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To some persons theory and ideas are very much more precious than truth and facts. To believe something about the divinity of Christ, the trinity of the God-head, or the nature and destiny of man, is to them paramount to knowing the real truth concerning the Christ who died and rose again and who became a propitiation for our sins; and not for ours only, but also for the sins of the whole world. A stereotyped view of Scripture is something very frequently found where least looked for. Let us humbly petition God to give us that wisdom which is from above—pure, peaceable, unprejudiced. The glory we get to ourselves by vindicating the wrong is after all only earthly, sensual, satanic.

Not every person who claims Divine Healing is healed; even so also not every one who claims Salvation is saved. But that does not invalidate the truth of either doctrine nor interfere with their personal operations with the soul who is found in the order of God and who appropriates to himself, by faith, the things which God has promised. Because some one doubts God is no reason why we should do the same. Because men who are considered to be intellectually great stand by and criticize the simplicity of Jehovah’s plan, or while others whose minds have become darkened and hardened by continuing in sin abide still in unbelief—these need be no hindrances to keep us from abiding under the blood and realizing the full benefits of the Atonement.

The reason some souls make no progress in the Christ-life is because they are not willing to launch out into the deep. They keep plying along the shore, setting stakes at every obstruction, marking shoals and rocks and sand-bars with minute accuracy. They know all the dangerous and misgiving localities and with a deathly intensity is their interest absorbed in these things. Being fearful, and not trusting the security of the promises, they live in an eternal leanness of the “feast of fat things” prepared at the hand of God. Launch out my brother, my sister, into the current, into the full-tide, into the ocean of God’s promised manifestations. It may be of passing interest to know where the shoals and rocks and breakers are found; yet sometime it will be of eternal moment to know just where the deep waters flow. Great promises and blessings are in store for us. They are not ours until appropriated by faith—tried and proven.

It is our business as Christians to magnify the virtue and atonement of the shed blood of our Christ and the ransom which was sealed by the resurrection of Jesus from the dead. Greek philosophy purported to reason out a naked immortality, the necessity and beauty of virtue, and the moral responsibility of man. But in the zenith of Grecian glory its philosophy could not bring salvation to the people or uncover the truth which came only by revelation—namely, the resurrection of the dead—without which Paul (1 Cor. 15) plainly teaches that our hope of salvation is altogether vain. And this truth of the Bible remains uncontroversial in the face of all human theory and philosophy that “if the dead rise not, then is Christ not raised. * * Then they also which are fallen asleep in Christ are perished.” Thus while others soar in the realms of philosophy, bask in Elysian fields, or delve into the imaginative, we rest in the sure Word of God, holding up the Christ who died, was buried and then arising triumphant from deaths, took upon Himself the Divine, Glorious, Immortal Nature to which His Body (the church) shall also be exalted in due time. Glorious thought! Inspiring hope! to those who, even here, enter into the rejections, privations, sufferings and persecutions of the very Christ.
TALENTS.
What hast thou done with the talent, The Master bestowed upon thee? Didst thou think in a napkin to hide it So well that His eye might not see? What hast thou done with thy talent, What has it gained in thy hands? Remember, the Lord will require it; Are you using it at His commands? If, dear heart, thy talent lies hidden, That the Master gave thee in love, Bring it forth and so guard it and use it, A reward may await thee above.

If it's bringing for Him a sure increase, He will say to thee, “Thou hast done well As to me, in few things ye are faithful; Come up higher and with Me dwell.” —Evangelical Messenger.

For the Evangelical Visitor.
WHAT GOD'S PURPOSE WITH THE CHURCH IS NOT.

As I take up my pen I breathe again a silent prayer that our God may grant me to write from this heathen land upon this subject to the profit of those who may in the providence of the Lord be permitted to read it.

To one whose eyes are open to the purpose of God in this age it is sadly evident beyond a doubt that the church is spending a greater part of her energy along lines in which God has no purpose.

If the employees on a farm, in a factory, or in any business enterprise, desire to accomplish the best results possible, they must know and obey the purposes and instructions of the master mind. God has a purpose in this age, and to avoid the wasting of our precious time we need to know it and obey his instructions.

Among the churches many are laboring, even fervently, but laboring not according to or in harmony with the purpose of God. They labor mostly in vain.

First. It is not the purpose of God through the church to convert the world.

A mistake here is fatal to the best interests of the cause of Christ. If one believes that God through the church is going to convert the world his plans and labors will of course be different than if he believes that this work is not the purpose of God in this age. A missionary in Africa says “I am laying plans for 1,000 years.” So he is—but he is not working or planning in accordance with the purpose of God. “Search the Scriptures.” Everywhere the testimony of the Word of God is—that the last days of this age are evil days, perilous days, days of war, days of tribulation, days of distress, days of sorrow. 2. Tim. 3:1-5; Luke 17:22-30; 21:25-28; Matt. 24:21-29, 30. Beloved reader, if you are working to convert the world, you are working out of harmony with God. Who can succeed if God be not with him?

Second. It is not the purpose of God through the church to amuse the world, themselves, or even the young people of the church.

Everywhere the church is to-day worse than wasting her time along this line. Think of the body of Christ amusing the world! Blood-bought ones, redeemed from Satan’s kingdom playing the actor, for the amusement of the sons of wrath—Can it be? Some who do these things may be of the family of God, but the greater part of those who engage in these things, undoubtedly are not yet washed from their filthiness and are nothing more than members of church organizations and have never yet been baptized by the Holy Ghost into the Body of Christ. A soldier is not chosen to amuse himself—but to please him who hath chosen him to be a soldier. The church should disdain self-amusements, and seek to carry out the purpose of Him who has chosen her.

Third. It is not the purpose of God through the church to control the world.

The blessed Word of God is God breathed (2. Tim. 3:16). Its statements are not conflicting and the words used were chosen with all the wisdom of God and are fraught with deep, specific meaning and are not used in a haphazard way at all.

“I have chosen you out of the world.”—Jno. 15:19. “They are not of the world.”—Jno. 17:16. If the church is not of the world, what has she to do in controlling the world? What has the man to do in controlling the Republican party who is not of that party? If a man has a right to control the affairs of the People’s party, he should certainly belong to that party.

“I beseech you as strangers and pilgrims.”—1. Peter 2:11. What would a “stranger and pilgrim” from Germany or Ireland have to do in controlling the affairs of the United States? Nothing at all. He would have no right. He is not of the United States. What has the church to do in controlling the affairs of the world—nothing—she is not of it. She is a stranger, a pilgrim, a sojourner in the world.

This sounds like foolishness to the average church member, but nevertheless it is not God’s purpose that the church control the world.

“Be ye not unequally yoked together with unbelievers.”—2. Cor. 6:14. How can a man hold office and not have fellowship with unrighteousness? But says one, what would become of the world if Christians didn’t vote? It would go on just the same as it is now going—to meet a just God in judgment.

Christians have been trying to stop the sale of liquor by the ballot box for a good many years—but trustful statistics tell us the increase in sale far outstrips the increase in population. There are many works that seem good and noble for the church to engage in, but which there is no promise or shadow of success for the accomplishment of in this age, but which will be accomplished by our God himself through Jesus Christ when He shall take to Himself his kingdom and all power and authority (Rev. 11:13-18).

Do you want to close every saloon, every house of prostitution in the world? Do you want justice and equity to reign throughout the world? If so, finish the work which God has commanded the church to do in this age. “Preach the Gospel to every creature.”—Mark 16:15. When Jesus comes, every saloon will be closed, sins of all kinds will be dealt with, and righteousness will reign supreme. Beloved reader; Search the Word of God—for the purpose of God in this age and then fall in line with the purpose in giving the gospel to a lost world and hasten the return of God’s King.
BEHOLD HE COMETH.

HAT Jesus is coming again in person is so clearly shown in the Word of God that it would seem as though no sane person could doubt or disbelieve it; and yet there are many ministers and lay-members in many of the denominations of our day who do not believe in the personal coming of Jesus, notwithstanding there are above 700 prophecies in the Old and New Books that refer to this subject.

Again, there are many who fail to discriminate between the appearing of Christ (Col. 3:4; Tit. 2:13; 1 Thess. 4:16, 17; Heb. 9:28; 1 Pet. 5:4; 1 John 3:2.) and the revelation of Christ. Below we give some extracts from “Jesus is Coming” by W. E. Blackstone on the Rapture and the Revelation.

Rapture means “to be caught away.” Revelation means “appearing or shining forth or manifestation.”—Rom. 8:19.

The rapture occurs when the church is caught up to meet Christ in the air (1 Thess. 4:15-17) before the tribulation; and the revelation occurs when Christ comes with his saints to end the tribulation by the execution of righteous judgment upon the earth.—2 Thess. 1:7-10; Jude 14:15. At the rapture Christ comes for his saints.—John 14:3. At the revelation he comes with them.—1 Thess. 3:13; Jude 14; Zech. 14:5. He certainly must come for them before he can come with them. The assurance that God will bring them (Greek—lead them forth) with Jesus (1 Thess. 4:14) is evidence that he will first come for them, they having been caught up to meet him in the air.

The Greek word here rendered “to meet” signifies a going forth in order to return with. The same word is used in Acts 28:15 where the brethren came out to meet Paul and had a season of prayer with him at Appii Forum and the Three Taverns, when he was on his way to Rome.

This exactly accords with our being caught up to meet Christ in the air and afterward returning to the earth with him.

Again at the rapture, Christ comes as the bridegroom (Matt. 25:10) to take unto himself his bride, the church.—Eph. 5:23-32.

At the revelation, He comes with his bride to rule the nations.—Rev. 22:26, 27; 5:10; 12:5; 19:15. At the rapture, He comes only to meet the saints in the air.—1 Thess. 4:17. At the revelation He comes to the earth (Acts 1:11) and his feet stand upon the same Mount of Olives from which He ascended.—Zech. 14:4, 5. At the rapture the church, like Enoch, is taken out of the world. At the Revelation, the millennial kingdom is begun.—Acts 15:15-17.

In Luke 21:28, the rapture is referred to at the beginning of the tribulation. Redemption here means the first resurrection, same as Rom. 8:23. The revelation in Luke 21:31 is referred to when “These things (the tribulation) have come to pass and the kingdom of God draweth nigh.”

The rapture may occur at any moment.—Matt. 24:42. The revelation cannot occur until anti-Christ be revealed; and all the times and seasons (which point to the day of the Lord) in Lev. 26, Daniel and Revelation be fulfilled. The revelation ushers in the day of the Lord.—Luke 17:30; 1 Thess. 5:2; 2 Thess. 1:7-10; 2 Peter 3:10-12, and many other passages.

The failure to make these distinctions has led to great confusion among commentators upon this subject. For instance, in 2 Thess., chapter 2, the apostle in the first verse speaks of the rapture to-wit: the coming of the Lord and our gathering together unto him, of which he had written so fully in the previous epistle, especially in the 4th chapter. In the second verse he speaks of the revelation, or day of the Lord, which could not come except there be a falling away first and the “man of sin” and “that wicked” or the anti-Christ be revealed.

Most commentators have agreed that the apostle in both these verses referred to one and the same event and thus they have made scripture contradict itself. But we see plainly that Paul had no intention of contradicting Christ’s admonitions unto all to watch for his coming as being imminent.—Mark 13:35-37; Luke 12:35-40. He only made the distinction, as above stated, between the rapture and the revelation. “The persecuted Thessalonians thought that they were in the tribulation and that the day of the Lord had set in. But Paul corrects them, first, by reminding them that the Lord had not come for them yet as he said he would.—1 Thess. 4:15-17; and again by adding certain other things which must occur before the day of the Lord should come. He had told them that the day of the Lord should come as a thief in the night and therefore he exhorts them to watch and be sober. (See also Luke 21:36.)

Another evidence of the difference between the rapture and the revelation consists in the fact that the church is to escape the tribulation which precedes the revelation.—Matt. 24:29, 30.

We submit the foregoing to the careful perusal of all who are interested in the coming of the Lord. We do not believe that it is in a special manner essential to our salvation to be able to discriminate between what is called the rapture or revelation, but we know it is profitable to know all we can by a careful study and a comparison of the scripture on these important points. The apostles kept before the minds of the believers the hope of his coming and the resurrection of the just as an incentive to pure and holy living. May the Lord wake up the ministry of to-day on these gospel truths of which many are almost totally ignorant. Brother, study the Word.

Yours till He comes,

NOAH ZOOK.
It is beyond question that we are in the perilous times of which the apostle Paul wrote. The marks of the apostacy are plainly to be seen. The love of many is waxing cold. The church is no more walking in the beautiful way of humility and holiness in which her Lord walked. Love of self and pleasure-seeking are the characteristics of the professed followers of the Lamb. There is much form, but little power. Many are departing from the faith and giving heed to “seducing spirits and doctrines of devils.” There is a great deal of preaching that is neither sound doctrine nor pure gospel. The gospel is perverted and the truth turned aside. As a result, there is much perplexity and uncertainty as to what to believe. Doubtful disputations and damaging speculations about divine things are shaking the confidence of the weak and causing them to make shipwreck of faith. The shadow of doubt is cast upon nearly everything, the doctrines of the Lord are perverted, and the very word of God is assailed and set aside by human reason.

These facts have led me to inquire diligently into “the faith once delivered to the saints,” and to set forth in order a declaration of those things which are (or ought to be) most surely believed among us.” This is not a time to contend about things of secondary importance or to discuss things of doubtful value. Indeed, we shall gain nothing by arguments about divine things are perverted, and the very word of God is assailed and set aside by human reason.

The first subject that suggests itself to me upon which we should stand in these days of apostacy, with unshaken faith and concerning which we should give clear and ringing testimony, is the divine authority and full inspiration of the Scriptures. Many are the assaults that have been made upon God’s blessed Book. The most pernicious work is doubtless that of the critics, who have sought to bring into question so many portions of the Word. To accept their theories would be literally to yield the very foundation of our faith, and we would be left as a ship on the sea without rudder or compass.

To let in the thin edge of the wedge of doubt as to the accuracy or inspiration of any portion of the Bible is to endanger the whole: for its various parts are so interwoven with one another and bound together that if one part be left out it affects some other part. Take for instance the account of Jonah and the whale. This is the subject of frequent attacks. But if it be rejected then must the Son of God also be rejected, for he referred to Jonah’s being three days in the whale, and explained it as pointing typically to his three days in the heart of the earth.

To the believing heart it is plainly evident that the only ground upon which we can accept the Bible at all is to accept it wholly as the very words of God. The writers of the Bible claim that they are not giving their words, but the words of God. Moses who wrote the Pentateuch, says God gave him the words, when he spoke to the people, and when he delivered the law—Ex. 4:10-12; 20:1. David, the writer of many of the Psalms, said the Lord spake by him.—2 Sam. 23:1, 2. All the prophets declare that their writings are the words of the Lord. “Thus saith the Lord!” is the ever recurring phrase in the prophecies. Christ said that what Moses wrote was the word of God and the commandments of God.—Matt. 22:31, 32; Mark 7:8-13. The testimony of Christ and the writers of the New Testament to the truth and inspiration of the Old is abundant. Every jot and title was by Christ considered inspired, for He said not one should pass till all be fulfilled.

Peter says, “prophecy came not at any time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.”—2 Pet. 1:21 marg. And Paul gives us this strong testimony in 2 Tim. 3:16: “All Scripture is given by inspiration of God.” The meaning of inspiration is to breathe in. The writers of the Bible were only instruments. God the Holy Ghost breathed the words and moved them to write only what He chose. It is admitted that there may be errors of translation in minor points, but the original text came straight and pure from the mouth of God himself.

The New Testament Scriptures are to be received on the same basis as the Old. Paul places his words on the same plane as the other Scriptures.—1 Cor. 14:37; 1 Thess. 2:13. Peter speaks of the words of the Old Testament and the commandments of the apostles as being alike important.—2 Pet. 3:2.

What a comfort it is, and what a rest to the heart, to know that in the Bible we have the very words of God, unmixed with error. Here we have a solid rock, an unchanging, an immovable foundation. “A sure word of prophecy, wherein ye do well that ye take heed, as unto a light that shineth in a dark place.” With what reverence should we come to the Bible when we realize what it really is—the word of God! Can we treat with lightness or indifference any part of it, even though it be unpopular? I do believe the sweetest place for any one in reference to God’s word is to bow humbly to all its teachings, no matter how unwelcome the truth may at first be. It is all intended for our profit—for doctrine, for reproof, for correction, for instruction in righteousness. It is the complete furnishing for the man of God.

It is of the highest importance,
that we be true to the Scriptures, and permit not that in our minds a shadow of doubt be cast across any of its sacred pages. To it we shall need to continually refer for establishment in the truths and doctrines of the Lord. By its precepts and examples we are to order our walk and conversation in this wicked age. From its mine of wealth will the Spirit even bring forth things new and old, giving light and joy in life's pilgrimage.

For the EVANGELICAL VISITOR.

J. G. CASSEL.

Los Angeles, Cal.

For the EVANGELICAL VISITOR.

3. THE GREAT APOSTASY.
(2 Thess. 2:3.)

WHEN asked by the disciples to teach them how to pray, our Lord said, “After this manner pray ye: Our Father, who art in heaven, . . . Thy kingdom come, Thy will be done, on earth as it is done in heaven.”

The hope of the coming kingdom was set before the Lord’s people as the incentive to present suffering; not the hope of being a subject in that kingdom, but the prospect of being one of the rulers of that dominion, for says the apostle Paul, “If we suffer, we shall also reign with him.” (2 Tim. 2:12.) But, even in the days of the apostles, the mystery of iniquity was working, and early in the age it manifested itself in the desire and endeavor to shirk present suffering and gain present ease, by taking this present ‘evil world,’ governments and all, “for Christ.”

Now, the Lord had not authorized any such procedure on the part of his people. He is able to take the world for himself whenever he wishes to do so; and the fact that he has not done so should be proof positive to any one that the time to take the world has not come. What, then, had the Lord expressed as his will that should be accomplished during the Gospel age, which so many earnest students believe is now nearing its close?

Let the apostle James answer our query with words of inspiration—Acts 15:13-18—“God . . . did visit the Gentiles to take out of them a people for his name.” Any one can readily see that, if it be God’s purpose to “take out” a people, he does not want the whole world, but only those whom he takes out or elects. If he takes the whole world, he is not “taking out;” if he wants to take out, he must leave some that he does not desire, presumably because they would not be suitable for the purpose, “for his name.”

To this agree the parables of our Lord, one of the most striking of which is that of the net let down into the sea, which gathered of every kind, including some that the fisherman did not want, even though they were in the net.—Matt. 13:47. Jesus also said: “Not every one that saith unto me, Lord, Lord, shall enter in to the kingdom of heaven; but he that doeth the will of my Father which is in heaven.” (Matt. 7:21.)

How important that we should be in harmony with the Lord’s work for the age in which we live! His work shall prosper. The purpose for which He sends forth his word shall be gloriously accomplished—Isa. 55:11—even though the world and the mass of the nominal professors of the Christian religion be in total ignorance of His will, being blinded of their own apostacy, which has led them to undertake, in the Lord’s name, certain plans which are not his at all, but which look merely to their own aggrandizement though professing to be for God’s glory.—Matt. 7:22, 23.

The great apostacy manifested itself in the Roman Catholic church, which, in the dark ages had almost the whole world in subjection to itself. And the movements of the present day for “good citizenship” and the like are all of the same piece with the original apostacy, trying to “take the world for Christ” when Christ does not want the world at all, but wants only to “take out” some from the world to be his joint heirs in the kingdom.

In order that there might be some show of reason for this strange course, so opposed to the Lord’s expressed will, Satan endeavored to introduce into the early church certain strange doctrines, never uttered by the Lord, the apostles and prophets, but as contrary to their teachings as the apostacy has been contrary to the Lord’s work.

We hope to submit some of these in our next and concluding article, and shall then also endeavor to give the Scripture reason as to why God has been “taking out” from among the world a people for his name, and has permitted the balance of mankind to go on in their evil ways without making so much as the slightest effort to show them the way of escape through Jesus.

(TO BE CONCLUDED)

For the EVANGELICAL VISITOR.

IS IT IDOLATRY?

Is it a fact that nine-tenths of all the people in the United States are guilty of idolatry, including the whole mass of professed Christians? Am I included in this throng? On the wall in my house hangs the portrait of my sainted mother. I often look at it and it reminds me of her love and toil and suffering for me in all those years of my helplessness. It reminds me of her words of love and good advice—yes, her prayer and untiring zeal for my salvation.

I have also the pictures of the “Last Supper,” “Christ before Pilate;” a portrait of Bishop Wm. Taylor; one of each of my sons and daughters who have grown to manhood and womanhood and left the parental roof. By keeping a photographs and pictures, do I in any sense commit the sin of idolatry? I am aware some of the readers of the EVANGELICAL VISITOR hold to the belief that to keep any picture or photograph in the house or hanging on the wall is a sin. If that be true, may the Lord have mercy on the vast multitude of believers who have an abundant supply of photographs of their children, mothers, fathers, brothers, and sisters.

Some good souls are mistaken, or a multitude of professed Christians are living a life of sin. I hope some one will come to the front with an explanation so that we may keep ourselves unspotted from the world.

A SUBSCRIBER.

“If God puts mountains before us, it is that we may obtain nearer views of heaven from their summits.”
CLINGING TO THE ROCKS.

ON one of the lines of railway in a western state is a long, deep, narrow stone cut. On either side, at intervals, are recesses where persons caught in this place while a train is passing can find refuge and safety from danger and perhaps a terrible death.

One day two little children, a boy and his sister who was a few years older, were wandering through this dangerous pass.

When near the center of this long cut they heard the far off rumbling of a coming train.

The little girl, realizing their danger, called to her brother and hastily helped him into one of the stone niches of the almost perpendicular side where he would be safe; then quickly crossing the track in front of the approaching train, she sought a refuge for herself on the other side.

The fiery glare of the locomotive, like a demon of destruction, shot past them, while the roar and clatter of the on-rushing cars seemed increased a hundred fold within the deep, narrow limits of the cut.

All the while that the long, heavily-loaded train went rumbling past, the little girl’s voice could be heard above all the noise and confusion, calling on her brother, “Cling to the rock Johnny! cling to the rock!” And as I ponder over in my mind these words, I think, What excellent advice; how suggestive and applicable to the Christian.

Amid the noise, strifes and tumults of this world, attended with many foes seen and unseen, it is a sweet thought to know that there is a safe refuge for all who seek it in the clefts of the Rifted Rock, Christ Jesus.

No real injury or harm can befall the soul that is clinging to “the Rock that is higher than they.” All around them a raging warfare may be going on among those who are fighting with carnal weapons for present gain, but it does not come near those abiding in the secret place of the Most High, while above all the din and roar of earthly confusion, the loving voice of the beloved Master comforts them saying, “Cling unto me who am mighty to save.”

An artist once painted a scene in mid-ocean of a huge pile of rugged rocks rising above the storm swept waves. Uplifted on them was a cross to which a number of wrecked seamen were clinging as for very life. For one of these men to lose his grasp on the cross and slide down from the rocks into the surf that dashed around them was to perish.

So on this sin-swept earth, the Cross of Christ, all luminous with light and hope, offers refuge and safety to all who will receive, cling, and believe in it. For it is the only safe place for the soul in all the world; the only harbor for sin wrecked mortals on all the shores of time.

O than blessed Jesus, “Simply to Thy Cross I cling.” My glory on earth; my shelter in life’s storms and conflicts; my only hope for heaven—by this will I conquer. W. B. SMITH.

For the Evangelical Visitor.

Dissolved.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be?—2 Peter 3:11.

BELOVED friends and readers:

It appears to me as if there were no question of greater importance than the one before our minds. All who read God’s word find in it that “life is as a vapor which appear eth but for a time and then vanisheth away;” although we must all agree that we all must give a just account of our being here. When we look upon the insect, bird or animal they exist and yet they are no more hereafter. * *

According to God’s word we are not our own, because we have been bought with the precious blood of Jesus who died upon calvary for all mankind—high and low, bond and free; none can say, It is not for me.

Therefore we will have to give an account of our being here on earth and also of our deeds done in the body whether they be good or bad. If our works be evil we will have to cry the lamentable cry, “The harvest is past and our soul is not saved” or call upon the rocks and mountains to fall upon us and hide us from the face of him that sitteth upon the throne and the wrath of the lamb. Rev. 6:16. If our works be good, we shall hear those welcome words, “Well done thou good and faithful servant; enter thou into the joys of thy Lord.”—Matt. 25:21.

So according to God’s word there are but two elements in which man lives. There is no middle way; it means for us either hell or heaven. Thus we believe we all would desire the heavenly way “which leads to joys on high.” And then the question of the apostle Peter would come to us; “What manner of persons ought ye to be?” Seeing all these things shall be dissolved and also the earth shall melt with fervent heat, we then look for a new heaven and new earth wherein dwelleth righteousness. If such then be the state of things to come we believe heaven is a prepared place, and it also requires a prepared people; and if we must prepare in this life, there is no time to sit with folded arms and say, If only we get inside of heaven’s gate that’s all we care for. We read in 1 Peter 1:15, “But as he which hath called you is holy so be ye holy in all manner of conversation.” Furthermore the apostle would say, “For as much as ye know that ye were not redeemed with the corruptible things of earth such as silver and gold.” Peter again says, “Silver and gold have I none; but such as I have I give thee. In the name of Jesus Christ rise up and walk.” So we believe it takes faith in God; and not faith alone, for faith without works is dead, being alone. I believe it takes a daily striving and praying and also an earnestness about the work of our Master.

Jesus says he that putteth his hands to the plow and looketh back is not fit for the kingdom of God.

These words so vividly come to my mind,

Father I stretch my hands to thee,
No other help I know.
If thou withdraw thyself from me,
Ah whither shall I go.

Author of faith, to thee I lift
My weary, longing eyes.
O let me now receive that gift.

My soul, without it, dies.

Yours in Christian love,

CHRISTIAN SIDER.

Perry Station, Ont.
MISSIONS TO THE JEWS.

BY A. BEN-OLIEL.

(By Permission.)

Is mission work among the Jews truly the most hopeless of all missions?

The work is difficult; true. The Jews are a religious people, pre-eminently so; and the most tenacious of all in this world of their religious tenets, dogmas and observances; possessing the Divinely-inspired Scriptures of the Old Testament; the oldest religious traditions, forming a tremendous pile of learned, expository works,—the Talmud, etc.; and they worship, almost to idolatry, and venerate, above all, religious talent,—not secular, but Biblical and traditional. On the other hand, the Christianity they witness in most lands, particularly in Africa and the East—Turkey, Greek Orthodox, etc.,—is corrupt, and inferior, in many moral respects, to their Judaism. Hence the power of control their Rabbis wield over the people: and the heavy cross the Jew must bear and carry before he can follow Christ and the Gospel. Besides, in former ages, specially the middle ages, Christians, so-called, were the bitterest, deadliest enemies and persecutors of the Jews; expelling them from one land after another, murdering them, their wives and their children, and despoiling them of all they possessed; worse a thousand times than what the Turks have done to the Armenians recently. Let Spain and her infamous Ferdinand and Isabella and the fiend Torquemada, authors of the most modern general expulsion, contradict it! Now, the Jews have not forgotten these lamentable events,—they remember them with tears in their synagogue services, and remember that it was Christians that did it; and can we wonder if they do not feel kindly toward the perpetrators of so much cruelty and wrong? True, it was Papists, etc., that did it—not Protestants; but it is not easy for them to distinguish, especially in Papal and Eastern lands.

It follows, from what has been said, that missionaries to the Jews must be as learned as the Rabbis,—must be Hebrew scholars, thoroughly versed in the Scriptures and able to quote them fluently from memory, and familiar with Rabbinic literature, Jewish history, etc., or they can have but little, if any, influence over the Jewish people. Above all, they must be sympathetic, kind, considerate and of great tact, knowing how to suit their teaching to the religious capacities of their hearers; and they must teach and preach the Gospel of the Christ—Messiah—of the Old Testament which the Jews cannot gainsay; confirming it from Rabbinic literature, and contrasting the latter with the vastly superior and far sublimer and more spiritual doctrines of the Gospel and Epistles. Unless so qualified, they will labor to little purpose, at least among educated Jews, and with much less fruit than if they were laboring among the heathen or Papist. This accounts for the failure, generally, of Gentile workers among the Jews, precious as their co-operation, testimony and Christian walk and conversation would be a co-worker with Hebrew missionaries qualified as described already.

My dear, lamented friend, the Rev. Dr. Saphir, who had large knowledge of mission work in all lands, declared shortly before his demise, that Jewish missions in this generation were more successful, and certainly as successful as among the heathen; and I am prepared to prove that he was correct in his estimate of results; but those results are not so visible and generally known because Jewish believers soon drop mentioning their Jewish nationality, and get forgotten by the public. They find it pleasanter in their intercourse with Gentile fellow Christians to speak no more of their conversion from Judaism; and no wonder, for I have known good Christians who did not believe that Jews could be converted—could be true, sincere Christians! They did not say if they believed in the conversion of the Apostles, perhaps they thought they were Gentiles!

I sometimes amuse myself with brother ministers of the Gentile stock, while in my study and library, by asking them who well-known preachers and theological writers of this generation were, such as Neander, the eminent church historian (I name the workers by which some of them are generally known); Hengstenberg—Christology of the Old Testament; John—Hebrew Commonwealth; Professor Delitzsch and Paulus Cassel, Bishop Hellmuth—Biblical Theaurus; Bishop Alexander, the first Anglican Bishop of Jerusalem; Dr. Edersheim—The Life and Times of Jesus the Messiah; Dr. Ginsburg—the Massarah; Her-Shon—Treasures of the Talmud; Drs. Tholuck and Krumacher; missionaries whose names are known in all the churches, such as Drs. Stern and Schwartz, Revs. Eppestein, Ginsburg—of Constantinople; Rev. Isaacas, Ttragelles—the great writer on Bible Criticism; Gesenius, Nordheim and Dr. Julius Fuerst—Lexicographers and Grammarians; and a host of others I might add. The reply, of course, is, “Oh, German, English Christians;” and but very few know that all the above-named, with, may be, one or two doubtful exceptions, were Hebrew converts, or the sons of converts from Judaism; though they had read and studied some at least of their works, and their titles are familiar to all. I have a pretty large collection of the names, and photographs also, of Jewish celebrities in the sciences and arts; philosophers and history; politicians and philanthropists; poets and musicians, all, or almost all, Christians. I remember, in the days of Napoleon III., that the Ministers of Finance, or Chancellors of the Exchequer, in France and England were Jews, and Christian Jews—Poul and Disraeli, the latter became Prime Minister afterwards.

It is calculated, and I think correctly, that there are over 600 pulpits in England and Europe occupied by ministers of Hebrew descent, besides many theological professors in Colleges. Who knows that Ambassador Sir Henry Drummond Wolff is the son of a Hebrew missionary—the Rev. Dr. Wolff? How many know that Lord Hershell, the late Chancellor in England, is the Son of a Hebrew convert and minister in London,—a dear friend of mine,—one of seven brothers, sons of a rabbi in Germany, who were all converted, and became ministers and
Christian workers? There is a bishop in China from the United States who is a Hebrew convert. In fact, a great number of laborers in the mission fields of the world among the heathen and in Papal lands are Hebrew Christians. I have it on good authority that the first missionary of the C. M. S. to enter India was a Hebrew convert; and it is well known that the founder of modern missions to the Jews was the Hebrew Christian, Rev. C. Frey. The Pastor of the Protestant church in Verez, Spain,—planted by me when I was pastor of the church in Cadiz, and builder and founder of the church at San Fernando,—is my brother-in-law, Rev. J. Viliisad, converted to spiritual life under my roof at Smyrna and sent by me to the school for sons of missionaries at Blackhead, near London. A popular preacher in the English Episcopal church, well known in the United States also, is my younger brother, Rev. M. M. Ben-Oliel—one of my earliest converts; and another younger brother, Moses, also my spiritual son, has been working for the British and Foreign Bible Society in Algeria and North Africa for the last thirty or forty years. I could name other spiritual children, some now in the mansions above; others still working for the adorable Master; and I may at some other time return to these facts—facts which I am ready to prove incontestably. And what about quantity? I believe there are at least 100,000 Christian Jews—men, women and children—mixed up in the churches at this present time, without reckoning the innumerable number of the descendants of those converted in former ages, who have ceased to be known, or to know themselves, as the seed of Abraham, God’s friend. “And in thy seed shall all the nations of the earth be blessed. That seed was undoubtedly the Messiah, the Savior; but it was more—see not only Gen. 22:18, but also 26:4, which unquestionably embraces the nation at large and includes the prophets and apostles, as well as the future missionaries of the world—the future Pauls, Peters and Johns, as Zech. 8:13 and 23 so emphatically predict. From being a curse to all the Gentiles when ye have love one to another.”

By the ordinance of water-baptism the applicant gives evidence externally of an inward change. “For he that believeth on the Son of God has the witness in himself!” (1 John 1:7.) And again, “The blood and the water which I shall pour out upon the hearth of one that believeth in me, shall become a blessing so greatly, to His glory and praise. Jerusalem, Palestine, Feb. ’97

For the Evangelical Visitor.

Examples.

Christ had a design when he laid aside His garments, poured water into a basin, and washed His disciples’ feet. His design was to teach them the lesson of true humility and brotherly love. Love is the true characteristic of a child of God, as the Savior said: “By this shall all men know that ye are my disciples when ye have love one to another.”

By the ordinance of water-baptism the applicant gives evidence externally of an inward change. “For he that believeth on the Son of God has the witness in himself!” (1 John 1:7.) And again, “The blood and the water which I shall pour out upon the hearth of one that believeth in me, shall become a blessing so greatly, to His glory and praise. Jerusalem, Palestine, Feb. ’97

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Examples.
By this they were to comfort one another. So the religion of Jesus Christ may be considered in a two-fold character; first, it regenerates the heart, which is the seat of our affections, by giving us a new nature, new hope, and new aspiration; for old things have passed away and all things have become new; second, David says, "Many shall see it, and fear and trust in the Lord." The world will soon observe the humility of the true follower of Christ in their apparel, their associations, and their general deportment.

Then, if true to their convictions, they will acknowledge that "They have been with Christ and learned of Him." If these principles were to govern the entire church, what a great reformation would soon be realized throughout the entire world. The Savior taught His disciples to pray, "Thy will be done on earth as it is done in heaven." Your brother in favor of a holy church.

Chambersburg, Pa. JOHN FOHL.

A LETTER.

My Dear Mother and Father:

This morning I feel impressed of the Lord to write to you and tell you what He has done for me. O, it is wonderful! I cannot tell the half! Just what the Lord wants me to tell that I will do; because I am not my own any more—but all the Lord's Bless his name! Oh, it is so sweet to be with Jesus and learn of him. This morning I am happy in the Lord. I feel as if I were only a day old; but the Lord did the work. The love of God—Oh, it is wonderful, the love he has for his children!

I have been seeking for more of God's love for nearly two years and before I left Kansas I realized there was more in store for me; but I was not willing to come the way the Lord wanted me to come. I wanted it in some other way. You know God's ways are not our ways.

After I was out here I felt that I did not obey God and then I thought if some one would come and hold a real Holy Ghost meeting, then I would receive more. But that was not right. I know that while attending a meeting in Phoenix I was strengthened on sanctification and I tried to make a full consecration. But when the Lord saw fit to afflict my body last winter, I realized I had not everything on the altar. Then I made a full consecration and the Lord healed my body. Yet I did not receive the full blessing. I was happy in the Lord but when I received some of your letters, also from sister Katie, telling how the Lord sanctified your souls, I knew I had not attained to that. Then I commenced to hunger and thirst. Oh how I did sometimes long for more! But it was too much of myself in my own righteousness—I was not willing to come down and be nothing for the Lord. I wanted it in my own way; even if my companion would not find it out, just to have more power in my prayers and testimonies. My prayers were cold and formal, but during the last week I commenced to seek more in earnest. I felt that if I am to become nothing for Christ's sake I am willing.

On Thursday morning as I was burdened for my own soul I went up stairs and knelt before the Lord and there in my prayers it seemed as though Christ were holding out to me as it were a ball of fire. Yet I could not grasp it. I then went to do a little work for Sister Mary Stoner. The Lord so wonderfully blessed her lately and I told her that I could see it but could not grasp it. She encouraged me to have faith, but I did not have it. The Lord had to grind me down.

That day there was a prayer-meeting appointed at Bro. Samuel Stoner's for the strengthening of the missionaries that were to go to the mountains. When the meeting commenced in a missionary way I had to feel that it was for me; and oh the Lord rolled the burden on me for my own soul. I saw my condition and the Lord ground me down. I had to become nothing for Christ's sake—even as small as a mustard seed—and then the Lord could work with me and sanctified my soul. O, the power of God! How it went through my very body! I found myself lying on the ground but shouted and clapped my hands for joy. The Savior dying and hanging upon the cross to save my poor soul—O, how real it was! How the Savior came to me! But I cannot tell you. I cannot tell half. The love of God it is wonderful—wonderful.

Soon the enemy came. He pointed the finger of scorn at me and said, Here are relatives and friends—what will they think of you lying on the ground? Get up and tell them what the Lord has done for you if he so wonderfully blessed you. But the Savior was the nearest to me. The enemy was apparently standing back of me. I tried to put my hand up to the bench and pull myself up but then I only realized how weak my body was. I had not strength enough to raise my arm up. I then looked to the Lord and said: Let me die, let me die. There and then I realized what it is to die. I had to die to self, to the world, and all that were at the meeting, being willing to have the finger of scorn pointed at me and become a fool for Christ's sake. Amen. But it was for Jesus, all for Jesus, and he did the work. O, how the enemy had to flee! All self and my old body. It seemed to me I saw it all go; and then the fire came. I asked the Lord what it was and he told me that is the Baptism of Fire. It burned up all the dross. I felt it through every nerve and bone, and even to the tips of my fingers. Then how bright it got!

It is wonderful what the Lord showed me there. I can't tell you. I did not think I was lying on the ground any more but in the arms of Jesus. I could see all around me—oh it was so beautiful, the sky was glittering and I felt mother's prayers were answered. You came before me so plain and so natural and as I beheld your face it was shining for God. Hallelujah! Oh, I can't praise the Lord enough. He did it all. It was nothing of myself—all of the Lord. I was under the power about three hours, they said, but the time seemed so short to me. It was two o'clock when they brought me home. I went to bed but the Lord gave me very little sleep that night. I was just talking to the Lord all night. Blessed be the name of the Lord! I cannot praise him enough.

This is only a small part of my
experience. I cannot write it all nor can I tell it all—but I give God all the glory. Your daughter in the war for Christ. May the blessing of God ever abide with you is my prayer, Amen.

FANNIE BURKHOLDER.

Glendale, Arizona, Aug. 18, '97.

Extracts From Private Letters.

* Go down deeper into God, and deal more with the Personality, rather than things and experiences. It is a fact that there is a lot of selfishness and narrowness even among the sanctified. I really mean those who have received the blessing of sanctification. It is a sort of sanctified self. The reason is that people don’t know the law of life and death in Christ Jesus. They think they have it all, instead of lying low in self-abnegation, and letting God arise and shine. Praise God, He is in us, and saves and sanctifies us.

. . . . . Dear Brother in the Lord: Praise the Lord for his goodness to the children of men! Praise His holy name forever and ever! You know since the Lord saved me I don’t do any more as I please, but wait and see what the Lord wants me to do. Yet I will have to say that the Lord showed where I had run ahead of His Spirit a little; not willingly, however. Praise the Lord! I confessed and asked the Lord to forgive me and so things are alright again. Since then I am a little more watchful. Well, you know since the Lord so wonderfully sanctified me, I stepped back and left the Lord step in and now He runs the business, both spiritually and temporally. The Lord asks the tenth of all my income and praise His name! He gets it; but I must be careful where I use it.

. . . . . When it comes to psychology, I profess ignorance. There are some things which seem to be, but as to having a revelation of the spirit that they are just so, it would be far from me to make such a pretension. There seems to be a trinity in man—spirit, soul and body. The distinction between soul and spirit is not clear to me. They are not the same—that seems plain. But to define each is beyond my spiritual perception. I think it best just to wait until God makes it plain. As to the future state, I think it is safe to employ Scripture terms, without seeking to make many explanations, or trying to soften the meaning. It is not the best to become too strong about things which we do not absolutely know. Praise God! we have the spirit, and He searches the deep things of God, and in His own time will make them plain.

A WORD TO THE WATCHFUL.

OVERCHARGED, as many Christian people are, with the cares of this life, and intoxicated, as some others are, with its fleeting pleasures, it is quite possible that a very large majority fail to discern the peculiarities of these times. * We live in a day when many, even in the pulpit, as well as out of it, are boldly contradicting the Bible and denying its divine authorship, in whole or in part; and never in the history of the church have so many conflicting voices confused the truths of the Gospel. We are told that the prophets and apostles, though honest, were mistaken or fanatical men who made serious errors in what they said and wrote; that even our Lord Jesus was mistaken in much that He said,—as, for instance, in his references to Noah and the deluge, etc. (Matt. 12:40; 24:37-39; Luke 17:26, 27.) What is termed the higher criticism of the Bible rejects all such statements, including miracles and prophecies, as generally absurdities, unworthy of the credence of thinking men; and it accepts merely the moral precepts, whatever of the historical portions suits its convenience, etc., as from any other book. This great “falling away” was predicted for the end of this age, and it therefore becomes another sign of the times. Note carefully the following Scriptures, which indicate that a thousand will thus fall (into unbelief), to one who will stand faithful.

Let all who would stand seek quickly and put on “the whole armor of God, that ye may be able to withstand in the evil day.”—Psa. 91:7, 11, 12; Luke 18:5; 2 Tim. 3:10; Eph. 6:13.

Yet, in the midst of all the confusing voices of this “evil day,” the Lord’s sheep will hear the voice of the Good Shepherd, and, following him, will not be left in the outer darkness of doubt and unbelief, but will be guided into all the truth now due to the household of faith. Such was his promise; and such should be the expectation of his people, especially now, when “the whole armor of God,”—the full understanding and clear appreciation of the divine plan—is needed as never before.—From Leaflet.

NOT ATTAIN, BUT OBTAIN.

HOW could I answer such a letter as the following, unless I knew this blessed secret? “Five years ago,” the writer says, “I got into a very bad habit, which I did not take much notice of then, but which has clung to me ever since. I find that it has a very much stronger hold than formerly, and all my efforts to throw it off seem to be useless. I have made special prayers to God for the past two years, asking him to give me strength to overcome the temptation. I get very disheartened, for it seems that my prayers are not heard, and I seem to be getting worse rather than better. Now, will you please tell me what I can do?”

Now there is only one thing to say, “Do not strive to attain the victory by your own efforts, but look to Jesus to give the victory.”

“Now, thanks be to God who giveth us the victory through our Lord Jesus Christ.” “They that receive the abundance of grace shall reign.”

To live like this is very blessed. The heart is still in its great expectancy. It realizes that all it needs is in God, and it endeavors to live with nothing between itself and the source of all its bliss and grace. Then, as each emergency, trial, or difficulty arises, it simply goes to the everlasting supply which God has caused to reside in Jesus, and obtains all, and more than all, its desires.—F. B. Meyer, in Evangelical Messenger.

“Dead churches, like dead fish, drift with the tide.”
THE SUPREME NEED.

It is an encouraging sign that some leading men are waking up to the sad realization that the church is far below what it should be, and are beginning to inquire not only for the cause of its lethargy and neglect of its God-given task of saving men, but are seeking the only remedy known which will cure the ills in the church.

Rev. S. A. Steele, in a recent article in the St. Louis Advocate, on "The Supreme Need of the Church," has some wise and weighty words.

He begins by giving the case of a large city church, of over 1,000 members, where, on a Sunday night, sixty people were present to hear the pastor in a sermon on faith, in which he denounced evangelists and the "second blessing." A fine paid choir rendered the music.

He says that we have churches worth millions, paying thousands for music to draw a congregation, and giving a mere pittance for missions.

Members attend theatres, give card and wine parties, dance, etc., and never dream of making an effort to save the masses under the shadow of their spires.

And these wealthy churches go year in and out without a conversion and are strained to raise money to carry on the work of the Lord.

Now, then, he strikes home, and asks a pointed question:

"What is the matter? Something is radically and awfully wrong when such a farce can pass for Christian worship. Such churches are on a false foundation and working along wrong lines. There is hardly a single feature of a New Testament church to be found in them. They are really clubs of cultured professors.

"The supreme need of the church to-day is the Holy Ghost. We are a great church. . . . But, alas, the spirit of the world has entered largely into the church, and unregenerate secularism dominate our ecclesiastical life to a great degree. We have preachers and members who not only have never received the Holy Ghost, but are lamentably ignorant of Him."

"The church fully surrenders to Him; the preacher's soul takes fire; his sermon becomes a "burden of the Lord"—not of denunciation against evangelists and sanctification, but against sin and formalism, and the refined selfishness that appropriates the benefits of the gospel without ever a thought of conveying them to others. As soon as the Holy Ghost comes into the church, superers and fairs and theatrical performances, and the whole catalogue of sacrilegious performances for raising money, instantly ceases, and the people willingly offer their substance to the Lord. The ungodly choir departs—the baritone, whose voice was as fine as his morals were bad; the bass, whose breath was rank with the odor of rum while it mouthed the praise of God; the soprano, who sang in the theatre the night before; and the organist, whose only recommendation was her artistic skill—all take their leave, and the whole congregation unite in singing with the spirit and with the understanding.

"As soon as the Holy Ghost enters, the spirit of work fills the church; a divine compulsion to service rests upon the whole membership; there is life in the prayer-meeting; the weather does not thin out the pews; standing room is scarce; and there are conversions at every service and accessions on profession of a living faith every Sabbath.

"Brethren of the ministry, the work must begin with us. Let us ask ourselves the question if we have received the Holy Ghost. A Spirit filled ministry is the need of the hour."

Do we inquire what is the one great need of the modern Christian church—not one among many needs—but the one paramount need of the hour? It is the gift of the Holy Ghost, the third person in the Trinity, promised by our Lord to the church in all ages, in His sanctifying, anointing, enduring office. This will guard the church against un sound doctrine and beget and keep alive the divine fires of experimental godliness. This will make the church remarkable for that which characterized the apostolic church, viz., its praying qualities and its unworldly spirit. This will secure holy living, create greater interest in missions, and unloose the purse-strings of professors. Then will the reproach of Zion be removed. The Holy Ghost is the cure-all and the supreme need of the hour.—Way of Faith.

THE CHURCH AND THE LODGE.

THE Bible is the rule of life for all men. It includes the entire life, personal, social, domestic, industrial, political and religious. It tells us how to eat, how to dress, how much to pay our hired men, when to pay them, how to loan money, how to collect debts, and how to worship.

The Bible is positive and negative: it requires and forbids; it designates evils as well as remedies. Some tell us that the way to destroy evil is to declare what is good. God does not do this. He gave us the law and said: Don't bring other gods into my presence; Don't make images; Don't profane my name; Don't steal; Don't commit adultery; Don't kill. And then He puts in the positive requirements. He says: Honor your father and your mother; Remember the Sabbath; Love one another as I loved you. No farmer in Massachusetts is foolish enough to try to kill weeds by planting good corn. He relies upon the plow and the hoe. No briar patch was ever brought into subjection by sowing good wheat upon it.

In our day no one objects to good pious people saving drunkards. Liquor men like to have it done. They have no use for a drunkard. The poor, besotted, blear-eyed, ragged victim of the trade is a discredit. They are glad to have poor "Delia" taken off their hands. But they don't want their trade meddled with. They want the privilege of making drunkards. Give them this and they are glad to have you take the "finished product" off their hand. Another evil that is not usually named in churches is that of secret societies. There are lodges for almost every purpose under heaven.

They are drawing in young men by hundreds of thousands, yet the pulpit, the religious press and the platform is, in general, as silent as the
Examining the secret lodge system we find at once that it teaches men to disregard the example of Jesus Christ. At the time when He was on trial for His life He was asked concerning His disciples and His doctrine, He replied: I ever spake openly and in secret said nothing, John 18:20. Now we may for the argument admit that lodges are all good in purpose. Yet how can a Christian go into a secret society to do good when Jesus, who is His teacher, said to His disciples that they should proclaim upon the housetops what He had taught them in private life, Matt. 10:26, 27. No man can follow Jesus into a secret order no matter what its professed purpose may be, whether to promote temperance, brotherly love, protestantism, or revolution as in case of the Ku Klux Klan.

But a little thought will show not only that the lodge man disregards the example of Jesus, it requires him to violate His express command. Jesus said to his disciples, I am the light of the world, John 8:12. Ye are the light of the world, Matt. 5:14. Let your light shine, Matt. 5:16. Now as above said, even if we admit that all lodge work is good, how can a Christian go into it when the first step is an obligation to secrecy, and how can he keep silence when he sees his fellow by thousands being sworn to secrecy and thus taught to disregard the example and to violate the plain command of His crucified and risen Lord?

Still further, the Holy Spirit teaches us not to be unequally yoked with unbelievers, 2 Cor. 6:14. This is as clear as the word, Thou shalt not steal. It has been shown a thousand times that close and confidential relations with godless men are injurious to the Christian life and progress of believers. The lodges bind men so closely as to require them to conceal from wife, child and brother in the church, the transactions of the order. The dances, wine-supper, and Sabbath breaking trains all are parts of a gigantic anti-Christian movement with which the lodge man is yoked up. Our brothers ought not to go into such a bondage unwarned.

The anti-Christian morality of these orders is another reason why Christians should avoid them and warn their fellows against them. The general spirit of lodgism is, Don't do evil to a brother in the lodge. This is clearly brought out in the Masonic obligation, not to have illicit carnal intercourse with the wife, mother, sister, or daughter of a Master Mason, knowing them to be such.” Think of a Christian man taking an obligation of this kind or favoring an institution that imposes it. God commands purity of heart and life and punishes adultery with death. Masonry forbids adultery with four relatives of master masons and leaves the rest of the world unprotected. Such a morality is an incitement to crime.

The lodges also teach salvation by works and thus deny the atonement. Lodge men are continually saying: If a man lives up to the lodge teaching he will be saved. The Bible teaches that it is by faith in Jesus and by faith in Him only that men can be saved. “When I see the blood I will pass over you,” (Ex. 12:13) is the language of God and the hope of His people. Without this shed blood accepted and pleaded there is no remission of sin, (Heb. 9:22) and yet lodges numbering tens of thousands are teaching men to be saved by works, and we ministers, brethren, are sitting in silence and too frequently our preaching is being tainted with that same heresy.

But this denial of Jesus and submission of the work of the gavel and the wretched filthy robes of human righteousness for His precious blood is not all. The lodge goes on explicitly to put Christ out of its prayers and even out of the Bible. In Royal Arch Masonry the scripture lesson contains twice the words “our Lord Jesus Christ” and each time that holy name is smitten out.

Dear brethren, these orders are hostile to our Savior and are destroying countless thousands. Let us be faithful to seek to win individuals to Jesus, but let us also seek to destroy the organizations which are keeping great masses of men away from the church and the Savior.——

**WHY NOT USE TOBACCO?**

In *Times of Refreshing* Rev. E. D. Mallory gives the following seven reasons why it would be wrong for me to use it:

1. It is contrary to God's law in my physical constitution. Nine out of ten are made fearfully sick the first time they use it. Does not this show that God never designed tobacco for the human system?

2. It destroys my freedom. The habit once formed clings to us with a deathlike tenacity. Many who have tried to shake it off have discovered that they were slaves. God calls us to freedom.

3. It injures my health. Multitudes who use it know that they are injured by it. How many tobacco hearts are there. What an army of cigarette smokers we have who are undermining their constitutions to an alarming extent.

4. It is a wrong use of money. We are stewards of God and must give account of talents entrusted to us. If I take the money put in my hands and spend it for tobacco, which does not nourish but injures my body, am I not an unjust steward?

5. It is a bad example. A good man using tobacco has a bad influence over boys, burdening the hearts of mothers who daily pray that their children may be kept from evil.

6. It defies God's temple. The use of tobacco as a rule is a filthy habit, rendering our persons repulsive to many. Our bodies are God's temples. He calls us to purity: “Let us cleanse ourselves from all filthiness of the flesh and spirit.”

7. It is not Christlike. We cannot conceive of the Master using tobacco. No artist would dare paint a picture of Christ with a pipe or cigar in his mouth. Would not a living misrepresentation of Christ be worse? He says, “Follow me.”

"When the devils asked that they might be permitted to enter into the swine, their prayer was answered, but it resulted in the death of 2,000 hogs."
HEALTH AND HOME.

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

A WOMAN’S PRAYER.

O Lord, who knowest every need of mine,
Help me to bear each cross, and not repine;
Lest I should ever doubt Thy power,
Guide Thine footsteps, lest they stray;
Give me a heart, O Lord, strong to endure,
Give me fresh faith for every hour,
Help me to keep it simple, pure;
Make me courageous, strong to bear
produce fretful and lachrymose moods,
causing fretfulness and lachrymose moods. 
Fine ladies addicted to strong coffee have
a characteristic temper, which I might
describe as a mania for acting the perse¬
cuted saint. The snappish, petulant
and overwork by a deceptive feeling of strength,
and produce disease. Persons who take
tea to keep them awake soon need oplates
to put them to sleep, and weariness,
and overwork must make
people fretful, peevish, and unhappy.—
Christian.

HOMES WITHOUT GOD.

One alarming evil of the present
generation is the number of irreligi¬
ous homes found in every community.
Not homes without culture, refinement,
and elegance; not homes wanting in
social and worldly enjoyment; but irreligi¬
ous homes—homes in which practi¬

cally there is no prayer, no God, no Bible
reading, no worship. Practically, God is
as much excluded from many homes as
he is from the marts of trade or the ball-
room. Alas for such homes! the fathers
unsaved, bearing no testimony for Christ,
placing before the children no Christian
example. Sometimes both parents are
unconverted and as indifferent to the
Gospel or to a word like this as are the
most blasphemous infidels. Oh, what a
calamity is this! If parents are irreligi¬
ous, and can dispense with God and
His Church, how are we to expect better
dehavior of the children? Godly homes have done
more for the peace of society and spread
of the Gospel throughout the world than
any other single agency. If this be true,
who can speak the dreadful influence
and results of irreligious homes? Many of
them are excellent in many things, but
wholly unchristian. God have mercy on
them.—Our Young People.

THE MEDICAL VALUE OF WATER.

The human body is constantly under¬
going tissue change. Worn-out
agents.

Dr. B. Baldwin in Ladies’ Home Journal.

various rules for daily living.

NEVER trouble others for what you
can do yourself.

Never spend your money before you
have it.

Never buy what you do not want be¬
cause it is cheap. Pride costs more than
hunger, thirst, or cold.

Nothing is troublesome that we do
willingly. Take things always by their
smooth handle.

Words, and not words, are the proof of
love. We carry our greatest enemies
within us.

That the author of these suggestions
is not known detracts nothing from their
practical wisdom. Their reasonableness
is self-evident. — Ex.

“Plain, simple, healthful food, without
condiments, stimulants, or high flavors,
is not attractive enough to cause glut¬
tony, and makes the best blood, ensures
the best appetites and the best digestion.
If we eat to live, we are likely to live to
eat a good while.”

NERVOUS AND PEEVISH.

Dr. Bock writes respecting the in¬luence of tea and coffee upon charac¬
ter: “The nervousness and peevish¬
ness of our times are chiefly attributed
to tea and coffee; the digestive organs of
both men and women are in a state of
chronic derangement, which reacts on
producing fretful and lachrymose moods.

An alarming evil of the present
generation is the number of irreligi¬
ous homes found in every community.
Not homes without culture, refinement,
and elegance; not homes wanting in
social and worldly enjoyment; but irreligion¬
ous homes—homes in which practical¬
ly there is no prayer, no God, no Bible
reading, no worship. Practically, God is
as much excluded from many homes as
he is from the marts of trade or the ball-
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unsaved, bearing no testimony for Christ,
placing before the children no Christian
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Gospel or to a word like this as are the
most blasphemous infidels. Oh, what a
calamity is this! If parents are irreligion¬
ous, and can dispense with God and
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who can speak the dreadful influence
and results of irreligious homes? Many of
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EVANGELICAL VISITOR.
A Semi-Monthly Religious Journal,
For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.
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COMMITTEE OF PUBLICATION.—ELDER SAMUEL ZOOK, ABLINIA, KAS.; ELI HOFFMAN, DONEGAL, KAS.; H. N. ENGLE, ABLINIA, KAS.
H. N. ENGLE, EDITOR.
ELDER SAMUEL ZOOK, TREAS.
All communications and letters of business should be addressed to the Editor.

PUBLISHERS' NOTICE.
To SUBSCRIBERS:—Our terms are cash in advance.
1. When writing to have your address changed, be sure to give both old and new address.
2. The date on the printed label will show to subscribers when their subscription expires.
3. Renewals may be sent in at any time, and your credit will be promptly shown on the label.
4. If you do not receive the VISITOR within ten days from date of issue, write us at once and we will send the paper free on the recommendation of others and upon their individual requests.
5. Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.
6. We expect the letter on the Missionary page, by Mrs. Agnes Ben-Oliel, will in-cite us to the truth that this is a wide world with many opportunities to employ consecrated hands and not necessarily from home, but in our own circle, in our own sphere, among our own people.

We are glad to know that some are willing to spend and be spent for the Master. Bro. J. H. Myers and wife from Mansfield, Ohio—Our time is all given to work for Jesus. We expect to come still farther west; or wherever there is a Macedonian cry we purpose to go. We are ready for service in the Brotherhood or among strangers.

Unfermented Wine.

The question, Shall we use unfermented wine in communion services? is one which agitates the minds of many conscientious people. Bro. J. M. Wolgemuth, of Elizabethtown, Pa., has the following to say on the subject:

It is a strange thing to me that so few people know how to use the wine without the presence of water. The Savior made wine almost nineteen hundred years ago and we have it growing in our yards on our vines every year. We can simply pull them off when fully ripe and put them into a kettle with a little water to start them boiling. Make them to boiling heat so that the juice can be pressed out and well strained as through a cloth. Then put it into a kettle, with sugar to your taste, and boil again sufficiently to skim clean. Put into air-tight vessels as hot as possible without injury to the vessels. Then you have the best new wine without alcohol, ready to draw from at any time.

BUFFALO MISSION.

DEAR Editor: I will write a few lines and also give the report of the expense connected in the Mission since my last report. I broke up the Mission at 114 Amherst street, owing to sickness and my voice failing me. I remained at home for over a month and thence returned to Buffalo once more to see what can be done in carrying on the mission. I feel to say to the praise of God that my voice has recovered and I feel all right. I am at present making house to house visits; also preaching on the streets, in mission houses, and wherever I find openings. God is with me. My address and home is 225 Forest avenue, Buffalo, N. Y. All that wish to write me will write to that address. Financial report is as follows:

CHURCH NEWS.

LOCAL CHURCH NEWS.

BUFFALO MISSION.
EVANGELICAL VISITOR.

RECEIPTS.
Bro. Ben Flagg, Sherkston, Ont. $1 00
Sister Jacob Wilhelm, Sherkston, Ont. $1 00
Sister A. Reise, Gormley, Ont. $1 00

Total $3 00

EXPENSES.
Car Fare $90
Board and other necessaries up to Sept. 1, 1897 $3 10

Total $4 00

J. W. HOOVER.
225 Forest Ave., Buffalo, N. Y.

CHICAGO MISSION.
Sewing School and Relief Department.

Report for month of August is as follows:—

DONATIONS.
Nannie Shelton, Pa. $1 00
A Sister, Pa. $2 00

Total $3 00

EXPENSES.
Necessaries for Sick $2 50
Dry Goods $2 92
Other necessaries for needy $3 55

Total $8 97

SARAH BEIT.
Englewood, Ill., 6001 Peoria St.

LOVE-FEASTS.

NEW YORK.
Clarence Center. October 9

ONTARIO.
Black Creek. September 18
Walpole. September 25
Nottawa. September 25
Waterloo. October 2
Markham. October 9

MICHIGAN.
Greenwood. October 16

JOINT COUNCIL
for Ontario to be held at Black Creek, Thursday, September 16.

DES MOINES MISSION.

Dear Saints throughout the U. S. and Canada:
The Lord, who created us, and redeemed us from all unrighteousness, has also kept us and made us to sit in heavenly places in Christ Jesus according to his promise in his Son.

A number of loving Christians have remembered us with their substance for which we thank God in our devotion. If any desire to have the amount of their contributions published in the columns of the Evangelical Visitor, simply say so and it shall gladly be done.

Some have inquired about our income and expenses; suffice it to say that our expenses have been over $200 above our income ever since last winter. We don't make this a statement to complain, but to explain. If the church and people think that we can give all our time and labor, and that part of the expenses too, we do not intend to murmur nor complain but give it cheerfully as unto the Lord, looking for our compensation at the first resurrection. May God bless the Brotherhood for what they have already done, having full confidence that all will be well.

We praise the Lord for the presence of the Holy Spirit in our meetings and elsewhere. Don't think that we have no opposition wherever the plain Gospel is preached there is opposition even from unexacted sources.

We do hope the time is near at hand when truth shall drive darkness and deceit from the face of the earth, and righteousness raise her royal throne forever.

"Who shall ascend into the hill of the Lord, or, who shall stand in his holy place? He that hath clean hands and a pure heart." Are we there? We have a Holy God, a Holy Christ, a Holy Spirit to guide us, holy angels to help us, and a Holy Bible to read. Should not we be holy then too?

Let us desire perfection and obtain it and retain it.

If Christ needed the anointing of the Holy Spirit, how much more do we need it; and since the apostles and disciples received it, so can we.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2:39.

Are we crows of glory in the hands of our Lord, and royal diadems in the hands of our God?

We have many reasons to be encouraged in the work at this place, trusting that God's children will always remember us in their prayers to God. Have special prayer for us dear people; because there is a God in Israel that can answer with fire. Praise Him, praise Him, all ye ends of the earth, praise Him!

Pray especially for our beloved Eld. C. Good, who is now confined to his bed, that he may be blessed in soul, body and spirit.

Sister Elmina Hoffman has been called home by the extreme illness of her mother and sister.

Prayer has been offered for both at this place, and are now patiently waiting on the Lord who doth all things well. We do hope that Sister Hoffman may soon return to her field of labor in which she has been so helpful. Souls are being saved during the busy summer season as well as in winter. Last night a bright young man gave his heart to God. He left the Mission several times during the evening to get away from convictions, but the good Lord brought him back as often, and after meeting was closed he came and humbly knelted at the altar, seemingly without any solicitation of any body; and God gloriously saved him.

The Lord has also wonderfully helped some since our last report. Praise God for such a loving Savior whose power is infinite. We have found many warm friends since here for whom we are very thankful.

Humbly yours,
J. R. ZOOK AND WIFE.

FROM THE FIELD.

GOSPEL WAGON.

We arrived at Scranton, August 20; held a meeting on the street immediately to a good crowd of people and announced meeting for the evening. Here we met Sister Lee, who was overcome by prostration because of the joy she had in looking into our faces. She is about all alone in the city which is given over to drunkenness and the lodge. We did not find a single soul that is out and out for God. Women who belong to church, with families, sell whisky and beer and have the children help mix and sell. We held a tight hold of the Master's hand, walking softly before Him. A great many drunken men came to the meeting; some were there every night but not drunk any more.

One man, once a preacher, who had become a drunkard came to our wagon to talk because of the sign on the wagon, "Prepare to meet thy God," and invited us to come and see him when he is sober next day. Bro. Eshelman and myself went over but he was no better. We waited until next morn when we stopped on our way out of town. Finding him at home under conviction, I asked him whether he really wanted to be saved. He said, "Yes." It was born out in his heart. We eat the word short in righteousness, and got him on his knees, and prayed to God, and he, like the king, trembled and wept. We left our peace and left him. Pray for him.

The morning we left, there were inquiring souls there, so we were detained until 10 o'clock. Starting for Carbondale, we traveled until noon. Inquiring, we found we had passed; so we journeled on until we came near Topeka where we camped. Next morning we pulled into the city and met Bro. and Sister Eisenhour. We had great rejoicing together.

As we looked over the city, our hearts felt faint and wondered what could be done; but in our distress we looked up and found no light on the box and by applying ourselves to the electric dynamo we found the wires up and communications with the Father. He showed us that the mountain was full of horses and chariots. So after we had examined our arms and ammunition, finding the powder dry, we opened fire on the enemy. We met real saints of God here.

The Salvation Army had been here and were forbidden to go on Kansas avenue, but
we asked the hotel man and police for a place, and of course they could not refuse; but cordially invited us. We were told here as everywhere, “You can get no crowd.” But, brethren this work is of the Holy Ghost. People come and seem dumbfounded. The battle went on until midnight.

One morning while walking down town, as I was on my way home, a small boy came and said his papa wanted to see me. Allowing myself to be detained, his wife came and told me to make haste. I went trembling up stairs into a small room without a window. There lay a giant in knowledge, weeping for assurance to know that he is saved. We went to digging for the foundation while God let the hammer of his truth upon him and the depth of his heart was broke up. Hallelujah! I rejoiced until his wife heard. Then they both wept together. I could do no more than pray God to sink them through the mire and clay and get them on the rock. When they confessed out it was not a “sweet smelling savor.” These souls know not what they want. They oppose sanctification; but they need to be sanctified wholly—spirit, soul and body. Brethren pray earnestly for them; for marvelous cases too numerous to mention. But I want to make a request for special prayer for a jeweler and his wife, 818 Kansas avenue, North Topeka. He has the light but his wife needs it more. There is a fight going on here. Wherever the truth is preached in purity and power it will take effect.

We left Topeka, Wednesday, Sept. 2, arrived at Silver Lake and held a meeting on the streets. We announced meeting for the evening, Bro. C. S. Brenner to Sippo, Stark county, and met at the home of Bro. Adam Reinhold with whom we had our home when we were in Canton before.

Dear Sister Reinhold has for some years been a sufferer with exema, a terrible skin disease that covered almost her entire body except her face. Her arms appeared almost as raw flesh, as well as the greater part of her body.

When we were there a month or so ago, we tried to encourage her to take the Lord for her healer, as doctors could not help her; but she failed to take hold by a real living faith until about four weeks ago. She was alone, agonizing in earnest prayer to God for healing, when the power of God came upon her so that she felt it penetrate her entire system. She tarrying so long with the Lord, her husband called her when she answered, “I am healed,” and began praising God. When we came there, she met us in the yard and with joy pushed up her sleeves and showed us her arms which now appear as new flesh, like Naaman the leper. Truly there is yet a God in Israel who says, “I am the Lord that healeth thee.”

This was an extreme case. Twice she lost all her finger and toe nails and now it has nearly all disappeared. She is exceedingly happy and praises the Lord for her healing. We make a note of this and the Lord's praise of God and for the encouragement of others to look to him who says, “I am the Lord that healeth thee.”

We had written to brother and sister Reinhold that we were coming; so they announced a meeting in their house for that night. Owing to a shower of rain that fell just at time of meeting there were but 19 present; but we had a blessed season together.

According to previous arrangements we commenced a series of meetings at Valley Chapel on Wednesday evening, August 25. The first few nights the crowd was not large, but those in attendance were hungering for the deeper things of God. So the meetings began with a good interest. Up to the time of writing, the attendance and interest has been on the increase. On Sunday eve, the attendance was good. One young man came to the altar for prayer. He had formerly made a start and believed he had been justified; but being unwilling...
We are hopeful of good results in this meeting. We are glad to note that we have the co-operation of the ministry who, blessed be God, are not afraid of the Holy Ghost. Oh, that all those who have been placed as watchmen on Zion’s walls were real Holy Ghost men and had the cause of God at heart. We cannot believe that either preachers or lay members who absent themselves from meetings when they are within reach have much of a burden on their hearts for lost souls—possibly not even for their own children. May the scales fall from many eyes before the Lord comes and finds them either asleep or in a lukewarm condition. Today the Lord is our Savior, Sanctifier, Healer, and Coming King. Yours in Him.

NOAH ZOOK.
Canton, Ohio, Sept. 1, ’97.

A VOICE FROM THE FIELD.

We then, as workers together with him, beseech you also that ye received not the grace of God in vain.

We feel to thank God our heavenly Father in whose care that has had over us to this present time. We have not written since July 3; yet if the editor will please to admit our report we shall be very thankful. We have enjoyed much of the presence of God since our last writing. While at Louisville, we shared much of the kindness of the dear brethren and sisters—both temporal and spiritual. May the Lord bless them much and our prayer. After we left Louisville, Ohio, we attended a Tabernacle’s Holiness Meeting in Canton, Ohio, with much interest. The meetings were conducted by Revs. B. S. Taylor, from Des Moines, Iowa, and D. D. Dempster of Canton. Comenced on the 22d of July. These meetings were very interesting and much to our edification and spiritual life.

While in the vicinity of Valley Chapel, we were permitted to have a number of services among our people. In our private visits and interviews, as well as in public preaching, we trust we have delivered our souls from the blood of our fellowmen. We bless God that we find many of our dear brotherhood who are anxious to obtain a knowledge of the higher life in Christ our Savior, to know really that we are saved. 0, I bless God that we have become co-workers together with him of the grace of God, and that He (Jesus) is our sanctifier who by the knowledge of God’s word learn to know him through the Holy Ghost, to sanctify our bodies and spirits which are His. Blessed be His name also because He is our healer. Glory to God! O how the hearts of the waiting are cheered to find Christ all in all; and still more blessed to awake to the fact that Christ is coming and with desire look for him to receive the crown of righteousness. Thus have we been co-workers together with him that we have not received the grace of God in vain. Dear reader, we feel to bless the Lord this meeting us as worthy of doing a little work for the Master.

We cannot report all our work and enjoyment. We spent a few days in Wayne county with Bro. Zooks at the Gayer Chapel. After leaving them we again came to Valley Chapel, Stark county, and while there we attended the harvest-meeting on August 4th; also Saturday night, Sunday forenoon and night service with considerable interest.

On Monday, the 16, we left Canton for Cleveland, then east 10 miles to the Balah Park Christian and Missionary Alliance Convention which convened there from the 9th to the 22nd of August. This meeting was one of special interest in spiritual things. 0 it is just amazing to hear of what the Lord is doing in these last days for his children. Getting on the wedding garment. We heard a number of the returned missionaries from the various fields; O, how they tell of the great need of giving the gospel to the heathen, and of what God is doing for them when they get the light. How they forsake their idols and turn to the true and living God. The days we spent at this place were to us days of feasting on spiritual things. O, it was wonderful to hear how God is waking up the people out of the different so-called churches. We felt blest to think of the great number present who believe in a full gospel—Christ in all—holiness unto the Lord—Christ our Savior, Sanctifier, Healer, and that he does heal and did heal numbers there who testified to their being healed. One lady who had not walked for 15 years arose from her chair in which she had been hauled into the tabernacle and walked away, saying that she was going home. A few days later she walked to the lake and was baptized.

We could say much of the manifestation and power of the Holy Ghost. Many of the word was preached in power. The second coming of Christ for his saints, the need of being ready, and the necessity of separation from the world were made prominent.

We left Balah Park on Monday the 23d of August for Mansfield, Ohio. At present we are in Ashland county. Have had some very interesting meetings here at the Chestnut Grove church and in prayer-meetings in the homes of the dear children of God. It is joy to us to report how hungry we find so many of the dear ones, and how desires they are to become co-workers with him (Jesus). When at the convention, my wife made acquaintance with Mrs. Fuller, a dear missionary who returned from India after twenty years in the service on the field, and still in active service for the Master, purposing to work till Jesus comes. By her instructions and earnest appeals for help, Sister Myers, my wife, felt moved to start a second work of helping the needy. We find many willing helpers in this community. Last Sunday Bro. Samuel Whistler proposed to have preaching at the church and he made an appeal to the Brethren and Sisters to meet on Tuesday evening the 31st of August. We were surprised to see how willing the dear ones were to work: calicos, gingham, materials for garments, quilts, pillowslips, sheets, scap, dried fruit, and a collection of $18.42—all for Jesus.

Dear reader, will you pray for us that the Lord may have his own way with us and that as we go we may preach, if it is not always from the stand, oh may we sow besides all still waters, be instant in season and out of season, reproving sin and iniquity by the power of the Holy Ghost, helping the fallen and cheering the faint: trusting him who said that the cattle on a thousand hills and all the fowls of the air were his and whom the apostle has said would supply all our needs according to his riches in glory by Christ Jesus. Yours for Christ's coming and kingdom.

JOHN H. MYERS.
Mansfield, Ohio, Sept. 1, '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.

HAVE YOU?

Have you spoken a word for Jesus, And told to some around, Who do not care about him, What a Savior you have found? Have you lifted the lamp for others That has guided your own glad feet? Have you echoed the loving message That seemed to you so sweet?

For the Evangelical Visitor.

THE JERUSALEM CHRISTIAN UNION MEETING.

I. THE MOTHER'S MEETING.

These meetings for poor Sephardi Jewesses, as in former years, have been held weekly from October to May.
The attendances have been 329, and 213 garments have been made for themselves and their children. The poor mothers often say, they do not know how they could dress their children but for the clothing we give them. A great effort has been made this spring, as in former years, by the Rabbis to frighten the women and girls and keep them from coming to the various classes, but this year their threats have had no effect. They say, "If the Rabbis do not want us to come to you, let them do for us what you do." Their attention and interest during the Bible teaching has been very encouraging. My way of teaching is to go over and over again the simplest truths of the way of salvation, so that they may be so familiar as to become, by the blessing of God and the influence of the Holy Spirit, so to speak, a habit of thought with them. Our greatest difficulty at first is to get them to believe and realize themselves to be sinners. When they begin to see how they can be forgiven, they reply, "By being good and doing charitable acts." Then one tries to make them understand how impossible it would be even should they do only good for the rest of their lives, that they could undo the past, and that one unforgiven sin is enough to shut them out of the presence of a Holy God.

We frequently repeat together David's prayer in the 51st Ps., for a clean heart, and on the last occasion before closing for the hot weather I begged them to repeat it night and morning and teach it to their children, until we would meet again. They all agreed that their hearts were wiser now than before, and they asked again what they could be cleansed from. "Pray earnestly and believe in the Lord."—Rom. 10:9. Then I referred to the ancient sacrifices and showed how Christ was the one effectual sacrifice; also the brazen serpent and showed how Christ was the one effective sacrifice; and the teaching will have to be begun afresh with new ones. This is what causes the greatest difficulty in the effort to make the school self-supporting, and that people will not pay high enough prices for the work.

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

Ours for the Master's Service,

MRS. AGNES BEN-OLIEL.
Jerusalem, Palestine.

OUR YOUTH.

Character is more than reputation.

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

TO THE YOUNG PEOPLE.

Before I left Abilene Kas., a brother expressed a hope that they might hear from me through the columns of the Visitor. At the time it seemed to me that the Lord had no special message for me through that medium; but before I left the state, He burdened my heart for the youth of our land, for the young men and women who will soon be called upon to fill the places rapidly being made vacant by those who are going to join the church triumphant. I obeyed at the time and wrote this article, but have since been
dilatory in reference to copying and sending it to the publishers.

All my life thus far has been spent among and for the young people of our country, and I trust that my experience may be a help to some dear souls on their Christian journey. Oh! how I wish that I might have a number of these young people before me so that I might talk to them instead of sending the message through the cold medium of the pen; but my prayer is that the Lord may drive the message home as forcibly as He is laying it upon my heart at this moment. When I think of the dear young people and the pitfalls of sin that beset them on every hand, of the various sins and dogmas and all the false theories that meet them even in the church of the living God, my soul is troubled and tears unbidden flow.

My dear young friends, we are undoubtedly in the perilous, last times, and there are influences abroad which will, if we be not very watchful, sweep us away. Never before was it so necessary to show one's colors clearly, never before was the dividing line between the sincere Christian and the world so sharply drawn as it is today. But while the dangers are so great, the possibilities are just as great, and the keeping power of the Lord is just as great. The possibilities of this life and of the life to come are theirs to enjoy. Other things have not surrendered themselves as fully as they should, consequently theirs is a hard service. We hear a great deal about consecration these days, and we differ greatly in our opinion in regard to what it really means and how that state is arrived at. I am not much concerned as to that at present, for opinions will differ; but God's word stands sure. Our chief concern should be to know whether we have fully surrendered ourselves to God. J. R. Miller in his "Every Day of Life" gives us a simple test for us to know whether our will is wholly given up. He says in substance that the consecrated person is not he who does cheerfully certain things in the Lord's service that he likes to do, but he who does willingly everything the Lord gives him to do. This may mean our farm work, our house work, it may mean the many little duties which come to us daily. It may mean giving all our time to the Master's cause, or it may be working all day in order to be able to support those who are out in the service. If it is the Lord's work for us we will all receive the reward of those who are trying to obtain an education, but be sure you take Christ with you into the school, be sure that you hold fast to the simple truth of the gospel through your school days, and that you leave school with a sound faith. Then Christ will be a help to you in obtaining an education, and your knowledge will be an additional force in lighting the way before me. "Beware of sophistry." That was a new word in my vocabulary and I had to go to the dictionary to find its meaning. I mean when you come to me a many a time during my school days, and led me to weigh what I heard. It is needed by the young to-day as never before. Our schools, our churches, society, all are flooded with false teachers, false reasoners, and I say to the young man or woman, "beware." Now my dear young friends, is your will thus fully surrendered to the Lord's will? This is only your reasonable service, and it is the only way you can fully enjoy Christ. The consecrated life is indeed a life of joy. God's service is one of love. He is not a hard master and He will not require us to learn all the lessons at once. Never get to that place where you think you know all God's will or where you think you have grown so much wiser than the old soldiers of the cross. As Timothy was ready to learn from his father in Israel, Paul, so be ready to profit by the experiences of others. I have met with young Christians who thought they had learned so rapidly in the school of Christ that they were able to teach even the old, but in God's sight they were undoubtedly babes in Christ; and some I fear are making shipwreck of their faith. The first three years of my Christian experience were to me a blessed season of joy and I thought I was willing to do anything the Lord wanted me to do, but life brought its trials, and I sometimes found myself wavering, hesitating, and wondering which way I should turn. I found that in one sense it needed a surrender at every step as new difficulties presented themselves, so that at times I often wondered whether I had ever come out into the fulness of Christ; but this I do know that all those experiences, these lessons, were but so many stepping-stones to the greater love I feel in my soul today.

We cannot understand all God's will concerning us at one step; and He is ready to reveal it to us only as we are willing to live up to the light we already have. Again, do not swerve from the simple truth of the gospel. The world is full of cold professors, who have a "form of godliness but deny the power thereof," many of whom even "deny the Lord that bought them." Pray that the Lord may give you a discerning spirit so that you may be able to weigh everything by the word of God. Some things that sound like truth are only part truth. Sift them before you accept them. The promises may be true but the reasoning false. When my father first took me away to school after I had given my heart to God, he said on parting, "Be sure of the young to-day as never before. Our schools, our churches, society, all are flooded with false teachers, false reasoners, and I say to the young man or woman, "beware." Now my dear young friends, is your will thus fully surrendered to the Lord's will? This is only your reasonable service, and it is the only way you can fully enjoy Christ. The consecrated life is indeed a life of joy. God's service is one of love. He is not a hard master and He will not require us to learn all the lessons at once. Never get to that place where you think you know all God's will or where you think you have grown so much wiser than the old soldiers of the cross. As Timothy was ready to learn from his father in Israel, Paul, so be ready to profit by the experiences of others. I have met with young Christians who thought they had learned so rapidly in the school of Christ that they were able to teach even the old, but in God's sight they were undoubtedly babes in Christ; and some I fear are making shipwreck of their faith. The first three years of my Christian experience were to me a blessed season of joy and I thought I was willing to do anything the Lord wanted me to do, but life brought its trials, and I sometimes found myself wavering, hesitating, and wondering which way I should turn. I found that in one sense it needed a surrender at every step as new difficulties presented themselves, so that at times I often wondered whether I had ever come out into the fulness of Christ; but this I do know that all those experiences, these lessons, were but so many stepping-stones to the
profundely educated men are the humber, because they realize that what
they know is but a very small portion of the infinite wisdom of an Omnipotent
Creator. It is the shallow-minded man or woman who is the slave of fashion.
True greatness, profound knowledge, is
incompatible with love of display in any
form; and, when I see any one who is
seeking an education depart from their
usual simplicity of dress, I cannot help
feeling that they are obtaining a wholly
mistaken view of learning and are bring­
ing discredit upon it.

My dear young friends, I trust you may
think on some of these things. Commit
your way entirely to the Lord and he
will surely direct you; and may you, in
the midst of a crooked and perverse na­
tion, be steadfast, immovable, always
abounding in the work of the Lord; for
we know that our labor is not in vain in
the Lord.”

H. FRANCES DAVIDSON.
Dayton, O.

MARRIED.

STOVER-LANDIS.—Married August 21,
1897, at the home of the bride in Silverdale,
Pa., Bro. William A. Stover, of Hatfield,
Montgomery county, Pa., to Sister Mary K.
Landis, of Bucks county, Pa., by Elder
Joseph B. Detwiler.

OUR DEAD.

HAWBAKER.—Died in Franklin county,
Pa., June 29, 1897, of consumption, Christian
H. O. Hawbaker, aged 34 years, 9 months,
and 24 days.

KAUFFMAN.—Died near Woodbury, Pa.,
John Albert Kauffman, was born February
9, 1897; died August 27, 1897, aged 6 months
and 17 days.

"Go to thy rest fair child;
Go to thy dreamless bed;
While yet so gentle, undisturbed,
With blessings on thy head."

PECK.—Died in Hope, Kansas, July 30,
1897, Harold J. Peck, aged 18 years, 11
months and 26 days. Deceased was step-son
to Bro. Solomon Stauffer, being a son of
Sister Stauffer, (nee, Graybill) by a former
husband. Death was brought on suddenly
to an overflow. Services were conducted by
Bros. Jesse Engle and Daniel Steckley.
Interment in the Hope cemetery.

FIKE.—Died in Hope, Kansas, August 11,
1897, Bro. Emanuel Fike, aged 74 years, 6
months and 16 days. He leaves a wife, 2
sons and 1 daughter. He lived with his wife
above 53 years and to them were born six
children. Of his descendents were also 45
grandchildren and 20 great-grandchildren.
He united with the Brethren some 20 years
ago. The last week of his life was one of
much suffering. His afflictions were borne
with patience and said he was ready to go.
Services were conducted by Bros. Steckley,
Wingert, and Rhodes at the Rosebank church.
The first two verses of No. 834 in Spiritual
Hymns gives expression to the mourning
widow. Interment in adjoining cemetery.

RANDALL.—Died in Mount Angel, Pa.,
Bro. William Randall, August 30, 1897, aged
80 years, 7 months and 18 days. Bro. Ran­
dall was a class leader in the Methodist
church. Through the labors of Bro. Con­
rad and T. A. Long he united with the
Brethren many years ago, and has been a
faithful brother. He last four or five years
he has been an invalid, not being able to
walk. Five weeks ago the brethren had or­
dinance meeting in his sick room. We did
not think he would be called for so soon. A
few days before he died, his dear wife, 82
years of age, began to give way in health.
The brother, became alarmed, as they were
alone. He asked the Lord to take him first,
which happened so. He leaves a married
daughter with many kind neighbors and
friends to mourn their loss.

SOLLENBERGER.—Died at Polo, Ill., Aug­
22, 1897, Brother Jacob Sollenberger, aged 83
years, 5 months and 17 days. Funeral dis­
course by Elder Isaac Trump from 1 Samuel
20:3. The services were held at the Breth­
ren’s place of worship in Polo. Interment in
the adjoining cemetery beside the remains
of his wife and one son who preceded him.
Deceased was born in Franklin County, Pa.,
March 5, 1814. He left Pennsylvania about
1835 and settled near Canton, Ohio. In 1843
he was married to Susan Rohrer. Eight
children were born to them of whom six are
still living. He was converted over fifty
years ago and united with the Brethren in
Christ. Before he was married by old age
he took an active part in singing and other
work in the church. He was patient in af­
fliction. He lived righteously before his
neighbors and left a godly example to his
children.

GROFF.—Died near Sippo, Stark county,
Ohio, August 21, 1897, Ida groff, aged 19
years, 7 months and 9 days. She was con­
verted to God in 1891 at the age of eleven
years and was united with the Brethren in
Christ. She lived a devoted Christian life
up to the time of her death, which was very
sudden, having been sick only two days.
She always seemed happy, never complained
of trouble, but always had a smile, thereby
showing that she was scattering sunshine.
Because of her earnestness in the church, she
will be missed by all, as she was always
ready to speak for Jesus. Deceased leaves a
sorrowing father, mother, brother and
many relatives and friends to mourn their
loss. Funeral services were conducted by
Bro. W. O. Baker, of Louisville, Ohio, and
Bro. J. H. Smith, of Sippo, from Matt. 24:44,
to a large congregation of sympathizing
neighbors and friends. Interment in Pleas­
tant View cemetery, September 2.

OTT.—Died at Sherkston, Ontario, August
25, 1897, of a paralytic stroke, Sister Rebe­
ce Ott, aged 50 years, 3 months and 21 days.
Sister Ott was of a mild and very quiet
disposition, and a mother beloved in her fami­
ly. She always bore a good name even be­
fore her conversion which took place 22
years ago, was baptized and joined the
Brethren and lived a consistent Christian
life until death. She was a widow nearly
five years. Four sons and four daughters
mourn the loss of one whose watchful care
and prayers were ever in remembrance for
them. They are all members of the Brethren
church except two. May the mother’s pray­
ers and wishes be ever in remembrance, and
the gentle woofings of the divine spirit bring
them also and prepare to meet loved ones
gone before. Funeral took place Friday
afternoon, the 27th. Obsequies improved by
the Brethren in the Old Mennonite church,
Sherkston, from Eccles. 7:1, after which her
remains were interred in the Lake View
cemetery.

METZ.—Died at the home of John Rods,
Sister Anna Metz, widow of the late John
Metz of Clarence Centre, N. Y., August 18,
1897, aged 81 years, 1 month, and 9 days.
She had been afflicted with heart trouble and
paralysis. Six children—Daniel N. of Hope,
kan., Mrs. S. B. Eshelman, of Niagara Falls,
N. Y., John R., of Hagerstown, Md., Eli R. of
Williamsville, N. Y., Andrew J., of Clarence
Centre, N. Y., and Emanuel A., of Loon Lake,
Washington, together with 31 grandchildren
and one great-grandchild are left to mourn
their loss. During her forty-two years of
widowhood she had many sorrows allotted
but bore them all very patiently, knowing
that the Lord doth all things well. She al­
so had many pleasures granted her in her
lonely pathway of life. She was a faithful
member of the church for over fifty years
and expressed a desire to leave this world
and be at rest. Her life is worthy of imita­
tion. Services conducted by Bro. George
Detwiler of Sorkston, Ont. Interment in the
Clarence Centre cemetery. Text 2 Tim.
4:18.