12-1-1897

**Evangelical Visitor- December 1, 1897. Vol. X. No. 23.**

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DEFINITE WORKS OF GRACE.

MUCH controversy has arisen and differences of belief have been expressed over the so-called "first" and "second" works of grace. Undoubtedly much of this has been in consequence of differences in the use of terms, misunderstandings and misapplications of God's truths, or a failure on the part of man to concede and conform to the order and demand of the Almighty. Teaching or lack of teaching also has much to do in this matter, because, "As is the teacher so is the taught."

Now what is wanted in dealing with the plan of salvation is not to know what we believe and teach, what did our fathers believe and teach, or what does the liturgy of some nominal church say. We need to get into an attitude where we can take hold of the undiluted Word of God. When souls are really hungry for truth, then the spirit of controversy will vanish.

In considering the various operations of God upon the soul, some very earnest and honest souls deal with salvation as a unit and in so doing are unable to grasp the logic used by Paul in presenting and expounding this marvelous grace of God.

The terms—Justification, Regeneration, Consecration, Sanctification, etc., are, in general usage, much abused. An intimation that each of the foregoing are distinct and are wrought out by a definite operation causes anxiety on the part of some zealous lest his or her peculiar form of belief will be forced to suffer. Regeneration is no more Justification than Sanctification is Consecration: and yet some ministers actually use these terms interchangeably. Justification is a declarative act while Regeneration is a creative act. These always go together and yet one is positively distinct from the other. Sanctification is itself a distinct work, yet having various phases of use or application—positional, dedicatory, purgative, and progressive; and yet much controversy has arisen over this word for the simple reason that these distinctions have not been made in teaching. Consecration is sanctification (dedicatory) and yet, critically speaking, sanctification is not to be used interchangeably with Consecration.

But some one says, "Get the experience and then you will not need to question about terms. True: our salvation centers about the cross—in the blood; and yet let us not be led into the delusion that we are perfectly excusable in presenting the plan of salvation to seekers in a loose or pervasive manner.

By Justification God deals with sins actually committed; but by Sanctification, in its broad sense, He deals with the sin nature—the inherited tendency to degradation—that property of the unsanctified soul that inclines to the earthly, sensual, devilish.

As we said above, Regeneration is a creative act and yet never takes place apart from Justification: but there may be a "new creation" and yet not be wholly sanctified. The purifying of the soul comes by obeying (a mental yielding to—a consent to eternal harmony with) the truth. This is an instantaneous work as much as are the former, although it has its progressive phases.

It is as much the privilege of every soul to know of and testify to his sanctification as to justification and regeneration. Not boastingly, but in the deepest of humility, for all is of grace.

May these thoughts be only introductory to the enlargement on the same by such who may be led of God.
"UNDERNEATH ARE THE EVERLASTING ARMS."

Pilgrim on the road to glory,
Pressing toward the heavenly prize,
Mid theills that now disturb me,
Mid the dangers that arise,
When the way is dark and dreary,
Rugged, filled with vain alarms,
When perplexed, exhausted, weary,
Trust the Everlasting Arms!

When the waves of trouble threaten,
When the billows fiercely foam,
Human aid is unavailing,
Friends, and helpers fail to come;
When of sorrow thou despairest,
And no voice the tempest calms,
Think of this, that underneath thee
Are the Everlasting Arms!

When corroding cares oppress thee,
When the tempest's doubts assail,
When thy secret foes distress thee,
When they threaten to prevail;
When thou dost't the thought of yielding
And would'st rather die than sin,
When thy hopes seem just expiring
Everlasting Arms sustain.

And when all below is closing,
When thou dread'st the briest flood,
When thou feel'est the waters rising
Then shall find the promise good.
Timid Christian, venture on it,
Bid farewell to all alarms,
Tis enough that underneath thee
Are the Everlasting Arms.

Domestic Journal.

REPENTANCE.

THE attitude of man in his natural state has ever been that of rebellion against God. Instead of walking in paths of righteousness, he turns away from God to his own crooked and sinful ways. In contrast to this, the voice of the compassionate God has ever been following man in his straying and calling to him to repent and forsake the paths of sin. To backsliding Israel he came with tender pleading and gracious promise: "Return ye backsliding children, and I will heal your backslidings."—Jer. 3:14.

The burden of the cry of John the Baptist was, "Repent ye: for the kingdom of heaven is at hand."—Matt. 3:2. Jesus took up the strain: "Repent ye, and believe the Gospel."—Mark 1:15. He came to call sinners to repentance.—Luke 5:32. When the twelve were sent out, the same message was given to them. "And they went out, and preached that men should repent."—Mark 6:12.

Peter's message at Pentecost and afterward was, "Repent, and be baptized." "Repent ye therefore, and be converted."—Acts 2:38; 3:19. Paul preached everywhere to the people "that they should repent and turn to God."—Acts 26:20. It was part of the commission of Jesus "that repentance and remission of sins should be preached in His name among all nations."—Luke 24:47.

And Paul, in his discourse at Athens, says that God "now commandeth all men everywhere to repent: because he hath appointed a day, in which he will judge the world in righteousness, by that man whom he hath ordained."—Acts 17:30, 31.

Repentance means "to have another mind." One of the Hebrew words translated repent has the meaning of "to turn back." To repent is to have a change of mind which results in a change of action—a turning from sin to God. This is the principal idea of repentance may be readily seen by examining the verses in which it is spoken of. For example: Acts 26:20, "Repent and turn to God." Heb. 6:1, Repentance from dead works. Acts 20:21, "Repentance toward God." Ezek. 14:6, "Repent, and turn your ways from your idols; and turn away your faces from all your abominations." The thought of repentance is certainly also in that pathetic verse (Ezek. 33:11) in which God calls to the house of Israel, "Turn ye, turn ye from your evil ways; for why will ye die?"

There are various elements which enter into true, evangelical repentance. There must first of all be a conviction of sin. And then there will be contrition and sorrow for sin. These elements might properly be considered as producing genuine repentance. We are not to suppose that much sorrow and mourning and weeping are in themselves repentance. There is a "sorrow of the world" that worketh death. Neither are we to make the mistake of supposing that a certain period of mourning over sin is necessarily required to make repentance genuine. Many have spent days, months, and even years in regrets and tears over sin, and yet have continued in sin, because unwilling to give it up. This is not repentance. But "godly sorrow," or, more properly, sorrow according to God, "worketh repentance to salvation not to be repented of."—2 Cor. 7:10. This kind of sorrow will be accompanied by tears of penitence, and by the acknowledgment and confession of sin. These latter are important elements of repentance. The Lord is ready to forgive, but He says, as to Israel of old, "Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God."—Jer. 3:13.

And where sin is acknowledged in the heart, it is easily confessed with the mouth. Those who came to John's baptism of repentance confessed their sins.—Matt. 3:6. Confession of sin was made by those who believed the apostles' preaching.—Acts 19:18. Humility and self-abhorrence are also elements in true repentance. When the people of Ninevah repented they put on sack-cloth and sat in ashes.—Jonah 3:5, 6. When Job had learned his lesson, and got a revelation of God, he said, "I abhor myself, and repent in dust and ashes."—Job 42:6. The woman who washed and kissed the feet of Jesus, and anointed them with oil, is a beautiful picture of the humility and love that accompany genuine repentance.—Luke 7:37-50.

John the Baptist demanded of those who came to his baptism that they "bring forth fruits meet for repentance."—Matt. 3:8. Paul also preached, not only that men should repent, but that they should "do works meet for repentance."—Acts 26:20. It is not enough to say we repent, but there should be a real turning from sin, and an actual putting away of sinful things and habits. There is a good example of this in the believers at Ephesus "And many that believed came, and confessed, and showed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver."—Acts 19:18, 19. Then there is also the necessary fruit of restitution—the restoring of that which has been wrongfully
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For instance: if an offence is committed by one brother against another, upon the repentance of the offender he is to be forgiven.—Luke 17:3, 4. Any sin or wrong practice that may have crept into the church, or into an individual life, should immediately be confessed and repented of, or upon this ground alone forgiveness is promised.

It is often a matter of remark that there is in these days so little genuine repentance—that kind which is marked by deep sorrow for sin, penitential tears and a whole-hearted turning from sin and correcting of that which has been crooked and unjust in the former life. There is much real cause for regret and sorrow in this matter. As there is joy in heaven among the angels over one sinner that repents, so there is joy on earth among the saints when a sinner comes weeping and bowed down because of his sins, and by faith lays hold of the salvation which is in Jesus. This makes clear cut conversions. But why are there so few of this kind? A general reason is because the awful unbelief of the “last days” is upon us. We are so far removed from Pentecost (and the “one accord” which was such a marked characteristic of the disciples at that period) that we need not be surprised if we fail to witness pentecostal scenes. The whole of Christendom is leavened with the spirit of the age, and the shadow of the approaching gloom is certainly upon us. Nevertheless God is still God, and His power in turning men from darkness to light will still be manifested. Perhaps we shall see more of it in heathen lands than in our own.

More specific reasons for that which we deplore are the faulty conceptions of sin, the holiness of God and the coming judgment. In the estimation of many, sin is not very bad after all, and there is not much to be repented of. All that is needed is to turn over a new leaf, join church and try to do the best one can. The judgment is nothing to be feared, and the lake of fire is not real; God is merciful and too good to punish any of his creatures. With such awful skepticism along these lines, is it any wonder there is so little genuine repentance?

Then there are to be considered, also, the questionable methods which are often employed in getting people to make a decision. Instead of preaching the truth until men are terribly convicted of their sinfulness and cry out, “What must we do?” the way is made easy, there is not much said about the cross, and if only the hand is raised, a card signed or the ordinance of baptism submitted to, it is all right, and you needn’t say anything about repentance. Of course, this is very shallow work, and many who go through the form do not even get a taste of salvation.

By way of suggestion: It will be well for us to remember that it is not our work to convict or give repentance to sinners, nor to choose a certain form through which they are to come to the Lord. We are to be witnesses unto Him, to preach the word, to declare the whole counsel of God, and the Spirit will certainly do His work.

Los Angeles, Cal.

J. G. CASSEL.

THE LIFE MORE ABUNDANT, AND SOME OF ITS CONDITIONS.

BY V. D. DAVID.

Opening address of V. D. David, the Tamil Evangelist of India, (an account of whose life was lately given in these columns) on “Round Top,” one Sunday afternoon, at the recent Northfield Conference.

“I am come that they might have life, and that they might have it more abundantly.” (John 10:10.)

I want to give you the message of God. Not my own word, but His word, I shall speak.

What is “life”? What is “the life more abundant”? Before I touch on the life more abundant, I want to deal with life. In order to make this very plain, let me give you some points that you may know.

WHAT IS NOT LIFE.

Morality is not life. A Christian man can be a moral man, but morality itself will not make a man a Christian.

Once a moral young man came to Jesus; he was very earnest, and asked Him, “Master, what shall I do to inherit eternal life”? thinking that Christ would pat him on his
back and say, “O, yes! right you are; you may go to heaven.”

But Christ knew what he had in his heart, and He also had fiery eyes to see what was in that man. He did not at all wish to contradict him, but with great patience said to him, “Have you been keeping the law of God?”

“Yes, sir! from my youth up.”

“O,” Christ said, “you must go home and sell all you have, and give to the poor and follow me.”

Ah! the man was very glad of all else that Christ said, but he was not at all pleased with that “a-l-l,” all. He would have gladly given to Him hundreds of thousands of dollars, but the word “a-l-l” upset him.

“Am I to lose my ‘a-l-l’ which I have been earning all these years? I am not going to lose my a-l-l for this eternal life. O, Master! keep it to Thyself. I am going away,” and he went away sorrowful.

(“Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and thy mother. And he said, All these have I kept from my youth up. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing; sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.” And when he heard this, he was very sorrowful; for he was very rich.” Luke 18:20, 21, 22, 23. Comp. Matt. 19:16-22.)

There are many moral people like that; they think that they can go to heaven because of their moral life; but in spite of it all, with their moral life, they will go straight to hell, because morality is not Christianity.

I know of many Hindus and Buddhists in my own land who live good moral lives, but they are not Christians. So you, dear young people who are here, if you are taking shelter under this branch, set aside all those vain imaginations, and come to the conclusion that you are not a Christian yet, though you lead a moral life.

To be religious is not having life. Many seem to think that they lead a very good religious life, and therefore call themselves Christians. Many Pharisees and Sadducees were religious. “For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.” (Matt. 5:20.) You may go to church, say your prayers, pay your subscriptions,—you may do all these things; but this is not life eternal. So I want you, dear people, to understand that your religious life can never save you. If you are under this delusion, come out of it at once; your religious life is not life eternal.

You may have conviction of sin, but this does not prove that you have life eternal. See Felix. When Paul spoke to Felix about righteousness, coming judgment, and temperance, Felix was convinced of his sins and trembled from head to foot. And what did he say? Was he converted? He said, “Paul, come thou and see me, and speak to me at some convenient time; I can not listen to such things now. Good-day, Paul.”

“And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.” (Acts 24:25.) He was convinced of his sins, but he was not converted. He had not life eternal.

Perhaps you feel your sins; you acknowledge your sins; you are very sorry for your sins; and there you stop; that is all. You stop there, and that does not save you; it does not prove that you have life eternal. You may be a good teacher, or one who is able to preach the Gospel, one who knows the Bible, able to give a good commentary on it, able to give chapter and verse for every thing. That does not prove that you have life eternal.

You may be a good teacher, or one who is able to preach the Gospel, one who knows the Bible, able to give a good commentary on it, able to give chapter and verse for every thing. That does not prove that you have life eternal. Look at Nicodemus. He came to Christ one night, and said, “Rabbi, we know that thou art a teacher come from God, for no man can do these miracles except God be with him.” But that man was not converted. He was a teacher, he knew the law of God, but he never understood what it was to be “born again.”

When Christ said, “Except a man be born again, he can not see the kingdom of God,” he did not at all understand it; it was strange talk to him. “Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born?” (John 3:4.)

So you see you may even be a good teacher or preacher, or clergyman or bishop, but that does not prove you are converted. Your work is one thing; conversion quite another thing. Preaching is one thing, possessing life eternal quite another thing.

Now you may be having a reformation. Well! reformation is not regeneration. Sentimental religion is not experimental religion. You may reform yourself, but that is not life eternal. Herod was such a man. He reformed his kingdom according to the counsel of John the Baptist, but never was converted. “For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.” (Mark 6:20.)

“Herod had laid hold on John, and bound him, and put him in prison for Herodias’ sake, his brother Philip’s wife.” (Matt. 14:5.)

I could give many other instances, but I think that these are quite enough to prove that these things are not life eternal.

WHAT THEN IS LIFE ETERNAL?

In a word, it is a “right about face,”—change of heart, and change of life. Let me give you some points so that you may prove whether you have life eternal.

1. The first mark of life eternal is conviction of sin.

“And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment.” (R. V. John 16:8.)

“For behold, this self-same thing, that ye were made sorry after a godly sort, what earnest care it wrought in you, yea, what clearing of your souls, yea, what indignation, yea, what fear, yea, what longing, yea, what zeal, yea, what avenging! In everything ye approved yourselves to be pure in the matter.” (R. V. 2 Cor. 7:11.)

First the Holy Ghost comes into your heart and shows you what you are. He causes you to see the pho-
to gra[h of your own heart; and in that you are able to see all that you are. Have you ever had this experience in your life? O! when the Spirit is a candle in your conscience you will be able to see just what you are. I know the Spirit of God brought his own light into my conscience nineteen years ago. I had never believed in these things. I was laughing at the ideas of Christians, and wrote against the preachers, and mocked them. Not a bit of feeling did I have upon this kind of a life. But the Lord just brought the light into my heart, and I had no power to stand against Him. If you have not had this experience of conviction of sin, or, in other words, if you have not seen yourself, that you are wrong in the sight of God, I tell you, according to the Word of God, you are not converted.

2. The second step is acknowledging your sins. In Psalms 51:4, you will find David acknowledging his sins; he says, "I have sinned," not "we," but he puts it "I." "Against thee only, I have sinned." (Psa. 51:4.) Some people want to hide themselves in the plural number,—"we"; but when you get a real conviction of sin you always change the "we" into "I." If you are an honest man, you will never try to hide your sins from God. All those who have conviction by the power of the Spirit are sure to acknowledge themselves sinners in the sight of God.

Examine your life. Where are you standing in the sight of God? What about your business life?—Your social life?—Your family life? Just ask God to show you. Your pride, selfishness, grudges, worldliness, love of money, love of pleasure,—oh! ask God to show you all. If you are living in any known sin, you are not a Christian. "He that committeth sin is of the devil; for the devil sinneth from the beginning." (1 John 3:8.) So, humble yourself before God. Do not try to hide anything from Him, for He knows every nook and corner of your heart; everything is before Him plump and plain. O, dear friends, find out your true state in His presence. If you do not acknowledge your sins, you will never come to the possession of life eternal.

3. Then confession of sin. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9.) Have you confessed your sins to God? Yes, many have done it. They confess and they stop there. Many know how to confess their sins, but they stop there; and some don't like at all to confess.

4. The next all important step is forsaking sin. "He that covereth his sins shall not prosper; but who confesseth and forsaketh them shall have mercy." (Proverbs 28:13.) This is the deep lack in many church members. Many are convinced of their sins, they acknowledge their sins, they confess their sins, but they do not forsake their sins. This is called repentance. Repentance does not mean feeling sorry for sins; that is a part of it, but not all. God says that before you get eternal life you must forsake your sins entirely. All those who do not forsake their sins will never be saved.

In India I visited many churches having from 10,000 to 14,000 professed converts. Many of them were living just about as they used to do. I asked a number of these, "How do you know you are converted?" They said to me, "We acknowledged and confessed our sins, and believe on the Lord Jesus Christ." "And was that all you did?" "Yes".

"And how are you now? Are you converted now? How are you living?" "Oh, we have gradually gone back since then, and are living much as we used to".

Now they took the first step, they acknowledged their sins; they took the second step, they confessed their sins; they took the fourth step, they believed on Christ to be their Savior; but there was another step which they did not take, and these three were not enough.

To be sorry for your sins and ask for forgiveness is nothing, unless you forsake your sins. The Lord called John to preach in the wilderness. Many went to him and were baptized. When the Pharisees and Sadducees heard this, they thought they would also come to be baptized by John. When John saw them coming and asking for baptism, he just turned to them and said, "O, generation of vipers, who hath warned you to flee from the wrath to come? Do you think I am going to baptize you? Ah! I baptize publicans and harlots because they repent; I am not going to baptize you, because you call yourselves 'children of Abraham.' You want to flee from the wrath to come, but don't want to repent. You want to escape hell, but don't want to repent. O, generation of vipers, bring forth fruits unto repentance; let me see that first, before I baptize you. I must see the fruit of your repentance before I do anything with you."

('. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O, generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." Matt. 3:7, 8.)

There are many church people who never do like to forsake their sins. They hang upon their sins, and go to Christ to ask for pardon; but Christ will not forgive them until they repent. Repentance must take place first. Are you, friends, really repentant of your sins? Have you forsaken your sins? Do you let go your sins? Perhaps you say you have no strength to let go your sins. Well! you can let go your hold of sin. For instance, see! I have a book in my hand. Perhaps I have no strength to throw this book away, but I can make up my mind to let go my hold of it, and it falls from my hand.

Now, that is called repentance—forsaking sins. If you do not like to forsake your sins, it is mockery, it is simply dishonoring God. Never call yourself a Christian until you come to this point of forsaking sins.

"By their fruits ye shall know them." "Do men gather grapes of thorns, or figs of thistles?" (Matt. 7:16, 20.) "The wind bloweth where it listeth, and thou hearest
the sound thereof, but cannot tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit” John 3:8.

(TO BE CONTINUED.)

For the EVANGELICAL VISITOR.

CHRIST LEADING MAN FROM CAR

MANY of us can claim the experience which we have stated at the heading of this article, knowing that we have been by the power of God lifted out of the kingdom of darkness and have been translated into the kingdom of his dear Son. (Blessed Experience.) First, finding ourselves among those who had gone astray, being led by the captain of that company, who is the Devil, we ran fast into sin. But while hurrying on in the downward road, a voice seemed to speak to us saying, Where will you spend eternity? After many calls, at least with some of us, the power of that voice which spake like never man spoke, came upon us with mighty force so that we became deeply concerned. In this state we began to seek after and call upon God for deliverance from this terrible state of bondage.

Look at the man under deep conviction! The heart is sad and melancholy. The sad expression of the heart comes forth and the cheeks are bathed with tears of sorrow. Follow him to his work and you see the plow or the harvester stand still. Where is he? On his knees pleading for forgiveness and deliverance from sin. The way grows darker and he begins to think he is left without mercy and he cries to God, Lord save or I perish. As the angry billows of sin seem to dash upon him without, a voice is heard, saying, “I will, be thou clean; go and sin no more.” He rises to His feet a new man in Christ Jesus. The pleading is turned into praising God. Old things are passed away and behold all things are become new. He is no more a child of sin; he is the child of a King, adopted into a new family, namely the family of God.

But in this age of the world there seems to be a vast difference of opinion in regard to us living a true child and being in the light of the glorious Gospel of Christ as he would have us be. We, however, do not build upon man’s opinion but we take the Word of God which endureth forever. Therefore we must try to bend God’s Word to suit our experience or opinions, but we must not bend to the Word of God; and after we are there, stand firm in the doctrine of Christ. Now we have tried in short to show what man must go through in the ordeal of repentance and conversion, and we claim according to the teaching of the Bible that when a man is adopted into the family of God, that man is cleansed and purified, fit for the Master’s use, ready for the Glory World,—I mean prepared for heaven. Such is the work that conversion will do for us.

John, while baptizing, looked up on some and said, Bring forth therefore fruits meet for repentance. As baptism is the door into the visible church, there should not any be taken in unless they are fit to participate in the ordinances which Christ has left for his house to observe and if we are fit to partake of those, we are prepared to meet our God. If we are not fit for the commemorating of these solemn ordinances, we should not claim to be one of God’s children. What should keep us from commemorating those ordinances? Nothing but sin. Therefore we read in 1 John 3:8, “He that committeth sin is of the Devil.” Upon those grounds we can easily know which family we belong to.

We also believe that without holiness no man shall see the Lord. And allow me to say again that without this holiness we should not approach the Lord’s Table. If we obey through love by a practical experience the fourth chapter of Ephesians, we are in a fit state for the ordinances of God’s house. “Walking worthy of the vocation where with we have been called, with all the lowliness and meekness, with long-suffering, forbearing one another in love. Endeavoring to keep the unity of the spirit in the bonds of peace.”—and so on. We hear and read much now-a-days about a definite second work of grace, called sanctification. It is strongly taught from the pulpit in many places. What shall we say about it? Is it Bible doctrine? Upon this point we may differ somewhat. Without sanctification we cannot claim holiness and without holiness we cannot see the Lord. We now refer again to 1 John 3:9. “Whosoever is born of God doth not commit sin; for his seed remaineth in him and he cannot sin because he is born of God.” When does the birth take place? Just as soon as Christ enters and takes possession of our being. In Rev. 3:20, we read, “Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and sup with him and he will with me.”

Please read also 2 Cor. 6:14-18. We will simply touch on a few things. What fellowship hath righteousness with unrighteousness? We have just referred to Rev. 3:20, how that Christ will enter in. But we must remember that righteousness and unrighteousness will in no wise dwell together. Hence all unrighteousness must depart before Christ will enter. Christ enters and we become the temple of the living God. “Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you? If any man defile the temple of God him will God destroy: for the temple of God is holy, which temple ye are.” Hence we must say again; as soon as Christ enters, his spirit dwelleth in us and we are the temple of God. The temple of God is holy, according to the Scripture we have just referred to.

Allow me to relate here some of the expressions which have been made to me while talking to some people. Asking them what conversion did for them, they gave this answer, “It brought about the pardon of my past sins.” Is that all it did for you? “Why, yes,” they say, “that is all I sought for.” If that is true, then we say you were not converted at all. “Con-
vert" means "to change": but while we do not wish to explain conversion, suffice it to say in the language of Paul, (2 Cor. 5:17) "Therefore if any man be in Christ Jesus, he is a new creature; old things are passed away and behold all things are become new." Not some things but all things. Hence our thoughts, our desires, and our whole being is changed. We are living in another atmosphere and we soar higher and higher in the divine life. But "the path of the just is as the shining light that shineth more and more unto the perfect day." In Romans 8 we read thus: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit." Paul did not mean to say there were some who are in Christ who are walking after the flesh. This cannot be; (verse 13) "for if ye live after the flesh ye shall die: but if ye through the Spirit do mortify the deeds of the body ye shall live." Some say this indwelling sin or the carnal mind still remained after they were converted. But according to scripture I cannot see how this can be. For to be carnally minded is death but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God neither indeed can be.—Romans 6:6-7. Verse 8 makes it plain that if we are carnally minded we are in the flesh; and that they are in the flesh cannot please God. If we do not please God we are none of his. I have been greatly surprised when I hear some ministers at the time of communion exhorting their members how they should have examined themselves in order not to approach the Lord's table unworthily and how they should have everything right between God and man. But in after years they themselves aim to receive sanctification. Can it be you have for so many years approached the Lord's table and not sanctified? We are referred many times to Romans 12:1, how Paul speaks to the brethren. Will you please read? It does not say present your bodies in order to get them holy. But this is the kind of sacrifice he looks for—a living one (not a dead lamb) and that is not all. Not only a living one, but a holy one. Not to get it holy, but present it holy. We could not present it holy if it were not holy. More might be said but this will suffice for this time.

Jonathan Lyons.

Yale, Michigan.

For the Evangelical Visitor.

THE SELF-LIFE.

For sometime I have been impressed to write for the Visitor. I trust the Holy Spirit may direct my mind. I felt impressed to tell how the dear Lord has dealt with me in times past. Many years ago I was gloriously converted, and could indeed say that I found Jesus precious to my soul. I realized that I was "born again," that I was indeed a child of God, and that I had of a truth received the spirit of Christ. For quite a long time I realized victory and a peace in my soul that no one but God could give. But instead of at once yielding myself to God and letting Jesus reign predominant in my heart I chose to let the self-life reign predominant, and of course the spirit had only a small place in my heart.

After living on in this way for several years, I began to see that self was an utter failure. Sometimes I was happy and sometimes not. I found myself in a terrible bondage from which I longed to be delivered. It was as Paul says in Rom. 7:19, "For the good that I would I do not; but the evil which I would not that I do." At the same time, seeing that the self-life was a failure, I was permitted to see that Jesus never failed. Having this before me continually it increased my longing that He who never failed should reign supreme in my heart. I began to yield little by little and for two years realized that I was receiving more of Christ. But there came a time that I was to yield myself wholly to God. It seemed as though He were saying, "I want all or none."

After a very severe struggle, I handed over to Him the ring with every key to my heart, and by His grace said an everlasting "yes" to God. Here is where the cross came between me and the self-life. I have seen Jesus as my sacrifice when I was saved; but now I look to the cross and see the effigy of my sinful self in the sinless, dying Christ. O how this revolutionized my life, Christ and I are one. I came to an end of myself in Christ and, kneeling at His cross, took the position of union with Him in His death. I submitted the self-life to the cross. Here is where the "flesh was crucified with its affections and lusts," and where I began to reckon myself indeed dead unto sin. Here is where Jesus in the person of the Holy Ghost came with His fan in His hand and thoroughly purged his floor. It was not all done in a moment but He knocked at the door of my heart. So the refining, pruning and purging went on. Mal. 3:3 says, "He shall sit as a refiner and purifier of silver," and indeed He thoroughiy cleansed my heart from all sin. Praise His name! Never, since the day I yielded myself to God, did I say "no" to Him. My consecration was complete. Hallelujah!

One year from the time that I made my consecration, when I left the Holy Ghost take possession, I had the evidence that my heart was pure, washed white in the precious blood of Jesus, and also received the witness that Jesus who never failed was now crowned King in my heart. O glory to God! only those who have had the same witness can imagine the overwhelming joy and gladness in my soul. I leaped, shouted and praised God with a loud voice. Praise His name forever! I had been so sick of the self life that I so appreciated my new King.

Then the next thought was what Jesus said: "He shall abide forever." I felt so glad for this because I felt as though I would never, never want to go back into bondage. I realized that Christ had made me free, and He whom the Son makes free is free indeed. Now I find as the Holy Ghost abides, the pruning and purging goes on. There are many things about us that are really not sin to us that we must die too. Paul says, "I die daily." For instance take Job who was perfect and upright before God. He through his
affliction died to many things that were not sin to him, and also Peter, after he was filled with the Spirit, needed a special revelation from heaven to kill him to his high Jewish churchism. These things were really not sin but they hindered that largest union with God. Now what we want is to die to the things which hinder the Holy Ghost from having full sway.

It is not so much with me my justification, my sanctification, and holiness, as it is my Justifier, Sanctifier, and Holy One, viz.: Jesus Himself. He is all and in all to me. He, in the person of the Holy Ghost, "leads me into all truth," "brings all things to my remembrance" and even tells me what to wear and what to eat, how to keep my body, which is His temple, healthy. Brethren pray for me that I may be kept by His power and that I may walk in the light of His countenance.

Yours for the Kingdom,

Lizzie Zook.

Caldwell, Kans.

For the Evangelical Visitor.

SECOND COMING OF CHRIST.

Dear Bro. H. N. Engel:

One of the most important subjects in the Bible is the second coming of Christ, as the Bridegroom, to assume his Bride.

At his first appearance, the types and prophecies were fulfilled to the letter, so that the Scriptures be not broken. His teachings, miracles, sufferings, and death clearly demonstrated the truthfulness of the saying of the centurian, "Truly this was the Son of God."—Mark 15:30. His burial and resurrection was also plainly portrayed, which proved that he was indeed the Messiah.

At his ascension, which was witnessed by more than five hundred of his disciples who testified that they saw him taken up in a bright cloud, two angels stood in their midst, saying, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus shall come again in like manner as ye see him go into heaven."—Acts 1:11. Yet the Savior told his disciples that they should "know neither the day nor the hour when the Son of Man cometh."—Matt. 25:13. But he hath given us signs and wonders, so that he that seeth and readeth may understand.

Christ said, "there shall be signs in the sun, the moon, and in the stars: and upon the earth distress of nations with perplexity; sea and waves roaring; men's hearts failing them for fear and for looking after those things that are coming on the earth."—Luke 21:25, 26. "The sun shall be darkened and the moon shall not give her light."—Matt. 24:29.

In the month of May 1780, there was a terrible dark day in New England where all faces seemed to gather darkness and the people were filled with fear. There was great darkness in the village where Edward Lee lived, a devoted man of God; men's hearts failing them for fear that the day of judgment was at hand and the community flocked around the holy man who spent the gloomy hours in earnest prayer for the distressed multitude. The fowls crowed as at daybreak and everything bore the appearance of gloom and distress."—Life of Edward Lee.

As to the moon, Mr. Tenney of Exeter, N. H., says of May 19, 1780:—"I could not help conceiving on that memorable night that every luminous body in the universe had been shrouded in impenetrable darkness or struck out of existence, as the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes were equally invisible with the blackest velvet." Molon Bestwick says, "My father and mother sat up all night during the latter part of which the darkness disappeared. Then the sky seemed as usual; but the moon, which was at its full, had the appearance of blood."

The writer, together with many other living witnesses, well remembers the memorable night, November 13, 1893, called the "falling of the stars." The Christian Advocate and Journal of New York, said: "Language could not describe the splendor of that magnificent display, and I hesitate not to say that no one who did not witness it can form an adequate conception of its glory. It seemed as if the whole starry heavens had congregated at one point near the zenith and were simultaneously shooting forth with the velocity of lightning and yet they were not exhausted. Thousands swiftly followed in the track of thousands, as if created for the occasion."

Horace Greeley said, "While a mere lad, I was awakened in the night to see a pale frightened face bending over, and to hear, 'Get up, the day of judgment has come I believe, for the stars are all falling.'"

Another evidence of the near approach of Christ's second coming is the fulfillment of the prophecy of Nahum 2:3, 4: "The chariots shall rage in the streets; they shall jostle one against the other in the broad ways; they shall seem like torches; they shall run like the lightning." This divine prediction was made more than twenty-six hundred years ago, but, like the parable of the figtree, could not be applied or understood until the time of its fulfillment.

Daniel prophesied, "Many shall run to and fro, and knowledge shall be increased."—Daniel 12:4. We know there never were such facilities for travel by land and sea, and for spreading the Gospel to all nations of earth, as we have now. But another feature connected with the prophecy to show that the "day of Christ is at hand," which has been overlooked by many, Paul said, "Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God or that is worshipped; so that he be as God, sitting in the temple of God, showing himself that he is God."—2 Thess. 2:3, 4. As to the "falling away," we may readily infer that the apostle has reference to the backsliding of the church; and the past half century has witnessed a greater apostatizing there has probably been known in the history of the church.

The writer remembers well sixty and seventy years ago, when the membership of the M. E., U. B.,
and Evangelical churches could be identified at sight by their plain apparel and the company they selected. But alas! "How are the mighty fallen!"

All commentators agree that the Man of Sin referred to by the apostle has reference to the Pope. But a few years ago, in one of their councils in the city of Rome, Pope Pins had the audacity to declare himself infallible, which belongs to God only. Thus the Scriptures are being fulfilled to the letter.

One of the leading features of the day of judgment shall be its suddenness. It shall come upon the world as a "thief in the night." But not so upon the people of God. They are prompted by the Holy Ghost to watch and wait, hailing the Bridegroom with joy. The day before the last matters will no doubt be going on by the world as usual. Over one half the globe, its inhabitants shall be eating and drinking, buying and selling, marrying and giving in marriage. The merchant in the market-place calculating his gains; the scholar at his desk; the farmer plowing, sowing, and gathering in his harvest.

Among the multiplied millions of the human race it has been computed that between two and three hundred die each minute. So we may infer there will be thousands of funerals in habiliments of mourning on making their slow tread to the surface. But in a moment, in the twinkling of an eye, the dead spring to life to the consternation of the onlookers. At the feast of Belshazzar, amidst the unuttered song, they shall stare one another in the face with pale affright, saying, "the day of judgment has come and all things are at an end."

That trumpet shall sound to the depth of the sea, for the sea shall give up the dead that are in them. That call shall at once span the entire globe and be heard at the same moment at either pole. To give a faint description of the consternation that shall be witnessed throughout the entire world on that memorable day that shall "burn as an oven," we give a short sketch of history descriptive of the great Lisbon earthquake, November 1, 1755, and the terror witnessed, which is only one hundred and forty-two years ago.

It occurred on a Catholic holy day when their churches and convents were filled with people. At the city of Lisbon a sound like thunder was heard seemingly underground and immediately afterward a violent shock threw down the greater part of the city. In the course of about six minutes, sixty thousand perished. The sea first retired and laid the bar dry. It then rolled in, rising fifty feet above its ordinary level. Huge mountains were split and masses of them being thrown down into the valleys. Flames of fire issued from these mountains. The most extraordinary circumstance that occurred at Lisbon during the catastrophe was the New Quay, built of marble at an immense expense. A great concourse of people had collected there for safety, where they might be beyond the reach of falling buildings. But suddenly the Quay sunk down with all the people and not one dead body floated to the surface.

A great number of boats and small vessels anchored near it, all filled with people, were swallowed up as in a whirlpool. Houses were thrown, multitudes were buried beneath the ruins, and it is supposed that ninety thousand persons were lost on that fatal day. The terror of the people was beyond description. Nobody wept. It was beyond tears. The people ran hither and thither, delirious with horror and astonishment, beating their faces and breasts, crying, 'the world is at an end.' Mothers forgetting their children ran about loaded with crucified images. Many ran to the churches for protection. In vain the sacrament administered. In vain did the poor creatures embrace the altar and images as priests and people were buried in one common ruin."—Sear's Wonders of the World.

With such a picture before us, what may we expect to witness at the sound of Gabriel's trumpet when this entire globe shall "reel to and fro as a drunken man" and be enveloped in flaming fire, the people of God being caught up above the burning flames to meet the Bridegroom in the air.

Then the ungodly shall call for "rocks and mountains to fall upon them and hide them from the face of him that sitteth on the throne and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand."—Rev. 6:17. Yours watching and waiting for the Coming One.

Chambersburg, Pa.
JOHN FOHL.

For the Evangelical Visitor.

TESTIMONY.

By the grace of God I will write a few words for the Visitor as I felt it my duty for some time. I started out for the kingdom of heaven at the age of fifteen; but I must confess with sorrow that I did not make progress in divine life as I should have, yet I can say with joy in my heart that I have been revived of late. I have formed new resolutions and intend to live them out by the grace and help of God. We must give up everything for the sake of Christ, if we want to obtain a crown in heaven. That is my heart's desire. He that is ashamed of me, of him will I also be ashamed before my father which is in heaven. I want to examine myself that I may not be ashamed of Christ.

How glorious it is to have that comforter in our hearts that will guide us into all truth. I feel that I need more of that spirit to guide me. But I know of a truth that if we ask, it shall be given; and if we
knock it shall be opened unto us. Therefore we must put our trust in God who will help in all times of need. "The letter killeth, but the Spirit maketh alive." I want to have that spirit in order to become more alive to God and dead to the world. I want to present my body a living sacrifice holy and acceptable unto God which is my reasonable service. I want to become honest and true to the Lord, for he said not all those that say, Lord, Lord, shall enter the kingdom of heaven but those that do the will of their father which is in heaven.

"Blessed are the poor in Spirit for their’s is the kingdom of heaven." "Blessed are the pure in heart for they shall see God." Glorious promises! Who would not like to gain a crown in heaven? Except ye become as little children ye cannot enter the kingdom of God. My desire is to become more like a child, in the sight of God. I want to run with patience the race that is set before me. David said, "Weeping may endure for a night, but joy cometh in the morning." On the joy we can have in our souls, if we only but knock it shall be opened unto us. I ask largely of the Lord! for he is so merciful for a night, but joy cometh in the morning. David said, "Weeping may endure for a night, but joy cometh in the morning."

I want to present my body a living sacrifice holy and acceptable unto God which is my reasonable service. I want to become honest and true to the Lord, for he said not all those that say, Lord, Lord, shall enter the kingdom of heaven but those that do the will of their father which is in heaven.

For the **Evangelical Visitor**.

MY DEAR BRETHREN AND SISTERS IN JESUS: I have had a desire to write a letter to you ever since I have been at the lovefeasts in Harrisburg and Mechanicsburg where I have seen so many of my brethren and sisters. It made my heart rejoice so that I now feel to write a few lines, to express my appreciation of their loving kindness which they showed towards me. Their faces seemed to me as if I had known them for years, although I had never seen them before except a few who had been with me in Philadelphia.

It makes me feel so glad when I see my brethren and sisters come to the city where I have my battle-ground. I feel encouraged to go on in this good way, for I realize that the Lord is with me and is blessing me from day to day. Praise his holy name for his goodness and great mercy which he has shown towards us! When I look back and think over the time that is past and how little I have done for my father in heaven, it is no wonder we realize that we have a merciful and long-suffering Father.

O I have lived in sin so long! I am now 46 years old and have worked for my Master only five years. The rest of my time I had put in for Satan; but I feel glad that Jesus said to me, "Peter, make haste and come down for to-day I must abide at thy house;" and I received him joyfully. I can say like Zaccheus of old, "Lord the half of my goods I give to the poor, and if I have taken anything from any man by false accusation I restore him fourfold." I feel glad that salvation has come to my house. I feel to rejoice that the Son of Man is come to seek and to save that which was lost. My desire is now to work for Jesus the remainder of my days. Blessed are they who fear the Lord. To fear God we must hate sin and all evil ways that lead to it. Blessed is he that watcheth. We must watch for opportunity to do good. We must improve all our talents wisely and faithfully and discharge our every duty we owe to God, neighbors and ourselves.—Matt. 22:31-39. "Blessed is he that watcheth." Mark that! It is in our watching we have the blessing, not for the deed.—Psalm 19:11. Constant watchfulness will prove a safeguard against every snare and temptation. Let us pray fervently. David prayed for a watch to be set over the door of his lips; and it may be if you and I had one placed there it would do us no harm.

A good many of you are aware that my business is night-work; and to-night I have been moved through love at my leisure time to write for the **Visitor**. How my heart is filled with love. Praise his holy name! Consider what the Father has done in order to secure our love to his Son. He loved us when we were his enemies and had no disposition to love. He gave full proof of his love towards us in sending his Son to save us.—1 John 4:18.

Call to mind what Christ has done for us; and what he is still doing. His love, like the rays of the sun, reacheth east and west, north and south, bond and free, rich and poor.

I am glad I am on my way homeward. Everyone that is born of God is on this way and, like a ship on the sea, must expect to meet with storms and tossings, ups and downs. Our souls are vessels built by God and designed to go but one voyage across the sea of life. Hence it should be our chief concern to make that a profitable one.—Prov. 14:32. The graces, comforts, happiness and expectations of our souls are the invaluable cargo with which those vessels are laden. Heaven is the port we are sailing to. Afflictions, temptations, persecutions, fears, and distresses may fitly be compared to the stormy winds and waves, because of their violence and so often threatening to make us a wreck (Psalms 119:1,2); but it should ever be remembered that we are not sent to sea without an anchor. It is an anchor that can safely be relied on as being sufficiently strong to hold our vessel in the heaviest of gales.

I am encouraged in our mission work. Our Sunday-school is still growing larger and the Lord has so
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richly provided for us, and his children have sided by a helping hand. May the Lord abundantly bless you and keep us faithful, for the coming of the Lord draweth nigh.

PETER STOVER.

3456 N. 2d Street, Philadelphia, Pa.

CHRISTIANITY A RELIGION OF HOPE.

ONE of the characteristics which distinguishes Christianity from all other systems is the fact that it alone is a religion of hope. The religious and ethical systems of the nations, past and present, cannot lay any claim to being religions which plant hope in the hearts of their adherents. The glory of Buddhism, Brahmanism, Confucianism, and Mohammedanism lies not in what they will accomplish, but in what they have accomplished. They belong to the past. Christianity, on the other hand, faces to the future. It looks forward—not that its past is less glorious—the very opposite is true, its past is unequalled by any other system. But it is pre-eminently a religion of looking for and hoping for yet greater things. Greece had art, philosophy and culture. Rome had power, and her eagles had conquered everywhere. Yet, with all this, neither Greek nor Roman had any hope. He was, as that marvelous mind of Paul summarized his condition, without God in the world, and consequently without hope in the world. He had nothing to look forward to but darkest and blankest despair. The saddest commentary to be written upon the Greek and Roman world, with its culture and learning, is that with but few exceptions the men who had drunk the deepest at the fountain of learning died not a natural, but a suicide's death.

Whatever were the failings and shortcomings of the early disciples, so much is certain, they were no pessimists. They, in common with Peter, looked forward, looked out over the darkness and gloom surrounding them; and, according to the promise of God, looked, hoped for, new heavens and a new earth wherein dwelleth righteousness. With a keenness of perception that amounts almost to sight, Peter looks into the future and gets a glimpse of an ideal condition of human life. It is indeed an ideal state, a state wherein no unrighteousness shall be found, where man will dwell with man on an equality, such as did not exist. It meant that man would act alike to all, he would practice even-handed justice toward all, and an impartial judge would meet out justice to all alike. It would make men of character whose conduct would be upright, righteous, virtuous, and good in the sense of doing the right. That this condition of ideality was far from a reality at Peter's writing need not be said. But this did not cause him to lose faith in the promise of God. God had said it, and he could not lie.

It is a fact worthy of notice that this ideal condition of things has always been the closest realized wherever the spirit and genius of Christianity held the greatest number of men in control. Christianity not merely looked forward to the day when a new earth, wherein righteousness would dwell, would be the order of things, but it has set itself resolutely to the task of bringing it about. To look for a thing is one thing, and to do all you can to bring it about is quite another. The real, genuine Christian is no dreamer and visionary. He is a hard and earnest worker. He has his true visions, his mountain-top experiences; they simply are to him glimpses of what he seeks to realize. Like Moses of old, he beholds the ideal, and then returns to the earth to work out in his own and in his fellow's life the pattern of that which he beheld. He realizes that if ever this ideal state is to be ushered in, it must first of all be in the individuals who are to comprise its citizens. Ideal conditions are only to be had as you have ideal men and women. Therefore, his greatest concern is to bring as many men as possible into harmony with those great fundamental principles of truth, virtue, and righteousness which underlie the ideal state he is looking for. It may, as indeed it must, often seem dark and gloomy; it must often seem as if the true and the good would never triumph; as if Truth was forever on the scaffold and Wrong for ever on the throne; as if somehow the powers of darkness had gained control of the reins and were running things to suit themselves. But he remembers the promises of God, and he hopes; and his hope becomes an unaltering faith, in which he goes onward and upward to sure and certain victory. If it were not for this hope that Christianity holds out, that ultimately truth will conquer error, righteousness triumph over unrighteousness, virtue drive out vice and depravity, light dispel darkness, faith overthrow unbelief, and superstition and bigotry be displaced by the larger knowledge and liberty of the gospel, the soldier of the cross might indeed become discouraged and give up the unequal struggle; but he, according to the promise, looks, and while he looks works, for new heavens and a new earth wherein dwelleth righteousness.

"As sure as God's own promise stands, Not earth nor hell with all their bands Against us shall prevail.
The Lord shall work them from his throne; God is with us, we are his own; Our victory cannot fail."


BIBLE STANDARD.

THESE are days when the standard of justification is being lowered so as to mean very little. This is the cause of so much spurious holiness. The foundation is not laid on the Rock. If your experience of being justified does not measure up to Paul's teaching when he said, "Therefore being justified by faith we have peace with God," do not be satisfied with your present condition, nor seek holiness, thinking that is what you need. Justification is not a sinning state, for the Word says, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him." (1 John 3:4-6.)—Sent of God.

It is a pleasant sight to see anybody thanking God; for the air is heavy with the hum of murmuring, and the roads are dusty with complaints and lamentations. — Spurgeon.
"Temperance is the moderate use of all things helpful, and total abstinence from all things harmful."

**THE POWER OF DRINK OVER THE DRUNKARD.**

Mr. B. E. Hale, a temperance lecturer, was traveling in New Hampshire. While waiting one day in the sitting room of a hotel for the arrival of the stage that should take him to a town a few miles from the railroad, there entered a trembling man, carrying a small package of clothing. Going up to the bar he said, "Landlord, I am burning. Give me a glass of gin."

The landlord turned to the bar and opened the door. Then he pointed to a long line of chalk marks on the inside of the door, and said coolly, "John, you see the old score; you can't have another drop of gin until it is paid off."

The poor wretch stood and glared fiercely upon the man behind the bar. "Landlord," he cried, "landlord you don't mean that? You have got my farm. You have got my horses and my oxen. You have got all my tools. Landlord, I have brought you to-day all that I have left in the world—this little bundle of clothes. It is not worth much, because the clothes are old, but they are all I have. Oh, landlord, please give me for these just one glass of gin."

But the man behind the bar was calm and unconcerned. "Your old clothes I do not want. You can have no more until the score is paid."

The drunkard staggered, and it seemed as if he would fall. Mr. Hale turned toward him and said, "What will you give me for enough to buy two glasses of gin?"

"Give you?" said the drunkard. "I have nothing to give, except this little bundle of clothes. I do not believe you want it, stranger."

"I see you have on your feet a pretty good pair of boots," said Mr. Hale. "Will you give me your boots for these ten cents?"

The drunkard stood engrossed for a moment in deep thought. At last he said, "Stranger, if I give you the boots I must go out in the snow barefooted. If I give you the boots, I must freeze to death; if I do not give you the boots I must burn to death. Stranger, it is harder to burn than it is to freeze. So I will give you the boots."

He sat down and commenced to draw the boots from his feet. But Mr. Hale had no intention of furnishing him with money for strong drink. He was merely experimenting to find how strong the appetite really was.

There were other lookers on to this strange scene. Three or four of them said the man should have his gin. They furnished it in liberal quantity. He drank all he could and took the rest away. The stage came soon after and Mr. Hale pursued his journey.

The next morning he heard that the drunkard's fears had been realized. He had left the bar-room, neither knowing or caring where he was going. When the night came his liquor was gone and he went to sleep in a barn. The frost king came at midnight and took the poor man in his arms. The next morning they found him frozen to death.

—Charles M. Morton.

**DR. NANSEN ON ALCOHOL.**

The modern hero of Arctic fame has been expressing himself rather strongly against the use of stimulants and narcotics. In an interview which is published in a Belgian journal, he is reported to have said that he took no intoxicating liquors with him in his recent expedition. His experience, he said, had led him to take a decided stand against the use of stimulants and narcotics of all kinds. It appeared to him obvious that one can get temporary excitement, following by a corresponding reaction. Stimulants, with the exception of chocolate, which is mild in its effect and at the same time nourishing, bring practically no nutritive substance into the body, and the energy which one obtains in anticipation by their use at one moment must be paid for by a corresponding exhaustion at the next. It may, no doubt, says the famous explorer, be advanced that there are occasions when a momentary supply of energy is necessary, but to this he would answer that he could not imagine such a state of things to arise in the course of a protracted sledge expedition, when, on the contrary, regular and steady work as possible is generally the main thing to be aimed at. And may we not, assuming that "regular and steady work" is needed in every department of life, give even a world-wide sweep to the logic and conclusions here set forth as the result of so practical and valuable an experience?—The Baptist, London.

**HOW AUSTRIA DEALS WITH DRUNKARDS.**

Austria proposes to deal with persistent drunkards by treating them as mentally incapable, and detaining them in special retreats for a term of two years. They may go in of their own accord or on compulsion, but cannot leave at will until their term has expired, except in certain cases on probation. Persons may be sent to the retreat either by order of the magistrate or on the petition of the parents or children, or of the husband or wife, or trustee, or of the chief of a lunatic asylum in which a drunkard may be detained. Inebriates may further be assigned to retreats by the action of the public prosecutor, or by the mayor of the town or village in which the habitual drunkard resides. In all cases the inebriate must be legally tried and convicted, the courts being bound to hear witnesses, including the drunkard himself, as well as the doctors, more especially experts on mental diseases. The term of detention will be generally for two years, but the patient may be released on leave after one year, but will be confined again in case he relapses into his former bad habits.—New York Medical Recorder.
THE LESSER MINISTRIES.

A flower upon my threshold laid,
A little kindness wrung't unseen;
I know not who love's tribute paid,
I only know that it has made
Life's pathway smooth, life's borders green.

God bless the gracious hands that e'er
Such tender ministries essay—
Dear hands that help the pilgrim bear
His load of weariness and care
More bravely up the toilsome way.

Oh, what a little thing can turn
A heavy heart from sighs to song!
A smile can make the world less stern;
A word can cause the soul to burn
With glow of heaven all night long!

It needs not that love's gift be great—
Some splendid jewel of the soul
For which a king might supplicate.
Nay, true love's feast, at love's true rate,
Is little most royal of the whole.

A GREAT MAN'S SILENCE.

A GREAT man, whose wife was devoted
to him, but was subject to insane at­
tacks of jealousy and presentment, was
once visited at his country-house by two old-time friends. He welcomed them
with marked cordiality, and seating himself between them on the piazza, was
soon deep in confidential conversation.

While he was listening to what they had
to say, and occasionally replying to an
argument which seemed to him more
plausible than logical, the door behind
him was suddenly opened, and from it
emerged his wife, with an angry face and
a pall of water.

Without a word she deliberately upset
the pail, and drenched him from head to
foot. The two friends sprang to their
feet in astonishment, and caught sight
of the resentful woman retreating into
the house in a triumphant air.

The man who had been subjected to
this shower bath arose without a word,
went into the house, and in ten minutes
returned to the piazza, having made a
complete change of dress.

His friends were still in the yard, and
were wishing that they could be trans­
ported by balloon or by magic carpet to
their own homes, where they would not
be witnesses of strange and embarrassing
domestic scenes.

Their host called to them, and placed
the chairs again 'on the piazza. When
they were all seated, he resumed the con­
versation with the simple remark, "As I
was saying, my friends..." and then went
on with the discussion, picking up the
thread where it had been dropped, and
making no reference to what had hap­
pened.

He was quiet and dignified, and did
not betray in his manner a trace of the
mortification and annoyance which his
wife's exasperating attack must have
caused.

A weaker man would either have ap­
ppealed to his friends for sympathy, or
striven to apologize for the strange and
irritational conduct of the woman. He
had neither accusations to make nor ex­
cuses to offer. He strove to put his
friends at ease by diverting their atten­
tion from the painful exhibition of his
wife's infirmity, by engaging them in
animated conversation.

So successful was he that the three
were soon laughing, chatting and argu­
ting together as though nothing unpleas­
ant had happened.

When the time came for the two visi­
 tors to drive to the station to take a
train, their host said goodbye to them at
the gate with the remark that they had
a delightful afternoon together.

The great man loved his wife, and
knew that she was not responsible at all
times for her caprices and resentments.
Unwilling to talk about her infirmities,
even with old and trusted friends, he
acted with rare self-possession and good
taste in maintaining rigid silence, and
leaving them to infer for themselves the
reasons for his reserve. — The Voice.

THE ADVANTAGES OF REST.

There is no better preventive of ner­
vous exhaustion, says an exchange,
than regular, unhurried muscular exer­
cise. If we could moderate our hurry,
lessen our worry, and increase our open­
air exercise, a large proportion of ner­
vous diseases would be abolished. For
those who cannot get a sufficient holiday,
the best substitute is an occasional day
in bed. Many whose nerves are constant­
ly strained in their daily avocation have
discovered this for themselves. A Span­
ish merchant in Barcelona told his
doctor that he always went to bed for
two or three days whenever he could be
spared from his business, and he laughed
at those who spent their holidays on toil­
some mountains. A hard-worked wo­
man, who has for many years conducted
a large wholesale business retains excel­
 lent nerves in an advanced age owing
it is believed, to her habit of taking one
day a week in bed. If we cannot avoid
frequent agitation, we ought, if possible,
to give the nervous system time to re­
cover itself between the shocks. Even
an hour's seclusion after a good lunch,
will improve a hurried, anxious day of
much of its injury. The nerves can
often be overcome by stratagem when
they refuse to be controlled by strength
of will. — The Voice.

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.

There are mothers who seldom encour­
age their children, and show a sympa­
thetic tenderness, which humiliate them by
a free exposure of every fault to
friends and neighbors. This causes the
child to lose its self-respect, and he is
sure to grow up indifferent and careless.
If there is any one quality parents should
maintain in children it is self-respect.

There is a vast difference between ju­
dicious petting and slavish indulgence.
The one ennobles and the other degrades.
A mother can exercise firmness in a kind­
ly, loving way, as well as by severity.

Avoid nagging. The child that has a
smell of "don'ts" fired at it continually
is always heedless and headstrong. Wise
mothers strive to preserve a uniform ha­
bbit, never according to their children a
multitude of privileges one day, and de­
nying them the next because they are
out of humor and don't want to be both­
ered. A good example is worth a world
of precept. What we are is what our
children will become. If we wish them
to be loving, we must be loving. If we
wish to control others, we must control
ourselves. — Mary Evans Foster, in the
Housekeeper.
EVANGELICAL VISITOR.

A Semi-Monthly Religious Journal,
For the exposition of true, practical piety
and devotion to the spread of Evangelical truths
and the Unity of the church.
Published in the interest of the church of the
Brethren in Christ.
Subscription, $1.00 per year; six months, 50c.
Samples Opinions Free.

COMMITTEE OF PUBLICATION.—Elder Samuel Zook, Abilene, Kas.; Eli Hoffman, Donegal, Kas.; H. N. Engle, Abilene, Kas.
H. N. ENGLE, Editor.
ELDER SAMUEL ZOOK, Treas.

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

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issue.

Send money by Post Office Money Order, Reg-
istered Letter, or Bank Draft, to H. N. Engle,
Abilene, Kansas.
Entered as second-class matter at the Post-
office at Abilene, Kansas.

Abilene, Kansas, Dec. 1, 1897.

Elder Samuel Zook and wife left Abi-
lene November 23 for an extended visit
to friends and Brethren at Glendale,
Arizona. The Lord willing, they pur-
pose spending at least several months in
those parts. We hope to have an oc-
casional report by them in these columns.
May God bless them to usefulness in
their absence from home duties, render-
ing their absence most productive.
We call special attention to a Notice by
Bro. Zook in another column.

Some matter has been crowded out of
this issue. A post script from the Mis-
sionaries also reached us to late for in-
sertion. The company of five sailed from
N. Y. on the 24th.

CHURCH NEWS.

LOCAL CHURCH NEWS.

The Feast at Newbern, Kansas on the
13 and 14 of November was a time of re-
freshment to the Saints. The local
membership was well represented to-
gether with brethren and sisters with
friends from adjoining counties. We
have reason to believe that the church
was revived to walk in the light, to
labor for unity of spirit, and perfect the
bonds of peace.

On the 20 and 21 of November the
Brethren and sisters met at Abilene,
Kansas, to commemorate the Lord’s suf-
ferrals and Wash the Saints feet. Ser-
sives commenced at 10 A.M. and much
of the time during the various sessions
was spent in prayer, song, and testimony
and the Body of Truth in Christ.
It was a blessed season and we believe
many hearts were cheered and strengthened
in the work. In these sessions we noted,
however, impressed with force that we
are in an age of terrible conflict be-
tween light and darkness and we must
needs walk in humility, obeying the
light if we would win the prize.

NOTICE.

WE will take this method to inform
all whom it may concern that we
expect to spend most of the coming win-
ter at Glendale, Arizona, and while we
are away Brother H. N. Engle, editor of the
EVANGELICAL VISITOR, Abilene, Kan-
sas, will take charge of all monies con-
tributed for the Foreign Mission Fund.
We have also decided upon the following
rule with regard to the business. A
monthly report will be published in the
E. V. of all monies received and all
donations will be numbered beginning
from this date and all persons sending
money by mail will receive a postal giv-
ing the number, which will be accord-
ingly published so that each donor
will see that his gift has been duly
credited without publishing names.
We have sent $458.00 with the Missionaries
who have gone out, which will be used
as needed for their support in their re-
spective field of labor. We are glad to
state that their expense for going has
been bountifully supplied by voluntary
contributions for that purpose. The
balance in our Foreign Treasury at this
writing Nov. 19, 1897 is $243.96 which is
a small amount. Let each give as he
or she purposes in his heart, with a
ready mind.

SAMUEL ZOOK, Treasurer.

CHICAGO MISSION.

WE have been made to rejoice the last
month. Some of our friends from
Lincoln, Illinois, made us a call and they
remembered the Mission by showing kind-
ness; also prayers that the Mission might
be the means to save sinners.

Sisters Francis Shirk and Adelle Rellinger
with others of the family came to
Glendale, Arizona, the Breth-
ren of that place laden them heavily
with such things as are appreciated in
the Mission. May the Lord abundantly
bless the Brethren and Sisters of
Indiana.

Brother and Sister Myers expect to
remain here until after the Lovefeast
which we expect to hold November 27th.
We hope and pray that they may be a
blessing to the Mission in stirring us up
to usefulness. May the Lord wonder-
fully bless His children to the good of
sinners.

Financial report for the month ending
November 15, 1897, is as follows:

EXPENSES.
Soft Cool. .................. 1 65
Wood ....................... 2 25
Hall rent ................... 2 00
Repairing Lounge ........... 1 25
Provisions and oil .......... 16 25

Total ...................... $49.35

DONATIONS AND CREDITS.
Sister Sallie Brown, Indiana .... $ 2.00
Sister Hannah Stump, Indiana ... 25
Sister Mary Culp, Indiana ...... 19
Bro. John Rellinger, Indiana ... 56
Sadie Shirk, Indiana ........... 65
Bro. Henry Brubaker, Illinois .. 2 00
Calabash .................. 1 50
Bro. Henry M. Gish, Pa ........ 3 00
Bro. Jacob Breckbill, Indiana .. 6 00
Bro. Frank Kern, Kansas ...... 1 00
Hall rent ................... 7 50
Collections ................ 7 60

Total ...................... $83.25
Balance due mission .......... $16.10

LOVE-FEASTS.

Englewood, Ill., 6001 Peoria St.

W. L. & N. A. SHIRK.

Blind... December 4-5

Arizona.
CLAY COUNTY KANS.

Dear Editor:—
The Lovefeast of Clay county was held on the 6th and 7th of November. Elders Collinger, Bros. Winger and William Page were here as ministering brethren; also a number of other brethren and sisters from Dickinson county, were present. Meeting was well attended, especially Saturday evening and Sunday, and was a refreshing season to the believers. We were once more reminded to remember our blessed Savior, who died that we might live. Sisters Long and Mauch requested special prayer, and we were also anointed.

Oh may the Lord help and Bless us all.
Your sister in the Lord,
L. G. K.

OAKLAND MISSION.

Dear Editor:—
I have not written as yet for the Visitor; so I write a few lines, letting you know how we are getting along and how the work is progressing here. We have had no additions as yet but purpose to hold special meetings here earnest in serving the Lord. This winter. The members seem to be encouraged to go on and serve our dear Lord.

From your brother in the Lord,
George Kiteley.

Pennsylvania.

Woodbury Lovefeast is past. It was largely attended. The weather was all that could be wished for and the best of order prevailed. Many brethren and sisters were present from Franklin and Centre counties, among which were Elders Aaron and George Wingert, Abram Lesher, and John H. Smith of Ohio.

The meetings commenced on Friday evening, November 5th, and ended on Sunday eve, the 7th. We believe we may say that it was a Lovefeast in the true sense of the word.

The installment of Bro. Enos Hess of the State College took place during the feast. He had been elected to the ministry by the Brethren of Centre and Clinton counties. After his installment brother Hess gave a brief sketch of his life and of his impressions in youth that he must some day preach the Everlasting Gospel. Many tears were shed both by the young brother and the audience. May the brethren and sisters pray that he may be kept near the bleeding side and at the feet of the Crucified Savior, winning many souls to Christ.

Give God all the praise.
Peter Keagy.

Ohio.

The Lovefeast held at Pleasant Grove meeting house by the Brethren of Ashland and Richland county on the 9th and 10th of October was a feast to the soul as we must believe by the spirit manifested in the Brethren and Sisters in testimony of what the Lord had done for them and his continued goodness towards them.

Brother Noah Zook and wife were with us, the Brother officiating in the services and very clearly demonstrated, in the power of the Holy Ghost, the Word of God on the commemorative services of our Lord and Savior Jesus Christ.

After the Lovefeast, Bro. Zook held a series of meetings at the Chestnut Grove meeting house in Ashland county for three weeks, closing on the evening of November 8th, during which time the Brother expounded the gospel of Christ in all its truth and purity, holding Him forth as our Savior, Sanctifier, Healer and Coming Lord, which is according to the Scripture. We feel to praise the Lord that he was permitted to be with us, as the teaching has been very edifying to us.

He made the way very narrow and straight, which takes away all self-righteousness, formality, hypocrisy, chicanery, and makes love without dissimulation as Paul writes in Romans 12:9, which means a great deal. We should read the whole 12th chapter of Romans often and examine ourselves thereby. How can we have a brother and greet him with a kiss of charity as in 1 Peter 5:14 if we have no faith in him. This we often times see done, which is hypocrisy and cannot enter into the Kingdom of God.

One soul started for the Kingdom and publicly denounced sin and said by the help of God he will become a Christian! Praise the Lord! We hope the Lord will richly reward Bro. Zook in his mission, and may the Lord arouse more out of the formal ways to study the word and explain it to the people as it means.

We believe there are many souls in the fold getting weak and even starving for the want of being fed with the right kind of food, and that food must be prepared by Jesus, which is the Word. Jesus said to Simon Peter in John 21:15-17. "Lovest thou me more than these? He saith unto him, yea, Lord thou knowest that I love thee. He saith unto him, feed my lambs." Jesus asked him three times, telling him the last two times to feed his sheep. Now mark the conclusion of the conversation in the 19th verse: "And when he had spoken this, he saith unto him, Follow me." Not some one else, some church, some self, but the teachings of the word. Read the word, meditate thereon day and night as the Psalmist said, and feed it broadcast to the lambs and sheep.

Praise the Lord!
B. F. Hershey.

Pavonia, Nov. 9, 1897.

From the Field.

Indiana.

We report from September 1.

Yours for Christ's coming and kingdom and in this fellowship with Paul: (1 Cor. 1:4) "I thank my God always on your behalf for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him in all utterance and in all knowledge." This is written to the believer; so then we all come into this fellowship with the Father and the Son and the Holy Ghost, and are partakers of his joy who loved us and gave himself for us. Oh the joy that comes into our souls through the Holy Ghost.

We have nothing special to report of our labors. It is not we but Him. He uses us and we rest in Him with that abiding joy which we have in Him. We continued our interview with the dear brethren and sisters of Richland and Ashland counties through the month of September in visiting and prayer service, and in preaching the Word. We rejoice in the fellowship we had while in their midst and pray God to lead them to seek for the higher things in Him. We left Mansfield for Forest, Harden county on the morning of the 26th of September, where we stopped till the second day with Edward Donavan, the orphan boy that my wife's parents raised. We trust our visit was with profit. We came on the afternoon of the 30th to Bluffton, Allen county, Ohio, stopping at the Bethany Home, a place of rest and spiritual instructions and worship.

After spending a week in service of the Master with the Christian people of the Bethany Home, Bro. B. P. Lugibill and wife, Superintendents of the Home, we were taken to Ada, Harden county, where we attended two meetings. On the morning of October 9th we came to Spenserville where we met by Bro. C. Peterson and were conveyed to his place. Here we met Brothers Eld.
Henry Davidson and Abram Engle from Dayton; also brethren and sisters from Paulding county, Ohio. We with them enjoyed a Love-feast season. The membership was small—12 in number, also small attendance by the neighbors. We visited two families more and returned to Bluffton on the night of the 13th, to the Bethany Home and were received with the most tender affection. We remained here till November 1. In our first week's stay we made quite a number of visits, had opportunity to speak in the Agley Amish church. They are a dear people.

Since our second coming to Bethany Home we had the pleasure of meeting many more of God's little ones and to impart spiritual food to them. We found the Agley Amish church (or non-resisting menonites—warlosen mennonitten) schoolhill, are very earnest workers. While they have experienced the justified life and can testify that they know they have realized the forgiveness of their sins, of late the higher or sanctified life as Christ our Savior, Sanctifier, Healer and Coming King has been taught and has made quite a stir among them. Their mode of baptism is pouring (House Baptism) and quite a number have become dissatisfied and have been immersed. This has caused confusion. We had the pleasure of meeting with them a number of times and had liberty to speak. This community is largely settled by Swiss-German Mennonites. They are somewhat reserved. We did not preach among them. We found some dear ones among that church led out in the spiritual life.

On Sunday forenoon, the 31st, we were at the American Mennonite church where we had liberty to speak. Praise the Lord!

We wish yet to speak of Bethany Home as we found it a place of true Christian piety and where the Word of God is read with reverence and studied and lived out in a practical life. At this place there is a school through the winter months for young men and women for Bible study and training for home and foreign mission work, no charge for teaching, only for boarding, which is cheap. Brother and Sister Lough are very earnest workers and we feel to pray God to bless them. We fear we would weary some in our report if we would go into details of the joy we had while in their midst in that they opened the way for us to work among them in the Mission and other services; also over the convention held in Bluffton, in connection with their school.

After our long stay with them and meeting so many dear ones in the Home and surrounding community, the time came when we had to leave; but we shall never forget the parting moments on the afternoon of November 1, when we all gathered into the prayer-room and the brethren offered many solemn prayers, recommending us to the Grace of God. After a good-bye we left with joy and arrived safe at Garrett, Ind., where we were met by Bros. Jacob Brechbill and H. Davidson. Praise the Lord! Yours in Him.

JOHN H. MYERS.
Garrett, Ind., Nov. 4, 1897.

ONWARD TO THE FIELD.

As the pleasant memories of our visit up to November 1d and emit their fragrance to our hearts, while on our way, we feel this morning to continue our report. But one day more will tell the story of the homeland, of all that has been personally dear to us.

We stated in our former report of our arrival at Harrisburg, Pa., from which place we wended our way to Carlisle, Cumberland county, where twenty years of our life was spent. While much of this time was such as might have been greatly improved upon, yet some of the most vivid and glorious experiences of my life have come to us here, such as I hope to memorize in eternity—"Bless His Holy name"—since it revives the unbroken chain of union with my blessed Redeemer. After our arrival here, we were informed of the dedicatory services and communion feast to be held at the Messiah, Rescue and Benevolent Home established at Harrisburg. After a brief consideration we decided to attend. These services were very liberally attended, and there was an atmosphere of union and consecration and much interest for the cause of Christ and his kingdom.

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On Saturday and Sunday following the Love-feast was held at Mechanicsburg where again many of the brethren and former friends were met with and a blessed service was enjoyed, as well also as a reunion with former friends and revival of memories.

Monday morning following, taking an early train, we arrived at Elizabeth-town, Cumberland county, where we called on friends and after a pleasant day with brethren and friends we met at the Conoy Meeting House for evening service. Though rainy, a fair assembly had been together and we trust to profit.

Spending a few days in visiting our near relatives, inserting as many short visits to widows and acquaintances as possible, we were conveyed to Mastersonville quarterly meeting on the morning of the 11th where we were gratified by having the privilege of meeting some of our Lancaster county brethren in council. The day passed pleasantly and matters were disposed of, we trust, satisfactorily. The church here has recently elected an Elder, the lot falling on brother H. Hoffer, who will, we believe, make a worthy shepherd providing he will keep low at Jesus' feet.

We will also mention our privilege of meeting the brethren in the Cross Roads M. H. on two occasions. Here we were wonderfully impressed with the mortality of the race, since in the surrounding community I was accustomed to meet with the fathers who fondled me with cradle care while in my spiritual infancy: and many, very many, were the wholesome words which dropped from there sanctified lips, now resting in the silent tombs. Oh may a blessed reunion follow at the sounding of the Trumpet of God and the voice of the Archangel! May the Lord lavish his blessed blessing out on the new generation as well as on the few remaining, of the older ranks.

The Love-feast in the Manner M. H. was a blessed feast to many present, some burning testimonies were given, and in the whole the results, we trust, were to the glory of God. By request the subject of Foreign Missions was somewhat extensively dwelt on, seemingly much to the encouragement of the cause as word and deed manifested.

Again we returned to Cumberland county, where we closed our visit by filling a number of appointments also at the residence of John B. Niesley, brother-in-law, at the Peace Villa, who was the subject for the dedicatory service. Here services were held, much to the encouragement of Sister Lehman, daughter of A. B. Niesley, who was the subject for the holy unction. Our fellowship in this vicinity was closed by an unexpected interview with H. L. Hastings, of Boston, Mass., at a gathering in Middlesex, after which we hastened to the train for Harrisburg the same evening. After hastily arranging for tracts to distribute on our mission, we bade farewell, receiving a salutation by him for friends at home.

Arriving at Harrisburg, we met the beloved co-workers, sisters and brethren, Davidson and Alice Heise, together with the friends of the Home. Here services are announced for Sabbath; also for Saturday and Sunday evenings. We aim to leave for N. Y. Monday morning.

Fare ye well: Yours in hope of the resurrection.

JESSE AND ELIZABETH ENGLE.
Harrisburg, Pa., Nov. 29, 1897.
A LETTER TO THE READERS OF THE VISITOR.

BUT they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint.—Isa. 40:31.

When the Holy Spirit prompts me to do anything for His cause, it requires promptness and obedience; and now as I write, I look to God for His Divine inspiration.

"Come Holy Spirit, heavyly dove, With all thy quickening powers."

I pray God that He may quicken me with His power, so that this letter may not be as a "sounding brass, or a tinkling cymbal." "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." As we are crucified with Him, this divine nature flows through us, which brings quietness, joy, and peace in the Holy Ghost. The life which I now live in the flesh, I live by the faith of the Son of God. I do praise God for the blessed lessons we can learn daily, if we keep in the center of His will and believe His promises. "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Receitly while passing through a sore trial, the enemy switched me off in some way, and interfered with the Lord's work. I began to question him. I said, "Now, Lord, you promised what things soever ye desire when you pray, believe that ye receive them, and ye shall have them. Now we ask you so many times concerning certain things, and you do not answer our prayer." Just then and there I got into a wonderful conflict, and it was the crisis of wonderful light bursting into my soul; also of wonderful victory, not only in my own soul, but also in others. So we never should get discouraged in time of battle. While at the time being we cannot understand, yet God has a purpose in it all. It may be the very crisis of grand victory. "All things work together for good, to them that love God."

While the Lord of late has been talking to me through deep waters, yet I find His grace is sufficient for every trial that crosses our pathway. Oh how precious the Word of God is! especially in these trying times—in this crooked and perverse generation. "It is more to be desired than gold, yea than much fine gold: sweeter also than honey and the honey-comb."—Ps. 19:10.

Our trials of faith are also more precious than gold that is tried in the fire. The harder we try to tarnish gold, and the more it is knocked about, the brighter it gets. This was brought so forcibly to my mind since I am in Des Moines, (comparing true faith in God with gold). It seems the more my faith is tried and the more I am tossed and knocked about, the stronger my faith is in God. They may call us fanatics, of the white cap sisters, but hallelujah to Jesus! none of these things move me. I thank God for this self-denial way, and this comes in so many ways—not merely in dress, but in all that we do, whether we eat or drink, or whatsoever ye do, do all to the glory of God.

Oh how the Holy Spirit directs downward into child-like simplicity. I often get down before God and say, Lord, if there is a place down lower than the feet of Jesus to humiliate me, I want to get there; because God has done so much for us, even since in Des Moines.

Sometimes I fear we do not realize how God is taking care of us in every respect. In our spiritual as well as temporal affairs. He supplies all our needs; and this is all we ask of Him. We don't ask Him to supply all our wants, for they may be more than our needs. How concise we should be when we ask Him for anything; lest we may not need it. We are often reminded to fall down before Him and say, Lord we are not worthy of all that Thou art doing for us. These words were given to me: "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass."—Ps. 37:3-5.

Sometimes we hear persons say how much good they do; but I do not have any time to tell how much good I do. I pray that God may save me from boasting of my own goodness. Sometimes we hear said, I have been the means of saving some soul to-day; I prayed over so many sick and they recovered. Let us be careful that we have a pure motive in what we do, so that God may have all the glory. May God help us to see that we have no goodness, and that our righteousness is as filthy rags. May men and women cease from their works, even as Christ did from His. May they learn to get quiet, so the Holy Spirit can work through them, realizing what it is to have some rest in Him. Just as soon as men and women get "preach" out of their minds they will get into quietude and have this soul-rest in Him.

How I do thank God that before I entered His work fully He established me in some things which I now see are a hindrance to some in the work. Oh I shall never forget how I called upon God to estal lish me in Him, before He sends me forth, that I may not go out on the strength of some blessing which I may have received, but that Christ might become my all in all. I realize that he heard my cries and now my prayer is that He may keep me established; for we read in James 1:5, "A double-minded man is unstable in all his ways." God's children must be established; because the life of God is eternal, unmovable, unaffected by our surroundings. He whose mind is stayed on God is kept in perfect peace. Hallelujah to Jesus! He is my goodness, my fortress, my high tower, my deliverer, my shield, He in whom I have my trust.—Psa. 144:2.

When I received the witness of the Spirit, it was so grand and so glorious an experience that at the time I thought I received all that God had for me. But the works of grace are wonderful. The farther on we get, the more wonderful it seems. It is going from glory to glory, from victory to victory. When God was calling me out into the work He gave me Heb. 5:12-13, and when I was called to Des Moines, Iowa, where I now labor, I said, Why Lord, here I am, bare before Thee, unskilled in the Word, unqualified for the work, not having the cause sufficiently at heart. Then He gave me this promise (Jno. 15:16) "Ye have not chosen me, but I have chosen you and these things were promised me if I keep my own goodness. Sometimes we hear said, I have been the means of saving some soul to-day; I prayed over so many sick and they recovered. Let us be careful that we have a pure motive in what we do, so that God may have all the glory. May God help us to see that we have no goodness, and that our righteousness is as filthy rags. May men and women cease from their works, even as Christ did from His. May they learn to get quiet, so the Holy Spirit can work through them, realizing what it is to have some rest in Him. Just as soon as men and women get "preach" out of their minds they will get into quietude and have this soul-rest in Him.

How I do thank God that before I entered His work fully He established me in some things which I now see are a hindrance to some in the work. Oh I
at the feet of Jesus. There I was to be educated, equipped, and qualified for His service as Paul was educated at the feet of Gamaliel. I then was satisfied with Jesus, the Bible, and myself. If I ever felt like shouting “Hallelujah,” I did then and there. I felt like saying it like they do in heaven—“Alleluia”. Oh it is so blessed to get to the place where we can believe God and have our whole confidence in Him.

Dear readers: I could not tell you all God did for me since at this place. Oh the wonderful love of God! how it has been shed abroad in my heart for humanity. Oh how my heart goes out for the unused and lost of earth, and for those that are living below their Gospel privileges. How I do look upon the multitudes, even in this small city, with an eye of pity. They know so little of this real Christ-life and what is to be enjoyed were we struck with the perfect order and neatness that reigned everywhere. My friend sat at some crocheting, while two pretty girls in pink and white sat embrodering.

“You keep help, of course?” I said.

One of the young ladies, looking up with an arch smile, replied: “Mamma has two girls—a cook and a chambermaid.”

“Yes, my own darlings,” replied my friend fondly, and then, to my look of puzzled inquiry, she answered:

“Oh! yes we are abundantly able to hire all the help we need, but, really, our own girls prefer to do it, and we all find it much nicer not to be bothered by servants, who, ten to one, feel no interest save in the wages they receive.”

“Papa says we save him $600 a year,” spoke the younger.

“Yes, all of that,” said my friend, “Do you wonder that we are growing rich?”

“Every one is not blessed with two such girls,” I answered, admiring it, but indeed, there are more such girls than one really thinks. I have in mind a farmer with twin girls. As soon as they were grown up they took entire charge of the work in the house, while their mother had nothing to do but raise chickens. The girls thrive and prosper physically, socially and morally.

No one dressed with such taste, no one entertained company so royally, no one was sweeter away from home.

Their father often said he could not run the farm without his girls, and, true enough, when they were both married, he sold out and retired with his wife to a pretty cottage, where, owing to the industrious help given by his two girls, he will have enough to live on all his life, and leave a comfortable margin behind.

I know one farmer who had seven daughters, and every one flitted about as busy as bees, one taking charge of the milk and butter, another of the poultry, one of the baking, another of the sewing clear down to the youngest, a mere child, who made it her duty every day to see that all the rooms and tables were decorated with flowers. How I used to like to visit that farm! It was as good as a tonic.

Oh! yes, there are true-blue, good, noble girls yet, and because there are a few butterflies flitting by on bicycles and a few lolling away their time in hammocks does not prove the useful girl of the past is no more. If you want to find helpful, earnest girls go into the sanctuary of their homes, and don’t judge all the girls by those you find outside. Farmers’ daughters, as a rule, are just as good and faithful as their mothers, in the same place, were before them, and will make just as lovely women.—Selected.

CIGARETTE FILLINGS.

They are very often made of Turkish tobacco, into the composition of which opium enters largely. The effect of the constant inhalation of this narcotic is exceedingly injurious. It acts directly upon the nerves and the liver, and the constant smoker of the so-called Russian or Turkish cigarettes soon becomes pale, jaundiced, and listless, the enervating drug sapping up the life of the smoker, and, at the end of a few years, leaving him unfit for work, and a veritable object of compassion in his inability to free himself from the baneful influence of the subtle poison.

Another deleterious effect of cigarette smoking arises from the paper in which it is wrapped. In the manufacture of this peculiar paper, white lead forms one of the component parts, and this is a deadly poison, which, absorbed into the system, produces blotches on the face, injures the teeth, and makes sores on the lips. These results may be seen frequently in a day’s walk—startling warnings against the pernicious custom.

Mohammedans are forbidden to drink intoxicating liquors; but they smoke like the bottomless pit, till conscience and humanity are dead, and lust and barbarity reign supreme. Who wants to be a Turk?—The Guardian.

TRY FOR YOUNG PEOPLE.

Try to be satisfied to commence on a small scale.

Try not to look at richer homes and covet their costly furniture.

Try going a step further, and visiting the homes of the suffering poor when secret dissatisfaction is liable to spring up.

Try to remember that it matters but little what “people think,” provided you are true to yourself, to right and duty, and keep your expenses within your means.—Somerville Journal.

You cannot dream yourself into a character; you must hammer and forge yourself one.—Froude.

Set yourself earnestly to see what you were made to do, and then set yourself earnestly to do it.—Phillips Brooks.
OUR TIMES.

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

"The ancient copper mines of Sinai have been re-explored. These were worked by the Egyptians, or their slaves thousands of years ago, and are believed to have been abandoned about 3,000 years ago."

"General Miles recommends that the United States army be increased to 225,000 men. General Miles has just returned from Europe, and he is so impressed with the glories (?) of war that he will recommend an increase of the army. His recommendation is not consistent with the prevailing notion that this is the era of "universal peace."

"Religious protests cannot be suppressed in autocratic Russia. Notwithstanding the iron hand of suppression, and even persecution, which they encounter, religious dissenters from the orthodox belief of the Greek Church number 10,000,000. The day is coming when Russia will be forced to allow her people to think for themselves and to worship God as an enlightened conscience dictates."

"A glimpse of what modern warfare may mean with all the inventions of men for killing one another may be had by a consideration of the following by Philo McGriffen, a graduate of the Naval Academy at Annapolis, who commanded the Chinese iron-clad battleship, Chen Yuen, in the great naval battle off the Yalu river in the recent Japan-China war: You can form little conception of the awful character of battle inside armor-plated steam vessels, where space and air are necessarily much restricted and confined. The din made by the impact of heavy projectiles against the thick metal sides is frightful beyond description, and seems to shake one's very life. I wore cotton in both ears, but am still somewhat deaf. As the Japanese warships were faster than the Chen Yuen, we made all steam possible to secure speed for our evolutions. From being so closely shut, the engine-room and fire-room became intolerably hot; yet the engineers and stokers stuck to their posts, even after the temperature rose to two hundred degrees Fahrenheit. The skin of their hands and arms was actually roasted, and every man became blind from the searing of the outer membrane of the eye. One of the enemy's rapid-fire guns struck an open gun-shield early in the fight, and glanced down through the port; seven gunners were killed and fifteen disabled by that one projectile. Very soon I noticed that the Maxim machine gun up in the fore-top on our military mast was silent, and saw a hole in the armor plating around it. After the battle the officer and six men stationed there were found dead, shockingly mangled, all destroyed by a single shell from a rapid-fire gun. Late in the action, after my hair had been burned off and my eyes so impaired by injected blood that I could see out of but one of them, and then only by lifting the lid with my fingers, it became necessary for me to observe for myself the position of the enemy's ships. As I groped my way around the protected deck, with one hand on the inside of the armor-plating, a hundred-pound shell struck and came through it about a foot and a half from where my hand rested. In an instant my hand was so burnt that much of the skin stuck to the metal plate—from the sudden heat engendered by the blow. I was not aware that any fragment of the shell or armor struck me, but my clothing was rent to tatters by the detonation or concussion, as it seemed."

Well may the heart of the believer long for the time when the Prince of Peace will take the reins of government, when the nations shall learn the arts of war no more. Our religion is a religion of hope and indeed we long to look with earnest expectation when the King shall manifest Himself to the saints and then also to the world.

"Are we entering the days of vengeance? Is this the commencement of the time of trouble? Are we in the ushering in of the time of great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be? Are these days to be greater in their sorrow, sadness, destruction and death, than the days of Noe, or of Abraham and Lot in Sodom; or of Jerusalem; and may we expect that all the former famines, pestilences, wars, earthquakes and calamities shall sink into insignificance in comparison with these days of the vengeance of our God? Are the seals being opened, and men's hearts failing them for fear, and are we in the beginning of the end when "the great day of His wrath is come; and who shall be able to stand?" Floods, fire, famine, pestilence, signs in the heavens above, and earthquakes in the earth beneath,—these are the signs of the times. What shall we do? 'Lift up your heads; for your redemption draweth nigh.' "Watch and pray." "And the time is come that judgment must begin at the house of God." Draw nigh by faith. Sing, "God is our refuge and strength, a very present help in trouble; therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Shout the victory! The victor is on His triumphant march. Behold He cometh! Make ready!—Awana."

The importance of the Congo River is nowhere more clearly shown than in the effect of its discovery upon the development of the whole continent of Africa. Henry M. Stanley's journey "Through the Dark Continent" from Bagamoyo to Banana was not the first journey across Africa. Livingstone crossed the continent from Loanda on the west coast to Quilliman on the east, in 1854-56, but it did not arouse the world to the merits and
There are many different variants of 'Zion' movement, with the most notable being Zionism. Zionism is a political and social movement that advocates for the establishment of a Jewish national homeland in the historic land of Israel. It has been a significant force in modern Jewish history and has played a role in the establishment of the State of Israel. Zionism is often associated with the idea of a Jewish nation-state, and it has been influential in shaping the political landscape of the Middle East.

"Zion" can also refer to a concept in Christian theology, where it is often associated with the New Jerusalem, the future city that will be built at the end of time according to the Book of Revelation in the Bible. This concept is seen as a place of eternal peace and salvation for the righteous.

"Zionism," and upon no people has 'Zionism'

The term 'Zion' comes from the Hebrew word 'Zion,' which originally referred to a hill in Jerusalem that was considered by Jews to be significant due to its association with King David and the Temple. Over time, the term 'Zion' came to symbolize the idea of a sacred place and a holy land for the Jewish people. This concept has been influential in the development of Zionism, a movement that seeks to establish a Jewish national homeland.

"The language" of the people so as to be under

In the context of language, the term 'language' refers to the means by which a people communicates and expresses their culture, values, and identity. The language of a people is often an important aspect of their identity and can be used to distinguish them from others. In the context of Zionism, the movement often emphasized the importance of a distinct Jewish identity and culture, which included the use of the Hebrew language.

"Baptist Missionary Society..."

The Baptist Missionary Society was an organization founded in 1845 to send missionaries to various parts of the world. The society's mission was to spread the Christian message to non-Christian peoples and establish churches and schools in the areas where they worked. The society played a significant role in the spread of Christianity and education in many parts of the world, including Africa, where it established many missions and schools.

The society's work in Africa included the translation of the Bible into various languages, which was an important aspect of its mission. The Bible was translated into over 500 languages, making it one of the most translated works of literature in history.