8-1-1897

Evangelical Visitor- August 1, 1897. Vol. X. No. 15

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Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
The devil frequently holds the soul in the bondage of unbelief because of the fact that we are altogether unworthy of God's mercies. It seems a difficult matter for us to conceive how that "Elijah was a man subject to like passions as we are" and yet he prevailed with God in prayer even to the closing up of the heavens against rain. Notwithstanding "we are men subject to like passions as Elijah was" let us also "not stagger at the promises of God through unbelief." There is one definite requisite—the man of faith can not parley with sin.

Human nature is very selfish. This is a grave charge and yet it is true. Although it manifests itself under different circumstances to different degrees, yet it will manifest itself. The boy in his playful constructions thinks his block-house is built most systematically; his snow-man is the ideal of perfection; his growing vegetables are the finest. The girl has the ideal doll, her play itself. The boy in his playful constructions thinks his block-house is built most systematically; his snow-man is the ideal of perfection; his growing vegetables are the finest. The girl has the ideal doll, her play itself. The boy in his playful constructions thinks his block-house is built most systematically; his snow-man is the ideal of perfection; his growing vegetables are the finest. The girl has the ideal doll, her play itself. The boy in his playful constructions thinks his block-house is built most systematically; his snow-man is the ideal of perfection; his growing vegetables are the finest. The girl has the ideal doll, her play itself. The boy in his playful constructions thinks his block-house is built most systematically; his snow-man is the ideal of perfection; his growing vegetables are the finest. The girl has the ideal doll, her play itself. The boy in his playful constructions thinks his block-house is built most systematically; his snow-man is the ideal of perfection; his growing vegetables are the finest. The girl has the ideal doll, her play itself. The boy in his playful constructions thinks his block-house is built most systematically; his snow-man is the ideal of perfection; his growing vegetables are the finest. The girl has the ideal doll, her play itself. The boy in his playful constructions thinks his block-house is built most systematically; his snow-man is the ideal of perfection; his growing vegetables are the finest. The girl has the ideal doll, her play itself. The boy in his playful constructions thinks his block-house is built most systematically; his snow-man is the ideal of perfection; his growing vegetables are the finest. The girl has the ideal doll, her play itself. The boy in his playful constructions thinks his block-house is built most systematically; his snow-man is the ideal of perfection; his growing vegetables are the finest. The girl has the ideal doll, her play itself. The boy in his playful constructions thinks his block-house is built most systematically; his snow-man is the ideal of perfection; his growing vegetables are the finest. The girl has the ideal doll, her play itself. The boy in his playful constructions thinks his block-house is built most systematically; his snow-man is the ideal of perfection; his growing vegetables are the finest. The girl has the ideal doll, her play itself. The boy in his playful constructions thinks his block-house is built most systematically; his snow-man is the ideal of perfection; his growing vegetables are the finest. The girl has the ideal doll, her play itself. The boy in his playful constructions thinks his block-house is built most systematically; his snow-man is the ideal of perfection; his growing vegetables are the finest. The girl has the ideal doll, her play itself. The boy in his playful constructions thinks his block-house is built most systematically; his snow-man is the ideal of perfection; his growing vegetables are the finest. The girl has the ideal doll, her play itself. The boy in his playful constructions thinks his block-house is built most systematically; his snow-man is the ideal of perfection; his growing vegetables are the finest. The girl has the ideal doll, her play itself. The boy in his playful constructions thinks his block-house is built most systematically; his snow-man is the ideal of perfection; his growing vegetables are the finest. The girl has the ideal doll, her play itself. The boy in his playful constructions thinks his block-house is built most systematically; his snow-man is the ideal of perfection; his growing vegetables are the finest. The girl has the ideal doll, her play itself.
BURDEN-BEARING

If you had always plenty and I never knew a want,
The world would be less happy I believe.
The highest joy of living is not the getting but the giving;
'Tis more blessed for to give than to receive.

If you were always well and I were never ill,
How could we know the depths of hidden love?
To pour the oil and the wine is a privilege divine
Granted by our Father above.

If you had never a sorrow and I had not a care,
The precious gift of cheering soon would die;
The sun’s full light must fall and the darkness cover all
Ere we see the bright stars shining in the sky.

The wheel of life keeps turning—It is turning all the time.
What is up to-day, tomorrow may be down.
The giver and receiver they are changing places ever,
And the cross must come before the crown.

Then let us venture forward with a purpose brave and true,
Sowing seeds of sunlight as we go,
And so different had my teaching been
If you had always plenty and I never knew a want.

For the Evangelical Visitor.

GOD’S STANDARD OF HOLINESS.

ACCORDING to recent editorial notes it is to be gathered that some of the readers of the Visitor express fears that the standard of holiness set forth in its columns is too high.

I do not think there is any cause for fear in this matter, for how can it be possible to raise too high a standard when God himself says, “Be ye therefore perfect, even as your Father which is in heaven is perfect,” and “Be ye holy, for I am holy.” It would not become a holy God to set a standard for His children beneath his own perfect and holy character. “Holy, holy, holy is the Lord,” and what else but holiness can he demand of those who are destined to dwell forever in his presence.

As beloved, the trouble is not that the standard is too high, for God himself has fixed that, and it admits of not the least sin, but measures up to his own infinitely holy character. God would cease to be God if He would make any allowance for sin.

Far be it from any one to tamper with the standard; but let us rather conclude that the difficulty lies either in an unwillingness to yield to God’s demand, or in a misconception as to how the life of holiness is to be lived. I do not wonder that there is opposition to the teaching and experience along this line, for we are just awakening from slumber in reference to holiness. There has been scarcely any teaching in the church on the subject, though every one knows that the Holy Bible is full of holiness and the Holy Ghost. In view of the position in which we find ourselves, there is need of much love and prayer and long suffering in the spirit, so that God may set us right, and establish us in holiness and truth. We ought to be willing to learn. God has more interest in this matter than any of us can possibly have, and he has much patience and is so ready and willing to teach us.

I do thank God that he is teaching me, and I can perhaps best give my message by telling some of my experience. I came in contact with what are usually called “holiness people” early in my religious life, and so different had my teaching and conviction been that I could have no fellowship with them whatever. Their shouts and joyous hal­le­lujahs I could not away with.

At a later period in my experience when God began to reveal to me the wonders of his grace, and I saw more clearly how Jesus gave himself in sacrifice as my Substitute, and by that precious sacrifice redeemed me and claimed me as his own to be forever separated to him in a life of consecration, I began to think somewhat differently of “holiness people,” and, instead of opposing, I sought to know clearly the mind of God in reference to the doctrine. I was often much perplexed about the teaching on holiness, and I could see, as I thought, glowing inconsistencies in the lives of many who made loud professions of attainment. I was honest in my desire for the truth, but I could not fully accept the general holiness teaching for it did not approve itself to my heart harmoniously with scripture.

I then found deeper rest and peace than I had ever known before, in receiving Jesus as my all, and seeing him not only as the Pardoner of my sins, but as my Righteousness and my Sanctification, and I rejoiced that I was accepted in the beloved, and complete in Him. I saw that I could never measure up to God’s standard of holiness, but that the highest demand of His holy law was satisfied in the person of His well-beloved Son, and that it was his will to impute to me as a believer in Him that perfect robe of his righteousness and holiness which would entirely cover my nakedness and enable me to stand perfect and entire, without fear and without condemnation, in the presence of my God. I sometimes hear persons speak lightly of, and even utterly repudiate the idea of imputed righteousness; but let us be careful at this point lest we be found standing against the truth of God. “Abraham believed God, and it was counted unto him for righteousness.” “He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what he had promised, he was able also to perform.” And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead; who was delivered for our offenses, and was raised again for our justification.”

Now if anything is imputed to me it is not mine but another’s; and it is only counted to me because I fulfill the condition of faith. So then Jesus Christ is made unto us wisdom, righteousness, sanctification and redemption. We never can get any holiness apart from Him. It is his, not mine. Being in Christ, He is made all things to me. This is very blessed and satisfying to the believing soul. I rejoiced greatly in this truth, and for a time had joy and satisfaction in him. But I found that I was still not fully delivered from the power of
sin, and repeated failure and defeat made me sad and discouraged.

I praise God at this time, however, that the light is clearer. I see now that I hold the truth of Christ's holiness objectively only. I realized only one side of the truth. Now he shows me that it is not only His will to impute to me His righteousness, but also to impart himself to me through the Holy Ghost. It is true, I had been taught this, and had also taught the same to others, but it had not become a living experience in my own life. I had fully apprehended God's method of dealing with sins committed, and took joyfully from Jesus the forgiveness of sins, and received justification by faith, all this being the gift of God's grace, and a possibility because he himself bore my sins in his own body on the tree. And now he shows me as never before that he at the same time dealt with sin, which is quite distinct from sins, the relation being that of cause and effect, and I see him crucified not only for the putting away of sins, but "that the body of sin might be destroyed." "Our old man is crucified with him." Praise God, He has gone to the bottom of things, of corruption, the old man, the Adam nature, the flesh—spirit, soul and body—and up out of the grave came the new man—all new—spirit, soul and body. And now by faith I accept this all for me, and reckon myself dead indeed unto sin, but alive unto God through Jesus Christ my Lord. The old life has no right to existence. It has been forever put off. I am to have no confidence in it, no more than I would in a corpse, and I am not to make any provision for it to fulfill the lusts thereof, for "they that are Christ's have crucified the flesh with the affections and lusts;" and "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me."

Do you say you cannot see the second experience or crisis, in the scripture? Well, perhaps you will admit better see the need of it in your own life. And I can assure you if you are willing to enter fully into all God has provided for you, there will be no trouble about seeing it in the scripture. It may not come as such a sharply-defined experience in every instance, nor with such great outbursts of joyous emotion. It did not thus come to me. Nevertheless, there must be the clear apprehension of the need and the definite and complete consecration and yielding of all to God, and then the taking by faith as in the first act of salvation.

Los Angeles, Cal. 

For the Evangelical Visitor.

"GO, YE." 

CHRISt, when his great earthly mission ended, gave the commission to his disciples, saying, "Go ye into all the world and preach the gospel to every creature," Mark 16:15. Yes, he said "go" but we must stop and listen to the rest of it. He also said "tarry." "Tarry ye in the city of Jerusalem" (Luke 24:49.)

What did he mean when he said "tarry"? Was not the world lying in darkness and sin, and the "fields white unto harvest"? Why not let his disciples now thrust in the sickle and gather in the golden grain? Just a few days before he had sent forth the twelve and seventy, giving them power over unclean spirits to cast them out and to heal the sick. They soon came back boasting that even devils were subject unto them. Why then tarry?

Our Lord knew what he was talking about. He made no mistakes. The last half of the verse says, "until ye be endued with power from on high." Again he says, "Ye shall receive power after that the Holy Ghost is come upon you."—(Acts 1:8.) Here lies the secret, they must have the holy anointing of power, the promised gift of the Father.—(Luke 24:49.)

We will perhaps understand something about this great need if we follow our Lord with his disciples to Gethsemane. He prays in the agony of a last world upon him, his disciples asleep. After his agony he tells them how they shall be offended in him. Peter boldly declares "Though I should die with thee, yet will I not deny thee." Likewise said all the disciples. Jesus well knew their weakness. The mob comes with swords and staves to take him, and they forsook him and fled. Peter, then when Jesus was in the hands of his persecutors, denied his Lord three times saying, "I know not the man." They had a gift of faith to cast out devils, heal the sick, etc., but they could not stand the persecutions—they needed the "power from on high." Thus he told them to tarry in the city of Jerusalem until they be endued with power from on high. They were not disobedient to the heavenly calling. They "tarryed," received power, and went forth to preach, confirming the word with signs following (Mark 16:20.) They boldly proclaimed the truth at the cost of their lives. The weak, cowardly Peter is now changed—he is now ready to lay down his life for the Master. This was a very important point in the experience of the early Christians, as seen throughout the "Acts of the Apostles." Until "endued with power from on high" they were not complete in Christ, not ready for his work. Saving grace, and "power from on high," are distinct experiences. How is it with Christ's disciples today? They have the same commands, "go" and "tarry." Many "go" but set at naught the essential equipment. They do not "tarry" for the "power" hence a failure. "These signs shall follow them that believe."—Mark 16:17. Every worker in God's vineyard as surely needs the Holy Ghost baptism as did the disciples on Pentecost. Without it the work is a failure and a reproach brought upon the cause. Joel says, "Wherefore should they (heathen) say among the people, where is their God?" Even the heathen have more confidence in their false gods than multitudes who profess Christianity, in the true God. They have simply a form without the "power."—2 Tim. 3:5.

Oh beloved in the Lord, if there is any lack of divine power the fault is with us, for God is true. We read in our Bibles of the miracles of our Lord and his disciples, and shall we think it strange if he manifests himself in the same way among us now? The miraculous was not reserved for that special time but was handed down to us. To know this is to read the Bible.—Mark 16:17;
Jno. 14:12, etc. Not apostles but believers. So complete are the mechanical operations of the denominations at present that little room is left for the miracles. "To throw oneself completely into the hands of the Lord, taking him as physician of soul and body, is to be called fanatic. What does the Word say? "Woe unto you when all men shall speak well of you."—Luke 6:26. "All that live godly in Christ Jesus shall suffer persecution."—2 Tim. 3:12.

Bless the Lord! Many are taking advantage of their freedom in the Gospel, and their privilege of enjoying the rich blessings of their heavenly inheritance. : "Esteeming the reproach of Christ greater riches than the treasures in Egypt." The fighters may fight, and the scorners scorn, but the true hearts tarry at Jerusalem for the power, and having received it, fearlessly "go" forth on their mission of light and love. Wherever you find them, you find the same despair, talked about, misunderstood, persecuted people who are always rejoicing in a peculiar experience called in the Bible, holiness, sanctification, etc., and enduring the persecutions patiently, lovingly, working with a will to save the lost and relieve the suffering Christ their all in all.

The nations are lying in darkness and some one must take the light to them. They are thirsting for the "living water" and some one must give them drink. Who is it to be? Is there any excuse we can make to God? We can make excuses about buying land and oxen, marrying wives, etc., (Luke 14:18-20) and God will excuse us, but we cannot taste of his supper. All have a place to fill. God will use all in some way, even the little lambs, if they will let him. Souls are dying, and shall we stand idly by waiting for some man to hire us, when we already have the commission to "go"? May we not put our trust in man but "tarry" and "go" having surrendered all into his hands. "I will be with you even to the end of the world." F. L. SMELSER.

Yokahoma, Japan.

"Every true Christian is a magnet drawing somebody toward Christ."
DEAR readers: I have read with interest and some surprise the articles on above subject. I agree with Bro. Heise, for I cannot for a moment think that when Jesus said "born of water" that he meant anything but literal water. This wording of "water and of the spirit does not necessarily imply that born of water precedes being born of the spirit. The type of gospel salvation in Exodus has the blood sprinkling (spiritual birth) first and the passage of the Red Sea (Baptism or water birth) afterwards. When the soldier pierced the Savior's side there came forth blood and water." Again Heb. 10:22 "our hearts sprinkled from an evil conscience and our bodies washed with pure water."

I look upon it as two births. In the one we are born from a carnal, sinful element, a divine relationship and fellowship, invisible yet vividly real, as Jesus says of the wind, unseen in its coming and going, yet plainly evident in its transforming effects on hearts and lives. On the other hand, being "born of water" is an open, public, physical, and material act, performed by human agents or administrators in a material element (water); not to remove sin but as an emblem of cleansing or (as the Episcopal prayer book puts it) "an outward and visible sign of an inward and spiritual grace." "The answer of a good conscience." The emerging from Egyptian bondage and Egyptian territory into the open wilderness. It is our enlistment under Christ's banner; thus at the same time acknowledging his cleansing power and leadership and our duty to follow him, as being no longer our own, but bought with a price; "that henceforth we should live not unto ourselves but unto him who died for us and rose again from the dead." By this visible birth we enter into relationship with the visible church. We share its privileges and bear (or should) our share of its toils and responsibilities. As natural births vary in the degree of pain attending them, so do these.

How much trouble of soul, and what bitter heart-pangs have many suffered before this water birth was accomplished. With others it was comparatively easy. How many have had to leave home and friends and all that is dear unto them to confess Christ in baptism. Did not a false modesty prohibit the plain speech of Bible language, what striking analogies we could draw between the processes of nature and being "born of water and of the spirit." Baptism is certainly a condition of salvation. He that believeth and is baptized shall be saved. If not a condition, why is it coupled with believing? Why did Jesus who knew no sin set the example and say, "thus it becometh us to fulfill all righteousness." Why, in the Acts, is precept and example given again and again of Jew and Gentile, white and black, believing and being promptly baptized but to show that it is a divinely ordered and saving ordinance. Not any magic power in the water but obedience to God's command.

If a person got converted on their deathbed I don't think it would keep him out of heaven to die unbaptized; yet I have no scripture to prove it. Simply a faith in God's mercy—nothing more. People are not told or supposed to defer repentance till a dying hour, but to come to Jesus in health and strength. They are not baptized to die but to live. A willful disobedience to the divine command 'Go forward' (Ex.) leaves the blood-sprinkled, spirit-born soul still on Egyptian soil, exposed to its corruption and its dangers. The pillar of fire and of cloud is only over those who obey God's marching orders. Those who wilfully ignore God's commands come again into condemnation and darkness though their former sins were forgiven.

Many who have given warm testimony to being born of the spirit, have so shrunk from being born of water that there was not "strength to bring forth." A fear to commit themselves, an idea that they could serve God as well by themselves, or perhaps ask, "What good can water baptism do me after my sins are forgiven?"

Thus as time passes on, they wither and fade and lose their evidence; or, on the other hand, come sad, weary, and humbled in spirit to the baptismal water at last. There they take upon themselves the easy yoke of Jesus, learn from his example to be obedient, and in following it find rest to their souls. Brethren, because some lay undue stress on water baptism is no reason for us to undervalue one of God's plain commands. I have no gift as a doctrinal preacher, yet I believe it is as much our duty to press the subject of baptism on believers as to preach repentance to open sinners, thereby declaring (without shunning) all the counsel of God; thus we may become "pure of the blood of all men." F. ELLIOTT.

Richmond Hill, Ont.

For the Evangelical Visitor.

COME UNTO ME.

THIS is an invitation which the Savior extended to the sinful world. It applies to all whose hearts are depraved, who labor under the guilt of sin, and are heavy laden. "Come unto me all ye that labor and are heavy laden and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light."

The Savior here offers to come to the rescue of the sin-sick soul and give deliverance from the burden and guilt of sin under which the soul is groaning. To make the way open for escape from the penalty of sin, he offered himself as a sacrifice to make an atonement for sin. Now he says to us sinners, Come unto me and I will give you rest. God sent "his son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." Therefore he invites us all to come unto him and walk "not after the flesh but after the spirit," leaving the sinful things of this world behind us. Those of us who have taken the vow of God upon us and have renounced sin with all its pernicious ways and contaminating influences to ensure the weary soul, let us renew our
covenant with him, and when we hear the Savior say, “Come unto me, * * * take my yoke upon you and learn of me,” * * * let us lose no time in trilling with the vanities of this life, for our time is short.

GEORGE S. GRIM.

For the Evangelical Visitor.

THOUGHTS FOR BELIEVERS.

I have felt for some time like having a little plain talk with the dear readers of the Visitor. This morning by the aid of the Holy Spirit I will endeavor to do so. I praise God for the light he has and is giving me. I praise him for the “Go” that he has put into me and that he has opened my eyes to “look upon the fields.” I pray God that he may let the light upon the hearts of His children everywhere, that they might see the great need of workers.

The question comes to my mind, How have we been reading God’s Word? Did Jesus’ words not have any meaning to us when he said that we should lift up our eyes and look upon the fields, and that we should pray the Lord of the harvest “into His harvest?” And also the last and greatest command to His children: “Go ye into all the world and preach the Gospel to every creature.” Indeed I wonder how it is that this has been so sadly neglected and by some is really rejected and is so foreign to some that when the Missionary work is spoken upon they think that “strange spirits” are coming amongst us.

Well it is strange because of the lack of teaching on that line. There has been no lack of form; and teaching on that line has been superfluous. When I think of the time that has been spent in councilizing minor things to keep the brethren and sisters in order in their outward appearance, this comes to my mind what Jesus said to the Pharisees: “Ye tithe mint and cummin and omit the weightier matters.” So it has been with us too much, I fear. Instead of us lifting up our eyes and beholding the fields we were perhaps looking upon our brother or upon our sister to see if his or her dress was according to our way of thinking. Perhaps the sister’s covering is not quite right or the brother’s coat is not just as we think it ought to be and we don’t stop to find out whether they have the real Christ-spirit or not.

Sometimes when we speak of other Christian people the question is soon asked, Well, how do they dress? Do they dress like we? And we don’t stop to ask, Have they the mind of Jesus? rather, How do they baptize? or, Do they wash feet? etc. We believe that all that have the mind to follow Jesus will do these things; but this is the smallest part of it. It is not a hard thing for me to sit down and have a dear sister wash my feet; neither is it a hard thing for me to stoop down and wash her feet; but to give up all and follow Jesus even to the uttermost parts of the earth means something else. Oh dear ones! let us stop and think for a moment what it means to follow Jesus. How often have we sang that good old hymn,

Jesus my all to heaven is gone—
He whom I fix my hopes upon.
His track I see and I’ll pursue
The narrow way till Him I view.

The dear Savior’s life was one of self-sacrifice all the way through. When we look at the life of Jesus from the manger to the cross was it not self-sacrifice from beginning to end? He came to save the world. He finished His work when he bowed his head and died. How much he has taught us on every line of self-denial and of faith in him. So many precious promises are given us if we can only have faith and step out. Praise the Lord for an over-coming faith! And the promise is, “He that overcometh shall inherit all things.” Let us ask ourselves the question, How much of the Spirit of Christ have I? How much of a sacrifice have I ever made for His sake—for the sake of the lost of earth? Perhaps we think we have sacrificed a great deal when we have given up our vanities and the pleasure of the world. To the clean heart this is no sacrifice. Only when it comes to giving ourselves, our children and our substance, will we find out how much of the Spirit of Christ we have.

We think we are doing a great thing if we show by our plain appearance that we are Christians; but what does God care for all the show we make if we have not the Spirit of Christ? How was it among the Pharisees? There was no lack of form, but they found fault with all
that Jesus did. I fear there are many that have the form but deny the power. The great Apostle says, "He that hath not the Spirit of Christ is none of His." What was Jesus' mission any way? was it only to save a few? No. He died for the sins of the whole world, and when he went away he gave us our part of the work, and that was to give the Gospel to the whole wide world.

Yes, but some one says, "I can't go." Well, if you can't go, do you want any body else to go? Are you praying for the work? Are you at all concerned about it? Are you willing to give your children? Perhaps you think it all right if some other one's son or daughter goes, but you could never give any of yours. You think, perhaps, to, when you are asked to contribute to the cause, I need my money for myself and for my children; and often this is quoted: "He that doth not provide for his house has denied the faith and is worse than an infidel." The question comes in, When are our families provided for? Is it not when we have food and raiment?

Jesus said, "Take no thought for your life, what ye shall eat or what ye shall drink: nor yet for your body what ye shall put on. Is not the life more than meat and the body more than raiment?"—Matt. 6:25. O let us have faith in God of Jesus. After they had left, I was wondering how I could become a Christian. Satan told me that I was a great sinner and could not succeed. But a voice said, "You should not be convicted if you cannot be saved." I said that I will make a start and if I do not succeed I will turn back. I praise the Lord that the Lord did succeed and had no need of turning back.

But I had a wonderful time until I had a sure promise made. I thought I was standing between Satan and God; but the Lord said, Come. After I had made the promise, my sins only began to get heavy upon me—so heavy that I could scarcely bear them. Then I became sick. But it did not go very long until I found, the right Physician. He knew also what kind of medicine I needed. I praise and thank the Lord that he gave it to me and it cost only my own stubborn will.

I do not believe that there is one sinner but can come to Jesus and have his sins washed away if he comes according to God's will. In Matt. 7:7, we read; "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you." Praise the Lord for such a promise!

Before I came to the Lord, Bro. and Sister Zook had been to our place and were telling me of the love of Jesus. After they had left, I said to myself, "I wish there would be no such thing as a Missionary." But since the Lord took the scales from my eyes, I can see the use of mission work and I do wish there would be more of it so that some of these lost sheep might be brought home to the Shepherd.

Before I was brought home to the Father, I thought I do not belong to the family. It seemed to me as though I were lost in the mountains. It is a serious matter to be lost while here on earth; but how much more serious to be forever lost. Oh I think we should all take to heart what an important time we are passing through here on earth where we can work out our salvation and get ready to go when we are called.

"God moves in a mysterious way
His wonders to perform
He plants his footsteps in the sea,
And rides upon the storm."

Your sister in Christ.

Hummelstown, Pa.

For the Evangelical Visitor.

EXPERIENCE.

DEAR Brethren and Sisters in Christ: I have been impressed for some time to write my experience; but, having felt my inability and unworthiness to write, I asked the Lord to guide my hand and mind to his honor and glory that it might be to the edification of those that read it. I had Christian parents—thank the Lord—but I never realized what a blessing it was to have had such parents until about four years ago when I was converted. (I am now 47 years of age.)

When I started out in life, I started out seeking this world's goods, not seeking the kingdom of God and his righteousness. My thoughts were concerning this world and I became indifferent to God's Word, even denying it, not going to church but four or five times a year, and when I did go I went home condemning the ministers and all the church people. I was trying to be honest and moral, thinking that was Christianity. Oh those filthy rags; what a blessing they rob us of! I kept drifting farther and farther away from God towards hell, till four years ago this month I was out on the streets of Chicago in the dead hour of the night doing worse than I had ever done before. Oh I will never forget how merciful the Lord was to me that night when I was treading him under my feet. I was standing on the sidewalk and the Lord came to me and said, "Where are you going? When are you going to stop?" and He pictured to me the very depths of hell in a moment of time. I said, "Now Lord: help me."

That was the length of my prayer. The answer came quick and powerful and the voice said, "Go home."

By the help of God, I will tell how the Lord led me until I was willing to come down to the feet of Jesus.

A young brother told me that the Spirit of God will not always strive with me. Dear readers of the Visitor; I can tell you that made an impression upon my mind: and the more I thought of it the more I was convicted of my sins.

On Sunday forenoon, March 14, 1897, I went to meeting and seated myself about in the middle of the church. While sitting there, I was wondering how I could become a Christian. Satan told me that I was a great sinner and could not succeed. But a voice said, "You should not be convicted if you cannot be saved." I said that I will make a start and if I do not succeed I will turn back. I praise the Lord that I did succeed and had no need of turning back.

But I had a wonderful time until I had a sure promise made. I thought I was standing between Satan and God; but the Lord said, Come. After I had made the promise, my sins only began to get heavy upon me—so heavy that I could scarcely bear them. Then I became sick. But it did not go very long until I found, the right Physician. He knew also what kind of medicine I needed. I praise and thank the Lord that he gave it to me and it cost only my own stubborn will.

I do not believe that there is one sinner but can come to Jesus and have his sins washed away if he comes according to God's will. In Matt. 7:7, we read; "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you." Praise the Lord for such a promise!

Before I came to the Lord, Bro. and Sister Zook had been to our place and were telling me of the love of Jesus. After they had left, I said to myself, "I wish there would be no such thing as a Missionary." But since the Lord took the scales from my eyes, I can see the use of mission work and I do wish there would be more of it so that some of these lost sheep might be brought home to the Shepherd.

Before I was brought home to the Father, I thought I do not belong to the family. It seemed to me as though I were lost in the mountains. It is a serious matter to be lost while here on earth; but how much more serious to be forever lost. Oh I think we should all take to heart what an important time we are passing through here on earth where we can work out our salvation and get ready to go when we are called.

"God moves in a mysterious way
His wonders to perform
He plants his footsteps in the sea,
And rides upon the storm."

Your sister in Christ.

Hummelstown, Pa.

For the Evangelical Visitor.
I went home immediately not waiting for my companion with whom I went. I do praise the Lord for showing me that blessed night where I was. It is a night never to be forgotten. He showed me that I needed help in living a right life and without Him I could do nothing.

At my conversion I knew very little about the Word of God; but the bread my parents had cast upon the water had returned to me after many days, and it was precious to me at my conversion. I have been hungering for the Word of God from that hour. The past four years have been years of revelation of the Lord Jesus Christ unto me. I will quote a few passages of scripture that are precious to my soul.

The first one after my conversion was Matt. 5:6. “Blessed are they who do hunger after the righteousness for they shall be filled.”

“Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth: but shun profane and vain babbling, for they will lead to more ungodliness.”—2 Tim. 2:15,16.

“But I say unto you that every idle word that men shall speak they shall give account thereof in the day of judgment.”—Matt. 12:36.

Just think of it, dear brethren, how we ought to speak and live.

“For the preaching of the cross is to them that perish foolishness; but unto us that are saved it is the power of God.”—1 Cor. 1:18. Dear brethren, the cross is precious to me when I see them falling by the thousand because they are not willing to bear the cross. Oh, take up the cross! there is power in it: there is victory in it.

“We are members one of another.”—Heb. 4:25. Then if we are members one of another what care we should take of the weak members to encourage them. We all need one another’s help and encouragement. “The harvest is the end of the world and the reapers are the angels.”—Matt. 13:39.

Oh, it is glory in my soul to know that when the final harvest comes, we will have no more of this world to contend with; but it will be all joy and peace in the Lord. Dear sinner, open your Bible and read the above passage of Scripture.

“Watch and pray lest you enter into temptation: the Spirit truly is ready, but the flesh is weak.”—Mark 14:38.

Dear brother: how precious that passage is to me! Before I was converted all my time had been taken up watching my neighbors. Now it takes me all the time to watch myself. I praise the Lord because he has shown me that I must watch and pray and look to him. Dear brethren if this does not find the waste-basket, I will by the help of the Lord, give you more of my experience. Pray for me that I may be kept faithful and receive more power.

God be with you till the final harvest when we part no more.

FROM CORRESPONDENTS.

This department is introduced in order to encourage all who will to write. Have you something which will benefit the reader? Send it to us and we will use what we may think profitable.

We deduct the following from a manuscript by Sister Sarah B. Ferguson of Rogers, Oklahoma:

Dear Brother: I can hardly do without the Visi­tor. It is food to my soul. I feel as though I had been newly converted. Since I read the paper I get along with my work better than formerly. Now I take time to read my Bible and the Visi­tor, too. I ask the Lord to help me in my work which is a thing I did not used to do. But praise His holy name! He is always ready to help in time of need. * * * I had been converted when only 13 years old and found the Savior precious to my soul. I was married when quite young and together with my hus­band moved to Iowa, where we lived 6 years isolated from the Brother­hood. Then the fiery trials came. I thought I had power to hold out faithful but did not trust the Lord as I should have done. I left doubts arise in my mind and went so far as to take off my covering. * * * I prom­ised the Lord that if he spared my life until I came to where we could associate with the Brethren, I would live nearer to Him. The Lord did hear me and directed me more than I expected. * * * In the year 1885 I was permitted to come to Kansas and there God showed to me my true condition. It cost me more tears of penitence because I had so crucified my Lord. * But I lost a power when I put off my covering which I oftentimes fear I will never receive again. But I am simply trusting the Lord and my prayer is that He may give me the spirit of contentment, being satisfied with what He gives me, not letting doubts arise. * * The dear Lord has opened my eyes since last winter. Formerly when my husband read our morning lesson, I would go about my work. I thought I did not have time to spare until he got through reading. * * * One morning, as I was the first to get up, I built the fire and then the impulse led me to take up the church paper which was yet lying on the table from the eve before. The first thing I saw was the article which contained the statement that the wife goes about the house while her husband reads for worship. This was a lesson for me and I hope to find many more. * * * May this be some encouragement to some one. I have written by impulse and feel free before God. I want to obey God.

Sister B. C. Bashor of Whites­ville, Mo., writes:—Jesus only has power to heal.—(Luke 7:7.) * But we must have faith and ask him, trust him, and give our whole heart to our blessed Lord who know­eth our thoughts. Jesus said, “If ye believe in your heart, whatsoever ye ask the Father, in my name, ye shall receive it.” Glory to God! Lord strengthen thou your faith, that I may be able to come unto thee, and be healed by thy power. It requires obedience and a faithful heart. Hear what Jesus said; “I have not found so great faith, No not in Israel.” “And they that were sent, returning to the house, found the servant whole that was sick.”—V. 10. Jesus is the same now as ever before. He has
# THE TIMES OF THE GENTILES.

RECENTLY in calling attention to this subject, we had no thought of making a comment thereon. Even now we submit the following merely as a passing notice which will be open for criticism by such as have made the subject a matter of careful observation and critical study. The text which marks the central figure in this connection is found in Luke 21:24. l. c. Other texts which have bearing on the subject are found in Dan. 9:27; 12:7; also Rom. 11:25, although this latter has only an indirect bearing.

We believe all commentators agree on this one thought, namely, that the subject in question has reference to a period in the world's history and in God's plan concerning the ages, when the rule, the sceptre, or the reins of government are taken from God's chosen people (the Jews) and given to Gentile rulers. This period, according to the year-day mode of interpretation, is 2,520 years. That it has reference to a definite time, to us, seems to be beyond dispute; and we watch with interest the fulfillment of any prophecy which may have any bearing on such interpretation.

If it is a distinct period, this period must have a distinct beginning and ending. On this point there is some disagreement as to the exact year when Judah ceased to have a national existence, i. e., when the divine decree recorded in Ezek. 21:24-27 went into fulfilment.

On this subject, T. A. Howard in the Christian Herald says:

"The year 623 B. C. is, I believe, the date for the commencement of the first kingdom of the prophetic image described in Dan. 2:31-45—the Babylonian—the "Head of Gold." Taking the "Times of the Gentiles" as being equal to the seven times of Israel's punishment (a "time," being the Jewish prophetic year of 360 days; on the year day basis 360 years), we have seven times 360—2,520 years. If we are right as to this star-point date, we find his long period closes apparently in 1897-98.

If the times of the Gentiles are really the great period of 2,520 years—as we believe—and these end in 1897-8, then it follows that this Scripture must needs be fulfilled in connection with Jerusalem. We may expect to see "the hand of the Turk taken from Palestine" in 1897-8, or thereabouts, and the land and the city possessed again by their rightful owners, either independently, by autonomy, or by the Jews believing put in by the nations, as, so to speak, their "man in possession."

The first half of the great period of the "seven times" of the Gentiles extends from the head to the ankles, from the commencement of the Babylonian "head of gold" dynasty, to the close of the Roman "legs of iron" dynasty—i. e., 623 B. C. to 636-37 A. D. From 636-7 A. D we have to reckon the other half of this great period 1,260 years, which brings us to 1896-7—represented on the figure by the feet. This completes the 2,520 years. The toes, then, represent the further and latest period during which things will go rapidly from bad to worse. Wickedness will be intensified to a degree probably not understandable by us at present. "When the transgressors are come to the full," then the "king of fierce countenance and understanding dark sentences" (Dan. 8:23), "the man of sin," the Antichrist, will be revealed; his power consolidated; his covenant made with the Jews, and broken in the midst of the last week of seven years. "The time of Jacob's trouble," and the "great tribulation," fill up the latter half of this week. Then follows the smiting of the image upon its feet (toes) by "the Stone cut without hands," and the "setting up of the kingdom which shall never be destroyed, the kingdom which shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall endure forever" (Dan. 2:44). The first stage or phase of this glorious kingdom will be the reign of the thousand years on and over the earth.

This, however, we believe to be certain, from Holy Scripture, that
"the church" the "body" of Christ, will certainly not pass through the great tribulation. "The tribulation," "the time of Jacob's trouble," is to close the great week of seven years. Therefore the "body" as it does not pass through this terrible time, will have been removed beforehand. When? This we cannot answer. Whether directly before the tribulation (of the last three and a half, or before the commencement of the last seven years), or immediately after the fulfilling of "the times of the Gentiles," we do not know.

But although we cannot answer specifically this question of absorbing interest, this we do know, that at the appointed time—whenever that may be—"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord."—1. Thess. 4:16, 17.

It is possible, however, that the catching away of the "body"—the "rapture of the saints"—may make the fulfillment of the times of the Gentiles. We know from many Scriptures that the world will increase in intensity of wickedness until it ends in the great apostacy—the rejection of everything belonging to the true Christ, and the reception of everything belonging to the false Christ. This will occur when the true body of believers has been removed from the earth and is safe from the persecution of Antichrist. This is the event now pending.

Another class of interpreters reckon from B. C. 606, thus dating the expiration of this period in 1914, when the Millennial Kingdom will be brought into recognition. The subject is undoubtedly one of absorbing interest to those who are watching and waiting for their coming Lord and King, and while many cold and formal professors are absorbed in the environments of time and sense, in laying up treasures, feeding the flesh, and living in pleasure and wantonness, suddenly the King will come to his Holy Temples, gathering unto himself those who have forsaken all for his sake.

These are things at which the cold and thoughtless world mocks: even the dead professor turns his ear and closes his eye to such piercing truths and matters so astounding personally.

THE CHRISTIAN MAN IN POLITICS.

That the world has failed to comprehend the calling of the church is no surprise to the Spirit-filled soul. That the nominal church has become so lost in the "love for the present world!" as to lose sight of her actual calling and relationship to the present and future age is, however, as true as it is startling. Some churches among which may be classed our own Brotherhood have always stood out for "separation from the world in politics." This has been upheld at least in theory if not in practice.

Of late, quite a stir is being made in some organized bodies of Christians on the subject of "Christian Citizenship," even insisting that every Christian, individually, in order to be loyal to his country and his God, must take an active part in political matters. But even these organizations do not agree in this matter as will be seen by the following condensation in The Church Advocate of principles submitted by a writer in the Christian Standard:

1. "A government without force is of no avail.
2. Military power is the power by which civil governments are enforced.
3. The President of the United States, by virtue of his office, is commander-in-chief of the military thereof.
4. He is agent of those who exercise the elective franchise in making him President.
5. Whatever a man does by his agent he does himself. Whatever, therefore, the President does within the limit of his commission (the Constitution and laws) the people, whose agent he is, do.
6. The President, the elector's agent, uses military powers in executing the duties of his office. Therefore, all who use the elective franchise use the sword and symbol of military power.

7. The Christian is forbidden the use of the sword, therefore he can not use the elective franchise, hence he can not consistently be in politics, and if there, he is there without the authority of Christ or his Apostles.

After all it seems proper that we should stand out on the simplicity and truth of the gospel, leaving the world to take care of her own affairs.

FORSAKING ALL.

W. A. REDDING speaking of the church (body) in preparation for the Kingdom says in Our Near Future:—"Your calling and acceptance must be sealed by a sacrifice of all that you have. —Luke 14:33. The sex question comes in here, too, as a part of the reformation. You cannot hold on to the present way of life and become one of the Elect Body of Royal High Priests now being prepared to rule with Christ, as they must be pure and perfect and act only as God directs—even in sex matters.—Jer. 30:20; Gen. 21:1-7; Rev. 14:3-5.

Did you ever stop to think that, on sex matters, the human race, in its present low condition, is far below the level of beasts? Beasts have their times and seasons and they will not molest each other at any other time. But how is it with humanity in their present vicious state? Look at the asylums and mad-houses, filled with those who have abused their divine gift of sex. It is disastrous to mind, soul, and body. Nearly all murders and other crimes can be traced to sex-passion and dollars; and when the Lord says you must forsake all (the property) that you have in order to rid yourself of its evil tendency over you, this sex question is a twin brother to it and must be mastered also and be put under the direction of the Holy Ghost, "—1 John 3:9; 1 Cor. 7:1-8, 1. e.; Matt. 19:11, 12; Ex. 19:15.

The Holy Spirit will help the single-eyed soul to deduce from the foregoing just what God's demand is upon us in the midst of an age of sexual perversion and marital corruption.
BIBLE CHRONOLOGY ASSAILED.

An illustration of Satan's subtle workings is found in the claimed "latest discoveries of science." For two centuries science has been making discoveries which it has claimed completely overthrow the reliability of the Bible narrative; but as often have these scientists been compelled to admit that they have erred. The fact is that scientists are usually infidels, if not openly, then of the "higher criticism" type, who have little respect for the Bible, and who are on the lookout to secure world-wide fame by finding and promulgating something which would do what other scientists had tried but failed; viz., to cast discredit on the Bible. It is no remarkable thing that being thus prejudiced against the Bible, these worldly-wise scientists, going about to disestablish God's Word, and seeking honor one of another, and not submitting themselves to the guidance of faith in their researches, will, in the future as in the past, frequently "believe a lie" and publish it for the truth, until disproved and repudiated later by some other scientists. Our prejudices should be in favor of the Bible, and only positive, unimpeachable evidence against it should be ever considered.

The modern field for scientific research is Assyria, where the ancient buried ruins of Babylon, Nippur, etc., being dug into, furnish relics and records of an early day—antedating all history except that of Adam and Eve. Some of these are over 9,000 years old, and are almost as clear today as when the writing was done.

Immediately Prof. S. A. Binion (who, so far as we are aware, has never seen the excavations at Nippur) hastens to tell the public through the daily press what he doesn't know about Nippur, and to most dogmatically assert respecting tablets, broken vases, etc., bearing inscriptions, and supposed documents, that a high state of civilization existed 7,000 years before the birth of Christ, and 3,000 years before the creation of the world as set down in the marginal chronology of the Bible. "Many cuneiform records upon tablets, of Babylonian history, have been unearthed, in an excellent state of preservation. Some of these are 9,000 years old, and are almost as clear today as when the writing was done." Professor Binion very accommodatingly furnished also a "sectional drawing" showing the temples, streets and houses of ancient Nippur, from which thirty-six feet of covering, debris, is supposed to have been removed; and also showing the still more ancient Nippur, from which thirty feet additional debris has been removed.

This drawing covers nearly a page of the New York Journal of Aug. 30, '96, under a full page headline declaring as follows:

"A BURIED CITY UPSETS THE CHRONOLOGY OF THE BIBLE."

Under the above mentioned picture of the two cities, in large types, appeared the following:

PREHISTORIC NIPPUR, 7,000 YEARS BEFORE CHRIST.
The Remains of the Assyrian City, Nippur, Built 3,000 Years Before Adam and Eve Were Created.
(From a Sectional Drawing and Restoration of the Excavation by Professor S. A. Binion, the Archaeologist.)

Every scientist, every editor, every business man, every mechanic and every day-laborer can, if he will but think, see through the fraud thus practiced on a confiding public by a professor and an editor. Why, if the University of Pennsylvania had a thousand times as much money as it now possesses, and if it spent every cent of that sum in excavating at Nippur and had laborers at work night and day, none of its professors would live long enough to see such a job of work accomplished as Prof. Binion and the New York Journal represent—thirty-six feet of debris removed from off a city of miles in extent, and thirty feet more from off a lower city of similar size.

What are the facts? Simply these: A few years ago the management of the University of Pennsylvania, desirous of fame for their institution, concluded that football and boat-rowing are not the only outside enterprises in which a modern college may engage, and with commendable enterprise undertook scientific digging into the ruins of Nippur. At the outset Rev. Dr. Peters was placed in charge of the work. Under his direction a shaft or pit was sunk on the principal mound, and some underground passages excavated thirty-six feet from the surface. But to be a successful "scientist" in such a work, a man needs to have a lively imagination and to give it full play, else he will fail to "astonish" the world with his "archaeologic" ability in deciphering real and imaginary hieroglyphics on pieces of pottery, etc.; and so Dr. Peters was superseded by a man pretty sure to find something that would cover himself and the University of Pennsylvania with glory and renown—Prof. Hilprecht.

The latter gentleman has not uncovered the entire city of Nippur, but merely removed a few more cubic yards of debris from what is believed to have been a temple; and sinking a shaft or pit still lower, through the debris, he found at that level "virgin soil" and some relics of an ancient civilization which it would in every way be to his interest to believe and seek to prove existed 7,000 or 8,000 years before A. D. 1.

Whether or not there are two cities of Nippur, one built upon another with thirty feet of debris between, nobody can yet say truthfully. It will require vastly more money and labor than has already been ex-
REENGINEERING VISITOR.

pended, to demonstrate the truth or
fallacy of the suggestion. The
Valley of Babylon is supposed to
have been the cradle of the race
and it is possible that Nippur was a
city built before the deluge of
Noah's day. If its temple were but
sixty feet high, thirty feet of silt
debris would still leave a temple
thirty feet high, whose upper levels
may have been used after the flood.
Or it may be that the level first
recognized, thirty-six feet below the
surface, was never a city level but
merely one level of the temple.

Prof. Binion describes the written
tables as "in an excellent state of
preservation," "almost as clear to­
day as when the writing was done;" but Prof. Hilprecht, now at Con­stantinople, told quite a different
story to the representative of the
London Daily News who interview­ed him, and who says: "The labor
of piecing together the thousands of
fragments of vases and other objects,
and of deciphering the inscriptions
upon them, has during the past
winter nearly cost him his eyesight."
Prof. Binion is probably mistaken
also in saying that these broken
fragments are in Philadelphia.
According to the "firman" or permit
issued to the University by the
Turkish government, all findings
were to belong to the Turkish
museum.

These "scientific" gentlemen who
endeavor to discredit the Bible by
fraudulent pictorial misrepresenta­
tions and descriptions, ask us to
take their word for it, that the Bible
account, which has time and again
come off victorious in contests with
"scientists," so-called, and which
alone of all histories carries an un­
broken line from creation to our
day, and is represented by a living
race — the Jews — is now utterly
overthrown and proved unreliable,
by the finding of some broken pottery bearing peculiar let­
ters and symbols which one scientist
fondly hopes will raise him and the
college employing him to world­
wide renown.

As for us we hold on to the Bible
and wait a few more years until an­
other "scientist" equally anxious for
renown will refute the present con­
clusions and show wherein the de­
ductions are false. It has ever been
thus. Not long ago Chinese histori­
ies were paraded similarly, to prove
that China had a civilization and
history one or two thousand years
older than that of the Bible; but to­
day archaeologists say that the very
ancient history of China is mythical,
a fabrication.—Watch Tower.

REOIOUS FANATICISM.

SPEAKING concerning the con­
dition of the French people and
the populace of central Europe in
general about A. D. 1,000 relative
to their wild fanaticism which grew
out of their expectation of the end
of the world and peculiar interper­
tations of Rev. 20:1-7, The Church
Advocate in an editorial says:—

** True Christians ought
not to lose their heads even at such
a time. The representations of the
Scriptures indicate that they do not.
But these same Scriptures give
fearful pictures of the condition of
the world and false professors in
presence of this awful calamity.
These pictures were verified along
about A. D. 1,000. Everything in­
dicated widespread belief that the
end was at hand, and the consterna­
tion was something fearful to be
held. Whatever was done was only
a reminder of the fast hastening
doom. Charters of endowment
granted even by the government and
deeds of conveyance at this time be­
gan: "The end of the world ap­
 proaches." Men forsook their
trades; soldiers laid aside helmet
cuirass for the frock and hair-
shirt of the penitent. Lands and
money were freely bestowed on the
church. For three years the seasons
seemed to fail from their course,
and their was neither seed-time nor
harvest. In a few places human
flesh was offered for sale in the
market places. Troops of wolves
came down from the mountains, and
proving through the streets, attack­
ed the living and the dead.

These were dark ages of the
church. Schaff says, "The tenth
century is the darkest of the dark
ages, a century of ignorance and
superstition, anarchy and crime in
church and state. The first half of
the eleventh century was little bet­
ter." Along with the evidences and
fruits of fanaticism above noted
were pilgrimages to Jerusalem and
other hallowed localities in Palestine.
They were, more or less common
in all the earlier centuries of the
church; but toward the close of the
tenth century they had increased
to a perfect inundation in conse­
quence of the almost universal ex­
pectation entertained of the ap­
proaching end of the world. It had
even laid hold of the children, and
several large pilgrimages were or­
ganized by them, in which hundreds
perished from hunger and exposure.
Thus ended the first millennium of
the Christian era.

Will the church allow itself again
to fall into such wild fanaticism?
Is she to go down so deep into the
degradation of sin as to share in the
paroxysms of fear and trepidation of the wicked as we hasten toward the close of another
millennium? So it might be.
Among the heathen of Mexico and
South America an idea prevailed
that fire becomes polluted at last
and loses its divine virtue by too
long contact with men. So it is too
often with religion. And if this
should happen during the next cen­
tury, no one can anticipate the ter­ible state of wild, hopeless fanati­
cism into which the world will be
plunged. Even good Christian
men are likely to help it on. Let
us possess our soul in patience, be
always ready for the coming of the
Master, and the Judge of the world,
and then we shall not be carried
away with fanatical enthusiasm or
fear. No good results can come, or
ever did come, from such want of
self-restraint as is shown in the
history of the church at the end of
the tenth century. * * *

We agree with the foregoing and
would even say that the well balanc­
ed Christian will not lose their
heads in view of this momentous
question. We, ourself, are inclined
to take pessimistic views of our own
enemies and anticipate the speedy re­
turn of our Lord, and yet we are
sure that the mind which is stayed
on God will be kept in perfect
peace.

Again, the Bride will not allow
itself to be carried into wild fanati­
cism, to the extent of despondency
and shiftlessness: for the truly
waiting attitude is a working atti­
tude. Inspiration and true zeal in whatever station God has called us, will be the marked characteristic of the “wise virgins.”

FAMILY WORSHIP.

Do I have family worship? When do I have it? Does my family enjoy it? Is that short season as precious to me as my natural food? Should I receive candid consideration this precious to me as my natural food? Should I enjoy it? Is that short season as precious to me as my natural food? Do I receive candid consideration this precious to me as my natural food? Can I enjoy it? Is that short season as

The decline of family prayers is an evil no less serious than the decline of church attendance. The cause of this decline is the same as that which brings decay and death into the church. Family worship first becomes formal; then irksome; then neglected; then abandoned. Family worship should be like family life, free and unconstrained. There should be perfect freedom to ask questions on the meaning of the passage read, and to throw in comments and explanations. The austerity and soberness with which many parents conduct family worship make the children dread it rather than love it. Here is one instance which I know to have occurred in a strict Puritan household. The only son, a boy of eight or ten years, was following as best he could the morning lesson. Struck by some paradoxical question, he ventured to inquire, “Father, what does that mean?” “Hold your gabble, and study your Bible,” was the repressing and edifying answer he received. And yet I have no doubt that for the thirty years that followed, in which that son took no interest and saw no beauty in religion, the father was secretly praying all the time for his conversion, and wondering why his prayers were not answered.

Again, either by alternate reading or by repeating verses, by singing a hymn or by joining in the Lord’s Prayer, let all, especially the younger members of the family, participate. It is well that the mother teach each child individually to pray. But if a child is to grow up to honor and respect religion as an open thing, of which he is not ashamed, he must learn something more than secret prayer, or prayer with the mother only; he must have his part with the whole household, father and guests included. Our children must be taught the masculine religion of thought and outward expression, as well as the feminine religion of sentiment and inward feeling, if they are to go out from our homes to found Christian homes of their own; if their religion is to stand the wear and tear of real life.

SEE THE SUNNY SIDE!

There is a sunny side to almost everything in this world. There is a sunny side to the streets. The sun rarely fails to shine on one side or the other of life’s thoroughfares. It is true that in some Eastern cities as in curious, antique Cairo, the quaint streets are so narrow as to scarce admit even a ribbon of light down past the overhanging eaves, of the closely crowded houses; and even in some American cities the buildings are piling up so loftily on either side of the main business streets as to gain for the latter the title of “city canyons.” But, as a rule, the sunlight can reach to one side or the other of the world’s avenues. If so, it is far more sensible for the pedestrian to walk in that quarter where the sunbeams fall in most generous measure. During life’s Winter-day nothing is to be gained by courting the shadows. If God considerately lets fall His cheering messengers of light down into this cold world we should be foolish to shiver along in the dark when we may “walk in the light.” There is a sunny side to life at large. School, home, business and social life, all have their disagreeable features and drawbacks, their burdens and difficulties. The childlish notion that everything in life will be made pleasant and easy for one we know is early disproved by painful experience. The clouds frequently gather over life’s varied landscape. But, on the other hand, pleasures mingle with the pain, and mercies mark each stage of the journey. The sunbeams struggle through the clouds, and even sometimes drive them away altogether. All discouraged hope sings its cheery song, and gladness like an angel who has wandered from some brighter sphere wings its willing and frequent way to earth. There is a sunny side to life. We should expect to find it there. We should look for it.

There is a sunny side even to downright sorrow. The sunshine is not in the sorrow itself, but in its meaning, its message, and its results. There is nothing sadder than the lot of those who through rebelliousness of spirit or thoughtless disregard of the purposes of trouble experience all the bitterness of grief without enjoying any of the spiritual fruits of it. But to those who are wise enough to wrest a blessing for themselves out of their own tribulations there comes in time a sweet consciousness that such trials are after all only “mercies” in disguise, leading the comforted and chastened soul to sing:

“Sweet are Thy messengers, Sweet their refrain:
When they can sing with me
More love, O Christ, to Thee,
More love to Thee!”

—New York Observer.

In the Revised Version of Rev. 11:15, we read, “The kingdom of the world is become the kingdom of our Lord and of our His Christ.” That is the hope set before the waiting creation. Christ is the nobleman who has gone into a far country to receive for Himself a kingdom and to return, and the text just quoted indicates the time fulfilled. It is the kingdom of the world that will be given to Christ. It will be on this earth just as the other great world kingdoms have been. It will be universal, as no other ever was. Christ is the stone cut out of the mountain without hands, which filled the whole earth (Dan. 2:34). He is the One seen coming in the clouds of heaven, to whom was given dominion and glory, and a kingdom, that all people, nations and languages should serve Him (Dan. 7:13).

“Come forth out of Thy royal chambers, O Prince of all the kings of the earth.”

FAITHFUL WITNESS.
EVANGELICAL VISITOR.

A Semi-Monthly Religious Journal,

For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.

Published in the interest of the church of the Brethren in Christ.

Subscription, $1.00 per year; six months, 50c.

Sample Copies Free.

Committee of Publication.—Elder Samuel Zook, Abilene, Kas.; Eli Hoffman, Donegal, Kas.; H. N. Engle, Abilene, Kas.; H. N. Engle, Editor.

Elder Samuel Zook, Treas.

All communications and letters of business should be addressed to the Editor.

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To Subscribers:—Our terms are cash in advance.

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2. The date on the printed label will show to subscribers when their subscription expires.

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Send money by Post Office Money Order, Registered Letter, or Bank Draft, to H. N. Engle, Abilene, Kansas.

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

Abilene, Kansas, August 1, 1897.

BENEVOLENT FUND.

Benj. Hoffman, Lobato, Pa., $ 3 00

Read “QUON MOW” on the Missionary page of this issue.

Give the article on “Thoughts for Believers” a careful and impartial reading and ask yourself the question, Where am I at?

Is it right that a woman should be a slave to her husband? Thus asks a subscriber. The question is somewhat indefinite, as there may be various phases of slavery in the Marital relation. Who will give a short article on the above, well spiced with “Thus saith the Lord.”

Don’t send us long, theoretical manuscripts.

The article under “Born of Water” by Bro. F. Elliott is a comparison of thoughts with articles on the same subject which appeared in April 15 issue. Probably no two writers agree perfectly in all things, and yet by a comparison of views we are led to see the “truth as it is in Jesus”; at least if we are impartial and unprejudiced investigators.

With this issue we commence the publication of several connected articles by Bro. J. G. Cassel, to which we call your attention for a careful, impartial reading.

A few points particularly we would note: 1. God’s definite dealings with sin (cause) apart from sin’s (effect), 2. The continued necessity for justification and sanctification as an abiding life rather than a more momentary experience. 3. The utter abandonment or hiding away of self under the righteousness of Christ.

It should be encouraging to such who contemplate entering Foreign Mission Work to learn of the eagerness with which those who sit in heathen darkness and piously superstition grasp after the Bread of Life. Circular letter No. 6 by A. E. Bishop of Honduras, C. A., gives an account of scenes who are leaving their superstitions and false teachings and standing out boldly in the face of opposition and persecution. May God’s blessing accompany the efforts in Honduras and may the Lord of the harvest speedily send more laborers into the harvest.

That “spiritualism” is one of the latter day tokens and strong delusions, to one who has the spirit of Jesus and has given the subject careful thought will question. The wonderful development of this phase of demon manifestations in the past few years impels one to stand in wonder and amazement, questioning how that Christendom can stand against it under the present darkness. We are glad that some are raising the warning cry.

The Zion’s Watchtower recently in a series of articles speaks out boldly in an uncertain way, denouncing this demon-trickery and make-belief of spirits of deceased friends returning to hold converse with the living. May God settle and establish his “little ones” on the sure Word of God.

Under “Biblical Research” The Independent says: The Italian exposition in Abyssinia has been productive of at least one good result. It has made accessible to European scholars a number of old manuscripts hitherto hidden in the cloisters and churches of Ethiopia, many of which belong to early Christian literature. It has been officially announce}

ed that King Menelek will not permit a commission of European scholars to examine the manuscripts, papyrus rolls, books, etc., known to be sacredly preserved in the vaults of the cathedral at Axum, the old capital city of the Empire. Experience has shown that Ethiopia contains the oldest Christian manuscripts of any nation extant. * * A few first-fruits of this new contact with Ethiopia with Western scholarship are already appearing. **

We deduce the following thoughts from Rev. David Baron’s signs that the morning of Israel is about to break. 1. The wonderfully rapid increase of the people themselves during the present century. Two hundred years ago the total number of Jews did not exceed 3,000,000. They probably number to less than 12,000,000, the present increase of Jews being in proportion to that of Gentiles, as three or four to one. In Exodus 1:12 we learn that the increase of the nation was a percurs of its redemption. 2. National animosity.—Ex. 1:12. 1. c. At present we have the Anti-Semitic movement which has for its object the expulsion of the Jew from every country in which it is promulgated. We have a commentary on Psa. 105:24,25 and Deut. 28:55 in the countries of Europe today. This Anti-Semitic movement has been the cause of the universal national movement among the Jews today. They have begun to think about the land of their fathers and the enrollment of the Chovevi Zion Association today numbers above 1,000,000. 3. The Jew has been socially, morally, and spiritually inaccessible to the gospel for centuries, and has looked upon Christianity as idolatry. At present he is everywhere ready to listen to the story of the gospel.

FAITH MISSIONS.

We are pleased to see the stir and apparent activity among our people by way of Missionary efforts, both in the line of city Missions and Foreign work. It indicates a healthful spiritual pulsation. The Spirit of our Master is a Spirit which will go, Work, Consecrate, Sacrifice.

That a reformation on these lines is needed, no one will try to deny. It is a self-evident fact to the observant ones. Nevertheless, dear brethren and sisters, let us not stop at a partial reform. A fearful danger is before us and serious difficulties stare us in the face. A distinct call of God and an absolute separation from all things earthly must be witnessed by the Holy Ghost, because the first requirement in any undertaking of this kind is not money or means to carry on the work, but the rather is it cour-

con-
How can a worker “trust God” who has a home, farm, herd, flourishing business, or his thousands in bank accounts, or securities in which he rests for some future emergency more than in God? (These things may be truly consecrated to God, but so seldom, indeed, that men are willing to sign a deed and turn them over to God without reserve.) Methinks if the Lord would come to-day, he would say to many a pretentious zealot, “Go, sell all thou hast and give to the poor and (then) come follow me.”

We can testify to the blessedness of following God all the way; and although the purse is sometimes empty and the barrel of meal and the cruise of oil scant, yet we know that “Our Father is rich in houses and lands; His coffers are full; He has riches untold.” We believe that the work of the various Missions would be wonderfully blessed of God if we were to move out strictly on Apostolic lines, steering clear of debt, money, houses and homes, acres and herds, kindred connections and social ties, and by the narrowness of church and ecclesiastical lines. The living believers in Jesus must stand out for the vindication of the truth and yet in this matter we need not stand alone. We praise God because some of our Elders, Ministers, and Mission workers are seeing the awful bondage to which we have been enslaved by the love of the world, worldliness believe and we pray that God himself may arise from the teaching, or rather lack of teaching, which we have been subjected to. We need a sifting—a renovation of sentiment and conviction on this subject, and we pray that God himself may speedily come to thoroughly purge his floor and draw the line distinctly between the clean and unclean and designate uncontrovertibly who are the “called according to his purpose” (plan).

We are willing to stand alone for the vindication of the truth and yet in this matter we need not stand alone. We praise God because some of our Elders, Ministers, and Mission workers are seeing the awful bondage to which we have been enslaved by the love of the world, worldliness believe, and we pray that God himself may speedily come to thoroughly purge his floor and draw the line distinctly between the clean and unclean and designate uncontrovertibly who are the “called according to his purpose” (plan).

It is scarcely in order here to refer to our supply or means to our work we must get into Apostolic order and take hold of the Lord’s work with Apostolic simplicity. To our mind, the lack of this attitude is what hinders the manifestation of God’s power today. We must move out on the line of “faith in God;” and how little of this undiluted faith would Christ find on earth if he were to come among our people—to my home and heart—today?

CHURCH NEWS.

LOCAL CHURCH NEWS.

BUFFALO MISSION.

Since our last report we returned home, owing to the sickness of father July. We closed our series of meetings on the 29 of June. The interest was on the increase; but as the place for worship was not a healthy one, together with other inconveniences, we were compelled to move the Mission. At present we have closed and expect to locate more central, or as the Lord will provide. All those wishing to write relative to the Mission, will write to our former address; South Cayuga, Ontario. It will be forwarded to me. I will be able by the next number to give our address in Buffalo.

Financial report until July 15 is as follows:

EXPENSES.
R. R. Expenses in moving, etc. $4.73
Other necessities 6.00
Due mission on last month 31.06
Total $41.79

RECEIPTS.
Sister Annie B. Livis, Clarence Centre $1.00
A Friend 10.00
Bro. J. Wilhelm, Sherkstown, Ont. 50.00
Sister Susan Rhodes, Clarence Centre 1.00
Bro. D. Heise, Clarence Centre 2.00
Total $4.60
Balance Due Mission 57.19
J. W. HOOVER.

CHICAGO MISSION.

We are glad to report that the people who attend the Mission assist with small contributions. They would gladly do more if times were not so hard; but it shows a willingness. The members and the workers of the Mission wish to express their thanks to the Brethren of Valley Chapel District, Ohio, for their liberal contribution sent. It was a blessing to the needy ones. May the Lord bless the givers abundantly.

We also express our thanks to the Pennsylvania R. R. Co., for their kindness in delivering the above gift free of charge. God bless every kind act.

We are glad to report a letter received from a brother near Canton, Ohio, who received a blessing of healing through prayer; his daughter-in-law was also healed. We hope they will spread the news far and wide that Jesus is not only a Savior of the soul but also a healer of the body. The family showed us no little kindness while we were there, helping us on our journey.

We would also remind the Brethren of the instruction of Paul, that upon the first day of the week let every one lay by in store as the Lord hath prospered him, to replenish the Mission Fund.

Financial report ending July 15, 1897 is as follows:

EXPENSES.
Balance due Mission from June 15...$ 4.17
Groceries and Provisions 18.41
Hall Rent 12.00
Total $34.58

CREDITS AND DONATIONS.
George Martin, City $1.00
George Miller, Clyde.......................... 1 00
R. Pike, Laporte, Iowa....................... 25
Collections from Workers.................... 3 12
Hall Rent.................................... 4 75

Total........................................ 8 12
Balance due Mission.......................... $ 24 46

Fraternally,
H. L. & N. A. SHIRK.
6001 Peoria St., Englewood, Ill.

DES MOINES MISSION.

THE GOSPEL TEMPLE DEDICATED.

It was a lovely day that our kind Father in heaven gave us on which to dedicate the temple, which has been given by our beloved brother, Eld. C. Good of this city, as a free gift.

The service was well attended by the people of this place and by the Iowa Brotherhood. The opening song was "Love for Zion." The invocation was pronounced by Eld. O. Trump, Polk, Ia., after which the following hymn was read and sung:

Almighty Father, we
In blessed unity
Of praise and prayer,
In this fair temple meet
To call Thee to Thy seat
Of empire, and complete
Our long desire.
Into Thy courts descend,
And here Thy presence lend
In mighty power.
Here let Thy voice be heard;
Speak through Thy living Word;
Thy servants now re-gird
In this glad hour.
Here let the sinner see
His pardon, Christ, in Thee
And all Thy love;
Make this a home for all
Who on Thy name would call,
And cause on each to fall
Light from above.
Thus, Lord, we give to Thee,
Thou blessed Trinity,
This house of prayer,
Oh, Father, Spirit, Son,
Here, Lord, we will meet,
And triumphs grand be won
All earth to share.

The Scripture lesson was read from Ps. 84th and 122nd chapters and 1 Kings 8th chapter, 22 to 58th verse by Eld. Samuel Zook, who also delivered the dedicatory sermon taking his text from Isa. 56:8.

He emphasized the absolute necessity of earnest prayer, and spoke of individual and united prayers as coming within the meaning of the Gospel. He also intimated that God’s house should be free to all people. The poor are not to be restrained from worship therein and the ungodly are not to be kept from its sacred precincts, for the real church is for all men and women. The church Christ came to establish is not intended to be sectarian. It is to be as broad as the earth and as free to one person as another, so long as its walls are kept free from worldly pollution.

The sanctuary must be kept pure. The house of God must be consecrated to the honor of God only. The Elder cited to various passages of Scripture to show that the Gospel is free to all and that the church is for the redemption of all.

He made a strong plea for the coming to the altar of all who are weary and sick at heart from sin or tribulation of this life and said that it is only by the goodness of God that the relief from punishment comes through the mediation of the Savior. The valedictory remarks were made by the writer, who referred briefly to the cost of building and valuation of lot on which the house is built; these are also to the high appreciation the church should have of such a valuable gift for the promotion of God’s cause referring, also, to the crown of righteousness which is laid up for him who in the name of the Lord has thus consecrated his substance to the Lord, showing plainly that a crown cannot be completed as long as single influence of the individual lives; hence, after Eld. C. Good, our dear brother, has folded his hands and is sleeping the sleep we call death his crown continues to be enhanced by gems of glory in reward of his living influence accruing from consecrated and dedicated substance.

Stating also that the church could not dedicate the temple because the real work of dedication has already been done by the donor and that the church could but recognize it. He then pronounced this question: How many in this congregation believe that the money invested in this building is better spent than it would be were it used to secure a very expensive and highly polished Aberdeen granite monument? It was heartily responded to.

Eld. A. L. Myers, of Freeport, III., offered a warm and appropriate closing prayer.

The first stanza of "Coronation" was then sung after which the benediction was pronounced by Eld. Isaac Trump.

A Sunday school was organized at 9:30 a.m. with fair prospects. Sisters Elmina Hoffman and Anna Sheet were also present at the dedication and will remain in this place with fair prospects. Sisters Elmina Hoffman and Anna Sheet were also present at the dedication and will remain in this place.

H. L. & N. A. SHIRK.

HERINGTON, KANS., July 9, 1897.

"To the saints scattered abroad greet ing."

"We left Rosebank, Friday, July 2, trav

ciling eastward. Arrived at Herington, a town of 1,500 inhabitants with eight churches. Herington is a railroad town and is composed principally of laboring classes. We began meeting on the street, Friday night, with song, prayer and the Word, the Holy Ghost witnessing to the truth. Conviction was manifest upon the people. On Saturday at 3 p.m. we addressed a large and attentive audience, with demonstration of the Spirit and with power. The meetings are growing in interest and are well attended in spite of the opera only a stone’s cast away. A dead ministry, dead church, and sin in high places, as well as secret sin, all receive rebuke and warning. We hope to be able to set before this people a standard of righteousness, that will draw the people to the Christ.

Special request by a sick woman for prayer; visit by some real Holy Ghost men and by some opposing preachers; one man to follow our speaking in opposition only to be preached with; these are some of the fruits of our labors. The unsaved consent to and even rejoice for the Gospel, while the unsaved church member opposes the truth. With fastings and prayer, and travelling for souls, all of which are refreshing to our souls, we remain faithful to Him who hath called us.

COUNCIL GROVE, KANS., JULY 27.

Meetings were continued on the streets at Herington with good attendance and interest till Tuesday night (13) when we were invited into the Dunkard church where three meetings were held, followed by one more meeting on the street, when we bid farewell to the people of Herington. Many wishes of “God bless you” were given the workers with invitation to return again.

The last week especially we were kept busy speaking and praying with the people who came to our wagon. The blessed experience of one aged man from Ohio, visiting his son in Herington, is worth all our labor and sacrifice at this place. His countenance shone because of the peace that came to him. He had been troubled more than three years and though not having the opportunity to attend the meeting, conviction took hold upon him, and the grace of God brought him to our wagon. His faith in God and us was that whatever we would ask of God, He would do hence his immediate peace.

Our observation is that when people see their condition the minister and people try to quiet the conviction and so ease the conscience instead of leading into the light and liberty of the Gospel. We reached Council Grove, Saturday at 4 p.m., and at once began meeting on the street. Services Saturday night with good attendance and interest. Yours looking for His coming.

WORKERS.
**EVANGELICAL VISITOR.**

**MISSIONARY.**

"The field is the world."—Matt. 13:38. "Go ye into all the world and preach the gospel to every creature."—Mark 16:15.

"For the Son of man is come to save that which was lost."—Matt. 18:11.

The Fire-brand following from a worker in Palestine:—Much of my time is spent in sowing seed. 'I rent rooms where we can receive the Jews all we want to. I lived quiet close to Mount Calvary, and from my window I can see Gethsemane and Olivet. A sick Jew has called tonight to be prayed for. Another Jew has come in to tell his troubles. He is secretly reading the New Testament and has been touched and inspired by seeing and hearing this humble child of God, who is a precious example of what the power of the Gospel can do in turning men from idols to serve the living and true God, and from my window I can see Gethsemane and Olivet. A sick Jew has called tonight to be prayed for. Another Jew has come in to tell his troubles. He is secretly reading the New Testament and has been touched and inspired by seeing and hearing this humble child of God, who is a precious example of what the power of the Gospel can do in turning men from idols to serve the living and true God, and to wait for His Son from heaven. His conversion was simple. He was spoken to by a lover of the Lord and urged to give his heart to God. But he offered a great many excuses, and would not yield. The worker, in the tenderness of love, threw his arm around him, embracing him as a brother, and plead with him to accept Jesus as his Savior. This broke Quon Mow's heart and he received the saving touch of our Lord. After this he removed to another town in order to get work; and there he was surrounded by bad company, and also lacked the spiritual instruction necessary to build him up in the faith. For several years he lived as best he knew, a Christian life. But there came a time when the conviction of inward impurity was so great that he doubted whether he was saved. In this state of mind, he hastened to a mission late one night, after the meeting was closed; and finding the brother who had charge of the mission, he stated his conflicts, and his fears that he might be unsaved. He was told not to doubt his salvation, but that there was something else that he needed. With great eagerness he asked, "What is it?" The answer was, "Sanctification," and the Scripture in Romans 12:1,2 showing the necessity of entire yielding and consecration in order to enter fully into the rest of God, was specially dwelt upon. They prayed together, but no light came to Quon Mow that night. But the next morning, suddenly, while at work, the Holy Spirit flooded the force of the above Scripture upon him, he said "Yes" to Jesus, and the work was done. Now his testimony is, that ever since that time there has been a continuous glow of joy and peace in his soul, and the Scriptures are unfolded to him in new and wonderful beauty.

But the best of all is his call to preach. After his consecration the desire of his heart was to go back and tell the Gospel to his own people. One of the main hindrances to his going was a debt that was hanging over him. He was working hard to pay this, but, his wages being kept from him, was unable to do so. Now see how God works. Several weeks ago the message came to him very clearly, "Go preach." Wishing to make no mistake he asked God to take it away if it was not His will. But for three days it came with force and clearness, "Go preach." And the spirit suffered him not to go back to his place of work, but directed his steps to the mission hall, and there he was told that a gentleman in Los Angeles had given one hundred dollars toward sending him back to China as a preacher of the Gospel. Now listen to the other end of the story. During those days when the call of God came distinctly to Quon Mow the Christian Alliance convention was in session in the city, and some one spoke of him and his desire to preach in his native land. Scarcely had the speaker sat down, when the one hundred dollars above referred to were pledged. Thus we see how wonderful God works out his own plans. Distances and difficulties are nothing to Him. He can call out his servant at one place and at the same time, hundreds of miles away, move upon some one to give the necessary means to send him forth. He need but add that all the money needed for the liquidation of the debt and the sending out of this beloved brother, as well as the land, has been provided for; and we greatly rejoice that he is on the way to tell the story of love to the people of his own land. And we doubly rejoice because Quon Mow is taking a full Gospel, for he has received Jesus as Savior, Sanctifier, Healer and Conqueror. Blessed be God who doeth all these things.

J. G. CASSEL.

Los Angeles, Cal.

**AFRICA'S CALL.**

Where rolls the Congo river, In soft, majestic flow, Or where its waters quiver In foaming falls below; O'er all its fertile borders Where millions, live and die Oppressed by sin's disorders, Come, help us! is the cry. Shall commerce track the region, And lead an eager train— Shall traffic with its legion Brave death itself for gain— And shall the Lord's anointed, Who know the truth and life, To save the world appointed, Be backward in the strife?

Awake, ye hosts of Zion! Behold the favored hour: Your Captain's word rely on, His strength shall be your power. Fort to the land before you His harbingers have gone; And now His banner o'er you, He calls "Come on! Come on!"—Gospel in all Lands.

**OUR sympathies go out for the lost of earth, those who know not Jesus; yet we frequently find ourselves so contracted in our ideas as to forget that Christ died a ransom for all, even the nation which rejected Him. We believe that in vain, but that many may be led to believe in their Prince and Savior, and that the "Word" sown among them will be as the "rain and snow, accomplishing that which was lost."—Matt. 18:11.

We believe in our ideas as to forget that Christ died a ransom for all, even the nation which rejected Him. We believe that in vain, but that many may be led to believe in their Prince and Savior, and that the "Word" sown among them will be as the "rain and snow, accomplishing that which was lost."—Matt. 18:11.

I have a friend here whose name is Mary Magdalene. She is an earnest Christian. A few days ago she told me that if any trouble should come here, as it had in Armenia, she would run to the executioners and beg them to give her the high honor of a martyr's death for Jesus whom she greatly loves. New Jewish colonies are being formed here, and great progress is being made in worldly things. I see much here to remind me of the words of the Scriptures. "Two women grinding at the mill," is a sight often seen. * * *

**QUON MOW.**

Quon Mow is a Chinaman who was converted in this city a few years ago and is now going back to China to preach the Gospel to his own countrymen. His testimony is clear and beautiful, and has been a blessing to many who have heard his simple, earnest words. My heart has been touched and inspired by seeing and hearing this humble child of God, who is a precious example of what the power of the Gospel can do in turning men from idols to serve the living and true God, and to wait for His Son from heaven.

Hearing on this subject, we clip the following from The Fire-brand by a worker in Palestine:—Much of my time is spent in sowing seed. 'I rent rooms where we can receive the Jews all we want to. I feel much led to visit from house to house, and 'tis sad to see so much poverty and suffering. But how I love to read and tell them of the Messiah and the better land, and some listen with much interest. When I look at these miserable, blind, and half-starved people, it makes me wonder how any one can love money enough to pile it away in banks and safes, or spend it in luxurious living. I live quiet close to Mount Calvary, and from my window I can see Gethsemane and Olivet. A sick Jew has called tonight to be prayed for. Another Jew has come in to tell his troubles. He is secretly reading the New Testament and has been touched and inspired by seeing and hearing this humble child of God, who is a precious example of what the power of the Gospel can do in turning men from idols to serve the living and true God, and to wait for His Son from heaven.

His conversion was simple. He was spoken to by a lover of the Lord and urged to give his heart to God. But he offered a great many excuses, and would not yield. The worker, in the tenderness of love, threw his arm around him, embracing him as a brother, and plead with him to accept Jesus as his Savior. This broke Quon Mow's heart and he received the saving touch of our Lord. After this he removed to another town in order to get work; and there he was surrounded by bad company, and also lacked the spiritual instruction necessary to build him up in the faith. For several years he lived as best he knew, a Christian life. But there came a time when the conviction of inward impurity was so great that he doubted whether he was saved. In this state of mind, he hastened to a mission late one night, after the meeting was closed; and finding the brother who had charge of the mission, he stated his conflicts, and his fears that he might be unsaved. He was told not to doubt his salvation, but that there was something else that he needed. With great eagerness he asked, "What is it?" The answer was, "Sanctification," and the Scripture in Romans 12:1,2 showing the necessity of entire yielding and consecration in order to enter fully into the rest of God, was specially dwelt upon. They prayed together, but no light came to Quon Mow that night. But the next morning, suddenly, while at work, the Holy Spirit flooded the force of the above Scripture upon him, he said "Yes" to Jesus, and the work was done. Now his testimony is, that ever since that time there has been a continuous glow of joy and peace in his soul, and the Scriptures are unfolded to him in new and wonderful beauty.

But the best of all is his call to preach. After his consecration the desire of his heart was to go back and tell the Gospel to his own people. One of the main hindrances to his going was a debt that was hanging over him. He was working hard to pay this, but, his wages being kept from him, was unable to do so. Now see how God works. Several weeks ago the message came to him very clearly, "Go preach." Wishing to make no mistake he asked God to take it away if it was not His will. But for three days it came with force and clearness, "Go preach." And the spirit suffered him not to go back to his place of work, but directed his steps to the mission hall, and there he was told that a gentleman in Los Angeles had given one hundred dollars toward sending him back to China as a preacher of the Gospel. Now listen to the other end of the story. During those days when the call of God came distinctly to Quon Mow the Christian Alliance convention was in session in the city, and some one spoke of him and his desire to preach in his native land. Scarcely had the speaker sat down, when the one hundred dollars above referred to were pledged. Thus we see how wonderful God works out his own plans. Distances and difficulties are nothing to Him. He can call out his servant at one place and at the same time, hundreds of miles away, move upon some one to give the necessary means to send him forth. He need but add that all the money needed for the liquidation of the debt and the sending out of this beloved brother, as well as the land, has been provided for; and we greatly rejoice that he is on the way to tell the story of love to the people of his own land. And we doubly rejoice because Quon Mow is taking a full Gospel, for he has received Jesus as Savior, Sanctifier, Healer and Conqueror. Blessed be God who doeth all these things.

J. G. CASSEL.

Los Angeles, Cal.
OUR YOUTH.

CHARACTER IS MORE THAN REPUTATION.

"But the path of the just is as the shining light, that shineth more and more unto the perfect day."—Prov. 4:18.

TWO LITTLE HANDS.

I've two little hands to work for Jesus,
One little tongue his praise to tell;
Two little ears to hear his counsel,
One little voice a song to swell.

I've two little feet to tread the pathway
Up to the heavenly courts above;
Two little eyes to read the Bible,
Telling of Jesus' wondrous love.

I have one little heart to give to Jesus,
One little soul for him to save;
One little life to give for his service,
One little self that he must have.

—Selected by Charles E. Williams.

There was once a great philosopher who had a little daughter. A friend of the philosopher's came to see him, and waiting he asked the little girl, "What is your father teaching you?" With confiding trust, the little child looked up to him and said, "Obedience." Could the children in our families truthfully repeat after that little girl? Obedience is the gate of knowledge, the foundation of virtue, the beginning of faith, and the secret of safe social relations. Children have no corner-stone to build knowledge or character on, if they have not learned to obey. And the very highest faith in God has but one way of expressing itself—it must be the way for heaven as well as for earth—it is the way of obedience. "If any man will do His will, he shall know of the doctrine."—Sel.

MARRYING A MAN TO REFORM HIM.

The most subtle and deceitful hope which ever existed, and one which wrecks the happiness of many a young girl's life," writes Evangelist Dwight L. Moody, in the June Ladies' Home Journal, "is the common delusion that a woman can best reform a man by marrying him. It is a mistake to me how people can be so blinded to the hundreds of cases in every community where trottering homes have fallen and innocent lives have been wrecked, because some young girl has persisted in marrying a scoundrel in the hope of saving him. I have never known such a union, and I have seen hundreds of them, result in anything but sadness and disaster.

Let no young girl think that she may be able to accomplish what a loving mother or sympathetic sisters have been unable to do. Before there is any contract of marriage there should be convincing proof that there has been real and thorough regeneration.

SUGGESTIONS TO GIRLS.

James Russell Lowell speaks of "earth's noblest thing, a woman perfected.

Of course every girl whose outlook upon life is from a right point of view, true womanly qualities. I pray you, girls, cultivate reverence for God, for his holy day, and for his sanctuary. Cultivate also a becoming reverence for parents and parental authority. It has been said that "this is an age of obedient parents!" but I am sure that upon reflection you will see that such reversal of the true order in home government must work in opposition to your own good, being, as it is, at variance with God's plan and in violation of his command: "Children obey your parents."

Again, I would exhort you to acquire and cherish great reverence for the glorious state of womanhood. Shun in your girlhood everything that would tarnish that honorable estate. Ever desire to attain as nearly as possible that true womanhood which the poet has in mind. And surely every such girl will be willing to be reminded of some of the essential traits which go to make up this true womanhood. Therefore I shall hope to be forgiven the calling attention to one or two of these character stepping-stones.

A fundamental attribute, one of chief importance, a quality to be diligently cultivated, is reverence—first, reverence for God and for all sacred things. The irreverence for our heavenly Father, for his house, and for the holy Sabbath which is frequently exhibited by both old and young is truly shocking; and such lack of veneration is a hindrance to the development of character. Remember always to keep your future in view, and never forget that as a prospective true woman it is your duty at all times to be a lady. This will preclude the unseemly conduct so prevalent with girls to-day, such as loud talking and laughing, use of slang, loitering in the streets, rude familiarity with boy companions, etc. Every deviation from the path of rectitude leaves a blemish. The wrong may be repented of and forgiven, but we can never be quite what we might have been had the error never been committed. "The bird with a broken pinion never soars as high again."

And as a helpful factor in promoting your growth in all womanly characteristics, I would have you strive to appreciate the invaluable art of thinking. Be not content to accept all your ideas ready-made. Closely allied in importance to the habit of reading is the habit of thinking. I have heard of a girl who thanked God that she had a "good forgetting." But if you will secure and keep in active operation a good thinker, thus giving your active brains good material to work upon, your need of a forgetter will be greatly minimized. "Guard well thy thoughts; our thoughts are heard in heaven." If you would reach an ideal womanhood, you must be pure in thought as well as in word and deed.

In view, then, of your possibilities of development toward good or evil, strive continuously to grow toward purity and moral influence. And in view of your possibilities of influence for good or evil I entreat you, in the words of a good and wise man, "Let the weight of your character press everyone it touches away from the wrong and into the right." And as Lowell wisely said,

"May you wear a crown of womanhood As something noble, grand, and good."—Adelina J. Scholes.
HEALTH AND HOME.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Psalm 141:12.

BLESSINGS OF HOME.

Better than gold is a peaceful home, Where all the fireside characters come, The shrines of love, the heaven of life. Hallowed by mother, or sister, or wife. However humble the home may be, Or touched with sorrow by heaven's decree, The blessings that never were bought or sold And center there, are better than gold. —Selected.

BODILY RELIGION.

My reader, apply this to yourself. Make it a part of your religious worship to hygienically exercise your body every week day in the year. If you have plenty of time during the week to exercise your body, eat light and rest the body on Sunday. If you attend church you go with a stomach that is not overloaded your brain will be clearer and your spiritual meal will digest better. Overworking the mind and body every day in the year will kill one sooner than if on every Sabbath day these powers are rested. Some persons are obliged to overwork the mind and body, but not the stomach, during the six weeks days, but the great majority of persons may rest these powers on the seventh day. This overworking the mind and body every day in the year is making nervous wrecks and sleepless workers of thousands of our business men. They stand the strain from ten to twenty years, then break down and become chronic neurasthenics. To prevent is better than to cure. To cure is possible, but the prevention is easier. He who uses the three medicinal is metals, and his children are children, and do not know any better because they have not been taught. How much better to take the child on your knee and speak about the love of Jesus, what a good and pure child he was, and in this way show where the wrong came in, and also teach it to love Jesus, the one who gave his life for us.

My heart aches when I see how unconcerned some people are about their children. How is it with you? Do you take your children to church and Sabbath School? Do you know what they say and do while playing, or do you just take their word for it? You had better be sure your boys do not swear, do not smoke cigars or cigarettes, do not drink or dance. Be sure of it. Watch them over by day and by night. Be careful where they go. Absalom told his father David that he was going to Hebron to show his case to God. David put so much confidence in his son whom he loved so well and told him to go in peace, but alas! what came out of it? A great rebellion against his father that loved him so well was the end of it. Be sure that your son is not an Absalom.

Where are your girls when it is time for them to be in bed? Keep a careful watch and keep praying that God will protect them. There is a great responsibility resting on parents. Did you ever think of it? or have you passed it by and never given it a thought. Are you careless in regard to this?

Do not think food and clothes are all a child needs. It needs spiritual food; it needs to be taught the love of Jesus and that Jesus loves it. Jesus does love children because He said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Now dear Christian fathers and mothers, if it is impossible for all to get ready for church and Sabbath-school don't neglect the children, but send them where they can learn of our meek and loving Savior; and when I am sure your children will not be so unconcerned about their souls but will strive to be more like Christ. Do your duty, then if you fail their souls will not be required at your hands.

Keep close to God and be taught by Him, then you are fit to train the little ones He has given you and entrusted to your care.—Selected.

TRAINING CHILDREN.

A man once made the remark, "I can't see why my children are not Christians; they seem so unconcerned, and I wish you would pray for them." Let me tell you the reason of this indifference. When Sunday morning came there was not time to get the children ready for Sunday-school. They got up so late they could hardly get ready themselves, so the children were allowed to stay at home and play, or go to a neighbor's house and keep their children at home. Well, that didn't matter, they were not Christians anyway. But how about the example of yours? When prayer meeting night came the children didn't want to go, so were allowed to stay at home. What were they doing while you were gone? You say, I can trust my children. Perhaps that is the trouble; you trust them too much. Children are children, and do get the foolish idea in your head because they are children, it is not going to do anything wrong. The devil loves to steal the little tender hearts away from religious service for then he is sure of their service when they are older. How is it when they are ready for bed? Have you time to hear them say their prayers, or have you so much work to do that you have not time tonight and will wait until to-morrow night? But ah! perhaps if the prayer had been said that falsehood would not have been uttered, and the little one would not have had to take the whipping you gave it for telling it. How many fathers and mothers neglect the whisperings instead of the little ones that do not know any better because they have not been taught! How much better to take the child on your knee and speak about the love of Jesus, what a good and pure child he was, and in this way show where the wrong came in, and also teach it to love Jesus, the one who gave his life for us.

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UNSHINE and fresh air are tonics which cannot be bought in the drug store, but which are none the less valuable for that. Try them in daily doses if you are weak in body. ** *

If you want your children to grow up pure, do not allow them to use any stimulants. Remember they will do what you do so banish pepper, spice, tea and coffee, pork and lard, and raise them on simple food, cooked wholesomely, and their lives will tell the story of victory over intemperance. ** *

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"Ye can discern the face of the sky; but can ye not discern the signs of the times?"

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According to the report to the State Department by U. S. Consul Wallace at Jerusalem, there are 330 U. S. citizens in Palestine, 438 of which are Jews who have lived in America only long enough to obtain citizen papers and passports. * The emigration of Polish-Russian Jews to this country has had a remarkable falling off of recent years, although persecution is as severe as ever in Russia. The Jewish exodus in Eastern Europe seems to be set in another direction—the land of their fathers—even Palestine. This recalls Zach. 2:6.

The fact that material is being prepared for the erection of a new and magnificent Jewish temple in Jerusalem will be interesting to those who are looking for the signs of Jewish national restoration. That such a statement is not a mere fanciful invention is vouched for by no less eminent authority than the Rev. Eppes in The Morning Star. In answer to special inquiry made relative to the pillars of the Temple at Jerusalem, it is stated that Mr. St. Clair Tisdale, late Missionary to China, on his return home, stopping in Genoa and visiting some of the workshops, saw among other things, a most beautiful pillar of exquisite workmanship and size. In answer to an inquiry as to its purpose it was said, "For the Temple at Jerusalem." The destination of a similar pillar in Vienna was also said to be Jerusalem. In many different workshops pieces for this edifice are being prepared. A clergyman who had met a rich, influential Jew at a dinner party was told that they were preparing materials to build a Temple in Jerusalem although he did not like to have it talked about: but in the present state of affairs nothing would be easier than to buy Palestine. A few millions of pounds would do it and as soon as this is bought, the materials being ready, the edifice would be quickly erected. *

We clip from The United Friend under "Current Notes":—Zion's Watch Tower, a non-denominational journal of Allegheny, Pa., referring in a recent issue to the pending Arbitration Treaty between this country and Great Britain, as well as to the proposed movements among the churches in the line of Christian unity, has this to say: "The disposition with many is to consider this the beginning of universal peace, with Reason as the arbiter instead of the Sword. The suggestion is freely made that it will not be long before all the nations of Europe will practically disarm. In this and in connection with the hope for 'union' amongst Protestant denominations, the worldly church is looking for the realization of its ideal of the

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LONG.—Died, Edna Ruth Long, daughter of Alex. B. Long and wife, near Ferguson, formerly of Kansas, who was born in Custer county, Okla., May 25, 1896, died July 10, 1897. The friends elsewhere will undoubtedly be moved with sympathy at the removal of one so early in life. Funeral services conducted by Rev. Vinton Goff. Text, Mark, 10:15,16. **

FARMER.—Died, near Gormley, York county Out., July 12, 1897, Sister Christine Ann, wife of Bro. Joseph Farmer, aged 40 years, 6 months, and 10 days. The departed sister has been ailing for about 15 years. The last 4 or 5 months have been the most trying until God saw fit to relieve her of her suffering. She left a kind husband, 2 daughters, father, brothers, and sisters to mourn their loss; but their loss is her gain. As a sister the church has lost a faithful member, she having always been ready to speak for Jesus. Services by F. Elliot and H. H. Haus.

BRECHBILL.—Died, near Moonlight, Kas., July 19, 1897, Bro. Abraham K. Brechbill, aged 70 years, 6 months, and 1 day. Bro. Brechbill was born in Pennsylvania where he lived until 13 years ago, when he moved to this county and has resided here since. He was converted at an early age and for a number of years labored in the capacity of deacon. Was a consistent member of the Brotherhood and will be missed by the many friends and relatives which constituted his circle. There are a left wife, 6 sons, and 3 daughters, together with a goodly number of grandchildren to mourn their loss. Services on the 21, meeting at the home of his son David, then to the Bethel church, conducted by Bros. Jesse Euble and Elias Martin. Text Rev. 14:13. Interment in adjoining cemetery. **

MEYERS.—Died, in Abilene, Kas., July 15, 1897, W. H. Meyers, aged 38 years. Deceased had been unable for some months to engage in active labor, having been a subject to consumption. He was staying at the boarding house of Mr. J. L. Thayer of this city. While walking from the livery-stable to the house, he was overthrown with hemorrhage and died before reaching his place of temporary abode. The young man has no relatives in this vicinity and only after some correspondence was it found that his father, John Meyers, resides at Marva, Ill. The body was embalmed and kept under charge of W. H. Eichholz, Undertaker, until July 20, when his remains were laid in the Abilene cemetery. Although among strangers and without relatives to be present at the occasion of interment, yet the young man received courteous Christian burial, quite a goodly number of the citizens being present to pay respects to the deceased. Services conducted by Rev. Blayney of the Brethren church.