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H.N. Engle

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If justification is not followed by a complete consecration, the individual is left in the same condition as a caged bird, longing for freedom, liberty, and normal conditions of life.

The extinguishment of the Protestant religion and of the whole Protestant race, together with the confiscation of Protestant property and the overthrow of all Protestant governments—these have been among the fondest hopes of the Papal church. The Protestant feeling toward Catholicism is much the same. Now answer for yourself—Where is the mind of Christ?

The use of prophecy is to virtually make us independent of the events which are in progress right about us. These stirring scenes (social, political, economic, and religious) of the close of the 18th and through the 19th century and reaching an apparent climax in our very present time, are only but serving to fulfill God's purposes concerning humanity in the very near future. Keep your eyes open and be on the lookout over the arena for the contests of the coming decades. "Thy kingdom come" has been the simple prayer of the believer for over 1,800 years and it will come—a kingdom. But the called out ones will not let their passions be moved into the whirlpool of politics; for the stone will be cut out without (men's) hands. The scenes before us are portentous; nevertheless the mind which is stayed on God shall be kept in perfect peace. Under the covert of His wings will He hide us and in the hollow of His hand we shall be kept secure.

The work of a Pastor or Shepherd or Evangelist is of such a nature as to require more than a call of man to a mere vote of the church, or a possible manipulating of ecclesiastical wires. Men who are in a position to be "faithful stewards of God" frequently find out that they are not called to be "men-pleasers." Even the phrasing element in the church will sometimes object to the undue upheavals, to the shaking up of the self-righteousness which has settled itself upon its lees, or being subjected to the scrutinizing light of biblical holiness. Men and women allow themselves to be absorbed in the pleasure-loving, honor-seeking, money-getting, lust-corrupting atmosphere of this present evil age, their eyes being blinded by the "god of this world." The life is hidden under a cloak of self-righteousness, formalism crowds out the possibility of "worshiping the Father in spirit and truth," and (under these conditions) their eyes and ears are closed to the truth concerning the Cross, the Ransom, and the Kingdom. The truth must prevail; and the present holiness movements all over the world are only forerunners to more wide and deep truths such as will startle many who themselves possess the true spirit of holiness. The turmoil, upheavals, irregularities, and misunderstandings in ecclesiastical and church circles of to-day will not startle the watchful or cause anxiety to the humble. These are the forerunners to one phase of the "times of trouble" which precede the burning up, to complete destruction, of the present arrangement of things by the irresistible fire of God's justice. The righteousness of God must prevail. The truth must be vindicated in the face of those who handle union (?) and harmony (?) and love (?) very softly in preference to the gospel truth that Jesus came to set a man at variance with his father, the daughter against her mother, etc., that the Shepherds and Teachers of today were not on the line of stirring things up, straightening things out, and turning things over according to the consistency, plummet, and standard of God's immutable truth! O for Pastors who are willing and ready to feed the flock of God on the seasonable meat which is now due! O, for evangelists who fear not the oppositions of money-getting, lust-getting, but who do regard the piercing truth of God! May all those who are able to read also prove themselves willing to run.
THE CHURCH OF GOD.

Church of God, thou spotless virgin,
Church of Christ, for whom He died:
Thou hast known no human founder,
Jesus bought thee for His bride.
Sustained by God, the Father,
Built by Jesus Christ the Son.
Tempered by the mighty Spirit,
Like the holy Three in One.

God Himself has set the members
In His body all complete.
Organized by Jesus only,
O the union, pure and sweet!
Church of God, the angels marvel
At the music of thy song;
Earth and hell in terror tremble
As the army moves along.

Church of God, in heaven written,
Thine the risen life of Christ,
And the treasure to thee given,
Never, never can be priced.

Is the Church, His chosen bride.
Organized by Jesus only,
Earth and hell in terror tremble
As the army moves along.

For the Evangelical Visitor.

"WHAT IS MAN?"

As God created man, he was king
and had dominion given h m
over all life on earth and in the sea.
It was God's purpose that man
should be thus highly exalted.

But what is man now? Ah! sin
has come in and man, God's beauti-
ful work, is fallen, ruined, lost, un-
done. All that was good and pure
and holy has been corrupted by sin,
and man is subject to vile and hate-
ful passions; is filled with selfish
and unholy motives and ambitions;
is proud, haughty, conceited and ut-
erly unable to be good or to keep
God's holy commandments. This is
true of the entire race of mankind.

There is none good, no, not one.
So says the Lord himself. "Man at
his best state is altogether vanity."

We are in the habit of exalting
man, and man likes to be exalted.
The desire to rule and have domin-
ion is still very prominent, but it is
deprecated. This manifests itself in
despotism and "bossism," and in ec-
clesiastical circles, in "lording it
over God's heritage." We look at
the beauty and virtue and amiability
of men and women, and we are de-
lighted with the gifts, talents, at-
tainments and achievements of man.
We seek to educate, refine, improve
and cultivate man. We look on the
outward appearance, and therefore
we misjudge. But God looks in
the heart, and what does He see? "The
heart is deceitful above all things
and desperately wicked, who can
know it?" God alone can know the
heart, and He gives a true picture
of it. In the days before the flood,
He saw the wickedness of man and
said, "every imagination of the
thoughts of his heart was only evil
continually." And man was no bet-
ter in Jesus time, for he said, "Out
of the heart of men proceed evil
thoughts, adulteries, and the whole
list of evil works which defile the
man. Jesus knew what was in man,
therefore he did not commit himself
to men. When will we learn to
cease from man and turn to God?
When will we see and admit that
man is nothing but a failure, an ut-
terly lost and ruined creature?

God came to redeem man because
He knew he was lost. Man does not
feel the need of a Savior until he
also sees that he is lost. In the
plan of redemption, God proceeds
upon the basis of man's utter ruin
and total depravity, and therefore
in his method of saving does not seek
to better or reform man in his
Adamic nature, but He sets that
aside entirely and brings in a new
order of things altogether. Henc e
the absolute necessity of the new
birth. Under the Adamic headship
man can never be anything but a
failure. God has brought in a new
race under the headship of Christ.

"If any man be in Christ Jesus there
is a new creation, old things have
passed away, behold all things are
new." The old man died on the
cross and was buried. The new man
is the fruit of the resurrection.

When a person is saved, he should
no longer depend upon the old life,
but the new which he has in Christ.
He gets a new standing. He is no
more in Adam, who is dead, but in
Christ, who is alive. In Christ we
are not restored to Adamic perfec-
tion, but are given that which is far
higher and better. Adam was flesh,
and that which is born of the flesh
is flesh. It can never be anything
else. And flesh and blood can
never inherit the kingdom of God.
The last Adam, Christ, was made a
quickening spirit. That which is
born of the spirit is spirit. First
was the earthly, the natural man;
last is the spiritual, the heavenly
man. We have all borne the image
of the earthly; we shall bear the
image of the heavenly. In Christ,
our Head, we are already in our
place in the heavens, and the first
fruits of the spirit in us gives us
even now a foretaste of the glory,
and the resurrection power is work-
ing in us. But we yet await the
resurrection as to the dead, and the
translation as to the living when
Christ comes, when the grand scheme
of our redemption is to be consum-
mated and we shall enter fully into
our inheritance, receiving the glor-
ified body.

The cross and the resurrection are
the unanswerable proofs that God
has utterly set aside man in his
Adamic standing, and has received
him back again — made anew—in
Christ, the Lord and Redeemer.

And does this exalt man? No, it
does not exalt him. It puts him in
his true position—nothing but a
poor, last creature. But it does ex-
alt Christ, and He is the one to be
exalted.

Oh that we might learn this les-
sion so thoroughly that we should
never forget it, that man's place is
in the dust of humility and self-ab-
negation. He is not to be exalted
in this dispensation any more than
in previous ones. Christ is the
Lord, and His is the place of honor.
Salvation is of grace, salvation is of
the Lord.

If men and women could see what
sin has made them, and how utterly
ruined they are, how they would fly
to Jesus the Savior who offers all
things freely. But Satan has blind-
ed their eyes and they go on puffing
up and building upon sinful and
sinning man. May the spirit en-
able us to understand those things
and to give God the glory due Him.
The rejection of the truth of man's
total depravity leads to the rejection
of the atonement and the new birth.
And the next step would naturally
be universalism or infidelity.

Los Angeles, Cal.

J. G. CASSEL.

"A Bible Christian has no time to
apologize for sin."
DEAR readers of the VISITOR:

God helping us through the Holy Ghost, we will for a little while look at David and Jonathan. 1 Sam. 20:41. "And as soon as the lad had gone." We here notice the care and zeal which Jonathan had for David. Now David's was a type of Christ's kingdom in the old dispensation, having been separated from all other nations—a chosen people; and when Israel wanted a king, God gave them the desire of their hearts. But this was not God's will; yet he harkened to their wish. This king (Saul) did, however, not remain little in his own eyes, therefore, the Lord God dropped the sign on the out-side, thereby saying we have separated ourselves from the world. Is it true that we are separate, when we are like the world on our farms, pushing the world from early sunrise till late at night so that we cannot see to work any more? (Jesus said, Are there not twelve hours in a day?) How is it when we go to sell our produce, especially in the sale of small market products? Is it truly said of us that we ask the highest prices and then when we should lay by for the Lord's work give so sparingly? The house of Saul is a place of fat things—no denial—and that is the way so many live, who, like Jonathan, have a love for the right, but are not willing to make a sacrifice; hence they do not separate themselves unto God.

David said he would not sacrifice that which cost him nothing. Oh how I do pity those who stand like Jonathan! I fear with all the good works, all the church members and carry our sign on the out-side, thereby saying we have separated ourselves from the world. This is a condition which Paul wished should everywhere exist. May the dear Lord help us. Yours for Christ's coming and kingdom.

JOHN H. MYERS.
Mechanisburg, Pa.

For the Evangelical Visitor.

BIBLE STUDY.

IV. TRUTH AND ERROR.
(Rom. 3:4.)

In order to have some reason for the great efforts which Christendom has made to subordinate the world to itself, it has perverted many doctrines of Scripture.

(L.) It has introduced an unscriptural theory (now largely prevalent) of the wages of sin—death—making out that the wages of sin is something which our dear Lord, who died for us, did not suffer. Insomuch as the law of God demands, in strictest equity, "an eye for an eye, a tooth for a tooth, and a life for a life," and insomuch as our Lord, as the man Christ Jesus, did "give himself a ransom (exact price) for all," it is manifestly very improper to suppose that he suffered anything less than that which is or is to be imposed on every impenitent sinner.
If our doctrinal “spoke” on this or any other subject does not fit with the “hub” of the “wheel,” let us cast away the misfit “spoke,” no matter what the cost, and procure one which will fit.

(2.) Considering itself to be the kingdom of God in power, or on the short road to power, whereas the true church has been the kingdom of heaven suffering violence (Matt. 11:12), Christendom has introduced pernicious doctrines respecting the work of this age and the one to follow it, thus blinding many of God’s dear children not only to the exceeding greatness of their privileges in the present time but also to the far more glorious ones to be given in the future to the faithful who have suffered with Christ.

As we have already seen (Acts 15:13-18), the truth of the matter is that God has been during the gospel age taking out from among the nations a people (“little flock”) for his name, to whom with Christ it will be his good pleasure to give the kingdom, honor, glory and immortality. He has been conducting this work in exact harmony with the promise made four thousand years ago to Father Abraham, that in him and in his seed all the families of earth shall be blessed. Some have supposed that whenever God makes a promise or covenant, he begins immediately to fulfill it; but the one made to Abraham is a distinguished exception to this rule, if rule it be. Forty long centuries have passed, and the promise is yet unaccomplished!

But the Apostle assures us that God has not forgotten his covenant for the blessings of all the peoples of the earth, and shows us that, since the world begun. —Acts. 3:10-21, 24; Rev. 20:11-13; 22:1-3,17, 21:3,4.

The privilege of being a member of the “little flock,” joint heirs with Christ, is yours and mine, beloved, “if so be that we suffer with him.” And truly, “this light affliction, which is for a moment, the suffering of this present time, are not worthy to be compared with the glory which shall be revealed in us,” if faithful. Praise God for the exceeding riches of his favor to us!—Rom. 8:17,18; 5:2.

We might speak of other doctrines of Christendom, inconsistent with the Word of Truth; but the earnest, humble student of the Bible, if they study according to God’s plan of the ages, which he purposed in Christ Jesus (Eph. 3:11 R. V.), will see many very readily. However, fault-finding, with Christendom or any thing else, is not our province; rather let us get ourselves right with God.

Let him be true, no difference if every man should be proven to be a liar, and even though some of them say, “Lord, Lord.”

We trust that what has been written in these four articles will be helpful to some perplexed children of our Heavenly Father; and there are many today (of those who are not sinners asleep in Zion) whose eyes are opening to the inconsistencies of doctrine and practice in the Church of Christendom. Let such ask God for the true wisdom. He will not chide or upbraid any for making such a request, but will grant it freely and abundantly. Above all, let us, dearly beloved, see to it that we miss not the present privilege of suffering with Christ, in the hope of in due time being made partaker of his glory.

Should any desire to correspond with the writer, letters addressed in care of the Editor will receive attention.

For the Evangelical Visitor.

Random Thoughts.

Number 1.

And ye shall hear of wars and rumors of wars. Such has been our condition in this city of Jerusalem for weeks past, and still is, with disquieting rumors and gloomy forecasts of what will follow. The local Hebrew newspapers have issued frequent one-shect supplements, in parallel Arabic and Hebrew columns, with telegrams reporting Turkish victories over the belligerent Greeks, and predicting yet greater conquests; which are placarded over the gates and walls of the city, and attract crowds of eager readers, inspiring the Moslems with pride, fierce looks on all others.

“See that ye be not troubled!” is the Divine admonition to God’s people and to His servants in the Mission field, for “the Lord reigneth” and He will protect and shield us from danger if we trustfully pursue the work He has given us to do undisturbedly and perseveringly. We have tried to do so prayerfully, listening to the exhortation, “In your patience possess ye your souls;” and the Lord has kept us fully at work making known the message of redeeming love—the Gospel of Salvation—to earnest listeners, including many newcomers.

The readers may have seen an article by me headed “The Jerusalem Rabbis alarmed,” describing the Chereems—Interdicts—with which the Rabbis have been placarding the gates of Synagogues, schools, etc., and even the doors of private houses, full of curses and threatenings against all Jews going to Mis-
The pervert Ben-Oliel; and all who
entered his house, were threatened
by placards, expulsion from the
Jewish community, and all sorts of
bad consequences; and spies were
set around this Mission house to
watch all who came in. This special
placard was soon torn off of the
gates and walls; was reprinted and
put up again; but soon disappeared
also. I certainly did not employ,
or induce, any one to do it.

The two newspapers of Jerusalem
—the only papers published in all
Palestine—and both are in Hebrew,
which proves the important and
significant fact that Hebrew—the
sacred tongue of the Old Testament
is rapidly becoming again a living
tongue in this land—contained lead­ing
articles, letters and comments on
those Rabbinic Interdicts, all, of
course, upholding the authority of
the Rabbis. One leading article, a
full column in length, was headed,
"What shall we do against the Mis­sion?" referring mainly to this Mis­sion; and the answer practically is,
'Send us large sums of money, that
we may entice them away from the
Missionaries.'

While the city was full of hub­bub about the Rabbis' Interdicts, a
respectable Rabbi had the courage
to come on the Lord's day, and we
had nearly to hours of earnest con­versation, proving to him that, ac­cording to the prophecies, Messiah
must have come during the existence
of the second temple, and come in
fulness to suffer and die for the
expiration of sin, and not to reign,
as He will at His second advent;
quoting, among other predictions,
the following explicit prophecies:—
Hag. 2:6-9; Mal. 5:1; Zec. 9:9 13:7
etc. He was detected coming in;
called before the Rabbinic court, scolded and abused, and made
to promise that he would not come
again.

The general result has been that,
while several of the older inquirers
have desisted from coming, some
only for a short time, I have had
more new-comers the last two months
than at any corresponding space of
time before. And singularly, the
women of Mrs. Ben-Oliel's weekly
Mothers' Sewing Meeting, and the
girls of the dressmaking school, four
days weekly, have continued to come
as numerously as ever all the time
the hubbub lasted; and it has made
no great difference in the number of
young men of the higher class who
attend Miss Evangeline Ben-Oliel's
evening New Testament English
Class, who meet three times a week.

On the contrary, more apply for ad­mission constantly; and let it be
borne in mind that these young
men, after their lessons, come up to
my study to hear a chapter read,
verse by verse, in which they take
their turn, and remain to prayer at
our domestic worship. It has, in
fact, become a Bible Class, and thus
I conduct eight Bible Classes weekly,
three with Jews and five with Jew­nesses.

Among the new-comers is an in­telligent and serious young Jew, 22
or 24 years of age, who has been a
long resident in India. Within a
few weeks of his first coming he con­fessed himself convinced that Jesus
is the Christ—the Messiah prom­ised to our forefathers; and now comes
to evening prayers with us. Once
he asked, Have we no prayerbook?
I showed him the Episcopal Liturgy
translated into Hebrew. He at once
took a pencil copy of the Lord's
Prayer, and the next evening re­cited it from memory. He then
copied the Creed, and the next even­ing
recited it from memory also.

Reader, kindly remember this son
of Abraham, and all his fellow inquir­ers, at the Throne of the God of
Israel.

To recur to the now raging war
between Turkey and Greece. Last
August I wrote an article in two
parts on "Turkey" and "the eastern
question" foreshadowing some of
the events now transpiring in the
Orient. Some papers published the
first part only, so far as I know,
shrinking probably from the general
and prophetic view taken in the
second part, excepting the Morning
Star of London, which has had the
spirit for inserting both parts in its
number for May Ist. A. BEN-OLIEL
Jerusalem, Palestine, June 97.
than God we are idolators: so be careful that you do not love your home, family, or yourself more than God. It is because big I, Peter, John, or Harry has not been crucified. Mortify your members which are on the earth. Kill those big selves and let the Savior in. Let him run these old machines of ours with which the devil is so anxious to go in partnership. The Savior tenderly calls, Come, be wholly mine, I will give you rest. Then is when the devil comes as an angel of light and says, Yes, that is right; you must be sanctified. And he will be ready to tell you how. I fear too many have this inferior sanctification. It seems here the devil says, Sanctify yourselves.

That is just what he wants. If he can keep us busy trying to sanctify ourselves, he will be well pleased as long as he can keep us trusting in what we do. He has many who believe that doing the literal commands—observing the letter—is all that is required. He says, Just keep on and you will grow into holiness. Remember that the letter killeth, but the spirit giveth life. Bless God for the spirit. Jesus will not make his home and abode with us as long as any reserve is made for ourselves. Remember, dear readers, if we want Jesus to reign in our mortal bodies, if we want that satisfying portion, we must be submissive to His will, His will and command is, Be ye holy—Be ye perfect. This we cannot do ourselves. The Lord justifies and the Lord sanctifies us; but we must be willing to let Him do so. To be truly willing to let Him do this for us we must wholly give ourselves to Him; if we do this we will put all on the altar. Christ Jesus—ourselves, possessions, time, talent, friends, all that we know of and all we don’t think of. If we make this consecration with the faith and confidence that God is true to his word, we may and should claim the blessing of sanctification. We must take it by faith, remembering that the altar sanctifies the gift. Whateover touches the altar is made holy. By yielding to this command of God we surely will receive the great blessing which gives us love, joy, and peace which is the fruit of the Comforter within. Then only are we in a condition to grow as calves in the stall.” My prayer is to God that His people may walk in the light and not resist the power nor quench the spirit, so as to be used of Him in bringing sinners into the fold in these last days.

Yours in Jesus’ love,

Glendale, Arizona.

S. B. STONER.

For the Evangelical Visitor.

LET US BE FREE.

“If the Son therefore shall make you free ye shall be free indeed.”—John 8:36.

I find in my experience as a follower of Jesus that the more we confess him the more free we are. I also find that a great many profession followers of Jesus are for some reason very quick when an opportunity is given them to testify. This kind of Christians always remind me of the position that Lazarus was in when Jesus came to his tomb and called with a loud voice, “Lazarus, come forth.” Lazarus came forth at his command; but he was bound hand and foot. He was alive, yet being bound, he was helpless.

Oh how many followers of the meek and lowly Nazarene are “alive” yet, being bound, not only hand and foot, but the tongue also, by the strong cords of “man fear”, they are helpless. They claim to love Jesus and no doubt they do; but if a stranger were to come into the meeting, he could not tell the difference between saint and sinner. Brethren, let us wake up. Let us open our hearts and ears to the second command that Christ gave on that same occasion.

“Loose him and let him go.”

Let us be free, laying aside every weight. Let us accept every opportunity to praise His dear name for what He has done for us and then will the windows of heaven be opened and we will get such a blessing that there shall not be room enough to receive it.

Yours in His name,

ALBERT T. HARRIS.

Garrett, Indiana.

Faith goes on and shouts, “We are fully able to go up,” while unbelief turns back and says, You can’t.—Pentecost.

For the Evangelical Visitor.

FEED MY SHEEP.

This command was given to Simon Peter, by our Lord Jesus, after he was risen from the dead.

“He saith unto him the third time, Simon, son of Jonas, lovest thou me?” Peter was grieved, because he saith unto him the third time, lovest thou me; and he said unto him, Lord thou knowest all things. Thou knowest that I love thee, Jesus saith unto him, Feed my sheep.” This complete test and examination by our Lord Jesus, teaches us that he will have pastors and shepherds employed over his flock who love him with a pure and an honest heart, and who are careful and watchful in keeping his flock from being scattered and destroyed, pastors who feed his sheep on pure and wholesome doctrine—the unadulterated word of God—the saving gospel of Jesus Christ—equality and justice, without partiality or respect of person, in the fear of God.

“The elders which are among you, I exhort. Feed the flock of God which is among you, taking the oversight thereof; not by constraint, not for filthy lucre, but of a ready mind. Neither being Lord's over God's heritage, but being ensamples to the flock.”—1 Peter 5:1-3.

“Now I beseech you brethren, mark them which cause divisions and offenses among you, contrary to the doctrine which ye have learned and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple.”—Rom. 16:17, 18.

“Woe be unto the pastors that destroy and scatter the sheep of my pasture, saith the Lord. Therefore saith the Lord God of Israel against the pastors that feed my people, Ye have scattered my flock and driven them away, and have not visited them: behold I will visit upon you the evil of your doings, saith the Lord.”—Jer. 23:1-2.

Pastors that destroy and scatter the shep of the pasture, are not true and faithful pastors, but untrue and unfaithful in the service of their Lord and Master. They do more harm than good to the flock. True
and faithful pastors do not call the sheep on pasture with a shrill and shocking voice, but with a mild and tender voice. They are very careful to not unnecessarily agitate any of the sheep to excitement, inasmuch as excitement causes commotion, disturbance, disorder, tumult, up-roar, confusion, often destroys and scatters the flock, drives them away, and causes division. True and faithful pastors feed the flock of God carefully, with justice and impartial treatment, in the fear of God, taking the oversight of the flock; not by constraint; not for filthy lucre; neither as being Lord's over God's heritage; but being examples to the flock. J. S. HORE.

West Milton, Ohio.

FOR THE EVANGELICAL VISITOR.

CLOSING OF THE NINETEENTH CENTURY.

Dear Brother H. N. Engle:

We indeed live in a remarkable age. The “prince of the power of the air” has assumed greater authority and is now controlling the human family to a greater extent than has ever been known in the history of the world; and yet we hear asserted frequently from the pulpit “that the world is getting better.” How can this be truthfully stated as it is plainly declared by the apostle, “evil men and seducers shall wax worse and worse, deceiving and being deceived.”—2 Tim. 3:13.

Again let us consider the annual increase of murders, suicides, liquor traffic, secrecy, embezzlement, and fraud that is being perpetrated in high and low places. We are ready to admit that in these latter days the so-called churches have erected more costly buildings, and expended more means to improve the world scientifically than in any former age; but when we inquire for the “old paths where is the good way and walk ye therein and you shall find rest for your souls” (Jer. 6:16), those who have passed from death unto life, and have received the “spirit of adoption whereby we can cry—Abba Father,” we must, like Gideon, leave the thousands in the arrear to find the true balance and be found wanting.

Yours in hope of eternal life,

John Fohl.

CUMBERLAND, Pa.

FROM MORO000.

My Dear Brother in Christ:—Blessed be the Savior who redeemed us with his own blood.

I was so glad for your letter I received some ago. I have said before that a Christian letter is always welcomed in this seemingly out-of-the-way place. But glory be to God! Although we are separated from friends and loved ones by the sea, we can be and are still joined in heart, for the Lord’s presence is just as much here as in America. We call America our home-land; but is it? It is not, most surely. Both America and Africa are foreign fields to us, because our home is in heaven and we are foreigners and strangers here on earth. Let us thank God. He has us here in the place of Christ. How blessed to know that he counts us poor worms worthy to be here in Christ’s stead.

Last Saturday night and all day Sunday (August 7th and 8th) the Jews mourned for Jerusalem. Saturday evening just as their Sabbath closed, the men gathered in the synagogues to pray and the women went to the grave-yard to mourn. They walked and scratched their faces. The way they wail here is simply awful. It rings in ones ears for sometime. Sunday the people fasted all day, went around without any shoes except some who had cloth slippers and wore them, saying, that the Lord told them not to wear leather; so it is no harm to wear cloth shoes. Thursday, August 12, is the date for the greatest Moorish feast of the year. It is called “assouway day.” People come in from all over the country, the ones who are called the “assouways” work themselves up in a mad fit and of course the devil is in them. Then they do almost anything, such as eat uncooked meat, chop their heads with a hatchet until the blood runs from them, etc. I have never seen any of them, but would like to; yet I won’t get to. We cannot go out among them, as it is very dangerous. Even the Jews will not be allowed
of Jesus. A 'Gospel of John' was
Lord, longing to serve others and
close to Him, I close. May I hear
upon you and that He will keep you
the devil guiding them. Oh that
language work out good to the glory
and wishing the blessing of God
you to not forget and pray for me,
some would hear the Macedonia cry
country are just bound up in sin,
also left in the village.
story. We were then taken to other
places. Some would listen to the
large crowd of women and children
were gathered around us and Mrs.
hammer and I went to a vil
age close by which had never been
visited by Christians but once or
twice. We were not treated very
nice—not even asked into a house;
but we didn’t leave until Mrs. Ham
mer had given them the gospel story
in few words. When we started out
of the village the children ran and
yelled after us to hurry us off.
A few weeks after this we went out again. When we reached the
village gate, many men were sitting
around and our hearts sank within
us; but by the grace of God we went in and were met by several women
who asked us into their yard. We
accepted the invitation. Soon a large
crowd of women and children were gathered around us and Mrs.
hammer told them the good old
story. We were then taken to other
places. Some would listen to the
gospel while others would not.
There was a great difference in the
way we were treated the first time
and the last. Oh may the few words
which were given there in a broken
language work out good to the glory
of Jesus. A “Gospel of John” was
also left in the village.
Oh how blinded the people of this
country are just bound up in sin,
the devil guiding them. Oh that
some would hear the Macedonia cry
“come over and help us!” Asking
you to not forget and pray for me,
and wishing the blessing of God
upon you and that He will keep you
close to Him, I close. May I hear
from you? I am a servant of the
Lord, longing to serve others and
not myself. Yours in Christ Jesus
until He comes.

HETTIE L. FERNBAUGH.
Mequinez, Morocco, August 10, ’97.

FROM CORRESPONDENTS.

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

H. Hanson, of Pasadena, Cal.,
says: O churches! what can you do
for those who are poor, wretched,
lost, bruised and mangled by sin?
Can you alone feed and clothe these poor
and helpless ones? If that is
all you can do, it is sad indeed. The
worldling and the sinner can do so
much. The rich among the Jewish
church always helped their poor
with money; but when Peter and
John came along, they did some-
thing more for the poor cripple in the
beautiful gate of the temple. They
said, “In the name of Jesus
Christ of Nazareth rise up and walk.”
And he leaped and praised God.
Now, are we without the power of
God as the old Jewish church was?
Can we say to those who are dead
in sin, “arise”? Are we having soul-
saving revivals in our churches now?
Are we trusting and believing God’s
word that if we seek first the
kingdom of God and his righteousness
all these things will be added? Do
we obey the command that we shall
take no thought for our lives, what
we shall eat or what we shall wear?
Or are we selling out for riches,
losing all at last?

DEAR Editor: I am deeply im-
pressed to make a special re-
quest for prayers of the saints
through the Visitor in my behalf.
When my blessed Master says
“write” how can I say “no”? for my
Jesus is so dear to me. Dear breth-
ren, you have learned through the
Visitor that I am standing alone;
but not alone spiritually: Jesus is
with me. When I say there is no
real brother in the Lord here for me
to speak with, I mean in my near
neighborhood. There are brethren
in my possible reach: Brother and
Sister Grove, and Brother and Sis-
ter Zook, living fifteen and twenty
miles away. Beloved brethren, I
cannot tell at this time my former
experience; perhaps God will permit at
some other time. His blessed will
be done. Last winter, in Clay
county, Kansas, is when I have been
awakened from my sinful sleep, the
brethren having been instrumental
in the hands of God. I praise God
forever more for “saving such a sin-
er like me.” O how much pain
have I caused my blessed Master in
my former Christian life! and now
would say with Peter, it is enough
to have lived such a life.—1 Peter
4:1-6.
Would also say with Paul, Forgett-
ing the things which are behind
but pressing forward to the things
just ahead; yes, steadfastly fixing
my eyes upon Jesus. I am hunger-
ing and thirsting after Jesus and his
righteousness, and praise God! the
promise is mine; “they shall be
filled.”—Matt. 5:6. Since Jesus has
again restored me into the fellow-
ship of God, Satan has been and
is still so mad; for he well knows who
he lost, but is pressing me very hard.
Would it not be for the mercy of
God, I would have backslidden
again and again. Satan takes claim
on me because he has defeated me once before. Whenever I am over-
come of sin, Satan says, “Now I
have you sure.” Am I not my
Lord’s all in all? But ah, what lack
I yet? Jesus prayed for his disci-
plies to keep them from evil, not for
one day, but continually.—John 17:
15-22. Praise God the promise is
ours! Will we accept it? Can we af-
ford to lose so great a salvation?
God forbid! O beloved brethren, let
us hold on to God! I had a strong
call to work for my blessed Jesus,
not knowing just how or where, save
that I should proclaim His holy
name among men; also that I should
be personally alone. I knew not
that it was to be right here at home
in Oklahoma, I am surrounded by
all kinds of people from the infidel
to the hypocrite. Last winter it
was reported that there were one
hundred conversions here; but today
you could not find twenty-five in
number who are still clinging to
Jesus. Why is it thus? Why let
those dear lambs starve after believ-
ing in Jesus? My heart also goes
out after the cold and formal church
members. When I go to church I
am burdened at home I am bur-
dened for souls. Message after mes-
sage is laid upon me, and speak I
must, for woe be unto me if I de-
The faith life is much misrepresented and misunderstood. It suffers at the hands of its friends, who have zeal without knowledge. It has always been unpopular and uncommon. It rebukes worldliness, unbelief and sin. It pays no premium on human wisdom, ability or progress. Negatively, it is not fanaticism. It never says to man, “Cast thyself down, for it is written, He shall give His angels charge over thee.” It is not a false faith, that refuses to work, and allows dependent loved ones to suffer and starve. It is not an experiment, trying God to see if he is true to his word. But, positively, it is entire and absolute dependence upon God through simple faith in His word.

The faith life in things temporal is the normal Christian life. It is the queenly life, to which the great King cheerfully extends His golden sceptre. Some of its advantages are these:

1. It requires entire consecration to God. We cannot have faith for daily living if anything is held back from God. He cannot surrender the key of his bountiful storehouse to any who have not fully surrendered to him.

2. The faith life presupposes the victorious life. One cannot offer the prayer of faith and live in sin. “If I regard iniquity in my heart, the Lord will not hear me.” Even the sin of anxiety and worry finds no place in this blessed life.

3. The faith life also compels a knowledge of the Scriptures. The word of God is the revealed will of God. We must know that will before we can pray intelligently. The Spirit never leads contrary to the Word.

4. It tests and develops faith. One who is depending upon God for daily supplies in answer to prayer will take good care of his faith. Mr. Muller is a good example of this. He has allowed his faith to develop by exercise so that it has kept pace with the increasing needs of his magnificent work. Over seven million dollars have already been given to him in answer to prayer. Under the greatest pressure he maintains the greatest composure. His motto is, “Where anxiety begins, faith ends.”

5. The faith life magnifies the heavenly citizenship. The Christian who is living it has nothing tangible or alluring to fasten him to the world. The past becomes, and unbelieving world. It will thrill others with life as the dead man when he touched the bones of the prophet of God. So every Christian should be true to his name, and prove that he is an anointed one, indeed. This is impossible in the fullest degree till he is fully surrendered to God, has laid all upon the altar, and is really living in all things a life of faith. —Faithful Witness.

THE FAITH LIFE.

If I were asked to define the baptism of the Holy Ghost, I should say that it is a great baptism of enthusiasm.” This is the sentiment, according to The Golden Rule, if not the exact words, expressed by Dr. Pentecost at the recent Christian Endeavor Convention at San Francisco.

Dr. Pentecost has said so many wise and good things that one can scarcely believe that he could make such a blunder as he did in this instance. But he is not the first person to make the mistake of confounding enthusiasm and the Holy Ghost. It is just because this very notion is so common, that it seems to me worth while to call attention to it.

If Dr. Pentecost attended any of the political meetings of last summer’s campaign, he must have seen a fair illustration of his definition of the baptism of the Holy Ghost, or he might have seen it on almost any corner of the street. But if the doctor objects to this, and says that anybody ought to know that he meant religious enthusiasm, we might sight him to the religious war dances of the Indians, which were going on about the same time. Here he could have seen religious enthusiasm at white heat. Was this a baptism of the Holy Ghost? Were you ever present at a meeting where the people prayed earnestly and powerfully for a great outpouring of the Holy Ghost, and then proceeded to answer their prayers by working themselves up into a state of religious frenzy? I have actually seen them lie down on their backs and pray for the glory of God, and when the whole performance was over, congratulate themselves on having had a wonderfully spiritual meeting.

These lines are not intended to cool off anybody’s enthusiasm. The apostles and early Christians were enthusiastic. So ought every Christian to be. Enthusiasm is a power,
and, when properly directed, is a power for good. We are simply entering a plea for calling things by their right names. We protest against the blasphemy of calling mere enthusiasm the baptism of the Holy Ghost. It is not safe to conclude that because a man is enthusiastic, therefore he has been baptized by the Holy Spirit. He may have been baptized with a spirit, instead.

Intensity of enthusiasm is often largely a matter of temperament. Persons of highly-keyed sensibilities, will ordinarily show a more marked degree of religious fervor than those in whom the intellectual element predominates. Hence it is natural for one of these nervous, emotional souls to think that his cool and calculating brother is less spiritual than himself.

I have seen a tendency on the part of some of our young people, full of the fire of youth, and zeal for the Master's cause, to grow impatient with the older members, who have not had their advantages, and even accuse them of a lack of spirituality, because they did not take a more active part in the prayer-meeting.

Without doubt there is sometimes ground for the accusation, but we can afford to be cautious here. That old mother who sits there with bowed head, and does not dare to lift her voice in public, may have a deeper current of spiritual life running through her soul than you, my fiery, fluent friend. If it does not show itself so clearly in the social meeting, it does in her home, and will in the lives of her sons and daughters.

Spirituality is not a feeling; it is life. It is not to be measured by the loudness of one's prayers or the excitement one can kindle in a meeting. That person is most spiritual whose life exemplifies in the fullest measure the spirit of Jesus Christ. If you would know whether you have received the baptism of the Holy Spirit, ascertain whether you are living the teachings of that Spirit, as you find them in God's Word. That is the test question. O for an overwhelming of all, who bear the name of Jesus, with such a baptism of the Holy Ghost!

Now, you need not let the fire of your enthusiasm burn any lower for having listened to my little sermon, but learn this lesson, that a baptism of enthusiasm and the baptism of the Holy Ghost are two separate and distinct things. However great may be your enthusiasm, be sure that you have had a real, genuine BAPTISM OF THE HOLY GHOST!—Edward Frantz in the Gospel Messenger.

MOSHESS AND GEOLOGY.

ANY claim that geological investigation and modern scientific research settle as a fact that the human race had inhabited our earth for untold ages prior to the time given in the Mosaic records for the creation of man, and on this claim for man's great antiquity, the question is asked, What becomes of the Bible account of man's origin and early history?

We may observe in beginning, what is claimed for truth, even by scientists, is often proved to be absurd; and as for Moses, in his account of creation, he did not claim to write as a geologist. Hindoo and Chinese writers did, and to-day their productions are laughed at, as amongst the most ridiculous, and grotesque exhibitions of human ignorance.

It is true some used to make merry over Moses' speaking of light before he tells us the story of the sun, making "daylight before sunrise." But the laugh was turned on the other side by the discovery of the fact that light existed independently of the sun.

So, if Moses did not write as a geologist, his writings do not contradict known scientific truths and geological facts.

Facts and fancies are very different, and what has been established by actual demonstration is altogether different from the fancies, guesses, or speculations of men. The facts confirm the statements of Moses, the guesses and speculations are relied on to condemn him.

The "Old stone age," the "Later stone age," and the "Bronze period," are called up, and made to do duty on the side of man's great antiquity.

But when the testimony is all in it is found that too much has been claimed, and in consequence, these writers have refuted their own arguments.

The great find in France, that bed of glacial drift, the stone and bronze implements, that seemed to many men to prove man's great antiquity, also turned up to be Gallic ornaments and Roman pottery, armor, and coins. There was nothing over two thousand years old, and one coin was proved to belong to the reign of Charles VIII., king of France.

The finding of the stone and bronze implements so far down the historic period, caused many investigators to give up in despair these arguments of man's great antiquity. For, after all, these ages and implements seemed to have such a modern look that it brought from the Duke of Argyile the remark, "There is no proof, whatever, that any such ages ever existed."

But determined not to give up the war with Moses, another line of argument, offered by a Mr. Horner, who had made some investigations in the Delta of the Nile, was supposed to furnish the antiquity claim with the needed proof. Boring in the mud, a piece of pottery was found at a depth of 39 feet. The annual deposit from the overflow of the Nile, was estimated, and the conclusion reached that in a century the deposit would be three and a half inches, and the pottery must have been buried there over 13,000 years ago. Learned men, like Sir Charles Lyell and Sir John Lubbock, endorsed it. And after learned papers had been read before scientific associations, to prove that the inhabitants of the Nile valley had manufactured brick and pottery, from 12,000 to 60,000 years ago, and Moses was laughed at for his great mistakes, another find was published and another laugh was indulged in, but not this time, at the expense of Moses.

Sir Robert Stephenson found a brick in the Delta, much deeper than the one found by Mr. Horner, and it bore the stamp of Mehemet Ali, who was appointed viceroy of Egypt 1806; and it was also found, from some old records, that the de-
posit from the overflow of the Nile had formerly been about 18 inches in a century. This settled the mud argument, and gave Moses a rest from the side of Egypt.

But Sir Charles Lyell, pursuing his geological investigations, could not resist the temptation to try figures again on this question, and from certain data reckoned that man had been an inhabitant of the earth for about 800,000 years. Looking his argument over, some years afterwards, he was modest enough to knock off 600,000 years, and say that 200,000 years was enough. One of his contemporaries strongly endorsed the estimate for 200,000 years. But another unsettled everything by "proving," from the same "facts," that man has been here just 980,000 years.

But in the midst of this confusion a great discovery was heralded from California. Some gold miners, in sinking a shaft near Columbia, in search of an old river bed, and not being successful, abandoned their work. Some years after, a party of prospectors cleared out the mine, and claimed to have found, beneath the trap rock, and more than 70 feet deep, a human skull. Scientific men flocked to see it. A learned professor examined it. Certain cranio logical peculiarities were pointed out as altogether too ancient to be ascribed to our present humanity.

So it was gravely decided that they had at last, the skull of a pre-Adamite, who must have lived more than 800,000 years ago. This came like a tidal wave, and in one day the antiquity claim rose to high-water mark. This flow of good news for unbelievers, created in the fraternity great rejoicing. Again ridicule was heaped on the head of Moses, and many proclaimed his utter overthrow, asking triumphantly, "As for this Moses, what has become of him?" But Moses, as of old, "endured." The tide against him had come in with a rush; but the ebb was just as sudden. Two prominent young men came forward with a published statement, relating to that human skull. A Digger Indian had died, and according to the custom of his tribe, his body had been laid on a sort of scaffold, near the mouth of the mine. The flesh had fallen from the bones, and finally the head, severed from the body, had fallen into the mine. Here these young men found it, and knowing whence it came, in a freak of mischief resolved to test the quality of men claiming to be scientific, and so carried the skull into one of the shafts, placed a stone mortar and pestle near it, and left it for some of the workmen to find. So, after all, in the plain words of a writer describing it, "It was a cold-blooded fraud."

But speculation is ever sanguine, and error does not readily let go its hold. So from the caves of Britain, Italy, Switzerland, and Spain, bones and implements are brought forward to give support to a badly damaged theory. The bones of the cave bear, saber-toothed tiger, and human remains, were all found in one cave, in Devonshire; ergo, all belonged to one age. But this, once quoted with confidence, was only named to be laughed at, in a scientific meeting not long ago. For no one, in his sober senses, could believe that the great cave bear, much larger than the American grizzly, and the terrible saber-toothed tiger, as large again as the modern Bengal tiger, and human beings, would all live together as one happy family.

Then, lastly, the carvings that have been found, along with stone implements, pictures of the mammoth, deer, and cave bear, hunting scenes, in admirable perspective, that would do justice to modern art, have all been urged as proving that man must have lived on the earth with these animals, hundreds of thousands of years ago. This is one of the latest arguments, but a few years ago was thought to possess a good deal of force. But recent investigation has discovered the makers of the stone axes and other tools, "500,000 years old." Also the thrifty workman making the pictures of the ancient animals, "made in the caves of Britain and Switzerland, over 200,000 years ago." One of these pictures was bought for $1,000, to go into the British Museum.

But the superabundance of genius and enterprise ruined the whole business. For when these things came up before the National Academy of Science at Washington, not long ago, a newspaper correspondent said it was looked upon as nothing but a fraud.

The same writer said that all these arguments were either viewed with great suspicion or wholly rejected as worthless by that learned body, and none seemed to believe that any proof at all existed which could show that the human period reached back 50,000 years, and that probably it was below 20,000 years.

Right here comes in the testimony of Sir William Dawson, one of the ablest of geologists. In recent lectures he said that man's place on the earth "is this side of the glacial period," generally put at 7,000 to 10,000 years ago. In fact, Sir William has given his opinion that no geologist has had such opportunities for obtaining facts on this subject, as Dr. Andrews, in northern Michigan, and his conclusion is that the glacial period must be assigned to between 5,500 and 7,500 years ago.

So geology, properly understood and applied, does not "upset Moses," and does not create any serious objection to the Mosaic records. And God's Word is found to be, today, as it was in the days of the Psalmist, "True from the beginning."

some way of assisting the preachers, whose circumstances are such as not to permit them to spend what little money they possess, in preaching away from home. As a rule, our preachers are spending much more money in support of the Gospel than the laity, and they deserve praises, rather than censure. Possibly we have a few whose means will permit them to devote much time to the ministry, and yet they are not doing their duty in this respect, but, on the other hand, we have some who are making great sacrifices. And now, before passing judgment upon our ministers in a wholesale manner, let us imagine ourselves in their places a few years!

It is well known that, in order to preach the Gospel, as it should be declared, they must devote much time to study, and spend no small amount of money for books. Scores of them, in order to reach their appointments, leave home on Saturday and return on Monday. They often travel in the cars and pay their own fare. This means a loss of time and money. It means that their families must do with just that much less. Let this go on a few years, and it is soon rumored that some of the preachers are not paying their debts, and then the members begin to talk disrespectfully about them. Soon the report gets to the world, and the ministers influence is gone. All this happens just because the preacher is expected to bear too much of the church's burdens. We say it is not right that our ministers should be thus placed at so great a disadvantage, and then be blamed because they fail. We say again, that it would be far better to devise ways for rendering them some very much needed assistance.

This is not meant to apply to money-making preachers who have talent enough to keep up their studies and preaching, and make money besides. They are able to take care of themselves. But we do mean for it to apply to the hundreds who richly deserve more sympathy and substantial assistance than they are receiving. Then permit us to suggest, that some of our preachers are to be blamed for this state of affairs. They ought to have taught the laity better, years ago. Our people will have all the necessary liberality about them when they are properly taught and wisely trained along these lines. Let us have some more judicious teaching, respecting the church, as a body, bearing her part of the burden of preaching the Gospel! The Master never intended that this burden should rest upon the shoulders of the few. It is a burden that belongs to the church, as well as to the preachers. —The Gospel Messenger.

WORDS OF WISDOM.

A wise Gospel worker remarked to us recently, "The holiness work is retarded and many professors of purity are more or less relaxed, because the people do not consider that it costs as much to keep holiness as it does to get it." These are in substance the weighty words of a holy woman. There is a world of wisdom in what Wesley says upon this subject of seeking and keeping the experience of purity. "How shall we wait for this change? Not in careless indifference, or indolent activity; but in vigorous, universal obedience, in a zealous keeping of all the commandments, in watchfulness and painfulness, in denying ourselves and taking up our cross daily; as well as in earnest prayer and fasting, and a close attendance upon all the ordinances of God. And if any man dream of attaining it in any other way (yea, or of keeping it when it is attained, when he has received it even in the largest measure), he deceiveth his own soul. It is true we receive by simple faith; but God does not, will not, give that faith, unless we seek it with all diligence in the way which He hath ordained."

We need repeated refreshings and to be broken up anew about every ten days. When Abraham reached Canaan he did not sink down supinely. God said to him, "Arise, walk through the land in the length of it and in the breadth of it, for I will give it unto thee." Holiness makes us militant, but we will not go on from conquering to conquer unless we cherish the spirit of confession and self-crucifixion and watching unto prayer "with all perseverance."

A sound writer says of experience subsequent to sanctification: "After the death of self and sin, there is a great growth in grace, knowledge, love; a mighty increase of the fruits of the Spirit, a cultivation of pure soil, a plucking of new and ripe fruits, a correction of errors, a revising of creed, a repression (not suppression) of innocent appetites within lawful and expedient bounds. Growth in the graces of the sanctified life will be attended with burdens for souls, victories by faith, and these will be sealed, confirmed and the soul refreshed by Holy Ghost fire and power. But many do not go on to new battles and victories, and hence the light, power and fire become dim, vague, and finally [if crucifixion and confession are abandoned], they lose the Spirit. If they do not speedily repent, they become backsliders in heart, or sour cases of bigotry, retaining the knowledge, but losing the love and purity." Sanctified souls should stir up the gift that is in them and be always abounding in the work of the Lord. "That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us."—2 Tim. 1:14.

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.—2 Peter 1:8.—C. W. S., in Vanguard.

The first thing a man must do if he desires to be used in the Lord's work is to make an unconditional surrender of himself to God. He must consecrate and then concentrate. A man who does not put his whole life into one channel does not count for much, and the man who only goes into work with half a heart does not amount to much. We are living in an intense age, and if a man is to succeed he must set himself apart for the work and throw all his energy into it.—Moody.

As some herbs need to be crushed to give forth their sweetest odor, so some natures need to be tried by suffering to evoke the excellence that is in them. Hence trials often unmask virtues and bring to light hidden graces.—Manna.
**HEALTH AND HOME.**

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Psalm 114:12.

**DOES ANYONE CARE FOR FATHER?**

Does anyone care for father?

Does anyone think of the one
Upon whose tired, bent shoulders
The cares of the family come—
The father who strives for your comfort.
And toils from day unto day,
Although his steps ever grow slower,
And his dark looks are turning gray?

Does anyone think of the due bills
He's called upon daily to pay?
Milliner bills, college bills, book bills—
There are some kinds of bills every day.
Like a patient horse in a treadmill,
He works on from morning till night,
Does anyone think he is tired?
Does anyone make his home bright?
Is it right, just because he looks tired,
To say he's as cross as a bear?
Kind words, little actions, and kindness
Might banish his burden of care,
'Tis for you he's ever so anxious,
He will toil for you while he may live;
In turn he only asks kindness,
And such pay is easy to give.

**ECONOMY OF STRENGTH.**

**MOTHERS PRAY ON.**

Some time in the last century a poor woman in England, of whom the world knew little, had a son, and she poured out her prayers and her tears for his conversion. But he grew up reckless, dissipated and profane. He engaged in the slave trade on the coast of Africa, and was perhaps as hopelessly abandoned as any pirate who ever trod the deck of a slave trader. But at last when all hope had nearly expired his mother's unceasing prayers were answered. He was converted and finally became one of the most eminent ministers in London. That man was the celebrated John Newton.—Sel.

HEALTH OF THE JEWS.

The marked immunity from disease of the Jews is noted. It has continued even to the present day, as evinced by the extremely low mortality. This condition of affairs is attributed to the rigid enforcement of the laws of health prescribed by the Hebraic law, and also to the racial sobriety, producing a sturdy constitution, capable of resisting disease to a considerable degree.

**A HINT FOR DYSEPPEPSIA.**

When greatly fatigued, it is extremely unwise for those who suffer from dyspepsia to eat heartily, even of plain, well-cooked food, and, under these circumstances, it becomes exceedingly dangerous to eat indigestible articles of food, as pork, veal, cucumbers, etc.

If dyspepsics will observe caution in regard to taking rest before eating, it will materially all their digestive powers. It is a good plan for the dyspeptic to take a daily nap. Sleep is food for the nerves; therefore, not only is the daily nap excellent, but early hours, should be observed, so that there be sufficient sleep to restore and invigorate the system.—Lutheran Observer.

**WHAT TO DO WITH CARES.**

To be careful in nothing but in all things giving thanks, is a secret which belongs to the true believer. The mind which is stayed on God is kept in "perfect peace." This is true also of family cares. An Exchange says:

Family cares are numerous and perplexing. Our children give us uneasiness and anxiety. Our minds are often troubled as to how they shall be fed, clothed, disciplined, educated, what station in life they shall occupy and what shall be their state in eternity. When they are away from home, our fond hearts are frequently filled with fearful surmises regarding the perils to which they may be exposed. If we hear of their illness we become alarmed and depressed in spirit.

Then there are many Marthas in our different households who are cumbered about many things. Much serving breed all manner of domestic perplexities. At other times, disease enters the family with its attendant ills. Death often follows, removing the darling infant, or the promising son, or the lovely daughter, or the only child, or the dear mother, or the fond father, or the kind husband, or the affectionate wife. These and other domestic cares, as they arise, we ought not to carry alone, but, as is our privilege, roll them all upon our covenant keeping God, from whom come comfort and strength.

**SHARES OF DEATH.**

A deathly evil prevails in our land; so widespread that the statistics of physicians and insane asylums inadequately cover it—a vice not only acquired but inherited. The body, mind and soul—destroying heritage of impurity. Children and youth are smitten by this curse with no thought of a physical, much less a moral penalty. Young men and women awake to find themselves powerless to battle or baffle with this terrible foe. This evil brings sorrow untold into homes where the liquor curse is unknown. You have heard the story of the sapling bent by a passing gust of wind. Straightened and then to a support, it grew into a beautiful tree. But one night a storm came, and lo! the tree lay prone, broken in the very place where years before it had been bent. From personal observation I believe there is a striking analogy in this of many a one who has gone down before the strong blast of temptation, so sure to sweep over every soul.

In the training of children the responsibility of fatherhood is too often overlooked, but too much cannot be said of the molding influence of motherhood during the most impressionable hours and years, typified in the vital connection with hers of the new life, cradled so near her heart. The sacred knowledge which is every child's right, should be prompted and taught by mother love and mother lips. Better absolute silence than the untruths which so many otherwise truth-ful parents justify themselves in telling. If your child ask bread will you give him a stone? or fish, will you give him a scorpion? stones of silence or rebuff, or scorpions of untruths. Said a lady: "I always associate my teaching with thought of father, mother, home, God." Woe to the boy or girl sent out in ignorance to learn from impure sources.—Ida A. High- bie, in Vanguard.
EVANGELICAL VISITOR.
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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Elder Samuel Zook, Treas.

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

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5. To the Poor,—who are unable to pay, we send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.

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Abilene, Kansas, Oct. 1, 1897.

A train of subjects will be treated upon in the columns of the Vistron by Bro. J. G. Cassel of Los Angeles, Cal. The first of the series appeared in our last and they will continue to be somewhat connected. We call attention to these for perusal as we believe they will be full of suggestive and helpful thoughts. It will be noticed that the writer holds the Word in preference to preconceived notions, emotions, or feelings.

Vol. 1. No. 1. of The Guide has reached our table. This is an eight-page weekly published by "The Guide, Tract Club Society" at Dawes Academy, Berwyn, Chicassow Nation, I. T., with Mattie M. Mallory as managing editor. We pray God's blessing on this little sheet. The first issue savors of the spirit of this consecrated worker whom we have learned to love and know as one who has given her life to the lifting up of those who are down.

The missionaries to the foreign field will leave New York several weeks later than was announced in our last issue. Brother and Sister Engle of this place will be to their last meetings with the Brethren in their district in South Dickinson county at Belle Springs church on Sunday, October 10, and in the evening of the same day at Newbern, as farewell occasions. They then purpose being at the feast in Brown county on the 17th, on their way east, making a short visit through Canada and Pennsylvania. From thence they will leave for New York City. The date of their sailing will be announced later. Reports relative to their progress will undoubtedly appear regularly. Meanwhile let us pray.

Curious Causes is the title of a 70 page booklet by W. A. Redding of Navarre, Kansas. A copy sent us has had a careful reading. In it some startling facts are related on the subject of "presential influence." The power of mind (parental) which is exercised over unborn offspring, especially by the mother, should be a matter of searching into with seriousness by every individual contemplating the parental state. There are undoubtedly mysteries relative to mind force which are hidden to the race at large but which will in due time (probably shortly) be revealed. We confess however that the closing chapter enters too much into the mysterious for our comprehension.

The first of a series of articles on "Inside of a hundred homes" will appear in The Ladies' Home Journal in the October number. One hundred homes, occupied by persons of moderate income, from Maine to California, have been photographed and will appear in various issues of the Journal. Each picture contains suggestions to home-like and economical arrangement of the various apartments in an ordinary dwelling. Home should be made sufficiently attractive and in orderly keeping so as to hold the children's affections to that as a center. The Journal is very suggestive on that line. Mrs. Rorer's economics as a cook, in the same issue, will also bear inspection by such who furnish table from moderate means.

WHO OWNS YOUR PURSE?

Undoubtedly it is an encourage, ment to the workers of Chicago mission to be able to report a financial credit. We have always thought it to be an inconsistency, and, with reluctance only, at the request of others, have we continued to report "Balance due Mission." These various missions will be self-supporting as soon as we recognize the truth that our all—gold and silver, time and talent—must be consecrated to God. Yea, even more. How many of us have comprehended the fallacy of trying to consecrate to God that which belongs to Him from the beginning. One way to "lay up treasures in heaven" is to prove ourselves "good stewards of the manifold grace of God" by continually sending that way of the things which God entrusts to our care now.

The report under "Des Moines Mission" in last issue should stir up some among us to the fallacy of our doings or the lethargy which exists in our midst relative to contributions for the support of such who give themselves wholly to the work of the Lord. Is it any wonder that, as a people, much of our best talent lies buried in the debris of earthly cares and is absorbed largely in an atmosphere which is contaminated with the depressing influences of the age? Our Bro. Zook is a man whose talent would, from a worldly point of view, command a good salary, a fair monthly cash income, in various avenues of worldly pursuits. He, together with his wife, has denied himself of comforts, pleasures, and luxuries, giving himself wholly to the work; and what has he received therefor? His last report, herein referred to, shows that it has cost him several hundred dollars to enjoy the luxury (?) of carrying the Gospel to the lost. We refer to this instance incidentally without solicitation. We might enumerate scores of instances of like bearings.

How we cling to the "almighty dollar"! By this we do not mean to encourage carelessness or shiftlessness—by no means; our own house must be provided for. But how many, in their zeal to thus comply with God's command, lose sight of that other command, "Lay not up for yourselves treasures on earth." God helps us to walk in the light as it comes to us through His word.

In these matters we dare not wait for our brother or sister to lead in the procession. Our own experience teaches us that more and more that we as individuals must plunge out into the depths where we can claim the promises by faith, consequent to a strict adherence to the plain commands given. Our course in order in view of the things which to the worldly-minded are invisible.

Our Life of Faith.

We are constrained to set forth in order the things which God hath wrought. It would be robbing Him not to give testimony to His marvelous dealings and distinct answers to prayer. We believe that there is a God in the heavens who
hears us when we cry to Him, one with whom we can hold converse.

First and last, we would say it is to the glory of His name that this testimony is given. We have no credit—not merit. It frequently humiliates us to tears to know that God deals thus with me. Nevertheless we submit and ask no questions. It is in order here only incidentally to remark that we recognize the hand of God in permitting us to have been a victim to financial adversity. It has been a means of completely cutting us loose from certain phases of earthly environments.

Why God has thus led us into a life of trust we know not—neither does it cause us any concern; sufficient is it to know that we are in God's order today. Our experience has taught us that "trust" is applicable only to the invisible. When it came to trusting God for our daily needs, it was an impossibility so long as we had cash in our purse or credit whereon to rely. As a consequence, however, of our surroundings, the time came when the last cent was gone. A family was dependent on us for food and raiment, the winter was at hand, shelter was needed. A definite requisite that we should consent to a strict separation from our Father with us during the twelve months past. Numerous and multiplied mercies which we had forgotten, but are recalled as we begin to witness. Praise His holy name! Each month, each week, often daily, we might raise an Ebenezer to our God. But these pages are too contracted.

The summer months have been rife with heavenly communications. June 27th was marked by a distinct response to a special petition for a pressing need—the last day having apparently come. One of God's "little ones" came into our office (having been distinctly so impressed) and, handing us two dollars, asked, "Am I right?" In our amazement over the source from which it should come we could only say that it supplies the distinctly stated need. Praise to the name of our God! Yet in the midst of the drouth and heat it seemed at one time as though the "brook" would dry up. One month was marked by a bare excess above our rent dues. We did not feel it our province to speak to man about the matter but to the Father. In due time the fountain of God burst forth and the treasury proved itself to be "not empty."

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On Tuesday we spoke to the Father about it, making a definite request for three dollars. Friday evening came. Things looked dark as midnight. We continued to rest in the promise. A brother came and asked whether God supplies all our needs. We said, yes. (It would be a lack of faith to say otherwise.) This brother knew not of the peculiar need of the hour. He went away and before an hour had passed he approached us again, handing us three dollars, saying he was so impressed. Of course we praised the Lord, giving testimony to definite answer to prayer.

We might relate numerous instances during the following months when smaller and larger sums were sent us from various sources just in time to respond to special requests for pressing needs.

Frequently we have received direct answers upon requests for rent dues. A Godsend came to us on Jan. 1, '97 from a brother in Pennsylvania, being sufficient to meet the month's rent just due and get a few incidentals pressingly needed. During this month the Lord raised up numerous helpers who probably little thought that they lived just far enough away and before an hour had passed with to replenish. It was an actual need. We might sometimes have been to the benefit of our purse and a source of inspiration to others to have had published in these columns what has been donated to support.

Besides cash, we have had liberal help by way of raiment and food, fruits, vegetables, etc., which has been appreciated as much as gold or silver; and although we may sometimes have lacked expression, yet God knows the gratitude of our hearts. Some have purposely hidden away in sending provisions through free delivery or cash accompanied by unsigned letters. May your reward miles away, to send just the amount needed to get the mail we had been inquiring about. Glory to Jesus!
be only the greater when every man shall receive according to his works.

We have not entered this "faith life" with a purpose of obtaining a life of ease, being clothed in purple and fine linen, faring sumptuously every day, or living in a palace. God knows we have consented—yea chosen—to move in the circle of poverty, if peradventure the riches of His glory might be held in reserve for us through the mercies of our God.

First and last, we rehearse, this testimony is given of God's grace to the glory of His holy name only. We withdraw—we hide away, seeking a place of obscurity. We will, however, at any time be found in perfect liberty to speak privately on matters relating to "our life of trust."

**CHURCH NEWS.**

**LOCAL CHURCH NEWS.**

By private letter dated September 17th we learn that the meeting at Valley Chapel near Canton, Ohio, is still interesting. Quite a number of the dear brethren and sisters have been stirred up and greatly revived; mostly however among the younger members. There is seemingly no visible opposition. Quite a number have come to the altar for salvation and others are deeply convicted.

The district meetings of North and South Dickinson county, were held at Rosebank and Bethel churches on the 16th and 21st of September, respectively. Both meetings passed off pleasantly, the spirit of love prevailing. Matters of business were disposed of both charitably and timely. We are in harmony with the prayer of Jesus and the adoration of the Apostle—that the believers might be in unison and oneness of mind. The proof or lack of these principles is frequently manifest in conference meetings.

**VISIT TO IOWA.**

According to previous arrangements we left our home on the 3d of September to meet in communion with the brethren and sisters of Dallas county, Iowa. Arriving safely at Des Moines, Saturday at 4 o'clock p.m., it was my privilege to have a short but pleasant stay with the little band of workers in this city, who seemingly are zealous in fulfilling the charge entrusted to them. Quite an interest is manifested in the Mission with very fair attendance. The congregation at the new church building is small. We pray the Lord's blessing on the work in this large city. Bro. J. R. Zook is in charge of the work in this place, with a few earnest workers to assist him.

Monday morning, the 5th, we took our leave for Dallas county, where the week was spent in family visits. We found all the members in love and union which became more fully manifest at the love-feast when every one of the members present partook of the sacred emblems. This band of brethren and sisters consists of about thirty members, with two ministers and two deacons who watch over the flock. We are glad to say that a real interest was manifested with a desire to reach out for more of the "fullness of God." May the Lord bless them with the real sanctifying power of the blood.

**CHICAGO MISSION.**

We rejoice that we can again give to the readers of the Visitor the report of the Chicago Mission. We have been here since August 13 and had some refreshing times, also had a number of visitors from the east and west so that truly we felt to rejoice for the encouraging words they gave us about the Mission; and not only for that, but they were liberal in lending a helping hand to supply our needs, for which we tender the gratitude of our hearts and hope the Lord will abundantly bless them for their labor of love.

Financial report from August 13 to September 15, 1897 is as follows:

**EXPENSES.**

August 16 balance due Mission......$16.00
Expenses from August 13 to September 15......15.02
Hall rent......12.00

**Total**......$43.02

**CREDITS AND DONATIONS.**

Bro. Dentlinger, Lancaster, Pa......$1.00
Bro. Gish......1.00
Amanda Doven, Shippenburg, Pa......1.00
Sarah Deter......1.00
A Brother, Goshen, Ind......5.00
Samuel Grove, Abilene, Kas......1.00
A Brother and Sister, Louisville, O......10.00
Sister Rester, Dablers, Ill......2.00
Bro. and Sister Felkemeier, Dakota, Ill......24.00
Wm. Kreider, Shannons, Ill......1.00
Mary Lorens, Freeport, Ill......1.00
Amelia Myers, Freeport, Ill......1.00
Collections at the Mission......3.11
Hall rent......6.50

**Total**......$58.11
Balance on hand, Sept. 15......15.00

**A. L. MYERS.**

6001 Pear St., Englewood, Ill.

**LOVE-FEASTS.**

New York.
Clarence Center......October 9
Ontario.
Waterloo......October 2
Markham......October 9
Michigan.
Greenwood......October 16
Pennsylvania.
Antre M. H., Franklin Co......October 6-7
Woodbury......November 6-7
Missouri.
Humaneville......October 24
Kansas.
Harrison County......October 8
Belle Springs, or Newbern......October 14
Rose Bank......October 17
Brown County......October 17
Abilene......October 21
Zion......October 21
Clay County......November 7

The unfulfilled prophecies will rapidly materialize about the coming of Christ. That event is the great Bible star. There is a hundred fold more prophecy concerning his second coming than his first. In fact they are linked together so that there is no very marked division in the prophecies between the first and the second. The second coming is the realization of the great things to come to pass by him—Ex.

An Exchange in commenting on the conversion of Jews goes forth with the thought that the Talmud stands between the Jew and God's Word just as the creeds and decrees of synods and councils stand between Christians and the Word. There is more truth involved in this statement than may be noticed in the first presentation. If we would walk in the Light, nothing dare be allowed to separate between us and the inspired word. We may accept as profitable servants and guides such "helps" as really point us to the Bible as the only authority, and assist us in rightly dividing it; but anything which sets itself up as being to us instead of the Word must be discarded as a foe extremely dangerous. Many seemingly honest persons would be wondrously amazed to know just how much priority they give to dogmas and creeds over the simple truth of the Gospel. The dark ages have been the vantage ground for much of the debility of modern belief and teaching, and the premature cessation of the spirit of reformation has brought into sway a calloosed state of things which seems altogether irreparable. Nevertheless we believe that in due time light will break forth to the upright and brightness as the noontide to the watching ones.
A CHEERFUL GIVER.

Only a drop in the bucket,
But every drop will tell;
The bucket would soon be empty,
Without the drops in the well.

Only a poor little penny,
It was all I had to give,
But as pennies make the guiness,
It may help some cause to live.

A few little bits of ribbon
And some toys—they were not new;
But they made the sick child happy,
Which has made me happy, too.

Only some outgrown garments—
They were all I had to spare;
But they’ll help to clothe the needy,
And the poor are everywhere.

A word now and then of comfort,
That cost me nothing to say;
But the poor old man died happy,
And it helped him on the way.

God loveth the cheerful giver,
Though the gift be poor and small;
What doth he think of his children
When they never give at all?

—Selected.

There are probably about 14,000,000 more heathen in Africa than there were ten years ago.

The Russian government has put into use the idea of an evangelistic car. Four of these are now employed to carry the services of the Greek church to the scattered people of Siberia. They are also used in India.

Preaching in the open air and on the streets is a necessity in India. With some exceptions, those who are not converted will not attend services in a Christian church. They will listen on the street. To those who are sorrowing because we have no meeting-house, I would say, It cannot be helped. We must go on the plan of first the meeting, then the house. In a Christian land it is often the case that if you get the place of worship you can bring in the worshipers, but in the Orient, which is a non-Christian land, and where it is generally more comfortable to be out-of-doors than in, we must labor for souls in the preaching of the gospel out-of-doors, on the highways and in the markets and busy streets.

The women of America pay more for artificial flowers for their hats and bonnets, a great deal, than the whole church of God gives for missions. All Christians give $10,000,000 towards the mission cause—$20,000,000 is spent for artificial flowers in the U. S. The men of America spend more in a year for tobacco, than the whole church has spent in eighteen centuries to spread the Gospel. The devil spends as much every forty-eight, hours for whiskey as the whole church spends in a year for missions. The extra buttons, which the ladies of America put on their kid gloves, would double the missionary contributions of the world. The theatres of New York, alone, receive more money in a single winter than all the missionary treasuries of the world.

A missionary in India writing to an American paper and touchin on things pertaining to the preparation of young men going thither as missionaries among other things has the following, and which would not make bad reading for some of our sleek, stall-fed, palace-car, softness, manuscript hirelings of this and other lands. If you are unaccustomed to walking long distances, it would be well to begin to take daily exercise on that line. Ensure yourself to it, so that a walk of two or three miles most any time will not tire you. A great deal of our missionary work must be done on foot.... a pair of low shoes, besides the walking shoes which have thick soles. ... A knapsack is sometimes very useful; so if you can obtain an old U. S. Army knapsack, as well as a haversack, I advise you to do it.

The Mohammedan influence is spreading rapidly in Africa, far more than is generally known. It is maintained that this is largely due to the influence of the great Azhar or Mohammedan University in Cairo, Egypt. There are said to be in attendance on this institution from 10,000 to 12,000 students from the north and central districts of Africa, and all who leave it, go as missionaries. There are 321 professors or sheiks, and the Koran is the only textbook. There are still in Africa over 4,000,000 square miles of territory which have not been even trodden by a missionary, so that much remains to be done in the Dark Continent. There is now a line of mission stations clear across from east to west, but these are but the beginning of the enterprise. This means a great conflict between the Christian and Mohammedan forces, and the outcome will be watched with interest.

The Gospel Messenger.

STEWARDSHIP.

God purposes that the possession and use of property shall be the practical side of our prayers. His Word very powerfully impresses us with the dignity and responsibility of our stewardship. He expects His people to prosecute all business enterprises upon purely philanthropic principles. He wants us to watch against the world, and the rush and crush of earthly care which crowd out the claims of Christ.

A wise writer says:

"The apostle calls attention to the fact that covetousness will be the supreme peril of the latter days. It is a timely warning. There is scarcely a luxury that can be named upon which Christians are not expending more than for the salvation of the world. The difference in the price of two rugs, or garments, or pieces of furniture; the cost of a single entertainment; may, often the sum squandered in the indulgence of a harmful habit, is many times the entire amount given as a holy offering unto the Lord. In fact American Christendom is giving each year less than one-half of one cent for each heathen soul!"

An English soldier estimated that a proclamation from the Queen, put in the hands of the army and navy of Britain, could be carried to every person on the globe within eighteen months. The church of Christ has been entrusted with a proclamation from the King of kings. It is to be delivered to the whole world. Not in eighteen months, but eighteen centuries, she has been about this most urgent business, and it is not done yet. Christians are not responsible for the conversion of the world, but they are responsible for "preaching the Gospel to every creature." But it cannot be done without means. Missionaries, Christian schools, and all evangelizing agencies must be multiplied in all parts of the heathen world. There is money enough in the keeping of the church, if she will only set a reasonable proportion of it at the Lord's disposal. In view of the unparalleled facilities of our time, it is safe to say that if the church should seriously take this matter upon her hands, every human being might hear the Gospel within twenty-five years.

Surely the time has come for a revival along this line. Pastors and evangelists must press this question with telling power. Men, women and children in all the churches ought to be deeply moved by it. Persons of large resources should feel themselves divinely called to make it a matter of conscience to give something. It is a question of personal duty. In view of the marvelous opening of doors in all lands, it is without doubt the solemn and special call of God in this generation.

Purses that open in response to the cry of the orphans of India, hunger-smitten and dying; will be providentially replenished. "He that hath pity upon the poor lends to the Lord, and what he hath given will He pay him again."

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.

JUST FOR TO-DAY.

Lord, for tomorrow and its needs
I do not pray;
Keep me, my God from stain of sin,
Just for to-day,
Let me both diligently work
And daily pray.
Let me be kind in words and deed,
Just for to-day.
Let me be slow to do my will,
Prompt to obey.
Help me to overcome my flesh,
Just for to-day,
Let no wrong or idle word
Unthinking say;
Set Thou a seal upon my lips,
Just for to-day.
Let me in season, Lord, be grave,
In season gay.
Let me be faithful to Thy grace,
Just for to-day.
So for tomorrow and its needs Lord
I do not pray,
But keep me, guide me, love me,
Just for to-day.
—Canon Wiberforce.

What is truth for one may not be the
truth for another. You don’t know
what you may do. You may put a straw
across a trickle which will turn a river
another way.—

**A BORN GENTLEMAN.**

THE other day I heard of a boy
who was invited, with his mother
out to dinner. At table he sat some
distance from his mother, and a lady
next to him offered to help him.

“Let me cut your steak for you,” she
said, “if I can cut it the way you like it.”

“You shall like it the way you cut it, even if you
don’t cut it the way I like it.”—The
Sunbeam.

HOW TO MAKE LIFE HAPPY.

TAKE time: it is no use to foam or
fret, or do as the angry housekeeper
who has got hold of the wrong key, and
pushes, shakes, and rattles it about the
lock until both are broken and the door
is still unopened.

The chief secret of comfort lies in not
suffering trifles to vex us, and in cultivating
our undergrowth of small pleasures.

Try to regard vexations as you will
regard them a month hence.

Since we cannot get what we like, let
us think about what we can get.

It is not riches, it is not poverty, it
is human nature that is the trouble.

The world is like a looking-glass.

An angry look is only half its value.

A boy is good for?

—Canon Wiberforce.

WHAT BOYS ARE FOR.

SOME time ago a gentleman, in ad-
ressing a company of boys, said:

“Can any one of you tell me what a
boy is good for?”

One of them put up his hand and com-
menced to snap his fingers.

“Sure,” said the speaker, “What is it?”

The boy replied, “A boy is a good thing
to make a man out of.”

“Yes, it is a tremendous good thing,”
was the response of the man.

This question and its answer have set
them a problem to consider.

A boy is good for?

—Canon Wiberforce.

IF YOU WANT TO BE LOVED.

Don’t repeat gossip, even if it does in-
terest a crowd.

Don’t underate anything because you
don’t possess it.

Don’t go untidy on the plea that every-
body knows you.

royal man. He must have education, thus
afforded, and more in the higher
Christian schools if possible.

There is danger in the path of every
boy. What is it? There is danger in
the luring tobacco habit. Boys, by
education and religious training, need
to be made to feel there is danger in
these habits. They need to be anchored
in good habits and sound moral princi-
plcs.

If boys are to develop into good men,
they must be wisely trained for nobility
and worth in our churches and homes.
They must have the right kind of
—Michigan Christian Advocate.

SHOW YOUR LOVE “NOW.”

I have a little story to tell you, boys,
your old neighbor said to the young
people the other evening. “One day—
a long, hot day it had been, too—I met
my father on the road to town.

“I wish you would take this package
to the village for me, Jim,” he said,
hesitatingly.

Now, I was a boy of twelve, not fond
of work, and just out of the hay field,
where I had been at work since day-
break. I was tired, dusty and hungry. It
was two miles into town. I wanted to
get my supper and to dress for singing
class.

“My first impulse was to refuse, and to
do it hastily, for I was vexed that he
should ask me after my long day’s work.
If I did refuse, he would go himself. He
was a gentle, patient old man. But
something stopped me—one of God’s good
angels, I think.

‘Of course, father, I’ll take it,’ I said
heartily, giving my scythe to one of the
people the other evening. ‘One day—

Therefore, be warned of his danger when he is
in the home. Bring the tired father a
chair and a drink: bring the mother her
machine that will make four hundred
Sunbeams as a present. Bring in the
bodv knows you.

very strong to-day.’

Many of the boys came to me, the tears rolling down
his face.

‘Your father’ he said. ‘He fell dead
just as he reached the house. The last
words he spoke were of you.’

‘I am an old man now, but I have
thanked God over and over again, in all
the years that have passed since that
hour, and those last words were, ‘You’ve
always been a good boy to me.’”
—Selected.
EVANGELICAL VISITOR.

OUR TIMES.

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

A Jersey City boy, seventeen years of age is at the point of death through excessive cigarette smoking. His last step in cigarette suicide being the smoking of 170 of the deadly little rolls in 170 minutes. So say certain exchanges.

"News comes that Great Britain has made an appropriation of $109,190,000 for the construction of marine engines of war. And yet she is one of the 'Christian nations' asking for 'international arbitration' and 'universal peace.' Great consistency."

"The railway between Jaffa and Jerusalem is in good working order and the trains ran between the two places with great regularity. Last year nearly 17,000 tons of freight was transferred between the two places. The railway has resulted in a considerable number of commercial travelers visiting Jerusalem."

"Commander Booth-Tucker of the Salvation Army is pushing his great colonization scheme, by which he proposes to take hundreds and thousands of the poor of our large cities to the unoccupied lands of Arizona, New Mexico, Colorado and Southwestern Kansas, and make farmers of them. These lands are to be irrigated, while he will begin in a small way, he expects to make as successful colonies as the Mormons have in Utah."

"The great Masonic Temple, the mightiest, building of Chicago, and one of the mightiest in the world, has been discovered to be leaning to the east, the top of the building being nearly nine inches further east than the foundation. We presume it is going east in search of light. Or, it may be that, its foundation having given away, its toppling toward ruin is prophetic of the like coming overthrow of the great but wicked institution it represents."

The following from Western Watchman is significant as coming from its Editor, Priest Pheban:—"If anybody in Washington hereafter says, 'bloody end to the Pope,' he will have to do it in a whisper. There is a Catholic on the Supreme Bench of the District of Columbia, Judge Morris; there are several Catholics in the Senate and House, and now Judge McKeown, a Catholic of the Catholices, has entered the Cabinet as Attorney General. The latter will bring two charming daughters to swell the Catholic society of the capital; the third he will leave behind in the convent of San Francisco.

For generations serious doubt has been felt whether the well-known Luther grave, in Castle church of Wittenburg, actually contained the bones of the reformer, the claim being made that his remains had been removed, and that the grave was empty. In the last number of the Studien und Kritiken, Professor Koestlin, of Halle, the biographer of Luther, and the leading living authority on the life and teaching of the reformer, surprises the world with the intelligence that, on the fourteenth of February, 1892, the grave of Luther had been opened by two working-men engaged on the restoration of the famous Wittenberg church, and that the bones of the reformer had been found there, where they were lain a few days after his death. —Ex.

Speaking of the opposing influences at work in Russia, The Independent says:—Is it interesting to note that whereas a little time since the Czar is reported to have announced himself in favor of a broader religious liberty, at present a congress of high Russian ecclesiastics are planning measures to stop the spread of sectarianism. Count Tolstoi and his adherents have been declared dangerous to the Church and State, and the publication of Lutheran books in the Russian language has been prohibited. A proposition to take the children of sectarians from them and educate them in public institutions of the orthodox faith failed, simply for the reason that there are no such institutions in Russia. One bishop, it is reported, suggested even a general confiscation of the property of sectarians by the Government.

The World Wide Missions is authority for the following:—The narrow valley (Ning-kongqiao) is overcrowded with people and I saw painful evidence of the prevalence of infanticide, in numerous handbills exhorting the people to spare the lives of their female children. One man whom I questioned on the subject, said cynically, that they put their girls out of the way because if spared they would bring disgrace on the parents. Another confessed that several of his female children—I forget how many—had been smothered in the hour of birth. When expostulated with on the enormity of the crime, he excused himself by shifting the blame upon his neighbors, who, he said, relieved him of that disagreeable task. Despite human law and human literature, this shocking crime prevails in many, but not all, parts of the empire. It is almost unknown at the capital, where it is forestalled by nipping the young life at an earlier stage. For so dark a blot on the honor of this country, strange to say, one of China's wisest sages is responsible. For was it not Mencius who said that "the greatest sin against filial piety is to have no son?" Everybody, therefore, marries as soon as possible—parents pushing their children into matrimony before they are out of their teens—and when that first of duties is fulfilled and the family sacrifices provided for, little regard is felt for super-numerary offspring, especially girls. Strange again that this disesteem of the female sex, which marks them out for victims, and which, in spite of literate culture, stamps a people with barbarism, should be incalculable in the Shikinger, one of the most sacred books of the East.

THE UNIVERSAL LANGUAGE.

Will the world speak English in the next century? That is the question which is agitating the minds of those who are given to forecasting coming events. That English is destined to become the universal language of commerce and diplomacy seems almost a foregone conclusion. And the rapid progress made within the last two centuries would indicate that the time is not far in the future when this prophecy will be realized. The increase of the number of people who speak English is now much more rapid than it has been hitherto. From the Educational News we learn that three centuries ago English was spoken by less than 5,000,000 people, and only very defective that English is the language of the British Island, 38,000,000; Canada, 4,000,000; West Indies and British Guiana, 1,500,000; Australia, 4,000,000; South Africa, India, etc., 2,500,000. This includes mainly those whose mother-tongue is English, no account being taken of the vast numbers who speak English but who have another tongue. The present increase of English speakers is calculated to be fully 2,000,000 annually. No other language of modern times has made such rapid progress. It is now more or less spoken in nearly every country on the face of the earth. No living language is making such rapid progress today. The important fact for Christianity is that English civilization is in harmony with the gospel of Jesus Christ, and Christianity is the religion of the English speaking world. The progressive nations of the world which speak other languages are France, Spain, Russia and Germany. But their languages are not multiplying in the number of those who speak them as in the English. Nor are they as highly civilized as English. Nor are they as highly civilized as English.
work. And in God's providence even this avaricious spirit may become accessory to the universal diffusion of the gospel. God can make the wickedness, as well as the wrath, of man to praise him.—The Christian Advocate.

**THE JEW.**

"At this time there are said to be nearly 550 United States citizens in the City of Jerusalem. Of these 438 are Hebrews, making their home in the city for various purposes. Two are there waiting for the second coming of Christ, believing that he is shortly to make his appearance."

Dr. Theodore Herzl, originator of the project to purchase Palestine and resettle the Hebrews there, presided at the Zionist congress in session at Basle, Switzerland, Aug. 31. The delegates discussed the scheme to centralize the Zionist movement for the return of the Jews to Palestine. The central committee, according to the proposition, will be located in Vienna and consist of twenty-three members, representing all of the national groups. Resolutions were passed authorizing the committee to raise a fund of £10,000,000 ($50,000,000). Reports were read showing that the colonies in Palestine are in a flourishing condition. The meeting of the congress in 1898 will be held at Jerusalem.—Ex.

The Independent is authority for the statement that a movement is on foot among the Jews in one or two provinces of Southern Russia, which may result in an important religious revival. A number of pious Israelites are establishing associations for the reading and study of the Scriptures, both in the homes of the people and in their public assemblies. Much attention will be devoted to the prophetic books of the Old Testament, and to investigating the claims of Christians that Jesus of Nazareth has in his life and work and death been the fulfiller of many utterances of the prophets which have so long been stumbling blocks for the Jews. It is further reported from Russia that a deeper religious feeling than has hitherto characterized them is now noticed among the Karam Jews of the Crimea. This sect of Jews reject the Talmud as in any sense binding on them, their only sacred Scriptures being the Old Testament. They are only found in the Crimea and in one or two isolated districts in Western Russia.

The following are the outlined plans for the repeopling of Palestine by Jews, as presented by Dr. Herzl before the General Conference over the Zionist movement which met in Basle, Switzerland:—"We shall first send an exploring expedition, equipped with all the modern resources of science, which will thoroughly overhaul the land from one end to the other before it is colonized, and establish telephonic and telegraphic communication with the base as they advance. The oil methods of colonization will not do here. It was in Paris, three years ago, that I first hit on the idea. I had an hope of ever realizing it, but our organization is now established throughout the world. The plan is simple enough. We must obtain the sovereignty over Palestine—our never-to-be-forgotten historical home. At the head of the movement will be two great and powerful agents—the society of the Jews and the Jewish company. The first named will be a political organization and spread the Jewish propaganda. The latter will be a limited liability company, under English laws, having its headquarters in London, and acquisitive of, say, a million of marks. Its task will be to discharge all the financial obligations of retiring Jews and regulate the economic conditions in the new country. At first we shall send only unskilled labor—that is, the very poorest, who will make the land arable. They will lay out streets, build bridges and railroads, regulate rivers and lay down telegraphs according to plans prepared at headquarters. Their work will bring trade, their trade the market, and the markets will cause new settlers to flock to the country. Every one will go there voluntarily at his or her own risk, but ever under the watchful eye and protection of the organization. I think we shall find Palestine at our disposal sooner than we expected. Last year I went to Constantinople and had two long conferences with the Grand Vizier, to whom I pointed out that the key to the preservation of Turkey lay in the solution of the Jewish question. That the Sultan has taken no unfavorable view of my proposals is proved by his having decorated me. It is to confer on this point that a congress has been arranged for at Basle on August 29. I am told that among the Bulgarians there is a belief that on that date a Messiah will arise; but whatever may happen, there is no doubt that that Congress will be a redeemer of the Jews. The immediate result of the Zionist movement has been to unite the most antagonistic Jewish elements and to bring into actual life a new school of Jewish literature."

**OUR DEAD.**

Dissinger.—Died, at Buffalo Springs, Pa., September 24, 1897, Sister Rebecca Dissinger, (nee Strohm), aged 76 years. She spent the last four years of her life in an invalid's chair. Through all her afflictions her faith in God never wavered but grew brighter, and her life was a benediction to those around her. She was twice married, but leaves no children —only an adopted daughter who kindly waited on her, and who sincerely mourns her departure. Services were conducted by the home ministers in the Iona church. Interment in adjoining cemetery.

Tyson.—Died, near Green's Ford, Pa., September 3, 1897, Martha H., infant daughter of Bro. John and Sister Annie B. Tyson, aged 11 months and 2 days. Interment in the Brethren's cemetery.

"Sleep on in thy beauty
Thou sweet angel child,
By sorrow unhurted—
By sin unfell'd."

"Like the dove to the ark,
Thou hast flown to thy rest
From the wild sea of strife
With the sleeping, a guest."

Longenecker.—Died at his home in Harrisburg, Montgomery county, Ohio, July 13th, 1897, aged 86 years, 9 months, and 13 days, Bro. Michael Longenecker. He was born in Dauphin county, Pa., immigrated to Ohio with his father and family in 1821. He was converted and united with the Brethren in Christ in 1878. He lived a devoted, Christian life until his death. He became totally blind eleven years ago, during which time he often expressed the comfort he realized in his Savior. He said he was so glad that he made the Bible his study when young and when he could see. He died of dropsy but left a bright evidence of his acceptance with God. He selected for the funeral text Rom. 8:38,39 and Job 19:25. Services were conducted by Eld. J. B. Wingert and Rev. Harvey Miller. Interment in the Fairview cemetery.

Miller.—Died, at the home of her son, near Lisleburg, York county, Pa., Sister Margaret Miller, aged 75 years, 3 months, and 10 days. The cause of her death was Pneumonia. Sister Miller leaves three sons and one daughter to mourn their loss. She was a member of the Brethren in Christ church for a number of years, and tried to live a true Christian life. In her lifetime she passed through many trials and troubles. But still her aim and object was to go forward in the service of her Master and be ready when the time of her departure would come. She bore her affliction with great fortitude, and when seeing that her race was about run, she looked up to Him who had been her refuge in life, and sang praises to her God. The funeral was held on the 13th, meeting at the house at 2 o'clock. Preaching services in the Brethren's meeting-house at Mechanicsburg by Bro. J. C. Dick from 2 Tim. 4:6,7. Interment in the Mechanicsburg cemetery.