cast out of the camp first. The question arises, Is such a place suited for public worship? I believe we can preach the Gospel anywhere where it will be accepted. At this place the practices of the place would not dare to be denounced, as the proprietor, who is of the "good Lord, good devil" kind, would not tolerate it. As there are so many places where worship may be had, it is

scarcely becoming for God's people to resort to such a place.

The great body of people here seem to go to camp-meeting as a picnic rather than to worship God.

W. O. BAKER.

Berea, Ky.

For the EVANGELICAL VISITOR.

DAYS OF TROUBLE.

FROM every indication we are truly living in a most important period of time, days foretold by the prophets of old that should be full of troubles and tribulations.

Surely, we are nearing the end of this age, which will go out in blood and carnage.

The present system of all things must and shall be overturned and destroyed, before the glorious reign of peace and the Millennial kingdom shall be ushered in and firmly established.

God is surely in the great uprisings of the common people all around this globe, and each event is directed and controlled by an unerring hand that makes no mistakes, and men and nations move in obedience to the Divine commands with the most perfect exactness.

Presidents and kings may call out their armies to uphold wrongdoing and injustice in further oppressing the people, but the God of Heaven shall laugh at their futile efforts and utterly destroy them if they do not stand aside in their persistent rebellion to thwart his plans in uplifting humanity.

Men might just as well try to stop a cyclone as to oppose the fulfillment of God's plans.

The cry of the reaper for his unpaid wages has entered into the ears of the Lord God of Sabboth, and if the great and rich of this earth imagine that they can contend against the Divine arm that is uplifted they will be swept from the earth with the wrath of our offended God.

Seemingly, the great controversy

is at hand and the day of reckoning come, while the dial on the clock of time points to the midnight hour.

But thank God that in the near future foregleams of the coming glory is also seen, tinting the morning sky with a radiance of golden light, flooding the whole earth with the glory of the Lord.

Then shall wrongs be done away, and truth and righteousness shall cover the whole earth as the waters cover the earth.

May the Lord hasten the glad day, long foretold, in his own good time.

W. R. SMITH.

Coyville, Kansas.

BEAUTIFUL GOODNESS.

THERE is an inherent goodness, by which we mean purity, holiness, perfect love, out of which heart there flows goodness, in the form of "kindness." There can be no pure, unselfish kindness except that which flows from a pure heart.

Absolutely there is no human goodness; as Christ said to the inquirer, "There is none good but one, that is God." But relatively, accordingly to our finite capacity, we may be good or pure, or holy, and out of the heart thus made good, or pure there are continual outflowings of goodness in the form of kindness, which are indeed beautiful.—

Chicago Standard.

Love is far greater and more valuable than money, and yet nine-tenths of the people prefer money to love. No wonder the apostle said: "The god of this world hath blinded their eyes."—*Sel.*

"Belief of the Bible; there is no inspiration to a pure, useful, happy life like this."

"Gentleness is one of the rarest and sweetest things of this mortal life."

EVANGELICAL VISITOR.

A Semi-Monthly Religious Journal,
For the exposition of true, practical piety.
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the Brethren in Christ, commonly called, in
the United States, "River Brethren," and in
Canada "Tunkers."

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Edited by

H. DAVIDSON, Abilene, Kans.,

To whom all communications and letters of
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BENEVOLENT FUND.

N. F. Franklin, .50

It is always a source of satisfac-
tion to us to receive testimonials of
worth from friends, and we add the
following to what we published be-
fore: "Please find \$1.00 as my re-
newal to the VISITOR. Really, a
silent sadness comes over me when
I remember the time is so near when
the VISITOR is to change hands.
My prayer is, God save the Broth-
erhood and the VISITOR."

In another column we publish a
"Letter to Believers," by Jacob
Hershey, one of the pioneers of the
church of the Brethren in Christ.
The letter has been preserved for
perhaps over one hundred years by
friends. It was handed in to be
published in the VISITOR, which we
cheerfully do, believing the doctrine
contained therein, and as maintained
by the church then, to be good doc-
trine for us today.

Well, our work in the VISITOR
office is drawing to a close, presum-
ably forever. Only one more issue
after this and we shall step out and
off and someone else will take our
place. We have done what we could
to make the VISITOR a success. We
may have failed in some instances,
but if we did it did not get the con-
sent of our heart. When first the
project of a church paper was broach-
ed we advocated strongly that it
should be owned and under the con-
trol of the church. But after nine
years of experience we are led
to think different. We do not wish
to blame anyone, but we think today
an association or publishing com-
pany, or an individual, would suc-
ceed better if left free to publish
what a sound judgment and good
common-sense directed by the Div-
ine Master dictates; and we be-
lieve that the church will be better
served and the cause more faith-
fully maintained than when a paper be-
comes the source of questionable
subserviency.

NOTICE.

Due notice is hereby given to the
subscribers of the EVANGELICAL
VISITOR that it has been decided by
a majority of the Board and Publish-
ing Committee to continue the pub-
lication of the paper indefinitely at
Abilene, Kansas. The financial con-
dition of the paper and Bro. H. N.
Engle's inability to move his family
at present is the cause. Consequent-

ly all communications relating to the
paper after the first of October
should be addressed to H. N. Engle,
Abilene, Kansas. Further notice is
also given that Bro. Engle, the new
editor, will work without salary and
will trust the Lord and the friends
of the cause of the VISITOR for his
support. By this method we expect
to make the paper not only a success
but increase its ability in way of
spreading the truths of the Gospel.
Any donations, be they ever so
small, will be thankfully received
and appreciated. Donations for the
Benevolent Fund will be continued
and used to send the paper to the
poor. All donations for the editor
should be so stated.

SAMUEL ZOOK,

Treasurer.

A LETTER TO BELEIVERS.

STAY at home. If through much
pain and labor, the Lord is able
to bring you home, so that you may
be enabled to see and know the
depravity of the carnal mind, which
the unregenerate constantly spurn
and overlook; if you have now,
through the help of God, returned
home and have seen the depravity
of the carnal mind, which caused
anguish of spirit and an earnest
calling on the name of the Lord, it
is reasonable that you should stay
at home.

In this condition man must go
down, down until, as it were, his
spirit is in hell, and all things seem
to be on the side of carnality. But
the Mediator, Jesus Christ, appears
and steps between the convert and
God and speaks peace to the
troubled soul. When this tran-
spires man is pardoned and is with-
out sin, for whom the Lord makes
free is free indeed. (John 8:36.)

Now, believer, you are at home at
heart, without sin, and the Lord
dwelleth in you. (John 14:27)
Satan, death, hell and all that

hitherto tormented you has vanished and the anguish is gone. If you stay at home now, Satan can neither harm you nor disturb your peace. But now mark! How soon you will allow your thoughts to roam about, away from home, so to speak, and ere you are aware, Satan who is standing without, leads them captive at his will and so defiles them that many a one, even in this state of grace, does not return home again, and, to complete the defilement, Satan brings to mind the sins of your former carnal life, which you again commence to contemplate, and thus you torment yourself and foolishly call on God again to grant you grace and pardon for those very sins He pardoned long ago. This is frequently the cause of sad-hearted, low-spirited believers. They do not pardon in themselves the things which the Lord has pardoned. This will, however, teach you wisdom. (1 Cor. 3:11, 12, 13.)

If the believer has any spiritual liberty left in this wayward condition, and would with all his heart wish to be eventually saved, the Lord will return again and will again lead him home as before; since through the trial the believer has become somewhat wiser by the experience, and will likely keep his thoughts at home. If Satan now approaches the believer and stands defiant, roaring and watchful, so the believer must be on his guard, and not have anything to do with the sins of his old carnal state, and with a ready mind answer Satan: "I had thought you were a servant of God. Where, then, did you get so black, and why do you bring those old sins which the Lord pardoned long ago? Depart from me! When I sinned you were the cause. How artfully you feign to be God's servant! I have Jesus in my heart.—He who has bruised your head." Satan being a haughty spirit, can

not stand this and will depart forthwith. You receive a blessing for this triumph and have retained the heart's domain. Here you receive renewed strength from the Lord, and in this way all the faithful ones grow stronger with each trial until they enter the portals of Heaven. (Matt. 11:12.)

Since you have staid at home Satan will not again appear to you as black, but will come to you in quite another form as he did to Jesus, (Luke 4:3-6) and will endeavor to lead you into self-exultation, if possible. At this trial the believer becomes vain and boastful, and so returns to his carnality again. In this trial a wonderful transformation takes place, which we might call a second birth. You can read it in John 20:21, 22, 23; here Jesus will lead the believer away from his good opinion of himself into spiritual-mindedness, or out of the carnal nature into the divine nature, and from this step on the believer grows less in himself and greater in the Lord. These are the signs of the development of the christian character; Satan is almost overcome; the gift of the Holy Ghost, the Comforter, is bestowed, and in the heart is born a power hitherto unknown. Here I have a glimpse of the divine nature which I cannot reveal at this time, but may be found in Zach. 13:9; John 21:17.

Let us pray the Lord that this work of grace may be carried forward, and that our duty be still more revealed to us. The Lord is so very willing, but our slothfulness prevents us from it. What we attained yest-rday we lose again to-day. It is our iniquities which separate us from our Lord. (Isaiah 59:2.) May God bless us all. AMEN.—*Jacob Hershey.*

No family in the Brotherhood should be without the VISITOR.

RELIGION AS AN INSTINCT AND RELIGION AS A LIFE.

IT is easy for a man to imagine that because he has religious sensibilities, he is, therefore, a religious man. Nebuchadnezzar once pronounced a vigorous confession of faith in the God of Daniel, and the next thing we know of his doing was to set up a golden image, order all the officers of his realm to prostrate themselves before it, and consign to a horrible death three of the worshipers of that same God whom he had just confessed to be a God of gods, on no other ground than that they declined to participate in the idolatry; which shows how little way the religious sense, so apparent in the old Babylonian, really goes toward composing a thoroughly practical religious character; and how much there may be in a man of this belief in the Divine, how much sensitiveness to the supernatural, how quick and eager a responsiveness to demonstration of the celestial, what accuracy and soundness of credal statement, without there being in him as yet anything that constitutes him a veritable man of God—without his theism having made the first approach toward becoming godliness.

The above-quoted instance of Nebuchadnezzar is valuable as illustration of a fact needing with some frequency to be pressed home to us, that there may be in a man no end of delicate religious sensibilities and fine religious perceptions, without his being in any manner so related to our religion or to the God of our religion as to have either one or the other the formative material of his character or the determinative principle of his life and behavior. This sense of Divine things, which a sinner has just as well as a saint, and which Satan has just as truly as Gabriel, is by no means to be slurred over, but at the same time must not

be pushed beyond its proper scope, nor estimated at more than its just worth. It is not religion, it is not character; just as a fine artistic sense is not itself the power to paint, nor the genius to sing. Without the art-sense we could not sing; but its presence in us is no guaranty of song. A musical sense does not make us musical, nor a religious sense make us religious. In the one case it is only such a faculty as makes music possible to us; in the other it is only such a faculty as makes religion possible to us and practicable; it is the skylight up through which the soul gazes into the firmament, with nothing yet to make it certain that the soul itself will rise to the height of its vision or even move in the line of its vision.

This sense of the Divine, then, is nothing more than a part of our mental build, not to be escaped, therefore, any more than any other constituent organ of the mind, nor any more to be reckoned as symptomatic or determinative of actual religious character than any other portion of our mental apparatus. This idea of the Divine works constructively through almost the entire range of our thinking. It is the broad, deep postulate upon which in one form or another our science and our philosophy are founded. It is the point back to which thought when pushed long and hard enough has to retreat. But all of that is only a necessity of the mind. The mind is made to work in that way. Sainly mind works so; villainous mind works so. There is no religion in the fact, nothing that can of itself take hold of our bad impulses and cripple them, or hold of our good impulses and gather them into the firm knot of a manly purpose, or take hold of us and recreate us until we become renewed men. Religious perceptions have no more power to establish me in the king-

dom of Heaven than visual perceptions have to lift me bodily into the air and set me down in Alcione. We may have God in our thought and in our philosophy, and by the ordination of nature we are obliged to have him there. The critical question is not whether the Divine idea regulates our thinking, but whether God regulates us.

It is just such a belief as that that we can have, for instance, in the Divineness of nature, about which so much has been prettily and elegantly said. Constituted as the mind is there is something in the notion of God in nature that is immensely satisfying. There is a certain dignity and sublimity pertaining to the world we live upon, and the universe in which we form a part, so soon as it is regarded, all of it, as the tabernacle of the Divine indwelling, the great body in which the God-soul is incorporated. This doctrine falls into easy pace with the rhythm of our thoughts. We love to read those Psalms of David in which the conception comes to its inspired expression. There is a certain majesty in the flow of the thought and the roll of the words; and in the majestic there is always an ingredient of the magical. Men, good men, bad men, no matter which, Christian men and unregenerate, indifferently, will read an essay or attend to a discourse whose single aim it is to illustrate the intimacy that subsists between the processes of God's mind and the processes in the organic and inorganic world; and such discourses, if cleverly and glowingly composed, are received with approbation by all alike; it is a kind of intellectual music; it fills out to the full certain capacities of thought not so often supplied, and that love to feel themselves distended—gives experience of mental expansion, touches us at a point of vigor that enjoys being

stirred up to action; there is about it all a thrill that affects us like strains of martial music or the triumphant progressions of an oratorio. But with all the occupation that such a sermon might give to the religious sense, the religion itself has no religionizing power; it is all inside the realm of art and philosophy still. It does not reveal to us God as a personal fact to whom we are personally related. Men of corrupt taste equally with others can yield to such a sermon delightful attention. It neither convicts them of sin nor reminds them of sin.

Then, again, men derive the same quality of satisfaction from construing *history* as Divinely shaped and organized; all events of it held under contribution to the established purposes of God. Here is the art idea again, not a whit more or less religious than before. It pleases the mind exactly as a skilfully drawn picture does the eye. There is in this that discovery of unity in manifoldness that is always a delight, whether detected on canvas or in marble, in art or in science, in chemistry, botany or astronomy. Of course, the doctrine of God in history can be so presented as to bring disquiet to the unholy and minister confidence to the Christian. But it still remains true that a man who is ungodly, and one even who is low-lived and bestial, if he be a person of any breadth and brilliance of conception, can derive from the doctrine of God in history a delight that is almost inexpressible, being to him again the source of a kind of mental exhilaration and intoxication, working in the mind an ecstasy without operating at the heart as a reminder or a discipline.

Closely akin to this is the pleasure which even wicked men take in the beauty of holy men's conduct. We delight in the story of a fine, heroic achievement, though we might

never have had the courage to do the same deed ourselves. All the world applauds Regulus. There are not many that would do as Regulus. There are men on all these streets, and some of them come into the churches and pray, who deny God every day, who yet are delighted with the tragic, moral beauty of Meshach in the furnace and Daniel among the lions. Now, if these men appreciated what Daniel in the lion's den meant—that it meant that Daniel would rather die than practice the most inconspicuous treason to Jehovah—and if then they would let the story come close home to their own consciences, not esthetic tastes, not ethical ideals, but their own consciences—truthful, earnest and urgent, the very name “Daniel” would burn its quick, relentless way into the marrow of their unsubmitted and self-deceiving souls. And men whose peace has not been made with God come into the house of God, and continue coming, and join in the song of penitence and praise, every stanza of which is full of condemnation to them if apprehended religiously instead of artistically, and unite in prayers of repentance and pardon-seeking, every clause of which is loaded with rebuke, if understood in the sense in which Christian devotion and an honest pulpit intend it.

All of which shows us that it is possible for men now, as in the old time, to say all kinds of amiable and patronizing things about Jehovah, and even to enter his temple and participate in the service of sacrifice, and yet to come really into no closer relation with God as a personal God, a sovereign, a consuming fire to every man who holds himself aloof in impenitence, a Savior to all them that commit themselves to him in loving obedience, than did Nebuchadnezzar, who complimented God today and burned his worshipers to-

tomorrow. It is time for us all, in the midst of an irresolute generation, to be persuaded and to act upon the persuasion that religion is not artistic delight in a Divine idea, but personal loyalty to a Divine Savior, a condition in which we take from him our law and life, and yield to him the allegiance of our heart and our service.—*Dr. Parkhurst, in The Independent.*

CHURCH NEWS.

ON OUR MISSION.

TO all the dear readers of the VISITOR, greeting: “For yourselves, brethren, you know our entrance in unto you, that it was not in vain; but after we had suffered before, we were bold in our God to speak unto you the Gospel of God, for our exhortation was not of deceit, nor of uncleanness, nor in guile, but as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.”

Hallelujah to our God for a free and full Gospel!

Our report dates from the fifth of this month. The meeting held in the U. B. Chapel at Marietta was not so largely attended as we had hoped, but there was a good interest in the meeting that was on the increase up to the close, which was on the night of the 14th. Many expressed regret that we could not stay and labor a while longer. There were many good testimonies given and resolutions formed to seek for more of the Christ-life for future time and usefulness. God grant it may be realized for the glory of his name, and to him be all the praise given.

While at Marietta we visited a good many families, and found good homes among the dear saints, who bountifully supplied all our need.

The Lord bless them for their labor of love.

While here we visited a number of God's little ones that are invalids, who ought to have especial attention paid to them. On the evening of the 12th we with a few others were invited to the home of Sister Engle (an invalid), sister of our esteemed Brethren, Jacob, Henry and John Graybill, to hold with her a commemorative service of the death of our Lord. It was a season of great refreshing to our souls, especially to our invalid sister. We are inclined to think that such events should be of more frequent occurrence.

On the 15th we attended a harvest meeting at Bro. Ezra Martin's, which was largely attended.

On the evening of the 15th we began a woods meeting near Rheem's Station. It seemed questionable in the minds of some whether the Brethren should hold meetings in the grove, but when we remember that Jesus preached on the mountain and by the seaside, and Paul at the market place and on Mars' Hill, and the Word says God does not dwell in temples made with hands, but where two or three are gathered together in his name there he will be—then we think grove meetings are not wrong. The Lord did graciously fulfill his Word in meeting with his people and in honoring his Word, which was held forth in simplicity and power of the Holy Ghost. The weather was favorable most of the time, and the order good, though we have some very large audiences. Many testimonies were given by God's children of blessings received. The interest was on the increase up to the close of the meeting, the last night being the most powerful. There was a holy atmosphere and an unseen hand held the large audience to a late hour.

The subject of this last discourse was the coming of the Lord. The

Holy Ghost honored the Word and applied the truth to many hearts. Scores of testimonies were given, some to the effect that they were happy in Jesus and ready for his coming, and others with deep emotion and tears confessed that they were not ready but would by the help of Divine aid aim at a pure life so as to be ready when he comes. During these meetings a few have started for the kingdom and others were almost persuaded to be Christians. The need of holy living and the cry from heathen lands for the Word of Life were the principal themes of discourse. Many hearts have been touched and made to see the need of awaking out of sleep with regard to giving the Gospel to the benighted heathen.

Our missionary Sister, Fannie L. Hoffman, has been receiving free-will offerings from many sympathizing friends in a public and also in a private way. Her call is to India, and no one can go from here to India, 12,000 miles, without purse, or scrip or shoes. Consequently if the Lord impresses any of his little ones to help in furnishing missionary wings to the Sister, who for the sake of Jesus and the Gospel is willing to forsake home and friends and go labor for the poor benighted heathen can lend a helping hand by sending their offerings to her father, Eli Hoffman, Donegal, Kansas, telling what it is for.

We would have continued the woods meeting but for the reason that the ground was engaged by the U. B. church to hold a camp-meeting beginning on the 27th inst. We have many calls to hold meetings, and as the Lord leads we mean to follow.

To-night we begin a meeting at a school-house near Stacktown, and may remain in this part of Lancaster county, Pa., yet for some little time.

We beg of all who read these lines and are interested in the Lord's work that you pray for us that we may lie low at Jesus' feet and hold him up before the people. Amen!

NOAH ZOOK.

Lobata, Pa.

FOR THE EVANGELICAL VISITOR.

"BORN AGAIN."

He that believeth on the Son of God hath the witness in himself.—1 John 5:10.

THE religion of Christ is an inner work. "With the heart man believeth unto righteousness."—Rom. 10:10. But saith the prophet: "The heart is deceitful above all things and desperately wicked; who can know it?"—Jer. 17:9. But by repentance toward God and faith in our Lord Jesus Christ, the "balm of Gilead will heal the malady of sin and the heart will be made every whit whole by the washing of regeneration. This requires conviction and confession of sins, not only to God, whose laws we have violated, but in many instances also to man for wrongs committed and injuries done.

If the Holy Ghost has taken possession of a man's heart his whole course in life will become changed. The things he once loved he will now hate, and those he once hated he will now love. The children of God, whom he once denounced as weak-minded men and silly women, and sought to evade their company, and persecuted them as those "everywhere spoken against," he will now recognize as his people and their God as his God. Saul of Tarsus, who had made havoc with the church, after his conversion associated with the disciples as his brethren and sisters, and preached Christ, whom he had persecuted, as the true Messiah.

David said, after his feet were taken out of the horrible pit and miry clay and set upon a rock: "Many shall see it, and fear, and trust in the Lord."

So the religion of Christ is of a two-fold character; first, it renovates the heart and purges the conscience, which the Savior called the "new birth;" and second, it manifests itself in our walk and deportment as "living epistles, known and read of all men." In the language of the Savior, "By the fruit ye shall know them."—Matt. 7:20.

The evidence of true religion may be known by three leading characteristics: love, joy and peace. "The carnal mind is enmity against God," and the heart in its unregenerate state is under the control of Satan and polluted with sin. But in the conversion of the soul the love of God is shed abroad in the heart as the seal of our heirship; as Christ taught his disciples, "By this shall all men know that ye are my disciples, if ye have love one to another."—John 13:35. The apostle saith: "We know that we have passed from death unto life because we love the brethren."—1 John 3:14. "God is love, and every one that loveth is born of God and knoweth God."—1 John 4:7.

The unconverted, while vainly seeking after the allurements of the world, look upon the children of God as a gloomy, melancholy people, as they refuse to partake of their mirth and revelry; but they fail to consider that Christians are "heirs of God joint heirs with Christ," to an "inheritance incorruptible and undefiled and that fadeth not away, reserved in Heaven for us."—1 Pet. 1:4. Though the people of God in all ages of the world have been despised and persecuted, even unto death, yet the Savior commanded them to "rejoice and be exceeding glad for great is your reward in Heaven."—Matt. 5:12. Therefore there are no people on earth who have greater cause to be happy than the children of God. The Bible plainly teaches us that there is no

peace to the wicked; they are compared to the troubled sea when it cannot rest, "whose waters cast up mire and dirt."—Isa. 57:20. But the true disciples of Christ, being "justified by faith have peace with God through our Lord Jesus Christ."—Rom. 5:1. In the same epistle we are taught, "There is no condemnation to them which are in Christ Jesus."—Rom. 8:1. When our blessed Savior was about to leave his disconsolate disciples he bequeathed to them this valuable boon: "Peace I leave with you, my peace I give unto you; let not your heart be troubled, neither let it be afraid."—John 14:27.

Surely the Christian has all to hope and nothing to fear.

Yours in hope of eternal life,

JOHN FOHL.

Chambersburg, Pa.

For the EVANGELICAL VISITOR.

THE SECOND COMING OF CHRIST.

THEREFORE be ye also ready, for in such an hour as ye know not the Son of Man cometh."—Matt. 24:44. "Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh."—James 5:8. "But the end of all things is at hand; be ye therefore sober, and watch unto prayer."—1 Peter 4:7. "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father and his angels."—Rev. 3:5. What blessed and glorious promises for all those that do and keep the prophecies of this book. "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown."—Rev. 3:11. "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be."—Rev. 22:12. Mark well how we read. When that young lawyer asked the Savior what he must do

to inherit eternal life, He said to him: "What is written in the law? how readest thou?" If we keep all these sayings in the book of these prophecies then we can exclaim with the Revelator as in Rev. 5:10,12,20. In Rev. 22:19 we can read what the consequences will be to all those who keep not the sayings and teachings in this book of prophecy, and what the Lord will do to all those who add to or take from what is written in this book. Lord help us all to be faithful unto all these sayings so that we may have part in the first resurrection when the Lord of Heaven and glory comes in the clouds of heaven to call his saints unto himself; then to be ever with the Lord. Here we have the whole book of Revelations and the whole Word of God, and can see and read therein about the signs and wonders that have taken place and are coming into fulfillment, and what are yet to come.

If we are preparing ourselves for the coming event then we will be ready when the Lord of Heaven, with his hosts of mighty angels, comes, to meet him in the air. It is not likely that you or I, dear brother, will see this time in our natural lives, as we have grown old in years, you to the good old age of four score years and two, and I to three score and ten and one. But one thing is certain: we will hear and see the Son of Man and hear the trumpet of the angel Gabriel sounding in the air. Although our bodies are mouldering in the dust we will certainly hear his voice, "Awake, ye saints, come forth to meet the bridegroom." Blessed are they who have part in the first resurrection. I believe that there are some people living at this time who will see the second coming of Jesus in the clouds of heaven.

There is another sign to show that the end is near. Look at our gov-

ernment of the United States, how the great political parties are divided and ready to tear each other to pieces. Nothing but jealousy and hatred exists among them. They just remind me of the building of the tower of Babel, where all became confusion so that the building had to be abandoned. So it is with those great parties at this time. All is confusion and Babel among them. They cannot understand each other any more. One wants it so, and another wants it another way, and so they divide and become antagonistic to each other. This is another sign of the approach of the Son of Man.

This spirit of confusion has come into the churches, and among our own Brethren, which has caused strife and division among them. Christ told his disciples that in the last days such things should come, and false Christs would arise. Some would "say, Here is Christ, and, Lo there is Christ; but believe it not, for there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they would deceive the very elect."—Matt. 24:23,24. "This know also that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy," etc.—2 Tim. 3:1,2. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. 4:3,2. "And for this cause God shall send them strong delusions, that they should believe a lie; that they all might be damned who believed not the truth but had pleasure in unrighteousness."—2 Thess. 2:11,12. These

are all indications of the last times, and we are living in the midst of them, and are surrounded with all kinds of false deceivers who advocate false doctrine.

There is another sign that I see, and thousands more are of the same opinion. It is the Roman Catholic church. They have been trying for years to get the ascendancy and power in our free land of liberty. They have a strong grip on our government at this present time and day, and many of our people do not know it. All they want is power. Then they would show us what they would do. In the great Reformation Martin Luther had to strive mightily against the Roman power, but by the grace and help of God he gained a great victory over that beast. The beast at that time received an awful wound, but it is at this time nearly healed. The beast we read of in Rev. 13:1-4 is, I believe, the Pope and the Church of Rome. There we read about this great beast and the power it has. Nearly all the world is wandering after this beast. The first opportunity this beast gets again, with its hosts of followers, it will strike another blow at the followers of the meek and lowly Jesus. How far the Lord will permit them to go, is known to him alone. I believe it will exceed the great Bartholomew massacre of Paris and France and the Turkish-Armenian massacres which have been perpetrated within the last few years. These are the signs of the last times. "Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates of the city."—Rev. 22:14. May we be like the five wise virgins, who went out to meet the bridegroom with their lamps well filled with oil (the love of God), well trimmed, bright and burning, ready, when the bridegroom came, to enter

in with him to the great marriage supper of the Lamb. Let us all have on the wedding garment so that when we are called to meet the Bridegroom we may all be ready to enter in with Him to the great feast prepared for all of God's children.

There is a great mystery to me in it all, and that is this: when the Lord comes in the clouds of heaven, and the just and righteous come forth from their graves, and the just and righteous who are living on the earth and have kept the sayings of the book of prophecies, have been caught up into the air with the Son of Man and angels, what will become of those who are left on the earth—the wicked and ungodly? What will be their condition, or where will they be after the first resurrection from the dead, separated from God's people during the great Millennial reign of Christ of 1,000 years, with those of the first resurrection, and the just and the righteous on the earth that were caught up with Him into the air? This is a mystery to me, and I believe to many more; but the Lord of glory alone knows what he will do with them, and he will direct all things for the best.

There is another great sign of the near approach of the Son of Man, one which thousands of people are watching very closely; it is the gathering together of the Jews in the land of Palestine. I read an account lately of a proposition of some of the wealthy Jews to try to purchase the whole land of Palestine from that wicked Sultan of Turkey. If they can accomplish this wonderful work and restore the Holy Land again to the Jewish people, the once people of God, then will be consummated the plan of God in regard to the Jewish race. When the time of the Gentiles is fulfilled, then I believe this time and prophecy of the Jews and Gentiles will be fulfilled, and this I believe is nigh at hand, yes, even at

the door. This is one of the great signs that will be before the Son of Man comes in the clouds of heaven—that the Jews will be restored to their own land of Palestine.

I have now given a few, but very few, of the great events that have taken place, and those that are yet to come and will soon transpire. These are a few of my thoughts as near as I can give them, and the way I understand it according to the Word of God and the book of prophecy. As I stated in the beginning of this subject, I feel myself incompetent to write on such an important subject. If I have written anything that is not according to the Word of God, give it no heed and pass it by. I feel willing to be corrected in a spirit of love and harmony, by anyone. Now let us all read well, and keep the sayings and teachings of this book of prophecy, and have our robes washed white in the blood of the lamb of God, so that when the Son of Man comes in the clouds of heaven we may all be ready to meet him and be caught up with him into the air, and be forever with the Lord. Let us do as the wise man Solomon says: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man." If we do this all will be well in time and through all eternity. This is my sincere and earnest prayer.

HENRY BALSBAUGH.

222 South 17th St., Harrisburg, Pa.

The greatest telescopes in the world are made in America; the man who made them, Alvan Clark, died on the morning of Aug. 19, 1887. "From New York to St. Petersburg, and in every civilized country of the world, the name of Alvan Clark is a familiar one among scientists." Yet he was 42 years old before his attention was directed to the subject. January 31, 1862, he and his son discovered while trying a new telescope the companion of Sirius. The French Academy bestowed the Lalande medal for this. Mr. Clark was 83 years old, and like many other eminent men was born on a farm.

DOES GOD ANSWER PRAYER?

MANY years ago, when the missionary work was comparatively new and India had received but a few rays of Gospel light, on the Island of Ceylon, a young missionary lay on what seemed her dying bed.

A journey of three weeks in a bullock cart from the station in India where Mr. and Mrs. Cope had labored—it was before event of railroads—had exhausted her strength.

The temple of the murderous goddess Kali overshadowed the company, and she heard the whisper:

"This teacher will die as have the others. Our Kila will not permit the Christain teachers to live."

White and gasping, almost at the last extremity, Mrs. Cope prayed: "Suffer me to live, oh God my Father to prove Thy power, and to glorify Thy name."

Prayer was heard.

Within a short distance of the place where this sketch is penned, a saintly lady of more than four-score years awaits the summons to her eternal home. Ten years of earnest toiling seemed little; yet to day she rejoices in the tidings from her loved India that thousands every year are forsaking their idol gods and coming to the one true God.

The communion and fellowship with the Invisible which she constantly enjoys leave the impress on the sweet face, and you have no doubt should you put the question, "Does God answer prayer?" what would be the answer.—*Young People's Paper.*

"The successful missionary abroad is the one who was successful in winning souls at home."

"If you would enjoy the luxury of having enough, appropriate and use what God has in store for you."
—*Sel.*

You cannot live Christ's life without a willingness to die his death—that is, like him, become completely dead to the world.—*Sel.*

If men could only see it, they give up a great deal more by not becoming true Christians than they would have to give up to become Christians. But the devil blinds their eyes lest they should see this.—*Sel.*

For the EVANGELICAL VISITOR.

OBEDIENCE.

I HAVE often thought and felt impressed to write a few lines for the church paper, but I thought I was too weak. It was only when I became willing to obey the Lord that I could write.

If we would always be obedient to Jesus we could often do a great deal more for him to please him.

I must say that I am glad that the Lord called such a poor sinner as I. I know that if I am obedient to his calling he will always be my strength.

I know by experience that without Jesus I can do nothing. I feel to praise him and his holy name for what he has done for me since I gave my heart to the Lord. Oh, glory be to him that I am what I am. The Savior is worthy of more praise than I can give him. But I will try to do my duty to God and man, be a true child of God and try to work so that I am pleasing in his sight.

My desire is to live a life for Christ, to bear good fruit and to be childlike in obedience. Obedience is needed in our life, else we will not be true children of God.

With the help of the Lord I have written these few words just as the Savior gave me the strength. I ask the prayers of all God's people that I may always be prompt to do the Lord's work and willing to obey his calling.

I can say I have often been blessed

by being willing to do the Savior's will, and I hope, dear readers, that we may put our trust wholly in Jesus and cling to him and be willing to his cross. Then we shall inherit eternal salvation. All honor and glory be given to Jesus Christ. I wish God's grace and God's blessing to all.

Pray for me, a weak sister in the faith,

ANNIE S. SCHWEND.

New Danville, Pa.

Family Altars Forsaken.

That there has been a great falling off in the good old custom of daily family worship, there can be no doubt. Just how much of this deplorable condition is due to the difficulty of hastily selecting Scriptural passages suited to the service, it might be difficult to determine. But fully persuaded that this is an obstacle of considerable moment, Sylvanus Stall, D. D., a careful Bible student and author of several valuable books, has been making a thorough study of the Scriptures, and after some three years' work has selected a series of 365 devotional readings from Genesis to Revelation, and in a few days the Funk & Wagnalls company of New York will issue them in a neat dollar volume. The selections are about 25 verses in length, printed from the King James version, but in paragraphs as in the Revised Version. Difficult proper names are pronounced, the poetical parts are in verse, and the four Gospels are arranged in one continuous narrative. The book will have several other valuable features, and promises to be of special service not only for family worship but for chapel services in colleges, for use in opening devotions in public schools, and also for the use of young people in Endeavor and other societies, who have covenanted to read a portion of the Bible each day.

OUR DEAD.

WOOD.—Died, at his residence near Seairight, Fayette county, Pa., August 14, 1896, Amos Wood, aged 83 years, 9 months and 28 days. He was an invalid for 18 years, caused by being thrown out of a buggy. During these years he was quite a care on the family, but it was only for the last three weeks that he was confined to his bed. Bro. Amos' ancestors were members of the Society of Friends, and he was raised under that influence. Although he did not profess religion, yet shortly before he was injured by the fall from a buggy he visited us in Ohio, and during that visit he attended a love-feast meeting and showed very great concern about his soul, and we were led then to believe that the Lord heard and answered his prayer, and we trust that he was accepted of the Lord. He leaves a widow, the only living sister of the writer, and one son and three daughters to mourn his departure.

EDITOR.

LOVE-FEASTS.

September 19, Markham, York county, Ont.
October 17 and 18, Silverdale, Bucks county, Pa.

September 19 and 20, near Galva, Kansas, R. R. station, Galva or McPherson. A cordial invitation to all.

September 26, at home of Elder Benjamin Shupe, near New Dundee, Waterloo county, Ont. A cordial invitation to all.

October 3, Walpool, Haldimand county, Ont.

October 3, Nottawa, Simcoe county, Ont.

October 10, Black Creek, Welland county, Ont.

October 17, Clarence Center, Erie county, Ont.

October 24 and 25, Woodbury, Pa. All are invited.

JOINT COUNCIL.

September 17, at Markham, York county, Ont., Joint Council for Ontario.

Having a desire to depart and be with Christ like Paul had, is only homesickness for Heaven. Why should we not love that home and long to be there?—*Sel.*

When the Holy Spirit is permitted to come into the heart and close and bar the door, then, and only then, are we secure against the wiles of the devil.—*Sel.*

Doing well the humble work at hand not only fits us for doing greater work in the near future, but helps us to secure the greater work to do.—*Sel.*

Popular Low Price California Excursions.

The Santa Fe personally conducted weekly excursions to California are deservedly popular. About one-third saved in price of railroad and sleeper tickets as compared with first-class passage.

The improved Pullmans occupied by these parties are of 1896 pattern and afford every necessary convenience. A porter goes with each car, and an experienced agent of the company is in charge.

The Santa Fe's California line is remarkably picturesque, and its middle course across the continent avoids the discomforts of extreme heat or cold. Daily service same as above, except as regards agent in charge.

For descriptive literature and other information, address W. J. Black, A. G. P. A., Topeka Kas.

For good religious reading take the VISITOR.

When you contemplate making a journey, whether east, west or south, consult the nearest Santa Fe agent for rates and time of trains. For Phoenix, Glendale and the Salt River valley of Arizona, California and Texas points the Santa Fe route is the most direct line. A new edition of "Salt River Valley for Health" has just been issued and can be obtained by addressing the undersigned—also literature on New Mexico, Texas, Oklahoma and California. W. J. Black, Ass't Gen'l Pass. Agt., Santa Fe route, Topeka, Kan.

It is not Paradise, but if you have some cash to spare and are willing to work, financial independence cannot be more surely secured than by buying a few acres of irrigated land in Salt River Valley. This valley is in southern Arizona, and is noted for its semi-tropical fruits and superior climate. Horticulturists can say that greater profits

can be realized here from oranges and grapes than in Florida or California. Physicians assert that the warm, dry, bracing climate excels in healing qualities Italy's balmy airs. The great blizzard of 1895 did not blight the tenderest leaf in this protected spot. To get there, take the Santa Fe route to Phoenix, A. T., via Prescott and the new line, S. F. P. & P. Ry. Address W. T. Black, A. G. P. A., Topeka, Kansas, for illustrated folders. They tersely tell the story of a remarkable country. Actual results are given—no guesswork or hearsay. It is the Salt River Valley.

RAILWAY TIME TABLES AT ABILENE UNION PACIFIC.

WEST BOUND.

No. 1.—Night Express.....12:45 a. m.
No. 3.—Limited Express.....3:20 p. m.
*No. 13.—Freight.....5:45 a. m.
No. 11.—Freight.....4:50 a. m.

EAST BOUND.

No. 2.—Kansas City Fast Mail....3:33 a. m.
No. 4.—Limited Express.....12:05 p. m.
*No. 14.—Freight.....4:30 p. m.
No. 12.—Stock Freight.....7:30 p. m.
*Daily except Sunday.

ATCHISON, TOPEKA & SANTA FE.

NORTH BOUND.

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

SOUTH BOUND.

Passenger.....10:32 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.....11:40 a. m.
All Santa Fe trains daily except Sunday.

Passenger train No. 308, leaving Abilene at 9:15 p. m., connects with fast train on main line and carries through chair cars to Chicago without change. Mixed train No. 338, leaving Abilene at 2:25 p. m., connects at Evans station with through fast train for California, New Mexico and Colorado.

ROCK ISLAND.

WEST BOUND.

No. 65.—Local Freight and Accom. 1:40 p. m.
No. 27.—Mail and Express.....5:32 p. m.

EAST BOUND.

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

Passenger trains run daily. Freight trains daily except Sunday.