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H.N. Engle
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OUR TIMES—OBITUARY, Etc. 430-32

Seemingly few believers are aware of the fact that the fifteenth chapter of I. Corinthians was written to and only to overcomers in the Gospel Age. Few Doctors of Divinity seem to comprehend what is implied by the Prize—High calling—offered to the Body of Jesus.

THE SECOND COMING.

Since the time of our fore-parents' transgression in Eden and the accompanying promise of a deliverer, the eyes of the human race have invariably been set to a time of restoration, glory, and righteousness. Many have been the dreams of Elysian fields and the imaginations of uninterrupted bliss which have played in the minds of humanity. Just how the goal will be reached, or the redemptive plan executed, has through all ages been a matter of inquiry—even the angels having had a desire to look into it. Of this salvation even the prophets have inquired and searched diligently, having prophesied of the grace which should come upon this dispensation or age of the world—(1 Peter 1:10-12).

Now the center of attraction in the plan for the world's restoration to its primitive state (Revelations 21 and 22) is the Christ. That He has been here in our world and suffered its environments, is believed by all Christians. That He will come again, we believe is denied by none. Nevertheless, as to the manner and purpose of His second presence, many—ever of God's deepest saints—widely disagree.

Many absurdities and eccentricities of belief, even bordering on fanaticism, have been in vogue, sometimes to the apparent discredit of God's cause. In order to get a biblical comprehension of Christ's second coming, five things in particular must needs be kept in mind:

1. The manner of His coming;
2. The purpose of His coming;
3. The nature to which He submitted Himself in order to effect the atonement;
4. The nature which He now possesses and will retain to all eternity;
5. The different "orders" (or planes) in the resurrection of the human race.

The theme is one which may well absorb the mind of every believer. As stated above, many variations of views are entertained, even by premillennialists, as to the manner and purpose of His coming. We admit an occasional article on the subject with which we are not in perfect accord, yet believing that it keeps the subject before the minds and gives rise to thought which may be developed later. On this, as any other subject, we need be careful lest we run into the purely imaginative which leads to fanaticism.

In the Second Advent lies the world's hope; because about it centers a series of unfulfilled prophecies, the first of a series of "orders of resurrection," and a beginning of manifestations of God's rule among the nations of the earth at large.

Association is pleasant. Companionship is desirable. Yet there are times when the heavenly pilgrim is called upon to go alone. Although in the world, Jesus said, "Ye are not of the world." But there comes a deeper death than to be separated from the associations of the world. There came a time even in Jesus' life when even the Father (apparently) had forsaken Him. If these things happened to the green tree, what can be expected in the dry? Jesus has however promised never to leave nor forsake us. It matters not therefore how we feel, rather, do we believe?

Jesus foresees our present day. His warnings against "localizing Christ" are timely in these days of awful deception. May God himself annoint our eyes so that we may be able to see not only "the Christ" but to discern also that which is "not the Christ."
THE STAR OF BETHLEHEM.

When o'er Judah's ancient plains
The Star of Bethlehem appeared,
The world was bound in error's chains
And all around was dark and drear.
No beacon-light to cheer the way;
No guiding hand to rend the gloom;
Prophecy light, the only ray
Of hope beyond the tomb.

O beautiful Star! O welcome light!
Proclaiming life divine:
A savior born, for men's dark night
A glorious lot was thine.

Shine out anew this solemn hour,
To all who sit in darkness drear;
Make known thy light in wondrous power,
Reveal again a Savior dear.

Help us to feel his presence near,
His guiding hand, his friendly aid;
A steadfast hope, life's path to cheer,
An anchor sure and fast.

Thus, constant shine through every care,
That life may ever be
A life of bliss; through faith and prayer,
A life from sin kept free.

—M. H. Underwood, in K. C. Catholic

THE FIRST CHRISTMAS.

Do hearts forget the story of the Christ Child
While years roll swiftly by?
Ah no, that story ever grows the sweeter—
That message of the sky.

Though ages pass, they cannot dim the splendor
Of that Christmas morn;
A meaning new, a joy more sweet and tender
With each glad year is born.

To lie in dreamless sleep,
The ruthless hand of Time may never alter
The tears that angels keep;
Again we see adown the ages hoary
That glad and holy sight.

Again we see that star of wonderous glory—
Heaven's miracle of light!
Again we see wise men and shepherds bending
Before the infant Lord,
Again we hear the angels' music blending
With Heaven's unying word!
Oh hearts, rejoice! The world once dark
Shine out anew this solemn hour.

And we as well as they,
May claim the sweetness of the angel's story
On this glad Christmas day.

The Kingly Guest.

For the EVANGELICAL VISITOR.

FAITH THE FIRST THING.

THE careful student of the Holy Scriptures, especially the New Testament, cannot fail to be impressed with the important and central place that is given to faith. Not only is it shown that salvation is by faith, without works, but also that the blessings and victories of the Christian life are obtained through faith. The more we study the word, the more the conviction forces itself upon us that faith is the first thing. We need not wonder why this is so, for the very nature of things in God's plan demands that it should be so. The Gospel of our salvation is a gospel of Grace; and if God is dealing with us in grace, it must be by faith on our part. In the kingdom of grace, the law of faith must ever be the central idea.

Faith is opposed to sight. What can be seen with the eyes requires no faith. The gospel introduces us to the unseen, invisible, eternal things. Faith lays hold of these things, and they become real to the believer; and he lives in the power of the unseen. "Faith is the substance of things hoped for, the evidence of things not seen."—Heb. 11:1. "While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."—2 Cor. 4:18.

Faith believes what God has spoken, even though feelings and circumstances be quite to the contrary. We cannot receive any spiritual blessing without faith, neither can we live a spiritual life without moment by moment exercising faith. "The just shall live by faith." And Paul says, "we walk by faith, not by sight." Let us try and realize what this means. Many of God's dear children are trying to live and walk by feeling and sight more than they do by faith. And is not this the reason that their experiences are often so unsatisfactory. If one can rejoice in salvation only when he feels saved, then I fear joy will be very fickle. There are certain facts which must be apprehended and known by faith, entirely outside the realm of sense, in order to give the soul peace and assurance. It is blessedly true that the salvation of God wonderfully touches the emotions, and makes one feel joyful and happy. But we must ever remember that faith is before feeling. This rule applies all along our pilgrimage here. We are saved, and kept, through faith.

I am speaking now of real faith, not that which is false or dead. There is much that goes by the name of faith which is not faith at all. But because this is true, shall we cease to preach that men should have faith in God? Because many cry, faith, faith, and show not the divine stamp upon their article, shall we therefore cry out against the real thing as if there were danger of having too much faith? Certainly not; for faith is of God, and it puts a soul in touch with divine power and divine realities.

Let us get away from the idea that to emphasize the necessity of faith will produce slackness in obedience. It is just the contrary. Great faith will bear the fruit of the most prompt and cheerful obedience —"the obedience of faith."—Rom. 16:26. The more faith we have, the more real work will there be done. It will be the "the work of faith."—1 Thess. 1:3; 2 Thess. 1:11.

Many of the failures recorded in the Bible were the result of unbelief, or disobedience springing from unbelief. This was the chief characteristic of Israel in the wilderness, and the immediate cause of their failure to enter into the promised land. They entered not in because of unbelief."—Heb. 4:8.

The Master often rebuked the people and His disciples for their unbelief. He could not do many mighty works in His own country because of their unbelief.—Matt. 13:58. The disciples failed to cast out the demon because they failed in faith.—Matt. 17:20. The words of reproof from the Lord were often such as these: "Where is your faith?" "How is it that ye have no faith?" "Oh, ye of little faith," "Oh, faithless and perverse generation," "Oh fools, and slow of heart to believe!"

When the disciples were con-
found it. Quite frequently He gave fronted with something hard or impossible to accomplish or understand on natural lines, His word according to your faith be it unto stand on natural lines, His word possible to accomplish or under.

to them was, "Have faith in God," thus in a most emphatic way the first utterance to words like these; "All things are possible to Him that believeth."—Mark 9:23. He never warned anyone against the danger (?) of having too much faith. When they came to Him and inquired what they should do that they might work the works of God, His answer was, "This is the work of God, that ye believe on Him whom He hath sent"; giving thus in a most emphatic way the first place to faith. Let us learn from these sayings of the Lord Jesus how important it is to have living faith as the channel of power and blessing from the God of the supernatural.

When we see what a place faith occupies in God's plan, and that it is impossible to please Him or do anything acceptable to Him without it, we are liable to go into a critical examination of "ours" faith to see how much we have; and the littleness of it may almost overwhelm us with discouragement. This is not wise. It is important, of course, to examine ourselves whether we be in the faith, which is however something different from what we are considering now. And it is well enough, too, to see our unbelief and ask God to increase our faith. But we must not get our eyes off Jesus onto our faith. Remember, it is not faith itself that accomplishes the work, but God, the object of faith. Therefore, look not at faith, but at God. Do not have faith in your faith, but have faith in God.

I am sure God is calling in these days for a people who will believe Him. Have we not been trifling with God? We have been taken up with so many unimportant things, and so slow of heart to believe all that has been written. We have rejoiced in a little truth; shall we not now arise to the need of the times and fall in line with the whole truth? While the awful shadows of unbelief are falling upon the world, shall there not be an increasing number of those who can say with Paul, even when everything is going to pieces as in the shipwreck, "I believe God, that it shall be even as it was told me."—Acts 27:25. And may we not also arise to such lives of faith that that other wonderful confession of Paul may be ours, not only as an objective truth, but a subjective reality, as the mighty power in our lives: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me."—Gal. 2:20.

Los Angeles, Cal.

For the Evangelical Visitor.

COME TO WORSHIP HIM.

A s we follow the star to the manger at Bethlehem, let us come as the wise men of the east came, with reverent spirits, to worship Him. Let us ask, "Where is he that is born King?" and give him place upon the throne of our hearts.

All the joy of the Christian is ours because this King who was born and lay in the manger has brought the atonement for the sin of the world to humanity. Every happy household, every gift, every joyous love, is the result of that shining Star of the East in whose light is imbedded the glory for all time and eternity. Well may we worship him. He was born King and he must reign until he has put all enemies under his feet. The last enemy is death. He is wise and all powerful, both in time and eternity; and yet he has compassion for us weak, sinful, and depraved beings. In this realm of my soul, where rebellion, unrest, and misrule have worked ruin, what a sense of relief comes with the knowledge that he who was born king has at last taken possession of the throne of the hearts of his people. Of his government of peace there shall be no end.

Welcome to the King that was born at Bethlehem. The children of the Most High God can rejoice as did the "wise men of the east" and also the shepherds on the plains of Bethlehem, when they praised God, saying, "Glory to God in the highest, and on earth peace; good will toward men!" GEORGE S. GRIM.

Louisville, Ohio.

THE LIFE MORE ABUNDANT, AND SOME OF ITS CONDITIONS.

BY V. D. DAVID.

(Concluded.)

5. Believing and receiving. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (John 1:12.)

What does believing and receiving mean? Taking God at His word. Having forsaken your sins, you will have an empty hand to take God at His word. The Lord hath done everything for you. Your sins were all laid upon Jesus Christ. Listen to what God says; "The Lord hath laid on Him the iniquity of us all." (Isaiah 53:6.)

"What did the Lord say"? "Our iniquity".

"Whose iniquity"? "The iniquity of us all".

"Are you one of the 'all' where are your sins now"? "On Christ".

"Who put them there"? "God hath laid them there".

"If God hath laid your iniquities on Christ, can they be on you at the same time"?

"No, they cannot be; they cannot be in two places at the same time".

"Will you believe it"?

"Oh!" but you say, "I cannot feel it".

"Who told you to feel it"? God says, 'believe it'. Believing is not feeling, feeling is not believing. If a belief is a feeling, then believing cannot be believing; if a feeling is believing, feeling cannot be feeling. First you must believe, and the outcome of believing is feeling. Four and three are seven; your not feeling it will not make it eight; it will be seven all the days of your life. Will you take Him at His word now? Say, 'God says it, I believe..."
it. I have it. What does God say?

"The Lord hath laid on him the iniquities of us all."

"If you believe that, do not look into your heart for feeling. Believe it because God says it!"

Suppose a criminal is standing before a judge. The judge says, "John, you are free!"

But John says, "I hear what you say, but I cannot feel it."

What would the judge say? "I have released you, get out!"

But John says, "Yes dear judge, I hear what you say, but I do not feel released!"

Hear the judge, "You blockhead, get out, you are released!"

His not feeling does not alter the fact of what the judge said to him.

And, all of a sudden, the judge says—"Put him out; he is stupid!"

And John cries out, "O, I see, judge, I am released!"

And now he goes out, and he feels, now that he is outside, and not inside the Court House. When did he feel? He felt after believing the fact which the judge told concerning him. And this is called faith.

O, dear friend, take God at His word. Do not make Him a liar.

"He is my life. —'Jesus said unto her, I am the resurrection, and the life; thou shalt live': (John 11:25). —He is strength. He is song. —'Behold God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song': (Isa. 12:2) —He is peace. If I were to mention all the things one by one, the whole Bible is in Christ. Many have not found the secret of the abundant life. They go to meetings and frequent churches, but they do not go for this one person, Jesus Christ. They go for blessings but they do not go for the Blesser; they go for nuggets of gold, but do not go for the Gold Mine; they go for fruits and flowers, but do not go for the Tree; they go for money, but do not go for the Banker.

But how can I express this life more abundant, the Lord Jesus? All fulness dwelleth in Him. Since all fulness is there, outside of Christ, all is emptiness; you cannot find the same fulness in two places. Not only two-thirds is he full, but He filleth all in all. —Eph. 1:23.

Eight years ago I found this life more abundant. For eleven years previously I was wandering in the wilderness, having possessed only the life in Christ. The abundant life means glorious life. But the God of all grace, who hath called us here unto his eternal glory by Christ Jesus. (1 Peter 5:10) —victorious life, "Now thanks be unto God, which always causeth us to triumph in Christ. (2 Cor. 2:14) —fruitful life, 'Ye have not chosen me, but I have chosen you, and ordained you, that ye should go, and bring forth fruit'; (John 15:16) —strong life, "I can do all things through Christ, which strengtheneth me". (Phil. 4:13) —praising life, "In whom though now ye see Him not, yet believing, ye rejoice with joy unspeakable, and full of glory." (1 Peter 1:8) Many more things I could say of this wonderful life, but I am not going to give full details of the life more abundant now; but I want to tell you, —all fulness is in Him. Those who have Him, have all; for everything is in Christ. "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all, and in all." —Now the next question is,—

WHAT ARE SOME OF THE PRINCIPAL CONDITIONS

Before you get this life more abundant? Three things are necessary:—

1. Truth in the inward parts. —'Behold Thou desirest truth in the inward parts.' —Psalm 51:6. You are attending many meetings, you hear many truths, you say,— "Very good,—nicely put,—well explained,—grand man he is, wonderful preacher." O, dear friend, this will all end in smoke unless you are honest! Honesty is the best policy. God wants honest people; if you are not honest, you will get no blessing. God points out many things in your life but you do not like to be honest, —you like to have a convenient religion,—a goody goody religion. You do not care about straight-forward talk. You do not listen to straight-forward talk because you are not honest. I never found that a single dishonest man was ever blessed. God wants honest people. If you are not willing to be honest, it would be better for you to hold
your peace and never ask God for this life, for it is simply a mockery.

Have a definite transaction with God; do not play with God or mock Him. When God speaks to you, be honest with Him; let Him deal with you. Don't be afraid of His touching your heart; do not be afraid of the light.

He is a wonderful Doctor. He is not like the doctors who want to feel you all over before they understand the case. The Lord Jesus Christ can put his finger on the right spot at once to make you smart. O, friends, be honest with God about your condition. God finds comparatively few people who are honest with Him, and that is why thousands of people go to conferences and return home as bad as they went. The reason is,—not because the Lord did not speak to them—not because the preachers were not plain with them,—but because they did not want to be honest with God. They wanted to yield something and keep back something when He told them to yield all.

2. Expect great things only from God. “My soul, wait thou only upon God; for my expectation is from Him.”—Psalm 62:5.

Expectation must be only from God,—not from any man. Do not see your preacher,—do not praise a man,—do not talk much about a man,—do not call a man wonderful. You will be sadly disappointed; you are to have your expectations only from Him. My friends, I want you to give very good attention to this point. If you expect anything from a man, you will be disappointed, and it will serve you right. Don't praise man, but expect great things only from God.

3. Obedience. This is the most important point if you want to find the life more abundant. “And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him.”—Acts 5:32.

O, would you like to obey God? You must come down,—pride of life, position, strength, wealth, and reputation,—all must come down. Obey in all these points. “Obedience is better than sacrifice.” If you don't like to obey, it is better for you to blame yourself and not God. No disobedient child will ever get a blessing from God.

Do not think you know much, but know enough to obey. On what twig are you perching? Come down from your twig. You may be a clergyman, you may belong to the laity,—you may be a teacher, evangelist, preacher,—whoever you may be, listen to God, and come down,—obey. If you do not obey, you are simply mocking God.

The Lord knows all the nooks and corners of your heart. You can not keep one thing from Him. If you are not obedient, do not blame anybody else afterward if you do not get a blessing; you have to blame yourself. God has spoken to thousands and thousands of people before this, but they have not found any blessing, because they did not obey.

Zaccheus was lodging himself up on a twig, and Christ said, “Zaccheus, make haste and come down.” He obeyed; he made haste and came down, and found life eternal,—and life more abundant too. “And when Jesus came to the place, he looked up and saw him, and said unto him, Zaccheus, make haste, and come down; for to-day I must abide at thy house.” “And he made haste, and came down, and received him joyfully.”—Luke 19:5,6.

I know a lady who had been to the conference at Keswick fourteen times, and she was not any better. She came to me and said, “Well! brother, I have not found any blessing in Keswick, though I have been there fourteen times.” I said, “Well! didn’t God speak to you?” “Yes.”

“What then?—Ah! there must be something in you that you do not obey God.”

“O! I think there is.”

Why did she waste the fourteen times at Keswick and go home empty? Because she did not obey. O, you great people, you educated people, obey God,—obey.

I do not wish to dwell much on this subject now, I only want to give the outline, and some of the conditions before this abundant life can be received. Only as you are right on these conditions, according to His word, will you find a blessing, or rather the Blesser coming into your heart. If not, you will go back home empty as you came, and it will serve you right. O, my friends, it breaks my heart to see thousands of professing Christians not possessing anything from God; and moreover, thousands of workers who have “life”, but not “the life more abundant”. You preach, you do all you can; but not a bit of good is there in all that; for you are like a locomotive without steam,—a clock without a spring,—a needle without an eye,—a pin without a head. You can prick, but cannot sew, because there is no eye.

This is your life. O! humble yourself,—confess your sins to God, —return to Him now for life,—not only for life, but for the life more abundant. Take these thoughts into your heart,—ask God to deal with you definitely,—see whether you are right according to his conditions, and if not, get down on your knees, ask God to show you, and be honest with Him,—expect great things from Him, and be willing and obedient to His voice, and the mighty power of God will fill you up, and Jesus Christ will take possession of your heart. Out of you rivers of living water will flow,—thousands of souls will be converted and sanctified and filled through you.

God bless you. Take these words as from God, not from me. I have given you everything from the Word of God, and you will have to answer to God and not to me. O, do not waste your time; do not pass off this message; do not despise His Word; but come down, receive His truth, and the Lord will bless you.

The whole cross is more easily carried than the half. It is the man who tries to make the best of both worlds who makes nothing of either. And he who seeks to serve two masters misses the benediction of both. But he who has taken his stand, who has drawn a boundary line sharp and deep about his religious life, finds the yoke easy and the burden light.

—Professor Henry Drummond.
For the Evangelical Visitor.

THE CHRIST.

A CHRISTMAS MEDITATION.

God did not overrate the nature and necessities of man when He became incarnate for our salvation. Immortality is our birthright. Eternal blessedness or eternal agony is a marvelous capacity. Something divine lies at the root of our being. In God's image man was created, and nothing less than God in the flesh can erase the defacement of sin, and restore man to his primitive relation and integrity.

"What think ye of Christ?" It is a wonderful epoch in our life when we can testify "the mystery of Godliness" has been repeated in us, and we have become temples of the Holy Ghost. "In Him dwelleth all the fulness of the Godhead bodily."—Col. 2:9. The reservoir of salvation is full and overflowing, and yet millions are perishing. Even among professing Christians many have a Christ so small and empty that it cannot be known by their daily life that He is superior to Buddha or Confucius or Mohammed. Christ is not a myth, and Christianity is not a theory. "Christ in us the victorious is not a theory. "Christ in us the victorious is not a theory. Christ is victorious because He is superior to Buddha or Confucius or Mohammed. Christ is not a myth, and Christianity is not a theory. "Christ in us the victorious is not a theory. Christ is victorious because He is superior to Buddha or Confucius or Mohammed. Christ is not a myth, and Christianity is not a theory.

Immortality is our birthright. Eternal blessedness or eternal agony is a marvelous capacity. Something divine lies at the root of our being. In God's image man was created, and nothing less than God in the flesh can erase the defacement of sin, and restore man to his primitive relation and integrity.

We all need a larger view of the Church. Self and world have become a fatal hindrance to many in the Church. Christ does not fill our entire horizon. The schemes and enjoyment of this world dwarf the grandeur and curtail the demands of the incarnation. Will we not open our whole being and give Christ a welcome such as He asks and deserves? May the present Christmas be a blessed realization of the great mystery of John 14:20. This only is salvation here and forever.

C. H. Balsbaugh.

Union Deposit, Pa.

REAPING AS WE SOW.

It is one of the laws of the spiritual, as well as the natural world that every one will reap as they have sown. Farmers expect to produce the same kind of grain that they plant; for it to do otherwise would be contrary to nature. How strange indeed it is that mankind in moral and spiritual things vainly imagine that they can make figs grow on thistles, or good results come from an evil life.

An old gentleman was once living with his son. He was nervous with the palsy, letting some of the dishes fall while eating, and spilling their contents on the table. So his son's wife declared him as being a nuisance in general. The son and his wife at last thought up a brilliant scheme that would relieve them in the future of all trouble on that line with the old gentleman by making him a trough to eat out of by himself. So one day the son and his little boy went to the woods to select a tree for that purpose.

While at work, chopping it down, the little lad said, "Papa." "What is it, my son?" replied the father. "Papa, see! here is a sapling that will be large enough to make a trough for you to eat out of when you get to be an old man." The father could only hope to reap what he was sowing.

We cannot change the nature of the seed we sow in order that it should bring forth a crop of some other kind; and if we sow to the flesh, we shall certainly reap corruption. Unconscious though we may be of the fact, every one is daily sowing seeds of habit, which form characters that will decide what the final harvest shall be and our eternal destiny. Depend upon it, you cannot change the results when the reaping time comes; for it will be in exact accord to what you have sown.

Sow dishonesty and reap thieves; sow grumbling and reap curses; sow whiskey and reap drunkards; sow for the devil and reap hell; sow to the spirit and reap life everlasting. The harvest will be the same in kind as the seed sown, perhaps reproduced a hundred fold. We make the choice now what the final results will be by the good or evil seed we are sowing.

As every one is a sower of good or bad seed, by word or example, so must they all gather their own. The good man shall not reap evil, nor the wicked one the fruitful harvest of righteousness.

This life is the sowing time—the spring-time, so to speak, of eternity. No one can hope for a crop who waits till harvest to plant it. Now is the time to prepare for the harvest-home ingathering in our Fath-
er's house above. It will be too late to change the character of our destiny then, however desirable one may be to do so.

Take good heed to what you sow now, that at last you may go home singing the reaper's song of joy, bearing your sheaves with you into the heavenly garner.

W. R. SMITH.

BY A. BEN-OLIEL OF JERUSALEM.

Bethlehem—house of bread—literally, nourishment—is a very ancient town of Palestine, for it existed as early as the days of the Patriarch Jacob; and no wonder, for it is surrounded by fertile valleys which contributed not a little to make this a land flowing with milk and honey; and hence the district was known by the appellation of Ephratah—fruitful. And so it might become again under any good fostering government that would encourage the reforesting of the hills, as they were of yore, and as the French have done in Algeria, as also prevent the abundant waters of the Jordan from being lost in the Dead Sea, the Salt Sea is its Scriptural name. Nature, by giving it a rapid declivity, intended it to be a fertilizing power, and all it demands is to be tapped at different points of its descent in order to irrigate the valleys, high or low alike; and thereby this land would become again capable of sustaining a large population, and Bethlehem would recover its pristine glory as a house of bread of aliment to thousands.

Bethlehem furnished food of a higher description also. Those valleys, hills and dales, the mountain range of Moab like a mighty wall enclosing the land to the south, beautifully lit up into bright colors by the rising and setting sun; the green foliage marking the course of the Jordan; the deep depression of the Dead Sea; the sight of the Mediterranean sea from the conical top of the mountains; in fact, the whole of the peculiar and diversified topography of the land seen from Bethlehem and its neighboring heights, must have greatly contributed to inspire and adorn the sublime poetical compositions of the shepherd King—David—the sweet singer of Israel, whose Psalms have been the comfort and solace of the afflicted, the tried, the sorrowful among multitudes throughout ages—the spiritual bread and sustenance of souls hungering after God and the eternal.

Yet a higher and incomparably superior food for all humanity has come out of Bethlehem, even He who is "the Bread of life"—"the Bread come down from heaven"—probably a beautifully poetic allusion to His birthplace—who feeds mankind with heavenly manna—the Christ of God—David's Son and Lord. Ephratah, fruitful field of nourishment to thousands upon thousands for ages, fit locality for the advent of Him, who came to give life and immortality to man.

That Bethlehem is the birthplace of the Lord Jesus has never that I know been questioned by any one, either in ancient or modern times. The only question that can raise any discussion is, whether the Church of the Nativity really covers the site of the inn, in whose Grotto the Christ was born. It was in A. D. 327 that the Empress Helena erected the Basilica over it. Justin Martyr in 150 A. D., is the earliest of the Fathers that refers to the Grotto as well known in his day, and it has not been lost sight of ever since.

To the Evangelist Luke, chapter 2, we are indebted for a record of attendant circumstances of the birth. An imperial decree compelled the inhabitants of the land to resort to their original homes in order to be enrolled,—not taxed—it was a census, including probably a declaration of each one's monetary worth for purposes of future imposts. Joseph and Mary's home was Bethlehem, and thither they went from Nazareth. When they arrived the town was already over crowded; so that even the suburban inn they reached first was all full. It is only natural and reasonable to suppose that, under the circumstances, Joseph would prefer traveling along the Jordan valleys and avoid the rougher mountain roads; and, if so, they would approach Bethlehem from the side where the Church of the Nativity stands. Tired and fatigued by the journey, they would try the nearest inn to the road, and if this was already full, what hope was there that others inside the town would be freer; and if it was getting dark, they would readily be content to put up in the inn's Grotto. Therefore, there is every probability that the Basilica covers the identical spot, for it is nearest to any road coming from the Jordan valley.

The events which followed,—the visit of the shepherds,—exultingly proclaiming to all the angelic vision they had; the posterior visit of the wise men from the east; the massacre of the infants by Herod; the flight to Egypt; all would tend to fix the spot in the minds of the population of Bethlehem, for, be it well remembered, Joseph and Mary were not common people, but descendants of the Royal family—scions of the great house of Jesse. And the subsequent life of Christ, thus humbly born, and his mighty works, would fix the spot of His birth indelibly in the minds of all. Moreover we can readily imagine that the early disciples in Jerusalem would frequently visit the hallowed spot, so near and easily accessible—a spot of the joys fulfillment of precise specific prophecy—and thus keep the remembrance of it alive, making the inn a popular resort as long as it existed.

I have touched on a fact—the recognition of the royal descent of Joseph and Mary—which, I think, I could prove indubitably, and it alone can adequately explain the impetuosity of the Scribes and Pharisees, who so frequently wanted to lay hands on Jesus, for he so completely falsified their ideas and teaching of what the Messiah was to be and should have done, but could not for fear of the people. This is an evident point in the life of the Lord Jesus, which has been unaccountably sadly missed by almost all His biographers. And yet it is the only rational and satisfactory solution of much in that wondrous life that is otherwise inexplicable and incomprehensible. But it is a
subject that requires separate treatment.

Deeply prejudiced as I am regarding the identity of holy places in this land, still I firmly believe that Grotto to be the real spot in which David's Son and Lord appeared in this world as a child, and was hailed by the angelic joyous song, in hearing of the shepherds—"Glory to God in the highest, and on earth peace; good will toward men."

For the Evangelical Visitor.

OUR MASTER'S TEACHING.

"That thine alms may be in secret and the Father which seeth in secret, Himself shall reward thee openly."—Matt. 6:1-4.

By divine aid we will discuss this text a little. We are so apt to get away from the Master. Could we, like Mary and the Disciple of Love, continue so near to him, how often we might hear his sweet voice that said, "I came not to do my will, but the will of him that sent me; and the works that I do, I do not of myself; but the Father doeth them through me."

How often would the Father impart to us divine blessings if we did not so often misapply them. But because of not obeying the Master's teaching in that he said, when we do an aim we shall not let our left hand know what the right doeth, they are withheld. What a grand lesson! How often we see that this is not done.

We fear in our observance to the tenor of our dear Visitor that it would seem more like a medium for advertising than as a love conductor through which the church should be standing forth before the world, unseen as to what we are doing. Let us turn the search lights upon ourselves as workers for Him and see if we can say with Paul, "I have coveted no man's silver or gold."

Are we clear? or might some of us be like that sister who, being with her husband in the work of the Lord, said that she felt to say in her heart when she saw the rich farms, Oh, why don't they give us a little? But she was led to see that she had a little of the covetous nature yet and the dear Lord let her see the wrong. Praise his name!

We may be wrong in receiving, and we may be wrong in giving. A sister gave a dollar to one who was out in the Lord's work and then turning around, said that she would not even pray for the one to whom she gave the dollar. When asked, Why did you give the dollar? she remarked, Because I looked for something. Can we think that the Lord is pleased in such giving? Our observation of what we read in the Visitor as receiving has not quite the right sound. Oh, dear ones, let us be after the blessing. Let us give, for it is more blessed to give than to receive. The Father Himself seeth in secret and he shall reward us openly. Oh that it might not be any more I, but Christ in us.

Last August, at the Beulah Park Christian Alliance Convention, there was a young man who was on his way as a missionary to India by the name or Floyd Aldrich. One day he opened his hymn-book and found an envelope on which was written with the address, "Don't open until after you have left Beulah Park" He obeyed. After being away a distance, he opened it and found a check for fifty dollars. The donor's name was to the check but he did not know the person and could not then inquire. That has the right sound.

I do surely claim that it is our duty to give; but the giving may be wrong and not to give is wrong; the receiving may also not be right. "Himself shall reward thee openly." May the Holy Ghost help us to live Bible religion.

For the Evangelical Visitor.

John H. Myers.

I WILL try by the help of God to write a few thoughts I have had concerning tobacco. I have often been made to think of the multitudes "spending their money for that which is not bread and their labor for that which is not bread."

"Hearken diligently unto me and eat ye that which is good, and let your soul delight itself in fatness," which I believe means that spiritual life which all of God's children have the privilege to enjoy. Hence any sacrifice made by the means or income of tobacco with the intention of up-building Christ's...
kingdom or cause, will be unto God as the sacrifice of Cain. God never intended his children to be engaged in any thing that would be the eternal destruction of their fellow men.

If we all were more engaged in that which would be a benefit to our salvation we would not have time to sit and strip tobacco or do anything else that is an abomination in the sight of God. I would yet say, Beware of the devil's ways of making money. God will prosper his obedient and faithful children but not by the devil's suggestions. Yet He forces no man against his own will.

Your Sister in Christ,

MARY C. DICK.

Mechanicsburg, Pa.

For the Evangelical Visitor.

TRUTH.

WHAT is truth? has been re-echoed again and again to me. (John 17:17) Our Savior prayed, “Sanctify them through thy truth; thy word is truth.” Then the question arises, Do we always show in our daily living that we believe God's word to be truth? or do we sometimes try to think that some things are translated wrong? Ah! that is not for me so to think; but we should take his words as it is for our guide, for we are very plainly taught that our part shall be taken away out of the book of life if we take from the word.

“God is a spirit and they that worship him must worship him in spirit and in truth.” So if the word is truth, which I hope we all believe it is, we see that it should be our guide and is the discernor of the very intents of the heart. “He that saith I know him and keepeth not his commandments is a liar and the truth is not in him.”—1 John 2:4.

Oh how important to watch unto prayer that I might live a truthful life, not saying that I love Jesus and be found denying him in my life.

The Savior says, “I am the way, the truth, and the life.” How mild and humble and forgiving He was! Oh that my life may be crucified and buried and that Christ's life may shine forth to the world, that I thus may invite sinners to something more glorious and more durable than what they are enjoying.

Oh that we as God's followers may say with Paul that we have coveted no man's silver or gold or apparel. How sad it is today to see the professed people show that they are coveting the world's apparel. It is poor religion that does not give us true enjoyment so that we need not seek of the world's pleasures. Oh for more of God's converting power to convert our whole wills to the Lord that we may not strive for honor of our own, but alone honoring and glorifying God in our bodies. God says, “He that humbleth himself shall be exalted; and he that exalteth himself shall be abased.”

TRUTH

FROM CORRESPONDENTS.

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

Again I will try to add a little to the columns of the Visitor. I am not able to write as some others, but would like to write a few words to the dear brethren and sisters. The love-feasts are all past now. I have been to none of them because I live so far away from the Brotherhood. I expected to be at one of them but we were hindered by sickness. I often longed to be with them as I feel so much at home there. Yes, there are other church members that I love dearly. We are to love all God's children; not only these, but every one. As the love-feasts are over for this year, my thoughts often wander back to Canada to my younger years, how that the dear brethren and sisters came from a distance to our feasts. There were Bros. Peter Cober, Jacob Heise, Anthony Roth and many others. I cannot name them all. It does me much good just to see their names in the Visitor and it shows that their children follow their parents in the same old path. Those dear old brethren have all gone, I trust, to a place where they rest from their labors. We read in God's word that their works do follow them. I have not forgotten how they admonished us so earnestly at our love-feasts. I recall brother Cober yet saying. Where did the Savior go after he had washed his disciples feet and taught them how and what to do to be happy? He did not go out into the world to seek pleasure—no. He went into the garden of Gethsemane (in den Kreutze's garden) to struggle with death. I think that has a deep meaning for us. He told us how we must follow him by crucifying our sinful nature. Dear brethren and sisters; Do we not find it so yet? We are to watch and pray lest we, like Peter, enter into temptation. The Savior took him and two others with him into the garden to watch and pray; but what did they do? They went to sleep and afterward Peter denied his Lord and Master so shamefully. Poor Peter! but he soon repented and wept bitterly. Oh what poor mortals we are when we trust in our own strength! Oh I have often found myself there when I would get rid of self; and yet the Savior is so good, showing so much patience with me. I want to learn of him and be more Christ-like; but I lack much yet. Brethren and sisters, pray for me.

Your Sister in Christ,

MAGDALENA HUNSBERGER.

Moline, Mich.

Extracts From Private Letters.

MY Dear Brother in Christ Jesus—Grace be to you and peace from God our Father and from the Lord Jesus Christ.—2 Cor. 1:2. * * It seems to me I have a faint conception of the place you occupy and my heart goes out to you. I appreciate your labors very much. The Visitor has been much comfort to me. Oh I rejoice to know that you are trusting God for all your
needs and that he puts it into the hearts of his children to supply the same. Dear brother I have had quite an experience. I was living as many others, not knowing definitely whether I was a child of God or not; but praise God! I have the assurance that I am one of his little one. The way is growing brighter. I am longing after more of God's love in my heart. May the good work go on. * * * * I am glad for the standard of holiness in the Visiter. May you always be kept to the Bible line. Amen. There is so much taught in the world to-day for holiness that is not Bible holiness. These are awful days. I never heard of a time when there was so much false doctrine as there is in this our day. False prophets have gone out into the world and are preaching for doctrine the commandments of men. These are blessed days to my soul. I never saw so much beauty in Christ as I do now. May the good work go on. "Altogether lovely." As I travel the narrow way, it seems to grow brighter as I go along. We have our severe trials and tests, but we are "more than conquerors" through him that loved us. Hallelujah! * *

QUESTIONS ON BAPTISM.

HAVE we any account of trine immersion ever being practiced in Jerusalem?

Ans. Cyril, who was born and ordained to the priesthood in that city says,—(A. D. 370) that baptism was then performed by trine immersion. He was ordained by one who claimed a line of succession from the days of the Apostles. See Pengilly, a Baptist writer on baptism, page 150. It is safe to say that there was not an instance of single immersion in the city of Jerusalem until at least one thousand years after the ascension of Christ.

Ques. When did single immersion come into general use?

Ans. It was first introduced by Eunomius not far from A. D. 360, adopted by the Roman Catholic Church A. D. 630, but did not become very general until after A. D. 1517.

Ques. Did the Baptist church ever use trine immersion?

Ans. History makes it very clear that all the ancient Baptist churches probably without one known exception, did at one time practice the threefold immersion. Robinson, a learned Baptist writer, in his large "History of Baptism," p. 148, says: "It is not true that dipping was exchanged for sprinkling, by choice, before the Reformation, for, till after that period, the ordinary baptism was trine immersion."

Ques. What was John Wesley's mind in regard to trine immersion?

Ans. John Wesley was of the opinion that trine immersion was the apostolic method, and it was in this way that he preferred to baptize. See Moore's Life of Wesley, Vol. 1, page 425. This is a very old book, published in England and not many copies are to be found in this country. We know of three copies in this town. In the early part of his life Mr. Wesley belonged to the Church of England, and that church then practiced trine immersion, and still holds to the threefold action when sprinkling and pouring.

Ques. Was Martin Luther opposed to trine immersion?

Ans. Not at all, for on one occasion he gave directions how to baptize a woman by trine immersion. His own words are thus given in "Luther's Works," p. 2637, as translated by C. L. Loos, a Disciple minister of fine ability: "As to the public act of baptism, let her be dressed in a garment, usually worn by females in baths, and be placed in a bathing tub, up to the neck in water; then let the baptism dip her head three times in the water, with the usual words: I baptize you in the name of the Father, etc."

Ques. What can be said of all the leading denominations, regarding baptism?

Ans. We can truthfully say that there is not now in existence, one Christian denomination, holding any just claims to age, that did not, at one time, practice the threefold immersion.

Ques. How about the number who practice the different modes?

Ans. In this country there is far more single immersion than trine immersion. But not so on the Eastern Continent. And, taking it over the world, the instances of trine immersion probably outnumber those of single immersion, more than five to one.—J. H. M. in Gospel Messenger.

"No person who uses coffee has a right to lecture a person who uses tobacco. A great many people will laugh and sneer at the above assertion, but it is true just the same."
THE human race divides itself into two classes, by nature and destiny: the world and the church. The distinction between them is vital and characteristic. They can never be harmonized. Compromise always means surrender. Their very minds and spirits are antagonistic.

The world, as termed in the Word of God, consists of the unrenewed portion of mankind. It is a fallen, sinful world. It is a "present evil world." The spirit of the world is "the spirit that now worketh in the children of disobedience." Satan is "the prince of this world:" "the god of this world." It is a sin-loving, God-hating world, with which the church can have no fellowship. "It is not subject to the law of God, neither indeed can be." It is the Lord's "peculiar treasure"; the "espoused," the "bride." They are not of the world, says Christ, as I am not of the world. "I pray for them, I pray not for the world." "For their sakes I sanctify myself that they also might be sanctified through the truth."

The church then embraces a distinct and separate people. The world is strange to them, and they to the world. Just as light and darkness, righteousness and unrighteousness, Christ and Belial, can have no fellowship, no more can believers and unbelievers; so shall they be sons and daughters of the Lord. (2 Cor. 6:15.) From their very nature the church and the world can have no peace with each other. Said Jesus, "If I came not to bring peace, but a sword." "Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." "Woe unto you if all men speak well of you." "In the world ye shall have tribulation." "All who will live godly in Christ Jesus shall suffer persecution." It is the mark of faithfulness. If believers are loyal to truth and grace, to their honest convictions, the world does not want their company. "Blessed are ye when men shall hate you and separate you from their company."

The carnal mind, or mind of the world, is enmity against God, and all who are of God; and never can be any thing else. "The flesh lusteth against the Spirit, and the Spirit against the flesh." How then can they be at peace? To be on terms with the world is spiritual adultery. "He that will be a friend of the world is the enemy of God." "If any man love the world the love of the Father is not in him." Pure religion will keep a man unspotted from the world.

What then is your relation to the world, as Christians? Are we citizens or foreigners? If we were citizens then we would be of the world. Thus it was in times past, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now in Christ Jesus ye who some time were far off are made nigh by the blood of Christ.—Eph. 2:12, 13.

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."—Eph. 2:19. So then our relation, as God's people, to this world has been changed; our citizenship transferred from earth to heaven. Henceforth in this world we are no more citizens but foreigners, "strangers and pilgrims," sojourners as all our fathers in the faith. And so it is written, "Our citizenship is in heaven."—Phil. 3:20.—Rev. A. H. Shank, in Christian Conservator.

THE BLESSED HOPE.

UNTIL about a year ago, although I had loved Jesus for many years, my attention had not been drawn to the coming of Jesus, and my mind was a blank in regard to it. I entertained the idea that the church was to triumph over all the world—in other words, that the millennium would take place before Jesus returned to the world; and as to what would happen then I knew not and evidently cared not.

However, God gave me abundant light, and I was led to see and to embrace the pre-millennial doctrine. Its reception as a part of my faith has been a great blessing to me, and the Bible seems almost a new book.

A growing number of people in Scotland are coming to see that the old idea of the triumph of Christianity before the return of Christ cannot stand serious examination, although I am sorry to say that very
for they hold that the order of com­
love to the perishing heathen and to
premillennarians deny that they are
tianizing of the world is the result,
and who preach the
the ratio of conversions from
there are far more heathen in the
stubborn facts patent to all but the
is, or ought to be, the pole-star of
get it I know not. Oh, I cannot but
entertain that view, but where they
are interested in His re-appearing
in every book of the New Testa­
to in every book of the New Testa­
the same book shows clearly that
in succeeding chapters, or periods,
and reign of the church is
demonstrated.
The coming of Jesus is referred
to in every book of the New Testa­
the coming of Jesus is referred
to in every book of the New Testa­
In the New Testament the per­
the coming of the Lord.
In the New Testament the personal
and reign of the church is
demonstrated.
not even heaven, is what believers are urged to long for,
and the coming
not even heaven, is what believers are urged to long for,
the coming of the Lord.
The same book shows clearly that
the future is to be opened up
beginning with the coming of Christ
for his saints, as described in 1
4:14-17.
The popular idea of a judgment
day for good and bad simultaneously
receives no sanction from Scrip­
ance, * * —Charles Irvine in The
Way of Faith.

LAW.

LAW has its seat in the bosom of
God. Government is of divine
origin. The powers that be are or­
dained of God. But there are times
when the laws are violated by those
who should execute them, as by the
high priest to whom Paul said,
"God shall smite thee, thou whited
wall; for sittest thou to judge me
after the law, and commandest me
to be smitten contrary to the law?"
Sometimes human laws contravene
divine requirements, and "the throne
of iniquity" frameth mischief by
law," Ps. 94:20.

Above all earthly rulers there is
one Law-giver, who is able to save
and destroy. Into his hands all
power in heaven and in earth has
been given. He has commanded
his servants to go into all the world,
and preach the gospel to every
creature. Wicked men have con­
tinually forbidden the servants of
God to execute this mission, and
have condemned, fined, imprisoned,
murdered, and burned those who
have obeyed the divine command­
ment; yet this gospel has been
preached, and the laws which have
forbidden it have gone down before
its triumphal march. When rulers
are a terror, not to the righteous,
but to the evil-doers, and when the
laws are executed upon the lawless
rather than upon the just, we shall
see a majesty of the law which can­
not be discerned in the petty prose­
cution and persecution by which of­
ficials seek to hinder the gospel of
Christ, while they countenance and
permit all unrighteousness and un­
godliness.—The Common People.

"One point in the devil's favor is,
that theatres are generally better
ventilated than churches."

Strange People.

T

These are strange people. They
have got some very peculiar no­
tions. They don't trouble themselves
about political elections and such.
like. They take no part whatever in
these things—strange people." The
world sometimes says this about
some of the Lord's people. But it
must be borne in mind that they are
not peculiar in such things by choice,
or because it is a notion they have
taken. They have no choice in the
matter. The reason of their pecu­
ilarity in such things is that they
take their instructions from the
Word of God. It is not because
they have made up their minds to
be peculiar. No. They simply
seek to be guided by what God says;
and, if they act out what they find
in His Word, it need not be a mat­
ter for wonder if the world (and,
perhaps, more than the world)
thinks them "strange people."—Bel­
iever's Pathway.

 EVANGELICAL VISITOR.
HEALTH AND HOME.

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

UNFORGIVEN.

I said an unkind word, my boy looked up into my face, half angry, half afraid; his hand upon my arm he gently laid, but did not speak: it was a bitter cup.

His look so strange and wild, I'll ne'er forget, I struggled hard to say a kindly word, but my proud will forbade; and soon I heard his hurried footsteps—\( * * * * * \), I hear them yet!

But did not speak: it was a bitter cup. His hurried footsteps—\( * * * * * \), I hear them yet!

Too soon I found the boy I loved had fled, a sea between me and my darling child! Oh, how my poor heart ached! my brain turned toward Christ, knowing that He could save me from my debauched and degraded life, and available marks of God's displeasure resting upon me. Had he not come to my rescue, I believe I should have become an inmate of the same asylum there to await death to relieve me. But now I am saved from all sin, and the Lord is wonderfully blessing me.

A BOY'S APPEAL.

If my dead boy could say to me, "Forgive," I'd give a world, if it were mine to give, for it is eternally too late. Tell them in plain terms the awful effect of the sin of which they are guilty, because of the neglect and false modesty of fathers.

A boy of 18, do hereby appeal to you as fathers, for the sake of your sons, to show true fatherly love to your boys before it is eternally too late. Tell them in plain terms the awful effect of the sin that destroys nine-tenths of the boys, and ruins nine-tenths of the girls.

You must not lose sight of the fact that you will be held responsible in the Day of Judgment for neglecting to do your duty in training sons whom God has given you "in the way they should go."

Remember that Eli met with a disastrous death for neglecting to do his duty as a father. Solomon did not hesitate to say an unkind word, my boy looked up into my face, half angry, half afraid; his hand upon my arm he gently laid, but did not speak: it was a bitter cup.

But did not speak: it was a bitter cup. His hurried footsteps—\( * * * * * \), I hear them yet!

It cannot be my boy has left his home; I've borne the burden of that word for years, oh, pity me, ye mothers, in my tears.

I struggled hard to say a kindly word, but my proud will forbade; and soon I heard his hurried footsteps—\( * * * * * \), I hear them yet!

I watched and watched in vain: he did not return; I was accounted one of the brightest and most promising of all the boys. I was the pride of my teacher. My father being anxious that I should be a good boy, would not allow me to go out at night, or play with boys whom he thought were not of the purest type, and when Sabbath came, I had to attend all the services possible. Well he gave me an excellent start for life, but to my heart's sorrow he neglected to warn me of the greatest temptation that confronts the innocent boy. When at the age of eleven, I became a victim of that awful vice, masturbation, and continued it innocently and unchecked for three years. I had not the least idea that I was destroying the temple of God.

I developed an unquenchable desire for obscene literature or anything in the line of lust that Satan had to feed me on. My parents purchased a medical book and forbade me to read it. But I took advantage of their absence and read it. The first thing I saw was the subject of self-abuse. I at once saw that I was a victim of the awful habit, and resolved at once to reform—but al! the habit had fastened its deadly coils about me; every effort to reform was unavailing. The cold baths were tried, and the reading of pure literature, but they were of little benefit.

I became a picture of despair: my face grew wild, and everything around me seemed dead. I've borne the burden of that word for years, oh, pity me, ye mothers, in my tears.

—H. G. Hayden.

A sea between me and my darling child! Oh, how my poor heart ached! my brain turned toward Christ, knowing that He could save me from my debauched and degraded life, and available marks of God's displeasure resting upon me. Had he not come to my rescue, I believe I should have become an inmate of the same asylum there to await death to relieve me. But now I am saved from all sin, and the Lord is wonderfully blessing me.

I find that other boys are traveling the same road to destruction, and that fathers still neglect to warn their sons. There could not be a more embarrassing duty for me to perform than the writing of this article, but I realize that it is time for the Christian people to awake.

J. C. in the Vineyard.

DON'T FORGET.

THAT anxiety is easier to bear than sorrow.

That talent is sometimes hid in napkins, audacity never.

That good brains are often kept in a poor looking vessel.

That the time to bury a hatchet is before blood is found upon it.

That mistakes are often bought at a big price and sold at a small one.

That if it were not for emergencies, but little progress would be made in the world.

That it is often better to go a good ways round than to take a short cut across lots.

That the statement so often made in print that "rest makes rust," is the veriest rot.

That tears shed upon a coffin will not blot out the stains that may have been cast in life upon the stilled heart within it.

That many a man sets up a carriage only to find less of enjoyment in it than he has had in holding the ribbons from his "one-hoss shay."

That if we would do more for others while we may, we should have less regrets when too late, that more had not been done when "it might have been."—Good Housekeeping.

"Some say that they ought not to educate because it only makes rascals of their children. It is a fact that of those confined in jails 99 percent have no education. It does pay to educate your boys and girls."

"Foul air is said to be the cause for the increasing prevalence of pneumonia. The unsanitary condition of houses generates bils and other diseases. Keep the house and surroundings clean and it will be found a preventive to much sickness."

God required the Jews to be very clean in their habits and healthful in their food. He prescribed and proscribed their flesh diet. Lev. 11. This proscription is still rigidly adhered to by the Jews. You will never find a pork-eating Jew; nor do they use lard. They do not eat scavenger animals. As a rule they are a healthy and industrious people. Their hygiene is a part of their religion and Christians might learn to their profit many hygienic habits from them. —Ev.
EVANGELICAL VISITOR.


For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church. Published in the interest of the church of the Brethren in Christ.

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

Sample Copies Free.

COMMITTEE OF NEWS.—C. S. Zook, Abilene, Kas.; E. Hoffman, Donegal, Kas.; H. N. Engle, Abilene, Kas.; H. N. Engle, Editor.

From the Correspondent.—Articles for publication should be addressed to the Editor.

PUBLISHERS’ NOTICE.

To Subscribers:—Our terms are cash in advance.

2. A reader in renewing his subscription, should be addressed to the Editor.

3. Individual requests must be renewed every six months as a matter of good faith.

To Correspondents.—Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.

2. Communications without the author’s name will receive no recognition.

3. Communications for the Editor should be sent in at least ten days before date of issue.

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

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

Abilene, Kansas, Dec. 15, 1897.

BENEVOLENT FUND.

L. L., Abilene, Kansas, $1.00

As we go to press, December 11, we are glad to be able to catch a bit of information from the Missionaries. A letter written by Sister Davidson to her sister Mrs. Ida Hoffman of Abilene was dropped at Queenstown and stamped Dublin, Ireland, Nov. 29th. She writes of a pleasant voyage, a remarkably calm sea thus far, and with very little exception good health among the company. They recognize the consciousness of God’s presence and the accompanying prayers of faith. We hope to be able to keep our readers posted with the latest possible information we can get prior to each issue.

We recommend a careful reading of the article in this issue under “Faith the First Thing.”

Do you want a bound volume of the Visitor (No. 5) containing October 1896 to December 1897 inclusively? Let us know at once. We will have bound only a few volumes more than are ordered before January 1, 1898.

Those desiring to correspond with Bro. D. W. Zook and wife, at present of Yokohama, Japan, will take note that on January 1, 1898, their address will be Calcutta, India. We trust they will be blessed of God to carry His Word to many who now sit in darkness.

You will say that the essay on “Tobacco” is radical. And yet is there anything said that is not true? We are not in sympathy with either its use or culture. Recently, in seeing the degenerating effects of the tobacco habit on the youths of our own city, we were made internally to exclaim with David, “The sorrows of death and hell compassed me about.”

A reader in renewing his subscription, says, “I request an essay by you on any one who wishes to write on the subject, Education of our Young People, whether it should be discouraged on the ground that it leads them out into the world, or whether many do not out of ignorance become unrestrained and loose characters and fall into a far more deplorable state, thus becoming a greater detriment to society.” Who will respond, not necessarily intellectually, but intelligently?

We feel encouraged by the sympathies almost everywhere expressed and substantial aid so liberally given as an introduction to the Foreign work; and we are sure the workers are once located and enter upon active work. We are sure the prayer of faith is accompanying them even to the point of destination. If we are rightly informed, the band will not have reached their destination for some time after date of this issue.

Bro. Myers contributes some thoughts on “giving” in this issue. We think the matter submitted to be at least suggestive to a line of action in which we would be pleased to see further developments. We have never been able to reconcile the heralding of names as connected with “giving” as being in accord with the teachings of Jesus. In our own “life of faith” we have been led to move out on the line of trusting to God’s instruments of mercy which are hidden away and do not look for publicity. By this we do not cast reflections or intimation that giving in connection with names published has been out of any impure motive. We do not believe this is the case, yet there is of course the right side in all ways. The method of receiving donations and giving of credits adopted by the Treasurer of the Foreign Mission Funds as given under “Notice” in our last issue pleases us. We are sure that the Lord can well get on in his work without such who look particularly for the publication of their names. We are confident that the Divine blessing will attend every offering given in the name and order of God—hidden away. We are pleased that the Philadelphia Mission takes a step in that direction and we would here record our conviction that the other Local Missions would lose no blessing by falling in line with the same. May God direct in this matter.

Before another issue reaches our readers, the Christian world will have celebrated the advent of our Blessed Lord. Undoubtedly much of the ceremonial exposition by societies and churches will not have been a sweet-smelling savor unto God. It behooves us, as children of the light, to let our light shine before the world. Inasmuch as we cannot stay the tides of popular opinion and action it is perfectly in order that we should worship in spirit and truth, not allowing ourselves to be carried away by worldly dissimulation. Personally, we are no strong vindicator of holy days. We choose to be fully persuaded in our own mind, even if it be to “esteem every day holy.”

We know from observation that many of us are in bondage to commandments and customs of men—even to Romish injunctions, and bands, and inoffensive (?) laws stamped almost indelibly on the mind—which are neither a force nor a demand or command of God. God help us to keep our Christmas day—as every other day—to the honor of our Christ who took the manger of Bethlehem for the place of His nativity.

In a former issue we called attention to the self-sacrificing efforts of Rev. A. Ben-Olie, of Jerusalem, Palestine, (who is an occasional contributor to this paper) in laboring among his brethren according to the flesh—the literal seed of Abraham—which God is “able to graft in (to favor) again.” We believe that God not only is “at home” but “will” in due time bring to the front this people who are a miracle of the age. As a few copies of the Visitor, every date of issue, are sent to friends in various parts of our globe, we call attention, in another column, to a notice relative to this Mission.
To His NAME.—We can but take this method of publicly expressing our gratitude to God for having put it into the hearts of His little ones to contribute to the supplying of our needs during the few months just past. It humiliates us to know that God does even “abundantly more than we dare ask or think.” Our needs have been fully supplied to date and at this writing (in the midst of a very wintry scene) we are even better prepared for the occasion than we dared to expect. Our mind is kept in perfect peace, being stayed on God. Some contributions have been made—both cash and provisions—by hands which are perfectly hidden away from our knowledge or the knowledge of others, passing themselves under name of “His little ones,” while others are completely obscured. To such particularly we can only say, God bless you! We continue to be the servants and hope to be able prudently to use what God may choose to entrust to our care.

On the evening of December 1, it was our privilege to hear our friend C. Mitchell of the C. M. A., who has spent five years in the Sudan country. His talk was full of instruction, information, and suggestion on mission work in the dark, hard places of the Dark Continent. The speaker can undoubtedly say of a truth, “I count not my life dear unto myself that I may win souls to Christ.” Among other things of importance subjoined are these:—the hope of Africa is not only in educational institutions but in salvation. 2. It is not in the children, but in saved men and women who become real fire brands for God, to whom we must look for messengers of the commission. 3. None should enter the foreign work unless wholly consecrated to the cause; money making and home getting have no association with mission work in the Sudan. 4. Forty million souls scarredly touched by the Gospel message. The thought was also emphasized that it requires consecrated wealth. Remarkable statements were made of how the Lord is opening the purse strings of such who have never had financial interest in the foreign work but are now stirred as without solicitation to contribute largely to the final effort in getting the Gospel before all nations as a witness.

THE SPIRIT OF MISSIONS.

IT IS THE spirit of Jesus which goes forth to seek and save that which is lost. The inculcation of the Missionary spirit is brought about by imbidding the spirit of the Christ whose ministry it is to save. And it need not be a marvel to us when souls are made alive and set on fire for God, they become “well known” for their Missionary zeal.

The “whole world lieth in the wicked one” and yet the world is not aware of the fact. Is the nominal church awake to this incontrovertible truth? Verily, nay. The world is not interested in the mission, in the commission. Some say the world is interested in it only to the degree of self-interest. This may seemingly be considered as a grave charge; and yet let it be weighed with all candor.

There are nations and governments today which invite Christian influence and solicit the weight of Gospel pressure simply for the sake of policy, so that their power among the nations may be enhanced.

Although we believe that even this will finally work out to the glory of God, yet we can readily see how foreign to the real (unselfish) spirit of Jesus. The inevitable conclusion is that the burden of the “Commission” falls heavily somewhere; and that is upon the Mystical Body, scattered here and there, hidden away in obscurity, laboring purely for unselfish aims.

Is it any wonder that when men and women are led to see the exceeding greatness of their calling that they are ready to give up all for Jesus? A consecration to God (some speak of a complete consecration) implies an eternal yielding to Him of time, talent, ambition, wealth, all—everything at the disposal of God’s will. 

Where are the true and the tried who have consented to go with Him all the way? Let us not at this point look about upon our brother or sister and enter them upon the scene of judgment. Let us remember that not all apparent sacrifice is an acceptable offering. Nevertheless, may we indeed enter into the chamber of invoice and see “just what we have on hand.” Why these ambitions for knowledge, honors, wealth, power, influence? Is it for God, or self? Why do I heap up riches—adding acre to acre, enlarging my business facilities, or seeking avenues whereby to reach higher intellectual attainments? Is it all in the interests of the commission? Why do I take so much interest in the rearing and training of my children? Are they intended as capital stock for the proclamation of the Kingdom of God?

We are glad that the Missionary spirit which has been made so obscure has finally reached a crisis—a point of enlargement which reaches to the regions beyond (the seas). The joy is spontaneous which arises at the thought of “bone of my bone, flesh of my flesh” participating in the utmost of God’s demand. It does us good to see the zeal which apparently is being manifested in the interests of the cause. It is no surprise to us to see that when once the “ice is broken” a sufficient number of workers will volunteer to organize a band.

Nevertheless, let us in the midst of our zeal take time to “wait upon God.” Let us abide where we may know the voice and unmistakable call of the Father. Let us learn to know that God can effect His purpose without me.

Waiting on God does not always imply going; it does not necessarily imply staying; but it does imply a responsive mind to the revealed will of God. Let us be careful not to move before the time, yet ready to act the part of “minute men”, following hard after Jesus in the vacancy which He has left for us to fill up.

We believe that even in the eleventh hour God will be able to give our unworthy efforts the testimony of the Thessalonian church: “And from you sounded out the Word of God.”

The fields are white to harvest—behold! Pray also, that the Lord of the harvest may send forth laborers into His harvest.

THE JERUSALEM CHRISTIAN MISSION TO JEWS, Etc.

Missionary—Rev. A. Ben-Oliel.

Discussions and Conferences with Jews, and Instruction to Enquirers and Convers, every day, and at all hours.

Interdenominational English Services, morning and evening every Lord’s day during Tourist season, from October to May.

Daily Jewish Girls’ School and Kindergarten, conducted by Miss E. A. Ben-Oliel.

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Jewish Mothers’ Meeting, every Wednesday, conducted by Mrs. Ben-Oliel, assisted by Miss L. A. Ben-Oliel.

Daily Mid-day Bible Class with the Girls and Young Women and every Wednesday with the Mothers, conducted by the Missionary.

N. B.—A work of faith and trust in the Lord, wholly dependent on the free-will offerings of God’s people.

FRIENDS THAT WILL RECEIVE DONATIONS.

The following editors and friends will also gladly receive and transmit the free-will offerings of God’s people:


“The Canada Presbyterian,” 5 Jordan Street, Toronto, Ont., Canada.

“Faithful Witness,” Box 2539, Toronto, Ont., Canada.

“The North Carolina Presbyterian,” Wil-
LOCAL CHURCH NEWS.

PHILADELPHIA MISSION.

Financial report is as follows:

DONATIONS.

Former receipts............................. $35 87
A Brother.................................. 1 00
A Brother.................................. 1 00
A Brother.................................. 50
A Brother.................................. 50
Sister K................................... 1 00
A Sister................................... 2 00
Sister K................................... 2 00
A Sister................................... 25
S—C....................................... 15 00

Total...................................... $54 47

MINISTERS.

Philadelphia, Pa., 3456 North 2nd st.

BUFFALO MISSION.

November 22, 1897.

IT may not be out of place to give to the brethren an account in full of the Buffalo Mission work and what we are doing at present.

It was begun last spring and with a very fair interest being manifested, but owing to inconveniences of renting, sickness, etc., I closed the meetings for a time. We moved home to South Cayuga, Ont., and during the last of August and the month of September made another effort to look up a place in Buffalo where we could hold services.

As rent was high, I was much impressed to buy and have a house of our own. I then consulted with Bro. D. V. Heise and we looked up a place, finding as we thought, a suitable location on No. 25 Hawley street, which place is somewhat central. We then had the matter laid before the Joint Council of Canada; after considerable discussion it was decided that we buy. What course to pursue was left for a few days and then a committee was appointed at Clarence Centre, N. Y., consisting of the following named brethren: D. V. Heise, Clarence Centre; John Barnhart, Stevensville, Ont.; Daniel Climenhaga; John Winger, and the writer. This committee was to meet at Buffalo and perfect arrangements.

We accordingly met at Buffalo on the 15th of October and decided upon the purchase of the above named lot. It has on it a house so located that an audience may be built to the front. The lot is 30x134 feet and was bought for $1,200 cash November 1st. Bro. D. V. Heise advanced the money upon an agreement that sixty brethren pay to him $5 each for five years.

On the 20th inst. wife and I moved into the house. At present we cannot hold meetings until we get a hall built, which we expect to begin on at once. It will take best part of the winter before we can hold meetings.

We would appeal to the dear brethren and sisters to help in erecting a house of worship here in Buffalo. We purpose to build if the Lord will provide the means. Several brethren have volunteered to help in its erection, which will be accepted with gladness. But there is also material to be bought and paid for. We purpose buying the material and putting it up ourselves. Such wish to assist in meetings will please send to J. W. Hoover, 25 Hawley street, Buffalo, N. Y., which is my home.

We have left home comforts in order to do something for poor souls and we believe the brethren will do their duty by way of giving the needed assistance to build a house for the Lord. If you haven't much, a little will be thankfully received. It may be only a few pounds of nails, etc.

May God overrule his own work in my prayer.

We expect to give a full report of all expenses and money received, etc., as we go along.

RECEIPTS.

H. A. Bankew., Pa........................................ $1 00
Frank Fauster, Sherkston, Ont........................... 50
Levi Eckert, Sherkston, Ont............................. 25

Total...................................................... $1 75

EXPENSES.

Moving to Buffalo...................................... $5 50
Delivering goods........................................ 2 50
Car Fare, etc............................................. 2 25
Stove and furniture...................................... 8 50
Provisions............................................... 8 2

Total...................................................... $19 57

J. W. HOOVER.

25 Hawley St., Buffalo, N. Y.

FROM THE FIELD.

FROM ARIZONA.

TO THE Dear Readers of the VISITOR:

This beautiful morning, with the joy of the Lord and his wonderful peace in my soul, I write from this far off land. Perhaps many of the readers of the VISITOR do not know where this place is—but if you will look on the United States map you will find Arizona in the south-western part of the United States, right east of Southern California; and then look in the southern part of Arizona and you will find the Salt River valley, with Phoenix the capital. Glendale is nine miles north-west of Phoenix, on a line of the Santa Fe railroad. The meaning of Arizona is an arid zone, which indeed is the condition of the country without irrigation; but it is wonderful what artificial moisture does, making the desert blossom as a rose.

We left our home—wife and myself—on the 23 of November and without any laying over landed at Glendale a little after midnight of the 24th, being about 10 hours on the way. We met our son-in-law, Bro. C. C. Burkholder, at the train and were conducted to his home about a half mile distant from the depot. Here we met our daughter and grand-children with a happy greeting, which reminded us of what it will be to meet in heaven—Praise the Lord!

Since here, we have been kept busy visiting and holding meetings. On Saturday evening two souls, Eleazer Heise and wife, were received for baptism and on Sunday followed the Lord into the liquid tomb.

The Lord is doing a wonderful work here. The meetings are very interesting. Quite a number of children have come out to serve the Lord and some of the older members are wonderfully led out into the light of a full consecration. Tomorrow we expect to meet in the Brethren's church here to hold a Love-feast. I helped to visit the members since I am here and found peace and good will prevailing and we are looking forward in hope of having a glorious time. The brethren have a commodious
house of worship and have it all paid for as far as they have went; but it is not finished; needs ceiling and plastering and is only temporarily seated. The dimensions are 30 by 40 feet, and cost a little over $600 in laid out money without the work that was donated. It will cost about $800 more to finish it. The brethren are all doing well but are in limited circumstances. They needed the house very much and greatly appreciate it and can use it. For it is; yet I am sure our Eastern Brethren are all doing well but are in limited

and can use it the way it is; yet we have not forgotten that General Conference decided last session that each conference should make an effort to raise the soul sown may in God's own time produce fruit unto eternal life.

We will therefore note some points which have been overlooked. The first thought brought many things to bear upon us. We will therefore note some points which have been overlooked. The first thought brought many things to bear upon us. We will therefore note some points which have been overlooked. The first thought brought many things to bear upon us.

ON OUR MISSION.

AGAIN we come with greetings for all the dear saints who love the Lord with a pure heart fervently. May peace that passeth all understanding be greatly multiplied to all the readers of this paper. We in our travels have a good opportunity of knowing that the Visitor is doing a good work. Long live the Visitor. The editor, like ministers and others, needs encouragement along the way.

After closing the meetings at Chestnut Grove church, Ashland county, Ohio, we, in company with Bro. S. Whisler, spent nearly a week visiting relatives in Knox county, which we had not seen for over thirty years. We enjoyed the visit very much. And on the evening of November 12th we attended a protracted meeting of the Conservative body of the German Baptist church at Ank-ongtown, Knox county, where we were given some liberties. On Saturday the 13th we returned to Bro. Whisler's, Ashland, to attend the funeral of a cousin that had gone to Idaho to enjoy a visit with her friends. She contracted a severe cold on her long trip, in consequence of which she was taken ill with typhoid pneumonia on her arrival home and died in about ten days. Thus we see that in the midst of life we are in health. How important to have our house in order.

On Sunday evening the 14th of November we were announced to begin a meeting at the Simpson school-house, Richland county; but owing to the continued rain we did not commence till the evening of the 17th. The Brethren hold a six-weeks appointment at this place, but no protracted effort has ever been made. We had good attendance and the very best of attention. Deep conviction rested upon many hearts. While none openly professed Christ, we hope the seed sown may in God's own time produce fruit unto eternal life.

On Thanksgiving day one young sister was baptized by Elder Hoover. She had lately been converted and led to take the plain, humble way and follow Jesus. Most of the while we attended this meeting we were the guests of Emanuel H. Charles whose wife and sister Mary are blessed loving sisters in the church. Friend Charles is an excellent man, though not saved, but longs for salvation. We hope and pray that he may soon enter the blessed experience of full salvation.

On Thanksgiving eve we had announced to preach on Christian Baptism; and although it rained, the house was about half full of anxious listeners. This was our last service here as we had arranged to leave Ohio on the 27th. On Friday the 26th we met a few of the dear brethren and sisters in a prayer-meeting at Bro. Whisler's and in the evening had a small gathering at the Meeting House. On account of rain both of these last meetings were small; yet none-the-less heart cheering. We enjoyed our sojourn among the dear brethren and sisters of Ashland and Richland counties and shared their hospitalities as well as their liberalities. May they always live in peace so that the God of peace may be with them and when the Lord comes may He find them all ready to enter with Him in to the Marriage.

On the 13th we came to Garrett, Indiana, where we have begun a series of meetings in the Union church about two miles from Garrett. We find the little band of brethren and sisters here apparently earnest in the Lord's work. May the Lord bless our fellowship so that souls may be saved.

Yours in the hope of his coming. (New York, Nov. 24, 12 m.)

TO AFRICA.

HARRISBURG, PA., Nov. 22, 1897.

MONDAY noon, within one hour of train time. We are glad to report a blessed season at the M. B. Benevolent Home. On Saturday evening, Sunday morning and eve. The evening services ended with the laying on of hands on three sisters, not heretofore ordained, by Elder J. Wert, which was followed with a communion feast and an arranged farewell which gave all a mutual opportunity to bid the final farewell. Many were the friends, brethren, and children who availed themselves of this opportunity. We soon shall take the train and can only thank all the brethren and friends for their kind words and liberal donations which together show a deep interest in the Foreign Work. May the prayers of all come up as a memorial before God in our behalf.

NEW YORK, Nov. 24, 12 m.

In our last report we were somewhat hasty, as the arrangements for leaving Harrisburg on the morning of the 22nd brought many things to bear upon us. We will therefore note some points which have been overlooked. The first thought that comes to us is in reference to our little mission band.

Our former reports have been more especially relating to the personal visit by myself and wife through Canada and Pennsylvania. No reference has been made to the rest of our company who were in the meanwhile preparing for the mission. Especially has Sister Francis Davidson left her lucrative position as teacher in McPherson (Kans.) college already in the months of June, and we trust, under the guidance of the Holy Spirit was being prepared and preparing herself for the self-sacrificing work of soul-saving in the dark lands. And while her burning zeal for the cause would have found her in the field of labor before now, she manifested that spirit of patient waiting upon those who more were encumbered in order that our band should be properly organized. During this time she visited friends in Kansas, Ohio, etc., no doubt sowing good seed, and stirring up the pure minds of the brotherhood in way of remembrance, especially on the line of Foreign Missions.

Sister Alice Heise also was in the meanwhile undergoing a preparation, the conclusion of which is a blessed victory for the Lord. Later, the Lord laid his hand upon Sister Barbara Hershey also; and, "being pressed in spirit," she yielded herself by an entire consecration to the African work.

According to former arrangements we all met at M. B. Home, Harrisburg, Pa.,
EVANGELICAL VISITOR.

where, as already stated, we had a blessed waiting on the Lord as above stated: which in all was an enjoyable season mingled with tears of joy and sorrow.

On the 22nd at 1:30 p.m. we boarded the train in the Reading depot and, in the midst of songs of praise and adieus, our train moved out. At 8 we found ourselves comfortably housed near our dock, where, from the windows as we awoke, we had our first view of the Majestic which is ready to receive us as traveling guests by to-morrow 10 a.m., when by 12m. sharp she will move out on the mighty deep.

When passing through this great city the thought might well come, Why go to Africa or India, since so much work is found here? Well may those who are not called out to labor in foreign lands consecrate themselves for this great home work: and if any have been standing idle in the market place until the eleventh hour, O hasten for the penny!

This finds us moving out on the deep. A few minutes more and our last mail will be called for.

So fare ye well.

JESSE ENGLE AND WORKERS.

"Far away beyond the sea,
Where the fields are bright and fair,
There's a call a plaintive plea,
I must hasten to be there.

Chorus.
Let me go, I cannot stay,
'Tis the Master calling me.
Let me go, I must obey;
Native land, farewell to thee.

Hark! I hear the Savior say,
Up ye reapers, why so slow?
In the vineyard far away,
There's a work for me to do.

Just beyond the rolling tide,
The uplifted hand I see;
See the gates are opened wide,
And the lost are calling me.

Father, mother, darling child,
I must bid you all adieu;
Far away in Afric's wild,
There's a work for me to do.

Bear me over the restless sea,
Let the winds the canvas swell;
Afric's shores I long to see—
Dearest land, farewell, farewell.

NOTES BY THE WAY.

Bro. H. R. Heise of Victoria Square, Ont., writes in a private letter:—Dear Editor:—We were pleased to have your father and mother spend a few days with us last week, and we were made to feel that they have really the welfare of souls at heart when we thought of the great sacrifice they are making. We were also reminded of the great responsibility that is resting upon each of us, and have tried to bid them God-speed on their journey. We hope to often hear from them through the Visitor. * * *

The Middletown (Pa.) Press of November 13, says:—The dedication and love-feast exercises at the Messiah Rescue and Benevolent Home on Allison's Hill in Harrisburg during the last three days of last week were very interesting and spiritually enjoyable. There were 21 ministers present. Rev. Jesse Engle, from Kansas, preached the dedicatory sermon from the text: found in the 90th chapter of Isaiah, "Where is the house that God built?" Mr. Engle, accompanied by his wife, is on his way to Africa as a missionary, and will preach his farewell sermons in the home next Saturday evening and Sunday, Nov. 20th and 21st.

OUR YOUTH.

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

"If I were a boy."

If I were a boy, with my present knowledge, I should have an early edge of the end, or the state of present progress toward the end, with my memory of the past and my man's view of a boy's life—what would I do?

First of all, I should have an early conversation with my parents. I should bring my later wisdom to bear on them. Not that I would, if I could, subject my father to the transformation which—Anstey so ingeniously and ludicrously records in "Vice Versa," but I do think, since I am older than my father was when I was a boy, I might give a word of advice even to him, and to others, concerning a possible environment and administration by which certain modifications might be made in the average theory and method of paternal government. There are some elements in a boy's training I would make more of than some parents do, and more than my father did. And I don't like to say one word in depreciation of one of the most firm, faithful and affectionate of fathers.

If I were a boy, I should want a steady and thorough discipline, early begun, and never relaxed, on the great doctrine of will-force as the secret of character. Faith in God is, I know, the foundation. The fear of the Lord is the beginning of wisdom." It must, however, be true fear and not a wretched terror: it must be the fear of the true God and not of a weak or wicked tyrant God; the fear which is a reverter and holy love for a loving king, who is a father, and who is gentle as a mother, and wholothes selfishness, falsehood and meanness as a patriotic loathes disloyalty, and a virgin impurity. Faith in God is first, as the open ground is first when we build a house. But the gaping cellar, the open arms of mother earth, is only the beginning. Faith in God is in order to the building, through human choice and persistency of purpose, of a character in which God's opportunity given, is by man's will promptly and perpetually received and employed. God makes the hill, with sloping sides loose soil, among the rocks. Man builds the terrace, that the soil may stay; while God with moisture and sunshine makes it fertile. Then man again with patient and skilful labor, plucks out the weeds and plants good seed, that God's dew, rain, and sun-ray may have a perfect chance to do a perfect work. If I were a boy, I should want my teacher, to make me know and feel this Divine and human relation; to put weight of responsibility upon me; to fill me with, and to confirm me in, the thought that I am not a "thing," a "stick," a "stone," a "lump of clay or putty;" but a "person," a "power," a "cause," a "creator," and what I am in the long run in the final outcome, I am to make myself. I must not forget that God rolls up the hill, ribbing it with rock, filling it with stones, sprinkling it with soil, I must build and keep up the terraces.

If I were a boy, with my man's wisdom, I should eat wholesome food and no other. And I should chew it well and not forget that God rolls up the hill, ribbing it with rock, filling it with stones, sprinkling it with soil, I must build and keep up the terraces.
came for getting up; never fail to rub every part of my body every morning with a wet towel, and then with a dry one; never drink more than three or four tablespoonfuls of ice water at one time, and so forth and so on. But it takes will power. And that is all it does take. Terraces are great things.

If I were a boy, I should keep my own secrets, except as I revealed them to my father and mother, for the sake of securing their advice; I should never speak a word to anyone who might be worried by it; and speak kind words of others, even of enemies, in their absence. I should put no unclean thoughts, pictures, sights or stories in my memory and imagination; and no foul words on my tongue; give no smiles, but give the rather black frowns and prompt and fierce reproof to any comrade who dared, in my presence, to do any thing unwise and offensive. I should not, as I say, to, as the pure-minded and noble Dr. George H. Whitney, president of Hackettown, (N. J.) College, can say: "I have never pronounced a word which I ought not speak in the presence of the purest woman in the world." I should treat little folks kindly, and not tease them; be kind to servants; be tender toward the unfortunate—and all this I should strive to do for the sake of being a comfort to people, a joy to my parents, a help to the next century, and in the seventh decade of it should hope to be a wise and cheerful old man, who learned when he was a boy to govern his passions, to keep up the terraces in God's garden on the hillside.

If I were a boy, I should play and romp, sing and shout, climb trees, explore caves, swim rivers, and be able to love and study nature; love and study history, science, and art, according to my taste and need: get a good knowledge of English, try to speak accurately, and to pronounce distinctly; go to college and go through college, even if I expected to be a clerk, a farmer, or a mechanic; spend my Sundays reverently; try to be a practical, every-day Christian, helping in every good cause; never make sport of sacred things, be 'about my Father's business,' like the Boy at Nazareth; "use the world and not abuse it;" treat old men as fathers, "the younger men as brethren, the elder women as mothers, the younger as sisters, in all purity;" and thus I should try and be a Christian gentleman, wholesome, sensible, cheerful, independent, courteous; a boy with a will; a boy without cant or cowardice, a splendid builder of terraces, a boy with a will and wisdom in them, and God's grace, beauty and blessing abiding upon them.

Oh, If I were a boy!—John H. Vincent, in Mountain Lake Park.

price of the book is 25 cents. It gives a vivid scene of one phase of the world's corruption.

A HUGUENOT MOUNTAIN VILLAGE.—A remarkable people are the French Huguenots. They first came into prominence about the middle of the 16th century, when they manifested an independence of thought both in church and state affairs, severing the chords of even reformation bondage and showing the republican spirit in political matters. They have been inclined to the Calvinistic views concerning some much disputed questions relative to "Election and Free Grace." They continue carrying their individuality even to the present day. Concerning this people, The Christian Herald in a recent issue says:—Three thousand feet high, among the mountains in the Cevennes, lies the little Huguenot village of La Chambon de Tence, with its 800 population. A writer thus describes a recent visit there.—"On Sunday morning as I made my way to the temple, I find a congregation occupying the church long before the hour for the commencement of the service. Outside the elders are gravely awaiting the appearance of the minister. In a few moments a great cluster of wooden sabots is heard; the pastor has arrived in gown and bands, and the last stragglers fill the few empty places. In all there is a congregation close upon a thousand, not a few of whom have trodged for four hours across the hills. The building is plain outside but substantial. The pews are the handiwork of each family, and bear the names carved in bold letters. On a raised platform, extending across the building, are seated the elders of the congregation, male and female, the average age of whom can scarcely be less than eighty. Here as in the main portion of the congregation the separation of the sex is enforced before each hymn, and, after the formal service, the singing is taken up in the four parts with might and main by the entire congregation. A brief but impressive liturgy follows, and then a sermon of such force and spirituality that one ceased to wonder at the enormous proportion of men present at the service."
students, shrieking out the merits of the teams, and gambing on the result. Mariots, on all, there was a gathering in many debouches. The calaboose packed to its full capacity.—Excise laws thrown to the winds, and the city wide open.—They don't celebrate in Princeton.—The boys lost their cash on the game and had nothing left for the grill-room.—Students wounded? Students drunk not less than $2,000.—The thoughtful will be able to read between the lines about what appears in said article. Allowing amply for any exaggerations which may have been made in the above, the scene must have been enough to convince one that the environments of the foot-ball game belong to the lower regions and are instigated by the Prince of Darkness. Let it be remembered that this tragedy occurred as associated with the first institutions of learning in our civilized land. If this is the out-growth of our best efforts at culture, then the great need of the day surely is salvation.

The election of Judge Van Wyck on November 2 as the first mayor of Greater New York is a victory for the Tammany power, the import of which is scarcely realized by the American people. It is said that next to the presidency of the United States it is the most powerful political office in the country. The office is held for five years, and is set over a people which are assessed at about $3,000,000,000. The mayor has the chief appointing power in case of most of the minor offices in the municipality. The official list alone foot up a salary amounting annually to about $32,000,000. Contracts for public improvements will be let during the term of office amounting to more than $300,000,000. These enormous jobs will be in the hands of Tammany, and though Boss Tweed is dead, Tammany has not forgotten how to work these jobs for its political power in case of most of the minor offices. New York has fallen like a cesspool of the nations, and the world's political agitations during the past months. We are in an age of turmoil and the inquiry is, What next?

"One of the most important results of the Egyptian expedition up the Nile has been the discovery that by sinking deep wells water may be found in the desert in many places where its presence had not been suspected. Not only will this give a secure basis for military operations, but it is possible that water may be found in sufficient quantities to serve for irrigation, in which case the Sahara may be turned into a flower garden. Its aridity comes from no material sterility of the soil, but simply from the lack of moisture."

MARRIED.


LEBIECH-CLEVERSTONE—Married, December 1, 1897, at the home of the bride, near Upton, Franklin county, Pa., Brother Samuel Lebiech, of Nottawa, Ontario, to Sister Annie E. Cleverstone of Franklin county, Pa., by Elder Abram S. Leisher.

OUR DEAD.

ZEHNER—Died, November 18, 1897, at the home of her daughter in Ashland county, Susan Zehner in the 85th year of her age. The deceased had been a sufferer of cancer for some time, which she bore patiently, and often expressed to her friends and the brethren her desire for the Lord to release her from her suffering. She was a member of the Brethren in Christ for a number of years. The services were held on the 20th at the home of the deceased and were conducted by Bros. B. F. Hoover and Samuel Whisler. Interment in the Imhoff cemetery.