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VOLUME X.

POETRY.

EDITORIAL.

ESSAYS.

FROM CORRESPONDENTS.

SELECTIONS

CHURCH NEWS

MISSIONARY

OUR YOUTH

OUR TIMES—OBITUARY, Etc.

TABLE OF CONTENTS.

EDITORIAL—

Items, Without Natural Affections... 253
Special Mention... 206
Our Times... 272

POETRY—

A Resurrected Disciple's Testimony... 254
The Lord's Home... 270

ESSAYS—

The Life of Holiness, J. G. Cassel... 255
Then Cometh The End, D. V. Heise... 255
Bible Study, Number 1... 256
Daily Prayer, W. R. Smith... 256
Willing Offerings, D. W. Zook... 257
A Harvest Experience, Mary Leafer... 258
Testimony, Mary Wiener... 258
To The Unconverted, Fanny Hunsperger... 258
Experience, Eliza Martin... 259

FROM CORRESPONDENTS—

H. Hanson... 260
Anna J. Stoner... 260

SELECTIONS—

Entire Sanctification... 260
Faith... 262
Self Murder... 262
Unconditional Surrender... 263
Watching For Our Lord... 263
Is Charity the Environment of Our Acts?... 264
The Old Way of Baptizing... 265

CHURCH NEWS—

Local Church News... 267
From the Field... 268

MISSIONARY—

OUR YOUTH—

HEALTH AND HOME—

OUR TIMES—OBITUARY, Etc.

Have you learned to say with boldness, "The Lord is my helper." See Heb. 13:5, 6.

If you find a soul who hates Holiness, you may be sure that soul is privately in league with sin.

How few persons, by recognizing the harmony of all Scripture, are willing to vindicate the divine character and government in God's plans in permitting evil—past and present—believing that it is educational in its tendencies, leading on to the time when the knowledge of the Lord shall be worldwide and the universal national blessing of the Gospel shall be manifest through the seed (Christ) of Abraham? By our zeal (?) for righteousness we become narrowed down to creed and form and ceremony, failing to comprehend that "there is a wideness in God's mercy, like the wideness of the sea." The revelation of much of God's plan with humanity is undoubtedly reserved for ages to come (Eph. 2:7) yet even now doth he make manifest some of his mysteries to the saints. (Eph. 3:3, 5, 6.) Glory to His wondersome name!

WILLIAM NATURAL AFFECTIONS.

PROBABLY no phase of sin or violation of God's law is so damnable in its effects or so far reaching in its destructiveness as the perversion of the sexual affections in man. Peter, in his first epistle (Ch. 2:11) says: "Dearily beloved, I beseech you as pilgrims and strangers, abstain from fleshly lusts, which war against the soul." This is the sin paramount which, as a canker worm, lies hidden at the root of many a soul's spiritual life. Although secret in its nature, when lust has once gotten hold of the Christian life it cannot fail to paralyze the being and neutralize every effort for righteousness and holiness which the individual soul or the church of Christ as a body puts forth. On this subject the devil has well succeeded in these last days in throttling purity by masquerading iniquity as purity itself.

The hellish work by ingenious devices of Satan which is being carried on to the mental, moral and physical destruction of the youth of our land today is simply appalling. Some persons however proceed to cover up their sin by a cloak of matrimony, or even religo-matrimony. But sin when covered up by the cloak of matrimony is only after all sin white-washed. Oh! the corruption and entanglement of damnation and sin and suffering which is brought upon offspring under the cloak of "marital liberties!"

The beguiling, unstable souls who cannot cease from sin because their eyes and hearts are full of adultery are by no means all found outside the marriage bonds or outside the nominal church circle either for that matter. When cold professors and even dead preachers will, instead of pointing to a salvation from sin, strengthen the captivity of poor sin-bound souls by assisting them in hurriedly getting into the whirlpool of destruction and violation of God's order, is it any wonder that the churches are cursed with having the fellowship of adulterers, fornicators, and murderers or destroyers of that which is begotten or conceived?

Can God's hand be stayed or his vengeance possibly be withheld? is the question which comes to us as we are permitted to catch a glimpse behind the curtain of American society and Christian (?) religion.

"Sin when it is finished bringeth forth death" no matter where it is found. Nevertheless we can magnify the grace of God and hold up to souls who are in bondage to sin a Savior who is indeed a Deliverer.

Captivated soul! Do you want life, peace and joy? Believe on the Son of God who is a Savior from sin. Accept the liberty which He alone can give to the captives. His power today is not mitigated. He can cast out the devils, renovate the being, sanctify the life principle. Glory to His name!
A RESURRECTED DISCIPLE'S TESTIMONY.

The light of the Word shines brighter and brighter.
As wider and wider God opens my eyes;
My trials and burdens seem lighter and lighter.
And fairer and fairer the heavenly prize.
The wealth of this world seems poorer and poorer.
As farther and farther if fades from my sight.
The prize of my calling seems surer and surer.
As straighter and straighter I walk in the light.
My waiting on Jesus is dearer and dearer.
As longer and longer I lie on his breast;
Without him I'm nothing seems clearer and clearer.
And more and more sweetly in Jesus I rest.
My joy in my Savior is growing and growing.
And stronger and stronger I trust in his word.
My peace like a river is flowing and flowing.
And harder and harder I lean on the Lord.
My praise and thanksgiving is swelling and swelling.
As broader and broader the promises prove;
The wonderful story I'm telling and telling.
And more and more sweetly I rest in his love.

— Simeon B. Needham.

For the Evangelical Visitor.

THE LIFE OF HOLINESS.

What is written here is intended as supplemental to what appeared over my signature in the last issue.

Holiness is a life. Perhaps we cloud the matter by too constantly speaking of it merely as an experience. We speak of the experience of justification, and the experience of sanctification as things of the past, and frequently in testimony the day and hour is given when we "got the experience." There is danger of getting into ruts in reference to terms, and the manner of giving testimony.

There is danger of getting into ruts in reference to terms, and the manner of giving testimony. We should never forget that sanctification is much more than some do not accept this idea of abiding, self lives. I know that while with others the conviction is so clear and strong that at once everything is yielded over, and the answer comes with a wondrous burst of glory. However the point may be reached. This is the real entering into a life of holiness, and it is this definite act of surrender and faith that brings the experience which is usually called sanctification or holiness, although it is but the beginning of that which continues through life, and is ever broadening and deepening. It is the Holy Ghost coming in and imparting the very life of Christ, so that it is no more I, but Christ which liveth in me.

How do we keep this life? By abiding in Christ. "Whosoever abideth in him shall not sin." This is the only possible way of living a life of purity and victory. It is a two-fold abiding. "Abide in me, and I in you." I in Him, and He in me. In Him I am dead to sin: Christ in me, I am alive to God. It is not I that live, but Christ liveth in me. In this life of abiding there must be the recognition of both the death and life principles. It is not enough to say that we have died, and that therefore the work is done forever. We must abide at the cross. Not only reckon that we have died, but reckon moment by moment that we are dead to sin, and thus sink deeper and deeper into death that the life of Christ may be manifested in our mortal bodies. If we cease to abide in Christ, and cease to recognize the active principles of death and life working in us, we will find the self-life asserting itself. And to give room to self is to give room to sin.

The reason that so many who seem to have had blessed experiences backslide, is doubtless because too much dependence is put upon a past "experience," or "blessing." Instead of abiding, moment by moment, in the Crucified One, where self is dead, that the resurrected life of the Risen One may abound and develop and fructify. The very moment we get out of Christ, in this deep sense of abiding, self lives. I know that some do not accept this idea of abid-
ing at the cross, the place of death. They say, "If a thing is dead, it is dead, and that is all there is to it." And yet if we do not in deep humility abide in Christ, both for death and life, the very assertion, "I am dead," may be made in the energy of the flesh. God is all the time bringing life out of death. It is a law in the natural realm and in the spiritual. Death and life are working in our physical bodies continually.

Andrew Murray illustrates the law in the spiritual realm by the oak tree? A little acorn was buried in the soil and died. From its grave grew the tree. And while the great tree is spreading forth its mighty branches, full of life and strong to resist the storms, silently the roots are striking deeper and deeper into the grave of the acorn. So in the life of holiness, we are not done with death once and for all, but it is a law which works in our members and we learn to sink deeper and deeper into death, that the life of Christ, our living Head may be manifested in all its glory and strength and faithfulness.

Oh, let us remember, then, that holiness can only be retained and perfected by abiding in Christ. And let us not think of it so much as an experience, or a "second blessing," merely, but as a life—the life of God in us. The Holy Ghost, who is very God, the third person of the Trinity, dwells in us. He is the great Transformer, and by Him we are changed into the image of Christ from glory to glory.

Los Angeles, Cal.

For the Evangelical Visitor.

THEN COMETH THE END.

"Little children, it is the last time."—1 Jno. 2:18.

THE venerable evangelist and Apostle, "whom Jesus loved" evidently foresaw through the spirit the end of this present dispensation. One of the most fruitful sources from which he gathered his conclusions and gave warnings of the same unto his spiritual children, was the delusive doctrine and the anti-christian spirit which was being so generally disseminated among the people, "whereby we know that it is the last time."

Our Savior said, "Beware of false prophets, which come to you in sheep's clothing," or in the guise "of an angel of light. By observation we are made to believe that one of the greatest delusions of the present age is that men will persist in lowering the gospel standard of Christianity to the sensual and impure spirit and custom of this present evil world. This also is anti-christ and shows us that we are in the last time—the evening of the world, the close of the present dispensation." It is evident by the teaching of Christ and His Apostles that anti-christ will yet, before the close of this dispensation, cause or bring about a period of gross darkness. Satan, the arch-enemy, "the prince of the power of the air, the spirit that now worketh in the children of disobedience," is exerting a wonderful influence over the minds of men and we need but look back to the dispensions that are past and see the condition of men at their close to convince us that "the end of all things is at hand." It is said that the darkest hour is just before day. So we must believe that the darkest period of the church is yet to come. When that beast will once exercise his power—"coming up out of the earth and he had two horns like a lamb and he spake as a dragon"—then there will be a testing time of the "patience and faith of the saints."

Probably we are already entering into that time. Do we not see the outlines of the image of the beast in the numerous secret organizations? Are they not the controlling power of nations? Is not their influence plainly seen and felt in the business of all leading corporations in our land? Do they not control the lawmaking and the law, administering power? Are they not responsible for the degeneracy of spiritual life and the introduction of much of the vanity and foolishness that now exists in the popular churches? Men need not apply for an office or a position of trust either in the nation, state, or the wealthy corporations, neither can they buy or sell to advantage, "save he that hath the mark or the name of the beast or the number of his name."—Rev. 13:6, 18. "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

The present is considered to be the most enlightened and advanced age of the world. Art, science, literature and educational privileges are progressing at a rate unprecedented in the world's history; and much of that light we must believe that is disseminated through these numerous channels of education are emanating darkness and unbelief. "If the light that is in thee be darkness how great is that darkness." "Because he hath not believed in the name of the only begotten Son of God." Where do we find unbelief and infidelity the most prevalent? "Where is the wise? Where is the scribe? Where is the disputers of this world?" Look into the colleges, universities and theological schools and you need ask no further questions. It is a fact indisputable that in the former ages, as the world advanced in wisdom and knowledge and sought out many inventions, they departed from the Lord. The present age is no exception. If there ever was a time when the church of Jesus Christ needed the inscription "HOLINESS UNTO THE LORD" inscribed upon her banner in letters of flaming fire, that time is now. Oh! the abominable delusions that are being advocated by the fanatics of this nineteenth century and palmed off upon the poor deluded people for religion in the name of Jesus Christ. "For among my people are found wicked men; they lay wait, as he that setteth snares; they set a trap, they catch men."—Jer. 5:26-31. They would even cause the infamous church of Rome, whose practice they partly follow, to rise up in righteous indignation and blush with shame at the multitude of their inventions. "Teaching for doctrine the commandments of men." "How long, Oh Lord, holy and true," etc.—Rev. 6:10.

Clarence Center, N. Y.

D. HEISE.

Sometimes you find a man who gets through the world without making enemies; but the world doesn't know he's here."
1. THE PROPER ATTITUDE TOWARD GOD'S WORD.

In the series of articles of which this is the first, we desire with the help of the Lord and the guidance of the Spirit to set before our readers a plan of Bible study, and certain principles (found in the Bible itself) on which such study should be conducted in order to reach correct conclusions. For it is evident, since the variation between Christians on many important Bible doctrines is great, that some must have followed wrong principles or methods, and therefore have come to erroneous conclusions.

But, before we examine the principles, we shall do well to examine ourselves, to see whether we be of the kind to whom the Lord delights to show favor; if we be of the class to whom he gives wisdom, increases knowledge and adds all good things needful, both temporal and spiritual.

The Psalmist says, "Light is sown for the righteous." Are we righteous? Are we holy? Is there no imperfection in us? Ah yes! we realize there is much imperfection in us, though we may have good desires toward the Lord and righteousness; but, thanks be to God! we realize our acceptability with Him through merit of the Beloved, who "died for our sins according to the Scriptures." Being justified by faith we have peace with Him through merit of the Beloved One. It is necessary that we be fully consecrated to the Lord, determined by His grace to do His will only. If we be thus consecrated, desirous only to know the Lord's will that we may conform ourselves to it and prove it (Rom. 12:2), we shall know the doctrine, or the complete expression of God's perfect will in so far as He may be pleased to open it up to us.

It is absolutely necessary, however, that the student be fully consecrated; that, if he has had opinions of his own on the subject, received through heredity or otherwise, he discard them at once and completely.

And there is a reasonableness about this prerequisite which a little reflection will make apparent to all; for it may readily be perceived that whoever comes to study the Lord's Word with ideas or prejudices already in mind (and that before having begun the study) will surely be unduly influenced by those opinions and prejudices, to the blinding of his own mind, while he may, at the same time that he has treasured these presumptive thoughts, have been declaring that he was entirely unbiased. Oh, how earnestly we should pray, "Cleanse thou me from secret faults!" "Keep back thy servant also from presumptuous sins!"

Having reached the desirable attitude of heart and mind, humbled and consecrated, we may ask of the Lord wisdom. The Apostle said, "If any man lack wisdom, let him ask of God who giveth liberally and upbraideth not." And if we have the pure, peaceable and gentle wisdom that cometh from above, we will be ready to comprehend and appreciate the particulars of the doctrine of Christ who is the center, and will be the fulfillment of God's plan. This is in harmony with reason, as well as Scripture, for the plan of God was inspired by love, formed in infinite wisdom according to the requirements of unbending justice, and will be executed by the great power of Jehovah, through Christ Jesus our Lord. Such a plan as this could never be conceived by unaided human wisdom; would never be comprehended by any except a wisdom akin to God's wisdom, and this is just what he proposes to give to his people who realize their need, and make their wants and wishes known.-1 Cor. 2: 9, 10; John 1:5; James 1.

What, then, is the test of this wisdom? "Who is a wise man and endued with knowledge among you? Let him show out of a good conversation (conduct in daily life) his works with meekness of wisdom. The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated. full of mercy and good fruits, without partiality and prejudice without hypocrisy." Let us seek to be filled with the pure wisdom that comes from above, and let us repudiate and reject the earthly, sensual, devilish unwisdom which has wrought so much of evil and confusion, not only in the world, but even among those who profess to be God's people.

Then, being desirous to do God's will, and constantly retaining that attitude of mind and heart, we may expect and shall receive, according to God's Word, a knowledge of the things held in reservation for them that love Him.

(TO BE CONTINUED.)

For the Evangelical Visitor.

THE DUTY OF PRAYER.

That men ought always to pray, few will deny; though many fail to practice that sacred duty.

Man is a dependent creature upon God for life and all the blessings that He so freely and richly bestows upon him, and should never forget the great source of all help and mercies. Jesus did not mean that we should always be down on our knees, but that we should ever possess the true spirit of prayer.

The duties that God enjoins upon us do not conflict with each other. He has work for our hands and feet to perform as well as resting on our knees in prayer. Satan often tries to make Christians believe that they have too much business on hand to spend a few moments in prayer morning and evening. At such times at calm down and sing a song or kneel and offer up a short petition, giving the old enemy to understand that you are not his, neither a slave to any system of work, for the soul's true life does not consist in a weary round of earthly toil and labor.

Martin Luther, with all the cares of the church pressing upon him, said, "I am so busy that I cannot get along without eight hours of prayer daily." What a waste of time, the world would say; and yet in the sight of God it was time well spent, the glorious results of which eternity alone will see. God's first
call to man is for a willing heart—service—spiritual communion of the soul with its divine Creator.

God is giving us time for this duty first above all others. No hand labor is acceptable to him that is not first blessed with a word of prayer. Our divine Father designs that his children should be happy here through spiritual communing with him, heart to heart.

Satan would cheat them out of the sweet blessings of God's love and make them serve to a round of earthly drudgery, fear and anxiety.

Time enough to eat and drink, for pleasure and work, to visit and receive friends, to grasp for earthly riches, time to be sick and finally die, but none in which to return thanks to God or ask his future blessings.

What a wonderment to the angels of heaven that dependent, dying mortals fail to honor the Father of all mercies! Practically without God or doing without whom all heaven worships and adores. It is a fact which none can deny, that God gradually fades out of the life of those who neglect to pray. Mark it down as a Scripture truth that a home without prayer is a place forsaken of God. Prayer is as necessary to the spiritual welfare of the Christian, as the very food he eats is to the body.

Prayerless Christians are starving themselves—some to spiritual death—and are feeding on worldly husks that God never designed should impart life or satisfy the wants of the soul. “Well, I can't pray,” says one. Strange indeed that any one can not do what the Creator intended they should. Perhaps all that is lacking is the will or desire to pray.

A flowery form of words is not prayer; but the sincere desires of the heart “uttered or unexpressed,” God does not measure our prayers by the yard but by weight. “Lord, save me, or I perish,” kept Peter from sinking into a watery grave.

Five words saved him. Millions of others could have done no more because a great prayer need not be a long one. The Shepherd-boy’s prayer, in repeating the alphabet, brought him a blessing from God, as it was all he knew. Practice on what knowledge you have and more will be added. Prayer is a great power and keeps us near to God.

It is also the golden key that unlocks the door to the treasure house of our all-loving Father. Possess, receive, and enjoy it and be happy.

W. R. SMITH

For the EVANGELICAL VISITOR.

WILLING OFFERINGS.

SPEAK unto the children of Israel that they bring me an offering; of every man that giveth willingly with his heart ye shall take my offering.”—Ex. 25:2.

In the history of our text we find that Moses was upon Mount Sinai receiving, at the mouth of God, directions concerning the tabernacle which he and the children of Israel were to erect. God desired to have a tent among them in which he might put his name. For this purpose were the offerings taken of the people and taken only of those that gave of the willingness of their heart.

Moses soon returned and made a declaration to the people of what the Lord had revealed to him in the mount, “and all the congregation of the children of Israel departed from the presence of Moses. And they came everyone, whose heart stirred him up, and everyone whom his spirit made willing, and they brought the Lord’s offering to the work of the tabernacle of the congregation and for all his service and for the holy garments.”—Ex. 35:20, 21.

After they had sufficient for the work of the tabernacle, the people “brought yet unto him free offerings every morning.” Their free will offerings were so abundant “that they had to restrain the people from bringing, for the stuff they had was sufficient for all the work to make it; and too much.” Where in all the history of the church have we such a record of free will offerings as this?

Again, we find at the close of King David’s reign, when the offering was taken for the building of the temple, that “the people rejoiced, for that they offered willingly, because with a perfect heart, they offered willingly to the Lord; and David the king also rejoiced with great joy.”—1 Chron. 29:9. Space will not permit us to tell of the free will offerings of the people in the times of Josiah, for the repairing of the temple; Hezekiah, for the encouragement of the priests and Levites in the law; and Ezra for the rebuilding of the temple.

These were special offerings that were made unto the Lord; But God also said of the regular offerings, “Whatsoever he be of the house of Israel, or of the strangers of Israel, that will offer his oblation for all his vows, and for all free will offerings, which they will offer unto the Lord for a burnt offering; Ye shall offer at your own will.”—Lev. 22:19.

They might offer with a free will, and yet if the heart was not perfect before God, it was not accepted by him. When Israel had “gone away backward,” (backslidden) they offered freely unto the Lord but God cried out against them saying, “To what purpose is the multitude of your sacrifices unto me? saith the Lord; I am full of the burnt offerings of rams, and the fat of fed beasts.”—Is. 1:11. Again he says through Paul unto us, “Though I bestow all my goods to feed the poor, * * * and have not charity (the bond of perfectness) it profiteth me nothing.” Where this perfectness exists, there is always joy accompanied with the gift. Therefore again it is written, “God loveth a cheerful giver (Gr. hilarious—I. e. mercy) giver.” We are warned against four manners of giving; viz. because of necessity, grudgingly, sparingly, and pharisaically (to be seen of men.)

If all the offerings, that are made today, would be given according to the Bible standard—with a perfect and willing heart—there would be fewer church socials, fairs and entertainments (that the people that give might get the benefit of their money) and less heralding of names in both religious journals and newspapers, that they may receive a greater reward in heaven. “When thou doest alms, let not thy left hand know what thy right hand doeth.”—Matt. 6:3. “He that hath pity upon the poor lendeth unto the Lord, (lays up treasure in heaven) and that which he hath given will He pay him again.” God’s interest upon every dollar that is sacrificed and
given with a perfect and willing heart, is at the rate of 10,000 per cent (one hundred fold, or 100 times 100.)

“Now therefore perform the doing of it; * * * for if there first be a willing mind, it is accepted according to that man hath and not according to that he hath not.”—2 Cor. 8:11,12.

D. W. ZOOK.
Yokohama, Japan, June 6, 1897.

For the Evangelical Visitor.

A HARVEST EXPERIENCE.

DEAR readers of the Visitor: I realize that when we are wholly sanctified God leads us in a mysterious way. I praise Him that he has so wonderfully saved me from sin. He set my feet upon a rock, and established my goings.—Psalms 40:2. I bless God because I am not my own, realizing that God is leading me.

As harvest time was fast approaching, I desired to assist in the field as the Lord gives me strength. The first week a wish wanted to enter my heart that the Lord should not burden me with souls in order that I may be more able to work; but I said, Lord Thy will be done. The latter part of the week my health began to fail. I said, Lord I am Thine, you can heal; deal with me as you see best. On Sunday morning it came to me that I shall be anointed. Thinking if it really was of God, the way will open, I dismissed it from my mind until Sunday evening. After meeting was dismissed, conviction took hold of me that I should be anointed. I obeyed, bless God. The following week I was able to assist right along.

Here the Lord taught me that he can afflict our bodies any time he chooses to do so. I asked him to show me if I had sinned in any way; nothing was shown to me, but the works of God were made manifest. I rejoiced that I could gather sheaves to the glory of God. While I was engaged in this work, the Lord plainly showed me that the farmers, and many that claim to belong to the household of faith, are much concerned about gathering grain, while the gathering of souls is a side issue. Are we gathering souls? is an important question.

When I think of the luke-warmness among the professors, I feel like holding on to God. There are souls perishing and some one will be responsible for them; and unless we are wholly the Lord’s we will be stubborn children and a hindrance to the work. It is true we should see that the grain is gathered and work with our hands so that we may have to give to him that needeth.

My own experience teaches me that when we realize the value of souls as a child of God should, gathering souls will be a weightier matter to us than gathering grain.

The Lord has spoken to me this harvest as never before. I rejoice that when we belong to God entirely, he leads us in a path where there is peace and joy. We don’t need so much to eat or wear, and our sleep is satisfying. He keeps us temperate in all things and by not indulging extravagantly we will have to give to him that needeth. Yours to the glory of God. MARY H. LENHERT.

Abilene, Kas.

For the Evangelical Visitor.

TESTIMONY.

PRAISE the Lord for his goodness and for his wonderful works, among the children of men. I felt to write a short testimony for the Visitor this morning and I purpose to obey: for if we are willing and obedient we shall eat of the good of the land.—Isa. 1:19.

I am so glad that I can see the King in his beauty and that he has become my light and my salvation. I need have no fear of man and mean to give him the honor due unto His name, worshiping Him in the beauty of holiness. The only life worth living is a holy life. It gives happiness inside.

“A heart in every thought renewed,
And full of love divine.”

If we have not this experience we are in a sad predicament. This salvation is a reality in itself. Glory to God! To receive it we must be humble. We must be willing to follow instead of lead. Where he leads me I will follow and will go with him all the way.

We must become aroused. We will never enter into the Beulah land of full salvation if we are not awake and seeking it: and we must be established in the faith, willing to be or do anything that the Lord wants us to be or do. O, the Bible has become such a precious book to me! I am so glad that I am finding the hidden pearls and treasures which are placed a little beneath the surface so as to test our real earnestness in finding them. Praise the Lord!

MARY WISNER.
Silverdale, Pa.

For the Evangelical Visitor.

TO THE UNCONEVERTED.

I have been deeply impressed to write a few lines to the unconverted, O we see daily that there are so many unsaved souls yet on the barren hills of sin and folly. Sinners, turn, why will you die? Jesus has left the shining courts of glory and come down into this lower world, opening the way and plan of salvation, suffering and dying upon the cross for you that you may be eternally happy in the world to come. Now he wants you to do your part.

God will not do all. You must obey him in his footsteps. I believe there are many that will say “At some future time I will serve the Lord.” But “today is the accepted time; tomorrow it may be too late.” Oh, poor sinner, just stop for a moment; pause and think what you are doing. How do you feel when you hear of, or are called to witness, the funeral of a departed friend or relative whom you hold dear? Gone forever, either to endless bliss, or eternal punishment. Does it cause you to say within yourself, “Oh, if it were I, what would be my portion? how would it be between me and my God?” Does it affect you, or are you heedless of all this, and never think of death and judgment? Oh, I would say to those who have been warned by their parents and drawn by the spirit, “You seem to be satisfied, going through this world, being hushed to sleep by the lullaby of sin; but there is a time coming when you will be awakened, if not now.” Oh how sad to think that there are so many who come to this point. They are awakened, but where—they lift up their eyes with the rich
man in hell. Oh! the very thought of such a time is enough to soften the hardest heart and melt to tears those eyes which have never been wet on the occasion of such a thought.

We well know that a great many people are so apt to think carelessly upon this important duty. I refer to the future when you will call for the rocks and mountains to fall upon you and hide you from the face of him who sitteth upon the throne. Think when you will have to cry in the anguish of your soul in such lamentable tones, "The harvest is past and the summer is ended and my soul is not saved." The warnings from the pulpit are heard no more; the spirit has ceased to convict you; the prayers of your parents have availed nothing; you are lost, lost forever.

Dear readers, whoever you are, come now. Do not spend your best days in the service of Satan. Sooner or later we must all appear before the judgment bar of God, whether prepared or not. How many, without a moment's warning, fall dead; or how many who leave their homes to seek pleasure, meet with some fatal accident, never returning home alive.

Dear friends, before you again close your eyes in slumber, pray to God to show you the danger and give you a willing heart to serve him. FANNY HUNSPEGER, Hespeler, Ont.

For the Evangelical Visitor.

EXPERIENCE.

I am impressed to give my late experience to the readers of the Visitor. I started for the kingdom in the fall of 1855, but was not willing to obey in confessing all my sins until a few years later. When I became willing to confess my wrongs, I received peace and happiness. I was then baptized. Still I thought there was something lacking. I was told that what is not right will come right by and by. I tried to be satisfied with this, but could not. Finally I concluded that all Christians feel that way and tried to be satisfied.

When I lived near Chambersburg, Pa., a minister in the U. B. church, B. Hoover, gave me a paper on sanctification which troubled me very much. But looking upon the faults of those who profess sanctification, I was lulled to sleep again.

A few years ago, when sanctification began to be taught among the Brethren, I could not understand it and often spoke against it. Sometimes I felt so discouraged, that the devil kept me out of the meeting. Then I became so cold and dissatisfied that I was very miserable. Had it not been for my dear companion I believe I would have fallen in despair, but she encouraged me to go and do my duty. Sometimes she was as much discouraged as I, but for my sake did not tell it. Praise the Lord for a companion that could forget herself and pour oil into my wounds.

I did not like this new doctrine, or as I called it, wild fire. But, finally, I came to the place where I had to leave all men stand. If they were wrong, I could not help it. But I was to do the will of the Lord. Some asked me how I could go along in the way the church is going. I said I wanted to leave all in the hands of the Lord, and make my calling sure for myself. I began to pray in earnest. Last winter when the meetings were in progress, I prayed much. I thought the altar was not for me. I had a wonderful struggle with the enemy. Sometimes I could scarcely get my breath, so that I was asked, "What is the matter?" This struggle was at home nearly all last winter. Finally I came to the place where I consecrated my all to God,—my farm, my wife and children, and myself. Praise his holy name forever! Then I received such a peace, I felt clear, so there was nothing between me and my God. But I wanted to be sanctified. I did not know what to do. I inquired of those who were sanctified, but the answer was, "You must experience it for yourself." Amen.

I was very much concerned about it, and, finally the Lord took the scales from my eyes. It was as plain as though someone had told me that I now had a clean heart. Glory to His name forever! The joy, peace and happiness I have had since then, I can never express. I am a changed man. Before, when things did not go just right, perhaps if the horse did not do as I wished, I would get angry and do things that made me feel very unhappy. But since the Lord has so wonderfully changed me, that is gone. Praise his name forever! Still I want to press on. There is much more in store for me, and the Lord will give it to me as soon as he has me fully prepared. The Lord is leading me down—down. There is nothing left of self; at least it has not yet appeared. I still want to become more humble.

I had some experience in divine healing. I had been troubled all winter with rheumatism in my limbs. One day I had so much pain that my companion asked me if she should prepare something to give relief. I told her I did not care. I had severe pain up to the time that she brought the remedy. In changing my position so the remedy might be applied, I found the pain gone instantly. I could not understand it. I had prayed the Lord for relief but my faith was so weak, I hardly expected it. It was not long however until the secret was revealed. One of my daughters, on learning what we were about to do, went into secret prayer for me, and the Lord heard her prayer. Glory to his name for ever and ever! The effectual fervent prayer of the righteous availeth much. —Jas. 5:16. Glory to Jesus for His wonderful healing power! I want to go on and come nearer to the Lord and more consecrated, as there is a work for me to do. I would ask all that know the worth and value of prayer to remember me a poor one.

In conclusion, I will say if you wish to have a clean heart or to be sanctified which is the same, you must make all your wrongs right, consecrate your all to the Lord and you can and will receive the blessing. This new doctrine of sanctification is over 1800 years old. Read John 17:17, 19; Acts 20:32; Romans 15:16; 1 Cor. 1:2; 6:11; 2 Tim. 2:21; Hebrew 10:10-14 and Jude 1. The reason it is new to us is because it was lost to a great extent and thus the church became too worldly; too much entangled with the cares of life; too greedy for self honor, robbing God of His glory. We are
placed here to glorify God in all things. How many of us can say we have given Him all the glory due Him? Or do we sometimes feel that we have given a good testimony, or offered a good prayer or preached a good sermon or given much to the poor, and have taken the glory to ourselves instead of giving it to God? Some one may ask if we cannot sin after we are sanctified. The Savior said, “Watch and pray, that you fall not into temptation.” We will have trials as long as we are here but if we have Jesus within, we have a power stronger than that of the enemy. He is able to keep us from sin and will fight the battles for us. Glory to His Name forever and ever! Amen. ELIAS H. MARTIN.

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.

H. Hanson says:—“Train up a child in the way he should go” is God’s command. Our training in America is mostly the other way. We turn them loose and let them train themselves. Some parents are so unwise as to think they will be trained up for “football,” “baseball,” euchre and poker games,” “cards,” “gambling,” and “prize-fights”—in fact training for destruction. Parents, teachers and authorities are responsible for this state of affairs.

Sister Anna J. Stoner of Martinsburg, Pa., writes:—I will endeavor to give some of my experience. The Lord has sent some affliction upon me and I had tried different remedies, but without much benefit. I was prompted to take the Lord as my physician. I could hardly be willing to submit; but, thanks be to God, He did not give me rest until I did so. I realize that the Lord has all power in heaven and on earth and can heal our bodies. It took fasting and prayer before the Lord would send his healing power. On the 8th of July the Lord did heal my body. Praise his holy name! The next day I could work almost all day. Since then I have again been afflicted, and again fasted and prayed. It seemed the Lord wanted me to be anointed. I know he could have healed me without if he would have seen proper. So on the 18th of July I was anointed in the name of the Lord according to Jas. 5:14, but could not tell much difference in my health. I however felt that I had obeyed the Lord. On Monday I felt so much better. Praise the Lord for his loving kindness and mercy towards me! I knew it was nothing that I had done but alone through the mercies of God. The Lord is the only one that can stand by us at all times if we but put our trust in Him. I can say I realize there is nothing in this world worth living for but to honor and glorify the name of Christ. I cannot be thankful enough for the many blessings He is bestowing upon me. I do desire to submit my will to the Lord’s will at all times and whatever he sees fit to place upon me I desire therewith to be satisfied. I can say with the poet:

“Tis so sweet to trust in Jesus,
Just to take him at his word,
Just to lean upon his promise,
Just to know thus saith the Lord.”

My whole heart’s desire is to put all my trust in God for I know He is the only one that can be with us to aid us at all times. I write this not boastingly but felt prompted by God’s spirit. When we take earthly remedies we are not ashamed; how much less should we be ashamed when the Lord of Heaven has already done so much for us. Oh! may I ever continue to grow in grace as I grow in days and years and be a light to the unsaved. My heart goes out for the unsaved that many might yet turn before it is too late. Death is in the land and one by one we are called away. Let us take the Word of God and live according to its teaching; then we will be led aright. Brethren and sisters pray for me that I may have a clean, pure heart. That I might live a holy life before God and man. I do not desire the things of this world. They will all pass away, but the Word of God shall stand. That shall be my guide through life and also be my judge at that great and notable day of the Lord.

ENTIRE SANCTIFICATION.

“Wherefore laying aside all malice, and all guile, and hypocrisy, and evildoing, and all slander. As new-born babes desire the sincere milk of the Word that ye may grow thereby.”—1 Pet. 2:1-2.

“Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying;—Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice.”—Eph. 4:29-30.

“Mortify therefore, your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence and covetousness, which is idolatry. Ye also put off all these: anger, wrath, malice, blasphemy out of your mouth.”—Col. 3:5-8.

God is holy, and the design of the Gospel is to make man God-like. God created man in the image of His own righteousness and true holiness. But sin has defiled and depraved the whole man. It has blinded his eyes and hardened and corrupted his heart. Men by sin have become so fearfully wicked that they have not retained God in their knowledge. Some have gone over to a reprobate mind, and are filled with all unrighteousness, fornication, wickedness, covetousness, full of envy. Their heart is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips. There is no fear of God before their eyes. So that every mouth is stopped and all the world has become guilty before God.—Rom. 1:28-30.

This is a dark picture of the human heart which is “deceitful above all things and desperately wicked.”

Now let us look at the gospel remedy. Thank God, where sin abounded grace may much more abound. The plaster is bigger than the wound.
tions to put off all these: anger, malice, clamor, envy, covetousness, and hypocrisy.

Then we notice that these injunctions to put off all these: anger, malice, clamor, envy, covetousness, and hypocrisy, imply the glorious possibility that we may be fully freed from these remains of the carnal mind, and that we may be filled with all patience and long suffering, with joyfulness.—Col. 1:12.

Let us turn the search-light upon our hearts, and see if we, who profess entire sanctification, are really delivered from all these remains of the carnal mind. Have we really the mind that was in Christ? Are we indeed fully sanctified, soul, body, and spirit, and “preserved blameless unto the coming of our Lord Jesus Christ”? Have we cleansed ourselves from all filthiness of the flesh and the spirit, perfect holiness in the fear of the Lord? Are we walking in love as Christ also walked? Have we the fruits of the spirit in all goodness and righteousness and truth? Do we walk worthy of the Lord unto all pleasing, living fruitful in every good work, and increasing in the knowledge of God? Strengthened with all might, according to his glorious power, unto all patience and long suffering with joyfulness.

1. Are we free from envy? Do we fret at the grace, honor, or prosperity of our neighbors? Envy is more dangerous than open and outrageous anger; it is more abiding and will make a man turn himself into every shape to injure his neighbor. Envy is often pointed at the most holy and excellent of earth.

Let us search and see if our spirits ever lust unto envy: James 4:5. Are we fully free from this natural corruption of the heart, which is excited and inflamed by the devil?

Socrates said, “Envy is the daughter of pride, the author of murder and revenge. It is the slime of the soul, which consumeth the flesh and drieth up the marrow of the bones.” Are we fully washed from this filthy slime of the soul?

Dr. Thomas says “envy is ever the element of misery, a burning coal that comes hissing hot from hell.”

As charity is the supreme source of pleasure, envy is the supreme source of pain. If we are fully sanctified we have this heavenly charity, which destroys envy and gives us an everlasting pleasure. We know when we have envy or not. We need not be deceived.

2. Are we free from malice?
Malice is the extreme enmity of the heart, a disposition to injure others without cause. A deliberate determination to revenge. It is utterly contrary to the spirit of the gospel. Malice is the devil’s picture. Last makes men brutish, malice makes men devilish. He who gives way to malice is as foolish and wicked as the man who sets his own house on fire. He allows the flames of hellish hate to burn in his own soul. Entire sanctification is as far from malice as hell is from heaven.

3. Are we fully free from all revenge or retaliation? We should constantly realize that vengeance belongs to God. He will repay. Let us leave it with Him. He who takes vengeance on his fellow will find that vengeance has taken him. Can we overcome evil with good, and bless them that curse us, and pray for them that despitefully use us and persecute us? This is Christ-like and this is what entire sanctification will enable us to do. Then we shall be God-like, for he makes the sun to shine on the evil and on the good. How many favors have we done to our enemies? Have we ever killed any of them with kindness?

4. Are we free from all hypocrisies? Sin is deceitfulness, but holiness is the quintessence of honesty and truth. The hypocrite assumes a character that does not belong to him, and imposes upon others.

Hypocrisy is one of the hardest evils to get free from. The very means of salvation, deceitfully used, is often the occasion of men’s hardening themselves in a life of sin. Some people are only whitewashed who profess to be washed white. Judas was one of the twelve apostles, but he was so basely hypocritical that while he professed to be the bosom friend of Jesus, he betrayed Him with a kiss into the hands of his enemies for thirty pieces of silver.

5. Are we fully free from evil speaking, including whispering and backbiting? Do we as readily talk about the good qualities of others as we do of their faults and failings?

Are we as free to speak of their faults before their faces as behind their backs? Do we ever say, “I will tell you something about so and so, if you will promise not to tell it to anybody else?”

6. Are we saved from covetousness? The covetous man is an idolater. Do we love money or worldly things more than we do our God? The love of money is the root of all evil. Yet do we find ourselves diligently digging after the root? Of course we must be diligent in business if we would be true to ourselves or to our fellows. But do we live to make money, or do we make money to live?

There are some who profess godliness who are slack in their business, and say very blandly: “The world owes me a living.” The world owes no man a living who is too idle to work for it. “Diligent in business, fervent in spirit, serving the Lord.” This is the Scriptural injunction.

These are some of the roots of bitterness which entire sanctification will save us from. In a justified state these evils exist, but they are under control, but often spring up, but in an entirely sanctified state they are cast out root and branch.

Are you in this heavenly state of soul? Let God turn on us the search-light or the X-rays of the gospel and search out all the crevices of our souls, and burn out the least and last remains of the carnal mind.

A certain writer asks the following questions: “Is our love to God so perfect that we invariably place the will of God above our own? Do we readily submit to all his provisions? Do we find greater delight in doing and suffering God’s will than in doing our own? Do we always do to others as we would have them do to us? Do we ever judge others contrary to love, or speak of them contrary to love? Is our char-
ACCORDING to your faith be it unto you.” — Matt. 9:29.

Faith.

Beautiful words, wonderful words, wonderful words of life,” and Christ is saying them to-day to every one bowed down with spiritual or physical disease. Yet so many of God’s children, for lack of this faith which brings peace to the spirit and healing the body, continue in sorrow and pain. There is life in the words, “According to your faith be it unto you,” but without faith to receive that Life for the whole man — body as well as soul — we cannot receive the full measure, and are therefore depriving ourselves of something that belongs to us. Faith appropriates God’s Life-giving forces, and is willing to use his power. To fully learn and wholly trust God’s promises is perfect rest, and such is the rest that brings salvation and healing.

The measure of God’s gifts to us are determined by our faith and are in accordance with our capacity.

As the preeminent virtue, faith never bestows gifts at random, nor puts more in than the vessel can hold, but one of the richest blessings is the blessing of enlargement.

Blessings begin when faith begins, and grow as faith grows, even as the mustard-seed becomes a great plant.

Christ is unchangeable, and faith in him will produce the same results to-day as when from his human lips fell the words, “Thy faith hath saved thee.” —Luke 7:50; 18:42. It will bring peace to the spirit and sight to the blind, while the deaf shall hear and “the lame man leap as an heart.”

When Christ was on earth “little faith produced great results, and those having it were rebuked: great faith produced great results, and those having it were commended.”

The same is true today. Christ’s past deeds are promise and proof of what he will do when our conditions make it possible.

“Faith fastens upon the promises, applies them personally, invests them with reality, turns them to practical account, heralds them abroad.” — Margaret Parsons in Tidings of Healing.

There are many and various forms of suicide, but, perhaps, there is none more subtle and soul and body destroying than the abuses of the sexual functions. The pulpit and press are criminally silent upon the cause and cure of this horrible incubus upon our Christian civilization. When we think of the cases, coming under our own personal observation, of insanity and suicide, of the wrecks who walk our streets and of the fearful aggregate of blood-purchased souls that are continuously being swallowed up in this vortex and sacrificed upon the altar of lust, we cry, O, God! how long will this holy people keep silence!

“So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore shalt thou hear the word at my mouth, and warn them from me. When I say unto thee, O wicked, O wicked man, thou shalt surely die, if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul.”

Ezek. 33:7,8,9.

The conclusion is irresistible, that lustful indulgence of parents during the prenatal life of the child has a direct tendency to insure the abnormal development of the sacred functions of its being that our all-wise and loving Creator intended should remain dormant until exercised in the God-ordained time and way. The accumulated influence of heredity for generations past often culminates in one individual and unless enlightened and empowered by the Holy Ghost against this evil he will in turn transmit this legacy of hellish lust to his unborn babe.

Now a few words in regard to the more immediate causes that produce so many premature deaths, and what is infinitely worse, multiply candidates for insane asylums all over our land. That is the criminal neglect of parents or guardians to begin with the children when but a few years old, faithfully warning...
and instructing them against the awful sin of self-abuse. As long as you are the custodians of their welfare and guardians of their purity and life you cannot begin too early. Tell your little boys and girls what will be the sure and dreadful results of such a habit, how such a sin is terrible in God's sight, and how the practice of it curses them in this life and dooms them to hell hereafter.—Mrs. Fannie D. Bailey in Vanguard.

UNCONDITIONAL SURRENDER.

THE greatest hindrance to a true Christian life and to all Christian work is self. The greatest temptation which ever comes to a Christian heart is the desire to exalt self. Christ's three-fold temptation was (1) Provide food for yourself, (2) Make an exhibition of yourself, (“Cust thyself down...” and show people that you are the Son of God.) (3) Gain power for yourself (without self-denial). The one point in each tempted satan took matters into your own hands, push self to the front, don't wait God's slow methods to achieve success.

How marvelously this fits our case in these closing years of the nineteenth century! What a “hurry-up age” we live in! Surely the arch tempter never found a generation so ready as ours to thrust faith and patience to the rear, to grasp the reins of power and to push things for ourselves. Surely no generation has been less willing than ours to wait on God in prayer to learn his plans and to work steadily in his way under the direction of the Holy Spirit. And never, perhaps, has there been a time in the history of the church when such great efforts were put forth for the up-building of Christ's Kingdom, with so little apparent results as in the past ten or fifteen years. What is the explanation of this seeming failure? And what can be done to remedy it?

Our first lesson this year gives us two views of that “little band,” commissioned to “make disciples of all nations.” We see them alone on Olivet gazing into the heavens after their departed Lord; we see them again in that upper room continuing with one accord in prayer for the promised helper from on high. In this company is Peter the boastful, and Thomas the doubter, and the others who “forsook Him and fled.” But a different spirit now fills them. No one is boastful; no one doubts, no one forsakes the place of prayer; but all “continue” to pray one, two, three, five, ten days, praying * * * for what? For the sound of a rushing mighty wind? For the marvelous gift of tongues? For an exalted multitude to gather and ask, “What meaneth this?” No, not for any outward sign or conscious power; not that God would “use them greatly” or “make them successful.” For what then did they pray? That God would give them just what Jesus had promised,—The gift of the Holy Spirit.

They made no plans either for self or for him, they did not tell him what they wished to do, or how he should do it. They surrendered themselves unconditionally to God, to do just what he should bid them, and to be used as he should wish to use them. Then like Jesus,patient, free from all hampering pride and unholy desires, and the Holy Spirit was asked to come as their Leader, to make all plans for them and to teach them how to do his work. And when their prayers were answered, when this heaven-sent Leader came, as the dispenser of power from on high, they followed him fully, with no thought or care as to which of them should be accounted greatest, or whether any or all of them should ever achieve greatness in sight of men.

It is not our purpose or desire to point out the duty of “the church” in these last days of this century, but to remind our individual readers that true success in Christ's service ever depends upon two conditions: (1) Unconditional surrender of self to God. (2) Implicit submission to the Holy Spirit as our Guide, Teacher and Leader in all things. It is not for us to ask him to aid us in carrying out our plans, but to reveal to us His plans and make us willing to do as He directs. When we do this, we may be sure that He will guide us into all truth, teach us all things which we need to know, and give us all needed power to accomplish that which he wishes us to do. (Trumpet Call.)

WATCHING FOR OUR LORD.

BEFORE the Lord ascended to his home on high he left this command: "Watch, therefore, for ye know not what hour your Lord doth come." (Matt. 24:42.) Watching means a state of expectancy. If we are watching for any one we are expecting them. Any moment we will not be surprised to have them make their appearance. Bless the Lord! This is the attitude of a host of sanctified souls to-day. Hallelujah! Come, Lord Jesus, come quickly.

Although the doctrine of the coming Lord is not ignored according to the “post-millennial” interpretation, yet it is placed in such a setting as to render it impractical as a theme for preaching, and also not do any or much good as a motive for “holy living.” If a millennium is to intervene before our Lord comes how is it possible to obey his words “Watch?” etc. He does not tell us to “watch” for death, neither is there any Bible telling us to watch for death. No place in the Bible is death spoken of as the “blessed hope,” but always is the “blessed hope” spoken of in reference to his appearing. Hallelujah! For three hundred years the church was “watching” for the return of our Lord from heaven and kept herself free from all unholy alliances, and in the attitude of expectancy she made wonderful advances, but when Constantine appeared on the stage of the world's history the church lost her zeal and enthusiasm by changing her living head for that of “man,” and thus satisfied with an “other lover” she ceased to look for her true “bridegroom.” This same Jesus, which was taken from you in heaven, shall so come in like manner as he was seen going into heaven. He is coming literally, visibly, personally and certainly. The same Jesus who said I go said also “I will come again.” (John 14:1-3.)

Sometime ago coming to Southern California from Portland, Oregon, I was delighted with the view I had of Mount “Shasta.” All day long it was in sight, towering up into the sky with its “snow capped peak.” No matter what road people take,
that wonderful, grand and glorious mountain bursts into view. So, too, whatever doctrine I pursue I find it terminating in the "blessed hope" of our Lord’s "second coming." Is it watchfulness? (Matt. 24:32.) "Watch therefore; for ye know not what hour your Lord doth come." Is it patience? (James 5:7.) "Be patient, therefore, brethren, unto the coming of our Lord." Is it a "holy church?" (1 Thess. 1:9–10.) "For they themselves shew us what manner of entering in we had unto you, and how ye turned unto God from idols to serve the living and true God; and to wait for his Son from heaven whom he raised from the dead, even Jesus, which delivered us from the wrath to come." Is it holiness? The coming of our Lord is the all-inspiring motive. (Titus 2:12, 13.) "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present world, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." This does not mean his spiritual coming, as so many assert, for the early church was a sanctified church and had "him" in spirit already in their hearts, just as every "Holy Ghost" baptized child has "him" today. Glory to God! When God en­joins his holy ones to be faithful, the word is (1. Tim. 6:14, 15): "That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ; which in his times he shall shew who is the blessed and only poten­tate, the King of kings, and Lord of lords." There are seven "feasts" in the 23rd chapter of Leviticus; these were all kept faithfully up to our Lord’s first coming. He kept the first four, and the last three are to be kept. The first four will be seen to be the "Passover," "Feast of Unleavened Bread," "Sheaf of First Fruits," and the "Pentecost." Pentecost is a type of God’s people gathered by the Holy Ghost to form His church. So the order is, Christ must first die, then the resurrection, then the sheaf was offered, then Pen­tecost. After Pentecost, a long period rolls on among the people in which the "Gentile" is to be brought in to participate in the overflowing goodness of God. The three feasts yet to be kept are, the fifth feast, called the "Feast of Trumpets," a fea­st calling to the remembrance of the Jews their long lost glory; this feast is connected with the day of atonement. After the feast of trum­pets comes the sixth feast, or "Feast of Atonement," or day of atonement, as it is better known. Then comes the seventh feast, or "Feast of Taber­nacles." This feast points us to Israel’s glory in the latter day—the harvest gathered, the store-houses filled, a glorious millennial reign.

Jesus will come first for his bride, the sanctified church, or, in other words, the Holy Ghost baptized believers. Only his chosen saw him go (Acts 1:10), only his chosen will see him return (Rev. 17:4). We have a type of this meeting, Gen. 24:63. Isaac went out to pray, and he lifted up his eyes, and behold his bride was coming; and Rebekah lifted up her eyes and saw Isaac. Isaac’s servant, type of the Holy Ghost, brought Isaac’s bride to him. She never would have been brought there save by the servant, and him only. Beloved, you and I will never see the Bridegroom, Jesus, only by the Holy Ghost bringing us to Him, and He, a personal Holy Ghost, is in the world to-day to do that very thing if we will only let Him. Hal­lelujah.

You notice that Isaac went for his bride, then took her back to his home. So too will Jesus do (1. Thess. 4:15–18): "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them that are asleep. For 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. Wherefore comfort one another with these words." Praise the Lord, these words should make every true child of God rejoice. With these sanctified ones He returns to glory, where they with him will partake of the "marriage supper of the Lamb" (Rev. 19:7). "Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready."

The last or rather first supper Jesus took with the saints, everything was dark, gloomy and sorrow­ful; before Him was the cross, its pain, sorrow and shame. But at this coming "supper" all will be glory; His saints will sit down with Abraham, Isaac and Jacob to a table decorated with all the skill and good things that heaven can afford. Hal­lelujah. The world and a world of sin all past, and only an eternity of wonders, bliss and hallelujahs to look forward to. All this, and more too, Jesus tells us to watch for. The readiness is Holiness. Without it no man shall see the Lord. (Heb. 12:14.) It is a good thing to have the holy robes on now and be ready for all this glory. Remember, therefore, the last words of our Lord Jesus. — "Watch."—George Quinan, in Way of Faith.

**IS CHARITY THE ENVIRONMENT OF OUR ACTS?**

COMMENTING on the fourteenth chapter of Romans, C. D. Wat­son in The Way of Faith says:—

*** We are to judge ourselves in our present lives in all matters of casuistry, i. e., questions of conscience in matters which are not infallibly settled by the word of God. There is a vast field of life and a multitude of questions touching eating and drinking, and the wearing of clothes, and the hours of sleep, and social conduct, and the spend­ing of money, and the various pur­suits of life, and the use of our time, which the Bible does not set­tle in individual cases. In this vast territory God leaves us to act upon the principles of our natural gifts and our enlightened judgment.

God loves to have us exercise our own illuminated reason and saneti­fied conscience. It is in this region of casuistry, where he has promised to give us special guidance by his providences, and by the distinct in­formations of the Holy Spirit. It is in this territory there lay the ques­tion of Christian believers who had been saved from heathenism of con-
continuing to eat a piece of meat that had been offered up in sacrifice to some idol. We must remember that when the Jews offered up animals in sacrifice they did not destroy the meat but in most instances cooked and ate it. Thus Christ and the disciples at the last supper ate the very lamb that had been sacrificed for the Passover. In like manner the heathen would slay the animals on the altars of their heathen idols and then cook and eat the meat in a religious festival; and many young converts from among them felt it was a sin to eat the meat of that particular animal which had been slain as a sacrifice.

An enlightened person like St. Paul saw that an idol was nothing in the world, and that the distinction between one piece of meat which had been killed in sacrifice, and another piece which had not been so slain, was only a whim or superstitious fancy, and that one piece of meat was in itself, and so far as God was concerned, just as pure as another. This explains the language in verses 14 and 15. The more ignorant a person is, and the more narrow is his apprehension of truth, the more trouble he has with questions of casuistry. The more such a one quibbles over things of trifling importance, the more he is inclined to want all other people to adopt his mode of life. Such persons are often inconsistent, and will often strain at a gnat and swallow a camel.

It is the hardest lesson in the world for such persons to learn charity. It is for this reason that Saint Paul in concluding this argument gives us the third thought in the lesson, which is that the object of all our living, the end of all casuistry, is to build ourselves up in the pure, lowly, unselfish love of God. This thought extends from verse 16 to the end of the chapter. “For the kingdom of God is not meat and drink.” The heathen themselves had many different religions, and multiplied gods, with different kinds of worship, and multiplied castes, and different sacrifices, and endless questions of conscience, and yet the whole of it was in reality devil worship without an atom of grace, and if the kingdom of God had consisted in rules and regulations concerning eating and drinking, then the heathen would have had that kingdom in its fullness.

But God’s kingdom, in its inward spiritual form, is a blessed copy in the heart of the adorable Trinity—the right hand of God the Father, and the deep inward peace of God the Son, and the sweet abounding joy of the Holy Spirit. It is this inward kingdom perfectly established in the soul which will qualify us for the outward coming of that collective and glorious kingdom which Jesus will establish on this earth.

“Let us therefore follow after the things which will make for peace, wherewith we may edify one another.” The word “edify” means to build up. It is the same word in the Greek which signifies a house, and nothing will build the soul up but the pure love of God and loving our neighbor as ourselves. The outward rules and regulations are like the shell, but the narrow and fainess of life is in having a Christ-like spirit, without which all else is as sounding brass.

THE OLD WAY OF BAPTIZING.

A tract with title as above (published at Mt. Morris, Ill.) has been sent us. The general outline of statements, the substance of which is given below, should carry with it some force for the candid searcher after truth. 1. Jesus said: “Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”

2. The apostle John baptized or directed the baptism of Polycarp, who was ordained bishop of Smyrna. Of him (Polycarp) Irenaeus says that he always taught what he learned of the Apostles.

3. Polycarp lived cotemporary with Justin Martyr in the second century. This latter said: “Then we bring them to some place where there is water, and they are baptized by the same way of baptism by which we were baptized.”

4. Clement of Alexandria and Tertullian lived to the middle of the third century. Of these writers, the first said: “Ye were conducted to a bath just as Christ was carried to the grave, and were thrice immersed.” The latter said: “He commands them to be baptized into the Father, and the Son, and the Holy Ghost, not into a unipersonal God. And, indeed, it is not once only, but three times that we are immersed into the three persons, at each several mention of their names.”

5. Monninus, who lived about the close of the third century, said: “The true doctrine * * * doth yet abide with us, and especially in the article of baptism, and the trine immersion wherewith it is celebrated.” A number of witnesses living in the fourth century, among which are Augustine, Ambrose, Basil, and Chrysostom, all testify to the old way. Basil says: “In three immersions the great mystery of baptism is performed.” Ambrose gives a lengthy account of the first way of performing Christian baptism; while Augustine says: “After you professed your belief, three times did we submerge our heads in the sacred fountain.”

THE SAME FAITH.

A diamond is a diamond whatever its size may be, and so little faith and great faith are of the same essence. Whether it be a grain of mustard seed or a mountain-moving faith, it is still faith of the operation of God, faith in the same object, and faith working in the same end. Hence John speaking to his converts, prays, “That ye may have fellowship with the Father, and with his Son Jesus Christ.”

If you are a believer, you have a right to the same fellowship with God as the Apostle had, you have the same perfect cleansing by the precious blood, you have the same adoption, the same regeneration, you stand in the same place of love and acceptance, you shall be blessed with the same blessings on earth, and you shall enter the same joy at the right hand of God. See, then, dear friends, that trust in Christ is the invariable and infallible mark of the saved ones.

“Spurgeon. It does not take a great man to be a Christian, but it takes all there is in him.”
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Abilene, Kansas, August 15, 1897.

BENEVOLENT FUND.
Rebecca S. Wilson, Lemaster, 1.00
Under “Church News” we insert a letter from Bro H. Hornberger, formerly of this county, which will be of interest to a number of our readers.

The letter under “Entire Sanctification” has been sent us months ago. It is as good as ever and will bear a careful reading by those who are desirous of “walking in the light.”

Errata in the article on “The Soul,” July 15 issue. Page 215, 8 lines from bottom, first word, read conditioned: p.

217, middle column, 4 lines from top, last word read psychically; 24 lines from bottom, read adapted.

The Crowning Sin of the Age is a booklet of ninety pages written by Rev. B. D. Sinclair. The writer spent ten years in the study of the principles of civil and criminal law and in the practice of the legal profession in the highest courts of the State and Nation previous to entering the pulpit and treating “The Perversion of Marriage” from a standpoint of knowledge concerning the diabolism of this world. Every parent should read this booklet. No young man or woman purposing to enter the marriage relation can afford to forego the reading of literature so suggestive and helpful to such who long for purity in social and marital circles. A very little outlay as a gift may set some one to thinking on lines which may effect eternal destinies. Address Scriptural Tract Repository, 47 Cornhill, Boston; Mass.

A brother in sending a free-will offering writes:—“I appreciate your withholding the names and amount of free-will offerings sent for your support. Conscientious givers do not care to have the left hand know what the right hand doeth.” It is strengthening to our faith when such offerings come in a time of real need. We believe in the power of prayer to move upon the minds of men and women. We have had some vivid experience which God may ask of us some time to relate. It might sometimes have been to the advantage of our purpose to let it be seen that the amount of cash contributed to our individual support. This, however, does not seem to us to be the proper thing to do at present. We praise God for the surety of his promises to us in the past, knowing that those who have been willing instruments to fulfill his will to usward in so kindly contributing to our support will not be without a just reward. God bless his faithful stewards.

An occasional letter contributed by children and sent to us for publication brings us into straits. Until now we have inserted no such contributions. Not that we have no interest in the children or the development of what in them may lead to usefulness; but it seems to us that the introduction of that phase of work would not receive justice at our hand without having some assistance. True, we have introduced “Our Youth”; yet we are more and more led to see the necessity and propriety of enlarging and even introducing a special publication for the children if means and consecrated workers were at hand. This leads us out into a still larger field of thought. When will our people see the opportunities they are letting go by in not making use (to a larger degree) of the printing-press for the diffusion of Gospel literature? Where is your consecrated wealth? Do you know, brother, sister, that you are accountable to God for your stewardship now?

In a note to Editors, The Sunday School Times says: From time to time, in recent months, have come to the world, through the columns of the religious and secular press, hints of important and far-reaching discoveries of manuscripts bearing directly or indirectly on the Old Testament. These manuscripts which had found their way into private and public libraries in England and elsewhere, came from a common source. That source was what had been called a “sacred room,” the Genizah attached to the so-called Synagogue of Ezra the Scribe, at Cairo, Egypt. The Genizah is the receptacle for manuscripts and writings of the most varied character, that have, for any reason, been discarded, and yet, from the sacred nature of their form or contents, must not be destroyed. It is easy to imagine what priceless treasures might exist in a waste-basket of this sort, the contents of which have been accumulating unmeasured for century upon century. It was to the Genizah at Cairo that Mr. Solomon Schechter, Reader in Rabbinic at Cambridge University, England, made a journey last December. The story of his hunt, his difficulties, his success, and a brief glimpse at the varied contents of such a grave of books, is told by Mr. Schechter himself in an article written for The Sunday School Times of July 24. Since the article was received, the author posted this later bit of news to the Editor, indicative of the importance of the discovery. Mr. Schechter says: “My hopes are, thank God! fulfilled, having found to-day, among the Genizah fragments, fresh fragments of the original Hebrew of Ecclesiasticus.”

We have always had a heart of sympathy for God’s chosen people (the Jews), believing that his plan is not by any means complete with them as yet. We are in sympathy with any effort made to bring them to the light of the Gospel. Our interest on the subject has led to private correspondence with Rev. A. Ben Oziel, a Jewish convert to Christianity, and who has succeeded in establishing “The Jerusalem Christian Union Mission to the Jews.” This is an undenominational work, a work of faith and labor of love, in which his wife and family are assisting, and is supported altogether by free will offerings—chiefly by friends in America. That this work is well estab-
lished in the care of consecrated workers and is well worthy of support by such who “pray for the peace of Jerusalem” is evidenced by many testimonials at hand among which is a letter (reproduced) by D. L. Miller of The Gospel Messenger.

Christopher Crayon, an Englishman travelling in Palestine, writes unsolicited to The Christian Witness among other things as follows:— “The most interesting news I have seen is Rev. Mr. Oliali. Born in Morocco in 1826, a man wonderfully active for his years, you would not take him to be more than sixty at the best. At Tangiers he attended the Rabbinical schools, learning Spanish at home, Arabic out of doors, and Hebrew and Chaldee at school. He speaks English with great readiness and fluency. When eighteen years of age he read the New Testament for the first time, but his father took it away from him; however, not before a spirit of inquiry was raised in his mind. In 1847, while visiting at Gibraltar, he became acquainted with a Christian friend, who gave him the ‘Pilgrim’s Progress’ and ‘Keith on Prophecy’ to read. From them he learned that Jesus was the Messiah and the Savior of men. He then resolved to come to England to prepare to preach the Gospel to the Jews. The Committee of the Society for the Promotion of Christianity among the Jews accepted his services, and sent him to labor in Gibraltar and North Africa. During a visit to England, in 1850, he translated the Gospel of St. Luke into Hebrew-Spanish, and also a number of tracts into Hebrew and Spanish. In 1852 he was ordained to the ministry in Orange-street Chapel, London, by twelve ministers of various denominations. He has no great society at his back; he fights on his own behalf, in faith that the supplies when needed will come. In his work he is greatly aided by his devoted wife and daughter, who have established schools—one of them a sewing-class of girls to which I paid a visit. * *. Here people dare not go to the recognized agencies for Jewish conversion, many come to Mr. Oliali for a chat, and Turks as well. Such missionary work as he does seems to be of the right stamp and worthy of British support. An increasing interest is being taken in Jerusalem, though, alas! I cannot say with the Prophet, ‘Thy servants take pleasure in her stones and favor the dust thereof.’”

After services we went to the flowing of the Lord that the sheaves are still being gathered! B. F. HERSHEY.

Ministry of the Lord, Dear Brother Engle:

BE by the help of the Lord, I will drop a few lines, letting you know that we are yet on the Lord’s side. We praise Him for His keeping power. I can say with Bro. Paul, “For I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day.”

I am so thankful that I have committed all that is left of me to Him who has all power in heaven and upon earth. It causes such rejoicing in me to know what Jesus did for me last Christmas morning. O the joy which I can feel in my soul! It is such a comfort in trials and disappointments, which are things we all must face in this life. But if we have the love of Christ in our hearts, then it is an easy way to bear them.
WE continued to hold forth the Word on the street of Council Grove (the county seat of Morris county) till Thursday night. We here met with opposition by some Sons of Belial who stirred up matter to overcome. Let us put our trust entirely in our blessed Savior.

But seek ye first the kingdom of God and his righteousness and all these things shall be added unto you.

Jesus says, "But seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." My dear Christian friend, can you trust everything to God? Surely we can if we have the spirit of Christ; and if we have not the spirit of Christ in our hearts, Paul says, "For if these things be in you and abroad, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ; but he that lacketh these things is blind and cannot see afar off and hath forgotten that he was cleansed from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall." Amen.

Well, we had quite a time last Spring in coming to Minnesota on account of high water, but the good Lord brought us over without a single accident for this we are very thankful.

When we came here, we were badly disappointed. We did not succeed in getting a place, so we moved to our daughter and rented a tract of land here and there—not getting as much as to farm as we desired. We, however, took things just as patiently as we could and waited on the Lord, trusting all to Him. Paul says, "We know that all things work to His purpose." 

At present it has pleased the Lord to bless us with a nice, lovely home located only a few miles from a small—Linton. We bought it on crop payment, at $15 per acre, paying 6 per cent interest. We have good buildings and a very good supply of water. It is very nice to live here in the summer season. We have had only a few warm days so far and plenty of rain all summer. We don't need any more rain until next May. Harvest will be ready in about two weeks and prospects are good if we do not get any more rain. We enjoy our new home very much; are well and trust you enjoy the same blessing. Remember us in prayer.

Yours in love,
H. Hornberger.

FROM THE FIELD.

GOSPEL WAGON.

We continued to hold forth the Word on the street of Council Grove (the county seat of Morris county) till Thursday night. We here met with opposition by some Sons of Belial who stirred up some of the baser sort against us and forbade us holding any more preaching on the street. But we announced our determination to be faithful to God even in the face of the lion, or of bonds and imprisonment; and we wish to say to the glory of God that it gave us real joy. We even hoped to be accounted worthy to go with our Lord to prison, at least.

A crowd assembled both from the country and city. We met the people promptly, but seeing that some held for us and some against us threatening violence, and seeing that a tumult was on hand, we sang a song and then stated to the people that we must obey God and as the Gospel teaches to obey magistrates we would show our loyalty to the Lord by obeying him. So we dismissed the crowd by prayer and song. Immediately a man spoke out offering us a hall in which we could hold our meetings. We held three services in the hall. The people were principally through the blindness of the people who, not understanding spiritual things, misrepresented our teaching on certain lines.

We found a few souls in this place who are willing to take the death-route to heaven.

Our next stop was at Americus, a town of about five or six hundred souls, with plenty of churches. Everywhere we find the people well churched, but fear they have little salvation. We continued there seven nights, holding forth the Word of Life with no uncertain sound. Some became offended; but others, more than they confessed to the truth.

We give the people the Word as the Holy Ghost gives utterance and leave results with God, passing on to the next city. At present we are at Reading, a town of about four or five hundred. We arrived here Tuesday night, August 3.

We had proper respects paid them and were immediately a man spoke out offering us a hall in which we could hold our meetings. We held three services in the hall. The people were principally through the blindness of the people who, not understanding spiritual things, misrepresented our teaching on certain lines.

Louisville has a population of about 1600 and has five churches, the Roman Catholics having the largest membership. The weather being quite warm and the windows of our house of worship being open, many took advantage of hearing the truth without coming into the church. We hope the Lord may have directed some arrows to strike the joints of the harnessed outside, bringing conviction to the heart and becoming fruitful for good.

The little band of brethren and sisters that worship here were encouraged. Some are seeking for the baptism of the Holy Ghost. They that seek earnestly and faithfully have the promise that they shall find. For about two weeks we held no public meetings except cottage prayer-meetings, which were very interesting.

During these weeks, Sister Zook and Sister Myers, with some help from a few others, were very busy making garments for the poor orphan children of India. They have made seventy dresses for little girls from two to eight years old, and twenty-five pairs of pants and nearly as many waists for little boys; also a lot of towels. Nearly all the goods were donated, some by merchants and others by private parties; quite a lot of soap, also a lot of dried fruit was donated. So there will be quite a box of goods for the poor of India. We do not mention these things because we wish to blow a trumpet; rather to show what a few willing hearts and busy hands can do when they have the welfare of men and the glory of God in view. A true saying is "The way to be happy is to make some one else happy."

Leaving Louisville July 23d, we came to Canton to attend an interdenominational tabernacle meeting held by two evangelists, Demster, of Canton, and B. S. Taylor of Des Moines, Iowa. The object of this meeting was for the advancement of practical Bible holiness, the reclamation of backsliders, and the salvation of sinners. These men of God are not afraid to preach the word that is "quick and powerful and sharper than any two-edged sword." They fearlessly uncovered sin in and outside of the churches.

Bro. Demster is a converted Catholic. He had been educated for the priesthood but was gloriously saved and is a very happy Christian. He suffers much persecution. They do not advocate communism only to come out from sin and evildoers. Secret orders, church socials, festivities, lawn feasts, card parties, the use of tobacco, and worldliness in dress all had proper respects paid them and were dealt with according to the word of God. We rejoice to know that the Lord has
still a few men who will hazard their lives for the sake of the pure Gospel of Christ.

The D. D. s. of the city showed their disapproval by staying away and many of the fashionable Christian professors did not come near. If people can't stand the reproof of a man when he rebukes sin by the word of God, how will they stand the test when they shall stand before the judge of the quick and dead, whose eyes are like a flame of fire. We bless God the truth did not come too straight for us and we are encouraged to go forth and proclaim the truth and prove sin, encouraging God's children to heart and life purity.

According to previous arrangement, we came to Wayne Co., and began a meeting at the Geyer Chapel on the evening of August 1st with a good congregation and good attention. The meeting will be continued as the Lord may direct.

We are glad to notice in the Visitor the band of workers with the Gospel Wagon. Go on, dear ones; give the people the plain Gospel. The Lord bless your labors and give you souls for hire. It will be a blessed thing to be out with the Gospel Wagon or otherwise seeking after the lost of earth when Jesus comes.

The Lord gives us all burdens for the lost and for a lukewarm church.

"The Lord is coming by and by, Be ready when He comes; He comes from His fair home on high, Be ready when He comes." Yours till He comes,

NOAH ZOOK.
Smithville, Ohio, Aug. 2, '97.

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.

GENTILE BELIEVERS' LIBERALITY TO JERUSALEM.

One admirable beautiful characteristic trait of the primitive Gentile Churches was their loving concern to be helpful to the saints and poor of Jerusalem. No one reading of it in 1 Cor. i. 4; 2 Cor. vii. 1-12; 1x. 1-5; Rom. xv. 25-28, can fail to be tenderly touched by their noble, self-denying, charitable spirit. My brother Paul, the great Apostle to the Gentiles, was brimful of holy satisfaction, aye, even boastful in presence of this fruit of the grace of God in the early Gentile disciples, for it rebounded so greatly to the glory of God. He rejoiced in the duty of that particular "ministry" of conveying the "liberality" of the Gentile converts to the saints at Jerusalem; and he strongly commended and praised them for it.

And if the Gentile Christians of apostolic days cared so kindly and liberally for the temporal condition of their Jewish brethren in Jerusalem, who can doubt that they also took a prayerful interest in the welfare of the Jews in the Holy City and Land, and did all they could to bring more of them to the fold of Christ, their Messiah and Prince? Paul's argument in Rom. 15:27 would apply more forcibly to the duty of preaching the Gospel to those who had not believed, for it was through the preaching of those who had been driven to other lands by persecution, Paul himself being the chief instrument (Acts. 8:3-4; 11:19-21), that they had heard the glad tidings of salvation by faith, and turned unto the Lord.

It is a noticeable fact, not creditable to the dissenting free churches of Christendom, that our Episcopal brethren of the Church of England have taken a leading, foremost, and continuous practical interest in the spread of the Gospel among the Jews, particularly in Jerusalem and the Holy Land. Is it due to their more systematic reading of the Old Testament in public? True, the learned Levi Parsons and Pliny Fisk were the first missionaries to Palestine in modern times; not "from the United States only, as is stated in the memoir of the Rev. Levi Parsons: but from every land, for they arrived in Palestine early in 1821; and it was by the recommendations of the Rev. Pliny Fisk that the Episcopal London Society for Jews entered the field tentatively toward the end of 1822. But Levi Parsons was already with the Master he loved and served so well, and his companion in the Lord's service joined him in the mansions above soon after.

Yet another laborer from the United States, Dr. J. T. Barclay, an M. D.—author of "The City of the Great King"—worked in Jerusalem in 1851-54, and went home, intending to return; but the Lord ordered otherwise. More recently Mr. Joseph has labored among the Ashkenazi-Russian Jews; and some of the devoted English deaconesses sent out by Mrs. Meredith have also been in the city for some years, but are now at work in the Lebanon; while Mr. Joseph has removed to Haifa. There have been, and there are, some excellent ladies from the Episcopal London Society for Jews, and some of the devoted English deaconesses sent out by Mrs. Meredith have also been in the city for some years, but are now at work in the Lebanon; while Mr. Joseph has removed to Haifa. There have been, and there are, some excellent ladies from the Episcopal London Society for Jews, and some of the devoted English deaconesses sent out by Mrs. Meredith have also been in the city for some years, but are now at work in the Lebanon; while Mr. Joseph has removed to Haifa. There have been, and there are, some excellent ladies from the Episcopal London Society for Jews, and some of the devoted English deaconesses sent out by Mrs. Meredith have also been in the city for some years, but are now at work in the Lebanon; while Mr. Joseph has removed to Haifa. There have been, and there are, some excellent ladies from the Episcopal London Society for Jews, and some of the devoted English deaconesses sent out by Mrs. Meredith have also been in the city for some years, but are now at work in the Lebanon; while Mr. Joseph has removed to Haifa. There have been, and there are, some excellent ladies from the Episcopal London Society for Jews, and some of the devoted English deaconesses sent out by Mrs. Meredith have also been in the city for some years, but are now at work in the Lebanon; while Mr. Joseph has removed to Haifa. There have been, and there are, some excellent ladies from the Episcopal London Society for Jews, and some of the devoted English deaconesses sent out by Mrs. Meredith have also been in the city for some years, but are now at work in the Lebanon; while Mr. Joseph has removed to Haifa. There have been, and there are, some excellent ladies from the Episcopal London Society for Jews, and some of the devoted English deaconesses sent out by Mrs. Meredith have also been in the city for some years, but are now at work in the Lebanon; while Mr. Joseph has removed to Haifa. There have been, and there are, some excellent ladies from the Episcopal London Society for Jews, and some of the devoted English deaconesses sent out by Mrs. Meredith have also been in the city for some years, but are now at work in the Lebanon; while Mr. Joseph has removed to Haifa. There have been, and there are, some excellent ladies from the Episcopal London Society for Jews, and some of the devoted English deaconesses sent out by Mrs. Meredith have also been in the city for some years, but are now at work in the Lebanon; while Mr. Joseph has removed to Haifa. There have been, and there are, some excellent ladies from the Episcopal London Society for Jews, and some of the devoted English deaconesses sent out by Mrs. Meredith have also been in the city for some years, but are now at work in the Lebanon; while Mr. Joseph has removed to Haifa. There have been, and there are, some excellent ladies from the Episcopal London Society for Jew...
EVANGELICAL VISITOR.

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 144:12.

THE LORD'S HOME.

Thy home is with the humble, Lord:
The simple are thy rest; Thy lodging is in childlike hearts;
Thou makest there thy nest.

"Nothing less than the majesty of God and the powers of the world to come can maintain the peace and sanctity of our homes, the order and serenity of our minds, the spirit of patience and tender mercy in our hearts."

SOME FAMILIES.

Those who have witnessed the rapid increase of families of ill-bred, and ill-cared for children, have very naturally queried whether such an increase of population was not of doubtful advantage; and have turned with satisfaction to contemplate the neat, well-bred, and well-trained children who in smaller families have received more assiduous parental care.

We ought not however, to draw hasty conclusions from isolated instances and extreme cases. There are small families where children are ill-trained, and there are large families which are an honor and blessing to their parents. There are those who claim that under a restricted human culture, a higher type of offspring may be expected. When the children are few they may be more rigorous and intellectual, and the soil must be improved. There is, however, another view of this subject. It is the work of parents to bring up children, but it is also the work of children to bring up parents; and where there are no children, parents are likely to be greatly neglected, and greatly lacking in very essential elements of character. Nor do the solitary children of well-to-do and wealthy families give evidence of marked mental, moral, or physical superiority over others. A wise observer advised a man in selecting a wife to "choose one out of a bountiful store," arguing that the self-restraint, self-denial, patience, experience and mutual helpfulness exercised among the children of a large family, would produce better specimens than can be reasonably expected in homes where there are but one or two children, who are worshipped, indulged, pampered, petted, and spoiled until they become selfish, ill-tempered, and sometimes insane. Nor does it appear that lonely children, in fine houses, are marked by greater health, vigor or longevity than the members of families where the children are like olive branches around the table, and where they are counted as an heritage of the Lord.

It is true that there are cares and burdens incident to the rearing of children; but the labors connected with the culture and upbringing of a family of children, by no means try the human constitution as do the excesses of society, and the unhealthful methods of eating, drinking, and dressing which are too prevalent among fashionable people; to say nothing of the darker deeds, which while they reduce the average number of children, also largely increase the death-rate among the mothers. And the hectic flush on the cheeks of cadaverous and consumptive women, whose smile is like the grin of a skeleton, and whose laughter is "like the cracking of thorns under a pot," are far more likely to be found among the childless followers of fashion and frivolity, than among the happy matrons whose rosy children nestle in their bosoms in infancy, and rise up to call them blessed in their later years of life. Ancient heathenism murdered helpless infants, and rotted down beneath the curse of vice and viliness of every kind. And in preventing the existence of children, and destroying the weak and sickly, it is possible for human beings to put away from themselves rich blessings which God would bestow upon them.

Many of the most eminent of men have been in their infancy so feeble that they were hardly thought "worth raising." A man well known for years as a minister in Chicago, who died the honored president of a college, it is said used to remark that he was "promising a child that in a heathen land he would at his birth have stood a good chance to have dropped into the nearest frog pond!"

France, where for so long the Word of God has been neglected and disused, is dwindling under the power of its own sins and vices, and its population, instead of increasing like other nations, is actually diminishing through the smallness of her families. Other races and nations dwindle from the same cause. A. W. Murray in his account of "Forty Years' Work in Polynesia and New Guinea," speaking of a visit to Darnley Island, and of the prevalence of infanticide there, says, "The rule on Darnley Island was not to rear more than three children." Have civilized nations adopted this heathenish rule? If so, they must abide the consequences.

One of the relics preserved in Plymouth Hall in Plymouth, is the Fuller cradle.
The Pilgrim fathers brought the cradle with them, because they believed in the cradle, they had use for it; and though one of their number died upon the passage, yet they masted with full ranks at Cape Cod, one child being born on the voyage, and another being born while they lay at anchor in the harbor. Are their children following their examples? Or are they content to be degenerate sons of noble sires, and to pass into history as a race which has decayed through its vices, and has perished in its own corruption. We look with sadness and anxiety upon families where there are only one or two children. Sometimes there is a funeral in such a house; and when the little coffin is carried out, there is left behind it a loneliness which for earth has no cure; but where children are more numerous, and are prized and loved as they should be, the broken ranks can be closed up, and there is sympathy and solace in trial, and hope of re-union by and by.

"Where fears of parting chill
Never, no never."

All members of families cannot be great, or prominent, or influential, yet the chances are that in a large family some one or more will be likely to attain eminence. Some of the most noted men the world has known have come out of large families; nor does there appear to be evidence to show that the children of smaller families develop greater talent than members of families whose children are more numerous. It is stated that Napoleon Bonaparte was one of a family of thirteen children, Benjamin Franklin one of seventeen. John Bright one of eleven children, Charles Dickens one of eight children, Gladstone one of seven children or more. Dr. William Makepeace Thackeray, grandfather of the noted author, was one of sixteen children. Edwin Burnham, one of the most eloquent evangelists of the age, was one of fourteen children. Six of the seven brothers being preachers of the gospel. The children of Lyman Beecher numbered thirteen, nine of them being the children of Roxanna Foote, his first wife. His seven sons all became ministers of the Gospel; two of his daughters were well known writers—one of them being the most noted female writer of her age. Harriet Beecher Stowe, who was the seventh child, Henry Ward Beecher being the eighth. Daniel Webster was one of five children, by the second wife of his father.

Of the eight children of Peter J. Gulkick, missionary to the Sandwich Islands, one son died before completing his theological studies, and six sons and one daughter became missionaries in Japan, China, Spain and the Sandwich Islands. T. De Witt Talmage was the fourteenth child in his father's family. Charles H. Spurgeon was the eldest of a family of seventeen children, and his father, John Spurgeon, was the youngest of eight children. John Wesley, the founder of Methodism, was the fifth child of a family of nine. His brother Charles, the author of more English poetry than was ever written by any other man, being the nineteenth and youngest child of the gifted Susanna Wesley, whose ashes sleep in Bunhill field in London, and who was herself the twenty-fifth child of Dr. Samuel Annesley, who was twice married, and whose children were described by Dr. Manton as "two dozen, or a quarter of a hundred."

Who can measure the results of such lives as these? Who can estimate the honor which God puts upon any married pair through whom he sends to the world a blessing like that bestowed upon Abra­ham in the promise, "In thee and in thy seed shall all the nations of the earth be blessed?"

In one of the mountain towns of northern Massachusetts, on a hillside which slopes westward toward the valley of the Connecticut, on the 5th of February 1837, the wife of a poor workingman gave birth to a son, the sixth child in what finally became a family of nine. The half century which has since elapsed has not effaced from the mind of that mother the recollection of the ill-concealed dis­favor expressed in the glances of the relatives who called to look upon the little stranger who had crowded his way into a family circle which seemed to them already quite large enough. But as that venerable matron, after four score years of active, useful life, looks out upon the beautiful grounds and commodious buildings of Northfield Seminary and Mount Hermon School, where several hundreds of young men and young women are acquiring an education such as she could never give to her children; and as she receives the grateful homage of those who, year after year cross seas and traverse continents to be present at the great assemblies which gather there; and as she hears of the multitudes of sinners led to repentance, and thousands and millions of people, instructed, impressed and inspired by words of truth sent forth in many languages to many lands; and realizes that all this work, wrought by the hand of God, has radiated from the cradle of that little infant who received so cold a welcome from her friends and relatives, Grandmother Betsey Moody is confirmed in her original faith that her sixth child, Dwight Lyman Moody, was, after all, worth raising; and those who knew her other children and her children's children, are quite of the opinion that the world is none the worse because she was the mother of nine children instead of two or three, or even less.

These instances, and others that might be cited, indicate that the theories of some race-culturists may need re­vision, and that restriction of the family may involve the rejection of blessings which are liberally given by the bount­eous hand of God.

Reasoning from the doctrine of chances alone, we should infer the special probability that some one member of a large family would exhibit talent, and attain to eminence and excellence of character. And if, as is sometimes intimated, there is likely to be "one good in a family," the parents who have only one child and who did not desire that one, are quite as likely to "draw a blank" as any one else; while in a larger family, if it be properly trained and guided, there can hardly fail of being some children who will gladden the hearts, and do honor to the memory of their parents.

Let those who think they best serve their generation by leading about a little woolly puppy, while a hired nurse attends to one or two puny, sickly, feeble-bodied children, consider whether their method is likely to produce better results than are manifest in those great house­holds out of which come the grand men and excellent women who shape the destinies of nations by their lofty thoughts and noble deeds, who bless their parents by the fidelity of their mature years, and who make the world brighter and better by their dwelling in it. — H. L. Hastings.

"Elevate woman and you at once elevate social and national environments. Woman is equipped mentally, physically and socially to cope with the work around her. The touch of her immortality and the touch of her love only can successfully cope with the evils of intemperance and social debauchery. There are cases men cannot touch, places they cannot enter; only woman with her love and sympathy can enter in and bring peace and hope. Woman should first empha­size her influence in the home life. Debase mother and the home is debased. Elevate mother and the home is elevated. In the home mother is queen. It is no­ther whom they waking child calls at midnight. It is mother the soldier boy calls as he is carried into the hospital to die. However worn and wrinkled she may be, she is still mother in all the freshness and beauty of love." — Heise.
OUR TIMES.

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

"We boast of our freedom, but we are fast becoming the most governed people on the face of the earth."

"Women constitute two-thirds of all the church-members in the United States, but only one thirteenth of all the criminals."

"National Christianity may look well on paper. Between the words one can see an ocean of woe. National Christianity always has meant and always will mean persecution and death."

Bloomington (Ill.,) is a city of some 25,000 inhabitants. A Journalist of that city says that during warm weather at least 50,000 cigarettes a week are sold to the local trade, and a wholesale tobacconist estimates that during warm weather at least 50,000 are smoked every week. It is a close estimate that the weekly cigarette bill is $250 a week, or in other words, $13,000 a year. If the consumption is exactly 40,000 a week, then 2,080,000 cigarettes are smoked here every year.

The increase of murders and suicides in the United States is startling. From figures for which the Chicago Tribune has authority the increase in the past six years has been 250 per cent. Of 10,000 murderers only 122 have suffered the penalty of death. In the face of all this the theory is upheld that humanity must be educated "out of these conditions." May we be awakened to see that the spirit of anarchy is settling in the very heart of the nation and that only a few years hence we will see the consequence of this corruption. The whisky curse and the money power are the forerunners of a state of lawlessness such as we as a nation have never seen.

That the English language is a marvel of our times will be seen from the following from the Epworth Herald—English is rapidly becoming the trade language of the world. The day is not far distant when international business will everywhere be transacted in our tongue. Proof of this statement may be easily given. Of the seven languages of Europe, English alone has been making gains during the century. Our language has gauged back from 12.7 in 1801 to 27.7 in 1890. During the same time the French has declined from 10.4 to 12.7, the Spanish from 16.2 to 10.7, the Italian from 9.2 to 8.3. The German has barely held its own. The English, above all these living languages, is being taught in the schools of foreign countries. Thus in Japan there are 29,770 studying the Japanese language, and 20,628 studying the English. The largest number studying any other speech is 1,218, who are wrestling with German. In 1886 the Emperor of China ordered the English language taught in the schools throughout that empire. On the continent of Europe, also, English is being studied as no other foreign tongue. It is generally admitted that trade between different European countries will soon be carried on in our own language. The fact is of the greatest importance for the commercial prosperity of the English-speaking nations.

From the Martinsburg, (Pa.) Herald we clip the following:—If you want to see the effects of that terrific disease of religio-state craft look to South America, and especially the country of Brazil, formerly an empire under the rule of Dom Pedro, but now in name a government of the people. See how religion rules the people rough-shod. With the cross and the rosary in one hand and a dagger in the other, the people of this religion-cursed land are feeling the result of this disease. France and Brazil are republics in name, but in sad truth under the despotism influence of the temporal power-seeking church and a corrupt clergy. Beware, for this fate staring us in the face! The advent of the Redeemer into this world was to complete the plan of human salvation. Through Him man is to be saved, but not unless he becomes a true follower of Him—a Christian, and as such he must stand by one the fathers fall asleep. Services held in the U. B. church of Locktown by J. A. and H. Stump. Text, Heb. 11:25.

GREENAWALT—Bro. Henry Greenawalt died July 16, 1897, aged 68 years, 7 months, and 15 days. He leaves a wife, 3 sons, and 1 daughter to mourn their loss. Bro. Greenawalt was converted about 26 years ago and united with the Brethren in Christ. Later he was chosen as a deacon in which office he served until sickness prevented. Thus one, by one the fathers fall asleep. Services held in the Menonite church, conducted by John L. Stump and J. H. McCowen of the Umman Menonites. Text, John 11:25.

ECKERD—Died in Harrisburg, Pa., April 26, 1897, John Eckerd, aged 65 years, 4 months and 4 days. Deceased was a brother to Sister Simeon Shomberger and had been deaf and dumb nearly all his life-time. He enjoyed reasonable good health until the day of his death. Having eaten a hearty dinner, he went a short distance from the house and assisted in work a short time, then sitting down to rest a few moments he dropped over and suddenly expired. Sadness filled the community to see one so suddenly cut down.

EBERSOLE—Died in Harrisburg, Pa., June 20, 1897, Charles B. Ebersole, aged 13 years and 12 days. Charles was a good, well-behaved boy. His father's family moved to this city from Perry Co., and had won the friendship of some of our Brethren. Charles took his last dinner with Sister Shomberger and afterwards went out with some boys to bathe. He seemed perfectly well, but was, in some way, overcome and drowned. Although saddening indeed to the family, they felt to commit him to Him who doeth all things well. The family have the sympathies of the community.

DENISON—Died June 1, 1897, Sister Martha Ann Denison, aged 22 years, 1 month and 4 days. Deceased was converted about 2 years ago, and, with her husband, united with the brotherhood. To them were born 2 children, Hazel, the eldest having died May 31, 1893, preceeding her mother but one day. Her age was 1 year, 9 months and 16 days. Both were laid away together, thus leaving the husband and infant child to mourn their loss. They have the sympathies of all. Services held in the South Union church, conducted by J. A. Stump and E. Miller of the German Baptist Church. Text, Isa. 38:1.

SNIVELY—Died near Hope, Kansas, July 1, 1897, Emory B., infant son of Bro. A. J. Suvelly and wife, aged 4 months and 26 days. Interment at Belle Springs cemetery.

BORDER—Died near Wakarusa, Ind., June 6, 1897, Amelia M. Border, aged 64 years and 9 days. Deceased was wife of George Border. She leaves the husband and one son to whom she was dearly loved. Services conducted by Rev. J. A. Stump, in the South Union church. Text Phil. 1:20.