6-1-1898

Evangelical Visitor- June 1, 1898. Vol. XI. No. 11.

Brethren in Christ Church

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An Exchange suggests that the Christianizing (?) of China will undoubtedly continue as long as "powder and ball" hold out—which will in all probability not be exhausted for some time to come.

Peter’s Pentecost experience eliminated some high-churchism dross from his mind. But, oh! even this happened after his Pentecostal experience. Well, let us take courage and move onward.

The deception of the human heart is well illustrated by Simeon the Sorcerer. Himself being in the gall of bitterness and the bonds of iniquity, yet he coveted the power of God in order to work out his unholy, selfish purposes. Are we clean on these lines?

Thy Kingdom Come. Even so, Lord Jesus.

The excellency of ecclesiastical machinery is no gauge whereby to measure the spiritual power of a church. This must be ascertained by the degree of holy living and the ensign of righteousness held up. But now-a-days ecclesiasticism is more emphasized than purity of life.

The term consecration, in a biblical sense, does not allow of any subdivision. The idea of consecrating one’s talents but reserving the gold and silver is absurd. To pretend to yield up ones children and yet reserve wife or husband is preposterous. Some persons would seemingly continue all their life-time to consecrate. When will we learn this inflexible truth that some-where in our Christian life there comes a crisis of consecration—once for always. The tests of this work will come frequently and with force; but the eternal consent has been given. Even the Son of man came to a point where He said an eternal “yes” to the Father, consenting to go all the way, reckoning Himself dead indeed to the selfish spirit of humanity; and baptism was the outward symbol that by faith this death had already been effected. One reason, and it is the prime one, why there are seemingly so many weak Christians, even after having been justified by faith in the blood, is because they never make an eternal consecration and complete surrender of self, an experience which must precede the Baptism of the Holy Ghost.

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IT MAY COME.

If a message should come from heaven today
For each of us, friends, who are on our way
From time to eternity's shore,
Saying: "Lose not a moment, your work is near done,
One twelve-month of space e'er your race is run,
And your voyage of life is o'er."
What should we do, in that one short year,
To atone for the past so wasted and drear,
So full of misspent hours?
What would we say to those by our side,
Who, with us, are drifting adown the tide
To other scenes than ours?
What advice would we give to the young and gay
Who, in heedless mirth, are trifling away Life's bright and dewy morn?
What word would we speak in accents kind,
To those about us whom we soon will find
At the gate of that unknown bourn?
What talents have we in a napkin hid,
If a message should come from heaven to us?
No other was needed: no other possible.
What sins unrepented still lie at the door—
Them the names of the twelve tribes
And Life of all Scripture. — Jno. 1:1-4. Law and Gospel are so blended that each includes the other. The twelve foundations must have in them the names of the twelve apostles of the Lamb. And the twelve gates of pearl have on them the names of the twelve tribes
of the children of Israel. — Rev. 21:10-14.

The Law is the revelation of the Divine character, and at the same time the revelation of the defection and impotence of man. The Law was never fulfilled by any man till Christ became man and fulfilled it Himself. It was a perfect and perpetual monitor of holiness, ever pointing to a Coming One who would turn it into a Gospel by His perfect obedience, and then offer to us the perfect righteousness thus acquired as our salvation. This is all the Gospel there is. It is enough by itself.

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No doubt all will recognize the above chosen subject of this paper as the first clause of real petition in the prayer our Lord taught the disciples to pray; but how many of us, in praying that prayer, realize what we are asking for? Sad to say, we have often found it true that the above mentioned prayer is repeated as a matter of form or course. Paul says, "I will pray with the Spirit and with the understanding also." Now, if we pray as led by the Spirit and pray, "Thy kingdom come," we want to know something, at least, of what the phrase implies.

We are not in the least in sympathy with the popular but unscriptural notion as taught and believed from the popular pulpit of to-day, viz., that the gospel will continue to spread and prosper to such an extent until "finally" everybody will have become a Christian and the Millennium be ushered in. Such doctrine, we hold, is unscriptural and heretical from the fact that it is radically opposed to the plainest Bible teaching. Let us get the
testimony of the Word concerning this matter, weigh it in the light of common judgment and logic, and above all in the light of His Spirit. Let us ask God to disabuse us of all prejudice and pre-conceived ideas that are unscriptural, and humbly sit at Jesus' feet to be taught of Him.

Let us first enquire, what is meant by the term, "thy kingdom." Some tell us that it means the kingdom of His grace set up in the hearts of His people. But how can that be? Whose right is it to utter the first clause, "Our Father who art in Heaven?" Can any but one really born of God claim Him as his Father? Evidently, sinners or hypocrites cannot say, "Our Father." Jesus said, "Ye are of your father the devil, and the lusts of your father ye will do." Only they who do the will of the Father can claim sonship to Him. How then, if "Thy kingdom" means what they tell us, and only Christians can rightfully pray the Lord's prayer, can they consistently ask a thing they are in possession of? Nay, the kingdom Christ taught His followers to pray for is not yet come upon us. His will is not yet done upon earth as it is in heaven, and that is the chief characteristic of the Millennial kingdom, for which we are taught to pray.

The question now arises, How is the Millennial kingdom to be ushered in?

First, not by universal conversion. Paul says, evil men and seducers shall wax worse and worse, deceiving and being deceived; that in the last days, "perilous times" shall come. Jesus said that it shall be as it was in the times of Noah and Lot. With regard to the first, God looked down to see if any did good, and the divine decision was that all had gone out of the way, and none did good, no not one. Sodom became so wicked, licentious and desperate in the extreme that without warning, except to Lot's family, God rained down fire and brimstone. Peter says there shall come in the last days scoffers, walking after their own lusts, saying, Where is the promise of his coming?

Here we have the testimony of Jesus, Paul and Peter, all declaring that the present evil world will continue to grow worse until "the day of the Lord" puts a stop to it.

Does this look like universal conversion? Nay verily! How then, is the world to be prepared for His kingdom. We will see what He says of it. Read the parable of the wheat and the tares, from Matt. 13. Jesus in explaining His meaning to the disciples when alone, says: "The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."—Matt. 13:41-43.

Isaiah wrote: "Behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many."—Chap. 66:15,16.

Hear Paul declaring in solemn words of awful truth and import: "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."—2 Thess. 1:6,10. "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."—Jude 14:15.

Turn now to Rev. 19:11:21 and you have another picture of the same panorama of the castigatory judgments with which the wicked are to be destroyed from the face of the whole earth and only the righteous shall remain to people the planet during the thousand year reign of the Prince of Peace.

Turn now to Matt. 25:31-46. There we have a detailed account of the actual judgment of the living nations,—no dead spoken of as being in any way concerned in the judgment. This judgment of the nations and separation of the wicked from the righteous takes place after the parousia or secret coming of the Lord for His bride, the dead in Christ and the living saints, and this ushers in the Millennium. Notice our Lord's language. He will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25:34.

In proof of our stand that this judgment of the living nations and the ushering in of the Millennium is subsequent to the translation of the bride and also after the Great Tribulation, see the following references. Zech. 14:5 last clause; Joel 3:11 margin; Isa. 13:3-5; Jude 14-15; Rev. 19:14. Compare this last reference with verses 1-8 of the same chapter, and you will find that the glorified saints constitute this same army, "clothed in fine linen, white and clean.

Oh, let us not be deceived by any of the present, latter-day fables and heresies, but with the thought ever before us of coming destruction of the wicked, and still pray fervently, in readiness for the answer, "Thy kingdom come."

Yours in the love of the truth,

J. EER ZOOK.

The feet that go up to God into the mountain, at the end are the same that first put off their shoes beside the burning bush. This is why the Christian, more than other men, not merely dares but loves to look back and remember.—Phipps Brooks.
WHAT IT IS AND OUR RELATION TO IT.

"Verily, verily, I say unto you, whatsoever \commiteth sin is the servant of sin."—Jno. 8:34.

SIN has two phases—Actual and Original.

I. Actual Sin is (1) the voluntary departure of a moral agent from a known rule of rectitude or duty but not justly discribed by God.

(2). Any want of conformity to or transgression of the Law of God.

(3). Sin comprehends not actions only, but also neglect of divine duty.
All evil thoughts, purposes, words, desires and whatever is contrary to God's perfect Law.—1 Jno. 3.

II. Original Sin—Rom. 5:12; carnal mind.—Rom. 8:7; Old man—Rom. 6:6; Eph. 4:22; carnal law, or flesh; (not material body)—Rom. 8:9; Gal. 5:17; works of the Devil—Jno. 3:8. Depravity of heart; the want of conformity of heart to the divine will of God; that corruption of nature or deterioration (making worse, state of growing worse) of the moral character of man which is supposed to be the effects of Adam's apostacy and which manifests itself in moral agents by positive acts of disobedience to the divine will or by the voluntary neglect to comply with the express commands of God, which require that we shall love God with all the heart, soul, mind and strength, and our neighbor as ourselves. This native depravity is what Paul calls the "carnal mind."

He who commits sin is the servant of sin.

Now here we are in bondage to sin; and in order to keep from actual transgressions, which are the fruits or works of the flesh, we must, 1st. make no provisions for it—Rom. 8:12; Rom 13:14. 2nd., crucify it (the flesh) not therein.—Gal. 5:24. 3rd., mortify it.—Col. 3:5; Rom. 8:13,14. 4th., put it off.—Eph. 4:22,24.

Now the carnal mind (the flesh), carnal nature, etc., is sin and causes its servants to commit adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, (hating your brother,) drunkenness, revellings, wickedness, covetousness, malice, deceits, malignity, whispering, backbiting, to hate God, to be despitful, to be proud, to boast, to invent evil things, to be disobedient to parents, and causes you to break covenants. The carnal mind causes you to be foolish and jest it gets aggravated, spends money for tobacco, whiskey and beer, and then gets you to lie about it by saying it is not wrong; gets you to join the lodge and reject the Christ; causes you to go in to debt so you can not meet ends, then make promises and not fulfill them. It joins with unbelievers in business, marriage, etc. It causes you to hate holiness and those who have the blessed experience and have this nature all taken out by God. It causes you to preach against entire sanctification and when you are done preaching you go somewhere to visit and feast (instead of fasting) and talk that which is not convenient. Instead of praying, talking very much about an offending brother instead of praying for him. Causes you to rejoice when some one you do not like gets into sin. Makes you to tired to go to prayer-meeting. Makes you so sectarian that you hold no one as your brother but those in your own church. Causes you to object to holiness papers and get killed by some one you do not like gets into sin. Makes you to tired to go to prayer-meeting. Makes you so sectarian that you hold no one as your brother but those in your own church. Causes you to object to holiness papers and pays for one to three political papers. It causes you to live in excess of your flesh and lose love for your wife, children, and all who are around you, consequently making it very unpleasant to be about you. You severely chaste your children, possibly because conviction is getting hold of your own heart. You get enraged because you heard some one preaching a holiness sermon; or possibly your wife has ceased to submit to your unlawful, unholy, awful degenerated desires of your fallen nature, and consequently your children are afraid of you. Possibly those children are already living out the fruits of that carnal nature of theirs which they inherited by transmission—as David said; I was shapen in iniquity and in sin did my mother conceive me.

So be careful in correcting your children until you get this nature taken out of your own heart (or sanctified wholly) and then do like Paul—pray the very God of peace to sanctify them wholly—spirit, soul and body.—1 Thess. 5:23; and if your wife is unbelieving, they will become sanctified (1 Cor. 7:14) by the believing husband, and Visa Versa. Oh hallelujah! what joy in such a home.

The carnal nature tells you that you can not know you are saved, but the word says you can.—1 Jno. 5:13. It tells you that you can not get sanctified wholly (1 Thess. 5:23) and finally it will get you to kill yourself and go to hell, with all the unsanctified, unholy and impure. Sometimes it will get you sick and then send for an unsaved physician and get killed that way, or get you to take a lot of patent medicine and fill up this body, (temple of God), no matter what ails it, instead of going to God, according to Jas. 5:14. Oh my God! reveal to us what an awful cesspool the natural heart must be with all these things in; and I mentioned only a few of them.

So it goes, living a whole-life-time working hard and giving very little, if any thing for foreign missionary causes, but instead it says the Missionaries are lazy. May be you spend hundreds of dollars for musical instruments and never help those who give their entire life to God's service.

Now you may be guilty of all these or just of one; but you may as freely receive pardon for, or be justified from, the one as from all of them, by a living faith in God. By a real godly sorrow for sin and by a thorough repentance (including confession of all sins and restitution of all things) you will be restored to a place where you were before you had committed one transgression. Get the heavenly principal, or life, into your soul by re-
EVANGELICAL VISITOR.

ARE YOU READY?

Are you ready to meet your Creator? In the Word it is written, "Therefore be ye also ready: in such an hour as ye think not the Son of Man cometh."—Matt. 24:44. No one is prepared to die. No one is prepared to die until they are prepared to live. If we live right we shall die right.

You should not go through life fearing death. It is wrong for us to live day by day and look for death. We are told to watch for His coming. That He is coming again is certain, for He, Himself, has said so. When He comes we want to be ready to meet Him. There will be no time for preparation at His coming. Our day of probation will then end.

Dear friend, if He should come this hour, how would He find you—waiting and watching, or so taken up with the cares and pleasures of life that you have given yourself no time to think of so important a thing?

That will be a great day. God grant that it may not come and find you unprepared, but if it does, what will you say? What can you say? It will be a poor time for excuses. They will be useless. How will you realize your utter weakness and helplessness? No friend to take your part and help you out, there you must stand in all your nakedness, your shame, your condemnation. An awful picture of despair. Do not lose time in the vain endeavor of figuring out the day when the Son of God will return, for if He should come in the midst of your calculations, they would avail you nothing.

You may say to yourself, "Oh, there is plenty of time," but remember, He comes in the very day that you think not. He may come and find you in the midst of this or that worldly or selfish pleasure. Do you really want to meet Him under such circumstances? What acceptable excuses could you offer for your carelessness? Can you honestly think of any that would be reasonable?

You cannot afford to delay. It is very wrong for you to put off the question of your duty. You cannot commence to prepare too quickly. His coming may be nearer than you think. It is foolhardy to put off the matter off even another day. Now is the time.

Unless you do this to-day you may put it off until it will be everlasting to late. Think of what that means to you. An eternal separation from loved ones. No other opportunity. Your day of grace wasted in carelessness and selfishness. In that day your groans, your regrets, your promises will avail you nothing. It will be too late. Dear friend, are you ready?

Will you give this question serious consideration, now, at this moment? Examine yourself. If not ready, to meet your Lord, get ready at once. May God help you.

C. P. LADD.

Life is a strain of moods like a string of beads, and as we pass through them, they prove to be many-colored lenses which paint the world their own hue, and each shows only what lies in its focus.—Emerson.
How to Obtain Him in Personal Experience.

Address delivered by Rev. R. A. Torrey, Superintendent of the Bible Institute of Chicago, Ill.) at the Northfield Conference.

How then shall we obtain the power of the Holy Spirit? The first step is shown in Gal. 3:2. "This only would I learn of you," says Paul; "received ye the Spirit by the works of the law, or by the hearing of faith?" The first step then is faith in the word and hearing of faith. The first step toward obtaining the Holy Spirit is then, that you rest absolutely for your acceptance before God, not on something that you do, but on something that Christ has done. But if I should ask some of you if you are saved you would say, "Yes." "Are your sins forgiven?" "Yes." "Are you justified?" "Yes." "Are you accepted before God? What makes you think so? What are you resting upon?" You would say: "The fact is, I am trying to follow in the footsteps of Christ. I am trying to live just as near like Christ as I can; I have adopted the morning watch, and am reading my Bible every day; I have united with the church, I have been baptized, and partake of the Lord's Supper." You go through a whole list of things that you do, and you say, "That is what I am resting upon for my acceptance with God." Well, you are on the wrong line. I put the same question to others and they would answer: "I am resting upon the fact that Christ redeemed me from the curse of the law by being made a curse for me. I believe that God pardons my sins, and justifies me, not on the ground of anything I have done or am going to do, but on the ground of what Jesus Christ has done." Gentlemen, what are you resting upon? Trust in the finished work of Christ is the first step toward obtaining the baptism with the Holy Spirit.

The second step is, the putting away of all sin. Acts 2:38, R. V.: "Repent ye, and be baptized, every one of you in the name of Jesus Christ, unto the remission of your sins; and ye shall receive the gift of the Holy Ghost." Of course, repentance in this verse has primarily to do with the change of mind about Christ, but it has also reference to repentance concerning sin, and a change of mind about sin. The man who is to obtain the enduement of power must put away all sin out of his life. Here is the difficulty in thousands of cases. Men who have heard about the enduement of power; men who believe that there is such an experience; men who long for it; men who go to convention after convention to obtain it, nevertheless do not obtain it. What is the difficulty? In a very large proportion of cases the difficulty is just this—sin. Be honest with yourself. Oh, the deceitfulness of our hearts! The marvelous capacity of men to hold on to things which they know to be utterly wrong before God, and yet wonder why God does not bless them. Gentlemen, some of you have got to do more than pray if you are going to be endued with power. You have got to meet God face to face, and let God send the light of His Spirit into your innermost life, and reveal certain things that you do not think of or try not to think of, that are h Ideous in God's sight. You may try to call them little sins, but those things have got to be settled before your praying will do any good.

The third step is, absolute surrender to God. Acts 5:32: "We are witnesses of these things; and so is also the Holy Spirit, whom God hath given to them that obey Him. That word "obey" is a little word, but it is one of the biggest words in the language. It means absolute surrender; it means coming to God and saying: "Heavenly Father, here I am. I surrender myself absolutely, unreservedly, and forever to Thee. Now send me where Thou wilt. Thy will be done absolutely with me and in me." Some of you are afraid to do that. Gentlemen, who is God? Is He not infinite wisdom? Is He not also infinite love? Is He not Father? Is His love not only greater than any human father's, but more tender than that of any human mother? Afraid of God? I have never known the man or woman yet to whom I would be willing to surrender my will absolutely and entirely. But there is one Being in the universe whom I thank God I have learned to trust absolutely, and that is God. It is absolutely certain you never will receive the enduement of power until you take that step. I believe that some of you will do it. It may cost you the hardest struggle you ever passed through; but before you rest you will go and look up into the face of God and say, "O God, I surrender." That will be the wisest,
most blessed, most fruitful decision you ever made in your life.

The fourth step, the belief that the baptism with the Holy Spirit is for you. In the nineteenth chapter of the Acts we read that Paul came down to Ephesus and found a little group of disciples, to whom he put the question, "Did you receive the Holy Ghost when ye believed?" They looked up at him with astonishment, and said, "Why, we did not know whether the Holy Ghost was given." They didn't say what our Authorized Version makes them say, "We have not so much as heard whether there be any Holy Ghost." They left that to the nineteenth century Christians. They knew that there was a Holy Spirit; they knew of the definite promise of the baptism with the Spirit; but they did not know that the promise had been fulfilled. Paul says, "Yes the Holy Spirit is here and the promise is for you." And then they received him in a very few moments. Gentlemen, the difficulty with some of us is that we do not believe sufficiently that there is such a thing as I am speaking about; or if we believe it, we say, "Oh, that is for Spurgeon, and Wesley, and Whitfield, and a few other choice men." I will give you one verse to prove that it is for every person who is willing to take it as God's gift. Acts 2:39, R. V: "For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him." Now the promise of this verse, the context proves, is not the promise of our salvation, but the promise of the gift of the Holy Ghost. Peter said to those right before him, "It is for you." Then he looked over their heads to their immediate descendants, "And to your children." Then he looked down the ages and added, "And to all them that are afar off, even as many as the Lord our God shall call." That takes us all in. The baptism of the Holy Ghost is for every saved man, and if any man isn't saved, he may be in a very few minutes. So then it is for every one of us.

There is not a man or woman here who cannot be baptized with the Holy Ghost before the sun goes down to-day. If we believe that, and if we claim it to-day, what will it mean for the colleges of America? What will it mean for the colleges of the world? What will it mean for the kingdom of God? What will it mean for eternity? Believe it, then.

The fifth step is simply a desire for the blessing. Turn to John 7:37-39, R. V: "On the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow the rivers of living water. But this spake He of the Spirit which they that believed on Him were to receive." "If any man thirst." Simply desire, strong desire. A good many do not desire it. They may think they do, but when they think of what may be wrapped up in being baptized with the Holy Spirit, they really do not want it. Well, brethren, I am sorry for you. I hope you may come to desire it, and that the day will come when through the barrenness and unsatisfactoriness of your life, you will be so greatly dissatisfied that you will say: "Well, my life is a failure; I have spent all these years, plodding along in my own poor, human power, when I might have been used by the Spirit of God to do God's work. I must have the power of the Holy Spirit."

The sixth step is prayer; definite prayer for a definite blessing. Luke 11:13: "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" I know the subtle and spurious arguments that men have brought forward in order to show that it is not right to pray for the Holy Spirit, but against all these I place the statement of Jesus Christ, "How much more shall your Heavenly Father give the Holy Spirit to them that ask Him?" But not only do we have these words of Christ, but we have the experience of I know not how many men. I shall never forget one night in the church of Chicago, when as we waited upon God, about two o'clock in the morning, ministers from the different parts of Chicago knelt down and cried to God for the baptism with the Holy Spirit. God in His great mercy heard their prayer, and a great silence fell upon the place. No man could speak, because God was speaking, to us, individually. Whatever people may argue, I know this: that when men meet God face to face, alone, with a definite cry for a definite blessing, having met the condition, and believing the testimony of God's Word about it, "while they pray, the Holy Ghost comes upon them."

The seventh and last step is simple faith. Mark 11:24, R. V: "All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them." Brethren, many a man takes all the six previous steps, but fails to take that of simple faith. Faith is not only expectation, there is a faith that counts the thing that it asks for as having been given. God awakens a desire within me for something He has promised. I get down on my knees, and I lay the promise before God, and say: "Heavenly Father, Thou hast promised definitely the gift of the Holy Ghost. I have asked for it. I know that the prayer is according to Thy will, and that Thou hast heard it. If I know that Thou hast heard it, I know that I have the petition that I desired of Thee. I know that this baptism is mine." I reckon on God keeping His Word. "Will there be any sensation?" I do not know. Sometimes there is and sometimes there is not. "But is there not going to be some manifestation?" Undoubtedly. But two things about the manifestation: first, when? second, what?

When will the manifestation be? After ye believe. God demands that we shall believe His simple word, and when you believe and count the promised gift yours, then the manifestation comes.

What will the manifestation be? Some of you have read the life of John Wesley, or of Jonathan Edwards, or Charles G. Finney, and you have read how, as these men were praying, it has seemed as though great electrical waves were sweeping over soul and body, so
that they had to pray God to with­
hold His hand, lest the ecstasy of
that moment should kill them on
the spot. Now, gentlemen, the testi­
mony of such men is to be believed;
but do you know of any passage in
that Book that says we are to ex­
pect any such experience? I have
gone through that Book from cover
to cover, and I cannot find a single
passage that even describes any such experiences? I am strongly in­
clined to believe that Paul and Peter
had some experiences of that kind,
but if they did the Holy Spirit kept
them from recording it. The ex­
perience recorded in the Word is
every time new power in service.
Sometimes it was the gift of tongues.
With the apostle Paul it simply
states that "straightway in the syna­
gogues he proclaimed Jesus that He
is the Son of God, and he increased
the more in strength, and confound­
ed the Jews, proving that this is the
Christ."—Acts 9:17,20,22. Breth­
ren, these exalted moments of ecstasy
are good, but what you and I need
is not ecstasy but power. Men are
dying all around us, they are hur­
ying on without God and without
hope to a Christless eternity, and
you and I are saved, and we are
called of God to save others. What
we need is power, and we may have it.

For the Evangelical Visitor.

INDIVIDUAL DUTIES.

There are diversities of gifts, but the same
spirit.—1 Cor. 12:14.

What encouraging words we
have in the holy Bible. And
we can all work for Jesus; some go­ing
from place to place, preaching the
Gospel, while others have their
work at home. Such can give
money to help along, in that way
honoring God. He will bless it if
we give in the right way.

A sister said, "If I can't tell
the people, I am glad that others can."
Praise the Lord for that! May God
bless those who go from place to
place and give the people the truth.

There are the mothers, at home
with many cares, and if they are
faithful they shall in no wise lose
their rewards. Especially do we
think of ministers wives who often
have trials that others do not know
of. But, mothers, if among the
older people you are not able to
reach, then "feed my lambs," said
Christ, our Shepherd. Place the
the food within their reach;

"And it may be that the children,
You have led with trembling hand.
Will be found among your jewels
When you reach the other land."

Remember me when you pray.
ADDIE BELLINGER.
Forker, Ind.

MOTHERHOOD.

O MOTHERS! Does God give
the angels any work grander
than yours? A wise man writes:
"Women sigh for fame. They
would be sculptors and chisel out
of the cold stone forms of beauty
to fill the world with admiration of
their skill. Or they would be poets
to write songs to thrill a nation and
to be sung around the world. But
is any work in marble so great as
hers who has an immortal life laid
in her hands to shape its destiny?
Is the writing of any poem in
musical lines so noble a work as the
training of the powers of a human
soul into harmony? Yet there are
women who regard the duties and
cares of motherhood as too obscure
and commonplace tasks for their
hands. So when a baby comes, a
nurse is hired, who, for a weekly
compensation, agrees to take charge
of the little one, that the mother
may be free from such drudgery
to devote herself to what she thinks
noble and worthier things—free to
keep in the old gay life, free to pet
pugs, to dress and drive, to visit and
receive, to enjoy balls and operas,
and thus she discharges her trust of
an immortal life by proxy. "O,
that God would give every mother
a vision of the glory and splendor of
the work that is given to her when
a babe is placed in her bosom to be
nursed and trained! Could she
have but one glimpse into the future
of that life as it reaches on into
eternity, could she look into its soul
to see its possibilities, could she be
made to understand her own re­sponsibility for the training of this
child, for the development of its
life, and for its destiny, she would
see that in all God's world there is
no other work so noble and so
worthy of her best powers, and she
would commit to no other hands the
sacred and holy trust given to her."

Men say that into the strings of
some old Cremona violin the life of
the master, who once played upon
it, is passed; so that it is as an im­
prisoned soul, breathing out at every
skillful touch. This is only a
beautiful poetic fancy. But when
a little child in a mother's bosom is
loved, nursed, caressed, held close to
her heart, prayed over, wept over,
talked with, for days, weeks, months,
years, it is no mere fancy to say
that the mother's life has indeed
passed into the child's soul.

"O, mothers of young children, I
bow before you in reverence! Your
work is most holy. The powers
folded up in the little ones that you
hushed to sleep in your bosoms are
powers that shall exist forever.
Take up your burden reverently.
Be sure that your heart is pure and
that your life is sweet and clean.
The Persian apalogue says that the
lump of clay was fragrant because it
had lain upon a rose. Let your heart
be as the rose, and then your child,
as it lies upon your bosom, will
absorb the fragrance. If there is
no sweetness in the rose the clay
will not be perfumed. "She who
rocks the cradle rules the world,"
for she it is who guides and trains
the opening minds of those who
shall influence the minds of the
coming generations. In its earliest
years, the mother's every look, tone
of voice, and action, sink into the
heart and memory of her children,
and are presently reproduced in his
own life. No wonder that a good
mother has been called nature's
chef d'oeuvre (chief of nature's
products) for she is not only the
perfection of womanhood, but the
most beautiful and valuable of
nature's productions. To her the
whole world is indebted for the
work done by most of its great and
gifted men. As letters which are
written on the bark of a young tree
grow and widen with age, so do the
ideas which a mother implants in
the mind of her talented child.—Sel.
THE LORD'S DAY NOT THE SABBATH.

(CONCLUDED.)

WE HAVE now found these several fundamentals: The Sabbath day is required by God to be observed unceasingly by Israel as a sign of national, earthly covenant with God. It is by that covenant that Israel is to be restored and made glorious in the earth, and circumcision and Sabbath are signs and tokens thereof, even in their days of present darkness. They have not apostatized from their national hopes so far as to abandon these signs. And it is robbery to try to appropriate their circumcision in infant baptism, and their Sabbath in our Sunday. Besides being an attempt at robbing them, it would bring us under legal bondage and cost us the loss of the Spirit. Then we have found, that, viewing Sabbath, if one please, because of its place in the Decalogue, as a universal moral requirement, to abide under law to the Sabbath as the first day or the seventh, under no other condemnation. We must be careful to keep the Christian Sabbath-day, which is the Sunday. What assumptions! A "Christian Sabbath-day" is a pure human invention: it never was ordained of God. Making Sunday such a day is also purely of man's will; and the more lamentable, because of falsifying the character of the Lord's day. Then, what is left of the Gospel, under the doctrine of the First day of Jesus' resurrection, of His rise out of the sepulcher? What assumptions! A "Christian Sabbath-day" is a pure human invention: it never was ordained of God. Making Sunday such a day is also purely of man's will; and the more lamentable, because of falsifying the character of the Lord's day.

From all this self-righteousness and this unhappy judgment of others, and from the endless task of legislating church and world into "Sabbath-reform," the Comforter delivers us. If we have a Sabbath-conscience, binding our actions on Sunday in different respects, we must not violate our conscience, and we are not to grieve needlessly the conscience of others; but if we put our conscience into the hands of the Holy Spirit, He will gently, but effectually, free them from legal restraints and misconceptions and judgments.

Certainly, such Sabbatarian self-righteousness is to be included in the "blameless" "righteousness which is in the Law," which the Apostle Paul "counted loss for Christ," that, as he says, "I may win Him, and be found in Him, not having mine own righteousness, which is of the Law; but that which is through the faith of Christ, the righteousness which is of God by faith."—Phil. 3:6-9.

But it has been said, that there is both Old and New Testament authority for the recognition of the first day of the week, as not the Sabbath of the commandment, but as peculiarly "the Lord's Day." As the day of Jesus' resurrection, of His first and successive reappearances, it takes a peculiar place of remembrance. And the New Testament shows a practice from the first among Christians, of remembering the day unto Jesus Christ in special worship and service. And yet there is not the least intimation that this custom was prompted or fashioned by Sabbatarian antecedents. But, as we have already seen, quite the contrary must have been the case. It is not even evident at all that Jesus commanded its observance. The things, in the way of ordinances, which He did command, are plainly and explicitly written. Whence, then, the prompting to remember the Lord's day, and what the guide for its observance? The answer to this question leads us back first to the Old Testament.

In Lev. 23:9,21, we have a most important testimony to the coming through Christ and the Holy Ghost, of a far better day than the Sabbath of the commandment. From this passage we learn, that the Jews were directed to "bring a sheaf of the firstfruits of...harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you"—vs. 10, 11. And it is said: "On the morrow after the Sabbath the priest shall wave it"—ver. 11. Description follows of the special offerings to be made along with the sheaf. But the sheaf of first-fruits was the specialty signalizing that day; and this custom was to be "a statute forever throughout your dwellings in all your generations."—ver. 14. Now this particular day, this "morrow after the Sabbath," was the very day on which Jesus arose as "the first-fruits of them that slept," and so Easter came; and not only once a year, but every first day, the Christian, who is risen with Christ, loves to keep Easter. But it is not an observance unto or after the
fashion of the Law; it is unto the risen Christ, and is a new day altogether. It was after the Sabbath was past that the women came to the tomb. It was after the Sabbath was past that Jesus arose, the first fruits of the resurrection-harvest. The two can in no wise be connected or confounded. With that Sabbath of Jesus in the tomb we became dead to the Law and free from its curse; with this new first-day we become alive unto God through Jesus Christ. They only, then, who are "risen indeed" with newness of life in Christ Jesus, can ever realize the promptings that belong to the remembrance of the Lord's day. It is useless to dictate, dogmatise, legislate for it; spiritual resurrection is the necessity.

But besides this, the passage in Leviticus goes on with the direction, that, from this "morrow after the Sabbath" when the sheaf of first-fruits was offered (typifying the resurrection of Jesus), they should "count ... seven Sabbaths ... complete: even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord." The offering was elaborate; but the most characteristic part was the offering of "seven lambs without blemish, of the first year." This was the observance of Pentecost—not on the Sabbath, nor under the fourth commandment, but a new and special ordinance; not looking back, as Sabbath does, but looking forward, even as the sheaf-offering was fulfilled in Jesus' resurrection. Pentecost was fulfilled in the descent of the Holy Ghost. It seems to be almost lost sight of, that the Comforter descended on the first day of the week. And no wonder it is lost sight of, when the first day of the week is made "the Sabbath of the commandment." But as the prompting to the celebration of the first day as the Lord's day springs from the experience of resurrection-life in regeneration through the risen Christ, so the realization of Pentecost in the fullness of the descending Comforter, the seventhfold Spirit of the Lamb, supplies the full fashion of the observance. Ah! how different from external regulation! how different from a set of type of demeanor and occupation, for saints and sinners alike! If you would see the keeping of Sunday as the Lord's day, go to the "upper room" in Jerusalem, and see them catch the "rushing mighty wind," the "cloven tongues like as of fire," the "other tongues, as the Spirit gave them utterance," and see them in the midst of an excited, jostling throng "confounded, that every man heard them speak in his own language." Just contrast Israel, trembling at the foot of Mount Sinai, receiving the Law, including the fourth commandment, the covenant "which gendereth to bondage," and these early Christians, rushing out with other tongues from that upper room, to preach the Gospel to every creature, in the power of the Holy Ghost sent from heaven! Is there any resemblance? But behold, how the church of Christ has gone back to shadows that gender bondage! how we have lost the power, the presence of the sevenfold Spirit of the Lamb! Instead of multitudes rushing together, on an unaccustomed place, confounded at our manner, as if we were filled with new wine, and pricked at heart by our preaching, we have to legislate over men, for sooth, with all the dark threatenings of Sinai, to get them to quit work and pleasure and come to church to endure our preaching! Oh! church of the risen Christ! oh! church of the descending Holy Ghost! how art thou "entangled again with the yoke of bondage!" What a travesty upon the Lord's day is the present active Sabbatarianism; whether the crusade for Sunday-legislation and reform on the one hand, or the aggressive seventh-day propaganda on the other! Neither can accomplish more than to "make a fair show in the flesh."

How, then, shall we observe Sunday as Lord's-day? If we live in the Spirit—this is the first thing to seek and to receive ourselves, and to plead for in others, to become alive in the Spirit. Then, let us not go back to the Law; but "let us also walk in the Spirit." And then we shall "regard the day unto the Lord," if we be "led of the Spirit." The Law gives us no light for Sunday or Monday. But: "He that believeth on Me shall not walk in darkness, but shall have the light of life." We severally need, and can freely have, the Spirit's personal leading on Sunday and Monday and every day, and His leading governs and justifies our acts, and not the Law, and "to his own Master" every man "standeth or falleth;" and not until we walk spiritually, and not after letter and law, on the Lord's day and every day, and with equal freedom from earthly prescription in heavenly guidance, shall primitive Christian life, liberty, power, and other worldly example be restored, and all our days be "days of heaven." "If ye be led of the Spirit, ye are not under the Law."—Gal. 5:18. "For I through the Law am dead to the Law, that I might live unto God."—2:19.

(Sanctification continued.)

WHEREAS, justification delivers from the guilt of sin, sanctification implies (a) a setting apart for God's service; (b) a cleansing from the pollution of sin, and (c) a deliverance from the power of sin. (a) Eph. 1:4: "According as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." 2 Thess. 2:13: "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth." (b) Rom. 8:22: "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." 2 Cor. 7:1: "Having therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and Spirit, perfecting holiness in the fear of God.
God.” Eph. 5:26: “That he might sanctify and cleanse it with the washing of water by the word.” (c) Rom. 6:22: “But now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life.” Eph. 5:27: “That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.”

1 Cor. 6:9-11: “Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor revilers, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God.”

Col. 1:21-22: “And ye that were sometime alienated and enemies in your minds by wicked works, yet now hath he reconciled, in the body of his flesh through death, to present you holy and unblamable and unreprovable in his sight.”

The above passages form the basis of the above definition.

III—SANCTIFICATION COMMENCES IN REGENERATION.

It is the universal Christian experience, as well as the teaching of scripture, that in conversion the power of sin is broken, the current of thought is reversed, the inclinations are changed; so that the things that were loved in the unconverted state, are now hated and shunned. The formerly profane now speak the words of truth and soberness. The light-minded become sober, the proud humble, the dishonest honest, the prayerless praying. Justification or conversion, and sanctification are treated of in the Scripture as being in close relation.

1 Cor. 1:30: “But of him are you in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification and redemption.”

In this passage it is declared that from our being in Christ accrues unto us wisdom, righteousness, sanctification and redemption.

1 Cor. 6:11: “And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.”

In this passage, being washed, sanctified and justified are named as the results of the same process.

Acts 26:18: “To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by that faith that is in me.”

In this passage, forgiveness of sins and an inheritance among the sanctified by faith, is predicated upon opening of the eyes, and turning from darkness to light, and from the power of Satan unto God.

Heb. 12:14-15: “Follow peace with all men and holiness, without which no man shall see the Lord. Looking diligently lest any man fail of grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled.”

We learn from this passage, that holiness is essential to our admission into heaven; so we conclude that a measure of holiness must accompany justification, or the simple justified person will fail of heaven. Strict watch—care is still required lest we fail of the grace of God and a bitter root sprout and bear a defiling stalk. This we deem sufficient to show the beginning of sanctification. There is perhaps as much difference in young converts, as in new born babes. Some are born into vigorous life, others have but a feeble existence. But all are born, hence have a being. This difference results not from their justification, for all are equally justified, that is, their sins are all forgiven, but from the measure of sanctification they obtain with justification, and this is commensurate with the degree of consciousness of their fallen, sinful state, their hatred of sin and consecration to God.

“Keep the devil away from the children, and he will soon be driven out of the world.”

TOBACCO- USING MINISTERS.

Most tobacco using ministers would be astonished if they knew to how many in their congregations their stench of person renders them offensive; how many housekeepers open their doors and windows, to air their rooms after their pastor’s social call; how many persons shrink from the nauseating odors of the tobacco-perfumed study, when desiring religious counsel. For be it remembered, that it is not his person alone which the use of tobacco renders offensive; his smoking-room and his whole house suffers similarly. Curtains, carpets, furniture, pictures and books, all reek alike with the foul residuum of stale tobacco smoke. There is no such thing as a clean room where tobacco is used. Said a gentleman recently: “I had a smoking clergyman at my house for some weeks. He smoked in the room which he used as a study; he has been away from us now five months. We have done every thing in our power to cleanse that room; but on a damp day, when the air is heavy, the smell of old tobacco smoke is distinctly perceptible there.”

How would Paul and Peter and John look, standing up now among the people in the house of God, with quids of tobacco in their mouth, with its juices defiling their lips, spitting the stuff in every direction; spending ten or twenty dollars every year on this besotting, enslaving sin, and preaching the doctrine of self-denial, crucifixion of the flesh, pecuniary economy and liberal support of the Lord’s treasury?—Safeguard.

Many examples may be put of the force of custom, both upon mind and body; therefore, since custom is the principal magistrate of man’s life let men by all means endeavor to obtain good customs.—Bacon.

“A wonderful change of the present order of things is at the door of time. Is the time of the Gentiles ended?”

It is interesting to see how some zealots will defend certain doctrines at the expense of Truth.
For the Evangelical Visitor.

DAILY EXPERIENCE.

PAPER NUMBER NINE—MEDITATION.

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: that thou mayest make thy way prosperous, and then thou shalt have good success."—Josh. 1:8.

MEDITATION upon God's word has a great deal to do with our prosperity in the divine life. As the body needs food for its various necessities, even so the soul requires something to feed upon that it may continue in life and increase in stature and strength. The mind is the soul's digestive organ. It will feed upon something, it is never idle. And as there are poisonous foods that will destroy the life of the body, so there are also infectious viands that are detrimental to the soul. God has set before us a table of good things that give a good appetite for the bread and water of eternal life. The devil also sets a board of such articles as give a hankering after the baser things that increase unto more ungodliness.

Upon the table of the Lord is set before us "the sincere milk of principles of the doctrine of Christ which lay foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgement"—Heb. 6:1,2. "Whereewith shall I come before the Lord, and bow myself before the high God? I will gird myself with exceeding apparel, and put on the broidered coat.—Ps. 40:6. "The fatness of the soul is the fruit it bears. The Psalmist has said that the man that meditates therein day and night shall be like the tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."—Ps. 1:3. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 3:16,17.

There is no book like the Bible. It is the book of books. It is the word of God. It is truth. "All thy commandments are truth."—Ps. 119:151. The text says, "Thou shalt meditate therein day and night, that thou mayest observe to do all that is written therein: for then thou shalt make them way prosperous, and then thou shalt have good success."

The wisdom that the child of God needs cannot be found in any earthly or worldly wisdom. Education is good and alright in its place, but to substitute it for the word of God will prove detrimental to the soul. Salmasius, one of the most learned men of past ages, said on his deathbed: "O I have lost a world of time if one year more were added it should be spent in reading David's Psalms and Paul's epistles." John Wesley was a man of varied learning, yet he says: "I want to know one thing, the way to heaven. God himself has descended to teach me the way; for this very end he came from heaven. He hath written it down in a book! Oh give me that book! at any price give me the book of God! I have it, here is knowledge enough for me. Let me be homo unius libri—an man of one book. Here then I am, far from the busy ways of man, I sit down alone: only God is here. In his presence I open, I read this book; for this end, to find the way to heaven. Is there a doubt concerning the meaning of what I read? Does anything appear dark or intricate? I lift my heart to the Father of light—Lord is it not thy word? If any man lack wisdom let him ask of God. Thou givest liberally and upbraidest not. I am willing to do; let me know thy will. I then search after, and consider parallel passages of Scripture, comparing spiritual things with spiritual. I meditate therein with all the attention and earnestness of which my mind is capable. If any doubt still remains, I consult those who are experienced in the things of God. And what I thus learn, that I teach." By thus meditating, we get so enlightened with the Word that we can say with Job, "I have esteemed the words of his mouth more than my food." Its value cannot be compared with any earthly thing, "for the law of thy mouth is better unto me than thousands of gold and silver. Sweet are thy words unto my taste! yes, sweeter than honey to my mouth!" Therefore we eat and "grow up as the fatted calves of the stall."

Calcutta, India D. W. ZOOK.
HEALTH AND HOME.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Psalm 144:12.

GRATITUDE.

For sweet friends and kind affections,
Gentle hearts, and home's dear love;
For bright health and holy pleasures,
For the faith that soars above;
Greatful hearts to thee we bring—
Lord, accept our offering.

A WORD TO MOTHERS.

The following words from Mrs Mc-Clung, in The Templar, are to the point and should be well considered by all mothers who have children growing up under their care:

The study of Health and Heredity is one in which we should all be interested and try to know more of the cause and effects than any of us now know. For it is the one that reaches down to unborn generations, as well as affecting the present one.

The Social Purity of our lives is very comprehensive. In the first place we must seek for purity of heart, if we will be able to show purity in life. The stream cannot be purer than the fountains. It we look around we will see great need of active work. Many of our neighbors are not as highly privileged as we are. Circulate literature on these subjects freely, though discriminate.

Do not forget to have a number on narcotics. Warn the young on what kind of books they read. It is just as injurious to take vice through the eyes as it is to take it in through our ears.

Now, as a mother, allow me to say a few words specially to mothers: Seek to retain the confidence of your children, or regain it, if you fear you have lost it. Encourage them to talk freely to you. Warn them of the evils and vices they will have to meet with in the world. Do not be afraid to begin too early in life with them. Evil habits are often formed while the child is still in innocence, and ignorant of the evil they are practicing. Do not allow any undue modesty to prevent you from talking freely to your sons as well as to your daughters. They will love and respect you all the more for your loving motherly warning. If you fear that you cannot do this right yourself, get a suitable leaflet and give it to them with a loving request to read it.

Then there are those who have no mother, or, perhaps, worse than none, to instruct them. Have great sympathy for such. Give a word of warning or encouragement, reach out a helping hand to raise up a fallen one, as you see the case requires. Oh, there are so many ways we can do good when we look around us. Ask God to help and direct. The world is full of opportunities for doing good.

"Oh the good we all may do—
As the days are going by."

—Gospel Banner.

THE DISSOLUTION OF THE HOME.

FEW THINGS are sadder than the gradual dissolution of a family circle. When, moreover, it once begins, it goes forward with a rapidity that is almost startling. The eldest son, it may be, dissatisfied with his narrow surroundings, takes his journey into some far country to seek a better fortune; the eldest daughter, the deepest instinct of a woman's nature, listens to the voice of a stranger, and forsakes with a light and hopeful heart the roof that sheltered her girlhood, to become the mistress of a new home. Then the younger children follow in quick succession. Some of them, most likely, are wrapped in white robes, and borne forth amid blinding tears to their last resting-place. Sooner or later, and in one way or another, they are all gone. The long table in the dining hall is short-ended, the chairs are taken out of the family room because there is no one to occupy them, and the old folks are left to each other as absolutely as they were in those far distant days when under bright skies and in the summeral night, their hearts have deepened and ripened into that rational affection which is the most sacred bond of union between two human beings.

We have known aged couples whom not even the experiences of fifty years had disenchanted of the glowing ideals that floated before their vision when they first set their feet in the long road which begins at a marriage altar and ends in an open grave. Would that there were more such! At the risk of being sneered at by that large class of people to whom a bushel of corn or an ounce of silver is worth more than a ton of sentiment, we wish to protest against the criminal carelessness and indifference that allows all the glory to fade out of the wedded life, and suffers it to become a dull, monotonous and commonplace thing. It is a matter of vast importance that husbands and wives instead of losing their tender interest in one another, should cultivate this holy feeling with constant assiduity; for the time is coming when it may be the only human resource upon which they can draw for comfort.

It is a pathetic picture, this of the old man and his old wife trying still to keep a cheerful spirit in the empty house that once rang with the laughter of happy children. But it is not without features that relieve it of its sadness. No home was ever created in vain. In the order of God's providence it serves a useful purpose, though it may afterward perish from the earth, and even the memory of it utterly decay. One of the most inestimable blessings that a boy or girl can carry with him into the busy world is the recollection of the dear familiar hearthstone on which perhaps no fire now glows, and around which no cheerful faces gather. This recollection is a shield against temptation, courage in the teeth of hard conflict, fortitude under the pressure of grievous disappointment and illuminating hope when sun, moon and stars are obscured by cloud and tempest. Whatever is of high spiritual quality in the family life abides, and passes on as a quickening force into the thought and aspiration of later generations. The purity, the love, the gentleness, the self denial, that find in that divine sphere the fittest theater for their display and exercise, do not evaporate into empty air, but become incorporated in the character of the children, and are transmitted in increasing volume to bless the souls of men and women still unborn. It is a question that all parents may well ask themselves, whether they are making such homes as will still be telling for good long after they themselves have gone.

Beneath that low green tent.
Whose curtain never outward swings.

—Nashville Advocate.

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

How many of us think every little act that we do is to the glory of God? In the main, we as Christians intend that our life shall be to the glory of God; yet forget that we eat and drink to His glory. Anything that cannot be eaten or drunk to the glory of God is wrong. Life is too short to be spent in gratification of self for the mere sake of gratifying self. The question of our food is not especially, do I like it, but is it wholesome and does it agree with me. We eat that we may have strength to do the will of God. When we do everything, think every thought with one aim—to please God—before us, then indeed will our life reflect the image and glory of God.—The Guide.
EVANGELICAL VISITOR.

A Semi-Monthly Religious Journal,

For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.

Published in the interest of the church of the Brethren in Christ.

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

PUBLISHERS’ NOTICE.

To Subscribers:—Our terms are cash in advance.

1. When writing to have your address changed, be sure to give both old and new address.

2. When writing to have your address changed, be sure to give both old and new address.

3. Communications for the VISITOR should be sent to them. We appreciate, the trust in God which one de­

spread of Evangelical truths and the Unity of the church.

Mrs. Elizabeth Engle
Alice Heise

Barbara Hershey
Mrs. Elizabeth Engle
H. Frances Davidson
Alice Heise
Barbara Hershey

D. W. Zook, No. 144 Khumulwng St., Calcutta, India. Care of D. H. Lee.

On the 25th ult., Elder Samuel Zook, and wife returned from their extended visit to Pennsylvania, having also at­
tended the Annual Conference at Gorm­
ley, Ont. They report an enjoyable time among the Brethren with whom they visited.

Occasionally we receive a communica­tion attened with a hard pressed claim for immediate publication. We trust all

the voice may be very distinctly recognized.

On the 18th ult., the “grand old man,” Hon. W. E. Gladstone died at his home in Hawarden, England. He has been a

celebration of the spirit and look distinctly to Him for guidance. Pray

the amount.

We are glad to have substantial sup­port come to the cause. Money is needed to pay current expenses. Paper, printing

and postage bills have to be met. Many calls are made for extras. Numbers among the poor of this world are glad to have the VISITOR sent to them. We ap­preciate the trust in God which one de­

mand and we will be led into some phase of

Around the rainy season, strong monsoons cause the unusual epidemic at

We are indebted to the Herald of Truth for the article in this issue on “Gay and

clothes.”

We have on hand a number of very

long-lasting “experiences” written for publica­tion in the VISITOR. Some of our

readers appreciate these testimonies, and for that reason we present them as part of the “bill of fare.” A delay in their

publication is not intended as a discour­agement to those who think they are led to write. It should be remembered, how­ever, especially in the writing of these

experiences, that many petty details might be avoided, such as the giving of edifi­cation to our readers in general. Besides, it must be remembered that although it is soul-stirring to know how God has dealt with others of the saints, yet when we begin to build on the experience of others or upon their individual requests.

The latest reports from the South Afri­can workers are that they had not yet

left Cape Town. The sanitary conditions of the Matabele country is the only

hindering cause to a forward move. The

real facts are as follows: It is only

several years since the power of the na­tives was broken and many of the dead

slain in the various battles never re­

ceived a burial. Later came the drouth and famine and many died which were also never buried. Later still came the rinderpest, carrying away thousands of cattle, the very fewest of which were ever buried. Following all these there are the ex­
cessive rains of the present season and it is believed that these joint bearings com­bine to cause the unusual epidemic at present prevailing there, effecting con­ siderable mortality during the last three months. Some of the warmest friends of the workers in Cape Town, and such

who they believe to be actuated only by

pure love and a deep interest for the cause, strongly advise tarrying until the weather is fully settled before mov­ing forward; and we believe they are in­

cluded not to be presumptions in unduly

subjecting themselves to unnecessary danger. They are quite eager to move forward and long for the time when they

will be able to deal out the Bread of Life to those who are sitting in unutter dark­ness. Let us continue to pray the divine
guidance in the work and providential protection over the workers. It is the cause of God, in line with the promise to carry the glad news to all nations.

NOTES FROM THE CONFERENCE.

GENERAL Conference convened on the morning of the 15th of May, at Gormley, Ont., and was organized for business at 10 a.m., as will appear in the minutes. Considerable work of importance was before Conference, which was reasonably well represented by delegates from the U.S. and Canada. The Foreign Mission work was considered and strengthened as was also the home work. The contributions were liberal, which shows that our people are willing to support the work if properly carried on. The EVANGELICAL VISITOR will be continued at Abilene under its present arrangement. The report shows prosperity financially, and while it is impossible to please everybody yet we are glad to say we believe the editor is working hard to make the paper a blessing to all. The self-sacrificing principle adopted by the editor has much to do with its financial success, giving his time and labor without salary and looking to the Lord for support for himself and family. And the friends of the Visitors should remember him as the Lord directs.

Many questions of minor importance claimed the attention of Conference and were all amicably disposed of. Many expressions were made during Conference alluding to the general unity and good feeling that prevailed during its sessions. While in the discussions a variety of sentiments were expressed, the conclusions were harmonious. Full three days were occupied by its work of which the minutes will give a more definite account.

CLAY COUNTY, KANS.

DEAR Editor: The love feast of Clay county, held on the 14th and 15th of May was well attended, considering the unfavorable weather. We believe it was a real feast to those who love the Lord. Bros. Elias Martin and John Sheets were the brethren in charge. Quite a number of the Brethren and Sisters from Dickinson county, and also Bro. William Kern of Brown county were with us over our feast. We are glad that those living at a distance yet remember us in Clay county. Oh! may the Lord help and bless us all for "As often as we drink the cup and eat the bread we show forth the Lord's death till he comes." Amen.

Your unworthy Sister,

L. G. K.

OHIO MISSION.

Report for month ending May 15, 1898 is as follows:

EXPENSES.

Balance due Mission $ 27 77
Hall rent. 12 00
Stationery 1 10
Oil 75
Groceries and provisions 15 00

Total $ 56 62

CREDITS AND DONATIONS.

Sister Francis Shirk, Ind $ 2 00
Bro. Noah Hershey 1 00
Bro. Sweitzer, Dover, Ill. 1 00
Bro. Henry Trump 4 00
Collections 3 65
Hall rent 4 00
Saxton Bowes, R. R. Station, Dover, Ohio 27 77
Bro. Sweitzer, Dover, Ill. 1 00
Bro. Henry Trump 4 00

Total $ 48 44

Balance due Mission $ 8 20

H. L. AND N. A. SHIRK.
Englewood, Ill, 6061 Peoria St.

LOVE-FEASTS.

Ontario.

Wainfleet, Welland Co. June 4
Waterloo, Waterloo Co. June 9

Pennsylvania.

Hershey, R. R. Station, Grater's Ford, June 4-5
Mastersonville M. H. Lancaster county; R. R. Station, Colebrook, C. & L. R. R. June 7-8
Wayne Co. June 5
At the Home of Bro. J. H. Smith, near Lawrence, on the P. & P. R. R. All trains stopping at Lawrence will be met by private conveyance.

Kansas.

South Dickinson June 4-5

Oklahoma.

County G. Aug. 27-28

CONFERENCE MINUTES.

MINUTES of the General Conference, held at Gormley, Ont., May 18-20, can be had by addressing Levi Heise, Victoria Square, Ontario. In order to defray the expense of printing, all orders must be accompanied with currency at the rate of one cent per copy ordered.

MISSIONARY.

JAPAN.

JAPAN consists of a number of islands off the eastern coast of Asia, four being the principal ones, with an area about equal to that of Texas, and a population nearly two-thirds of the United States. The country is very mountainous, so that only about one-fifth of the land is tillable. The people principally live on fish and rice. Nearly one-fourth of the people are fishermen, many of these live in boats upon the waters. Of this class the Gospel has reached but few. The principal religions here are Buddhism, Shintoism and Confucianism. The former originated in India, of the royal line near 600 B.C., or about the time God's children went into captivity; and while Paul and the other apostles were carrying the Gospel into Europe whereby we received it, the Buddhist priests carried their doctrine into China, from whence it went into Corea, and was received into this land where it is divided into twelve different sects. They worship many graven images and believe that "after death the soul must migrate for ages through the stages of life, inferior or superior, until, perchance, it arrives at last in Nirvana, or absorption in Buddha." It "promises rest in heaven only after many transformations, births and repeated miseries of life and death, the very thought of which wearies the soul."

Shintoism is only a religion of this land. They principally worship nature, the emperor, and other great men, and have much mythology in their belief.

Confucianism originated by a great teacher in China a little after Buddhism. While living, he had not many followers; but after his death many worshiped him, and soon many temples were raised. They believed they had three souls. After death one would go to hades, one to the grave, and one remain around the homestead, which last one they worshiped, fed, clothed, etc., while the priests dealt with the former.

The temples and idols here are very numerous and magnificent, and are estimated to cost more than their dwelling houses.

While America was being explored this land became known to other nations. Then soon a number of Jesuite missionaries came here from Spain and Portugal. And as there was something in their hearts that was not satisfied, and as "the transition from the religion of India to that of Rome was extremely easy" many thousands, soon (in about fifty years) embraced Christianity. "The very idols of Buddha served, after a little alteration with the chisel, for images of Christ. The Buddhist saints were easily transformed into the Twelve Apostles. Nearly all the Christian churches were native temples, sprinkled and purified. The same bell, whose beam had so often quivered the air, announcing the orisons and matins of
paganism, was again blessed and sprinkled, and called the same hearers to mass and confession; the same lavatory that fronted the temple served for holy water or baptismal font; the same censer that stood before Amida could be refilled to waft Christian incense; the new convert could use unchanging his old beads, bells, candles, incense, and all the paraphernalia of his old faith in the celebration of the new. Thus we see how the church and idolatry were linked together; yet we trust, that many among them did not bow to Baal, as in Elijah's time.

Their number kept increasing, being even forced upon the people where they had the power, until they began to meddle with the government affairs, and efforts were being made to make it a subject state. Then the ruler forced all the foreigners to leave the empire, and the Christians to give up their faith or be put to death. They "suffered all sorts of persecution. They were whipped in straw sacks and piled in heaps of living straw, and called the same hearers to mass or baptismal font; the same censer that fronted the temple served for holy water and Confession; the same lavatory that received its death-blow in the same year the new was again blessed and sprinkled, with all the paraphernalia of his old faith in the celebration of the new." Thus we see how the church and idolatry were linked together; yet we trust, that many among them did not bow to Baal, as in Elijah's time.

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I lessess. The dress of the female converts was not essentially different from that of the other. The obstacle of several missionary sisters, dressed and adored in that manner, which is too prevalent in our beloved native land. On my meeting the church, after a year's absence, I beheld an appalling profusion of ornaments, and saw that the demon of vanity was laying waste the female department. At this time I had not maturely considered the subject, and did not feel sure what grounds I ought to take. I apprehended also, that I should be unsupported and perhaps opposed by some of my coadjutors. I confined my efforts, therefore, to private exhortation, and with but little effect. Some of the ladies, out of regard to their pastor's feelings, took off their necklaces and ear ornaments, before they entered the chapel, tied them up in a corner of their handkerchiefs and on returning, as soon as they were out of sight of the Mission house, stepped in the middle of the street to array themselves anew.

In the meantime, I was called to visit the Karens, a wild people, several days journey to the north of Maulmain. Little did I expect there to encounter the same enemy, in those "wilds, horrid and dark with o'ershadowing trees." But I found that he had been there before me, and reigned with a peculiar sway, from time immemorial. On one Karen lady, I counted between twelve and fifteen numberless stations still unoccupied. And when they arrive, they will be female converts will run around them, and gaze upon them, with the most prying curiosity, regarding them as the freshest representatives of the Christian religion, from that land where it flourishes in all its purity and glory. And can you, dare you give injunctions to your daughters, directly contrary to apostolic commands? But to the honor of my sister, be it recorded, that as soon as she understood the merits of the case, and the mischief done by such example, off went the gold necklace, and she gave decided proof that she loved Christ more than father or mother. Her example, united with the efforts of the rest of us at this station, is beginning to exercise a redeeming influence in the female department of the church. And thus you, my dear sisters, sitting quietly by your firesides, or repairing devoutly to your place of worship, do, by your example, spread the poison of vanity through all the rivers, and mountains, and wilds of this far distant land: and while you are sincerely and fervently praying for the upbuilding of the Redeemer's kingdom, are inadvertently building up that of the devil. If, on the other hand, you divest yourselves of all meretricious ornaments, your sisters and daughters, who come hither, will be divested of course—the further supplies of vanity and pride will be cut off, and the churches at home being kept pure, the churches here will be kept pure also.

Dear Sisters:—Having finished my tale, and therein exhibited the necessity under which I lay of addressing you, I beg leave to submit a few topics to your candid and prayerful consideration.

1. Let me appeal to conscience, and enquire, what is the real motive for wearing ornamental and costly apparel? Is it not the desire of setting off one's self to the best advantage, and exciting the admiration of others? Is not such dress calculated to gratify self-love, and cherish sentiments of vanity and pride? And is it not the nature of those sentiments to acquire strength from indulgence? Do such motives and sentiments comport with the meek, humble, self-denying religion of Jesus Christ? I would here respectfully suggest, that these questions will not be answered so faithfully in the midst of company, as when quite alone, kneeling before God.

2. Consider the words of the apostle, quoted above from 1 Tim. 2:9—"I will also that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array." I do not quote a similar command recorded in 1 Peter 3:3, because the things are not quite identical, though the import of the two passages is the same. But cannot the force of these two passages be evaded? Yes, and nearly every command in Scripture can be evaded, and every doctrinal assertion perverted, plausibly and handsomely too, if we set about it in good earnest. But preserving the posture alluded to, with the
spired volume spread open at the passage in question, ask your hearts in simplicity and zealous sincerity, whether the meaning is not just as plain as the sun at noonday. Shall we then bow to the authority of an inspired apostle, or shall we not? From that authority, shall we appeal to the prevailing usages and fashions of the age? If so, please to recall the Missionaries you have sent to the heathen; for the heathen can vindicate all their superstitions on the same ground.—Herald of Truth.

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.

SIX KEEPS.

Keep my little voice today,
Keep it gentle while I play;
Keep my hands from doing wrong;
Keep my feet the whole day long;
Keep me all, O Jesus, mild;
Keep me ever thy dear child.

—Exchange.

WHAT A BOY DID IN SPARE MOMENTS.

A THIN, awkward boy came to the residence of a celebrated school principal and asked to see the master. The servant eyed his mean clothes, and, thinking he looked more like a beggar than anything else, told him to go around to the kitchen. He soon appeared at the back door and repeated his request.

"You want a breakfast more like," said the servant girl, and set him down to some bread and butter.

"Thank you," said the boy, "I should like to see Mr. — if he can see me."

"Some old clothes, maybe you want; I guess he has none to spare—he gives away a sight," remarked the girl, eying his ragged clothes.

"Can I see Mr. —?" asked the boy, with the most emphatic emphasis on each word.

The girl for the first time stopped her work. "Well, he is in the library, if he must be disturbed he must, I s'pose," and she whisked off to the room, remarking, as she opened the door: "Here's somebody terribly anxious to see you, sir; so I let him in."

The professor laid his book aside and talked with the boy with increasing interest, and soon took down some books and began to give him an examination which extended even to Greek, and every question was answered correctly and promptly. The professor was amazed at such youthful erudition, and asked the boy how he was managed, with his apparent poverty, to accumulate such an amount of knowledge.

"Oh, I studied in my spare time," answered the boy, briskly, and with the utmost unconsciousness that he was an example to even the man before him.

Here was a boy, a hard-working orphan, almost fitted for college in the spare moments that his companions were wasting. Truly are spare moments the "gold-dust of time."—By-Herald.

A WORD TO THE GIRLS.

GIRLS in the country sometimes grow tired of the quiet routine of farm work and long for the excitements and attractions of city life. But life in the city is not the public holiday it seems to the girls on their occasional visits to town. Believe me when I tell you that working girls in city have an infinitely more monotonous existence than the country girls ever dreamed of. You get up early and work hard. It is true, but the pleasures you attend in summer and the sleigh rides and parties that enliven your winter give you social recreation and change, while there is always the keenest enjoyment for those who know how to read mother nature's book.

Think of spending every working day in a factory with the ceaseless clatter of machinery, with but half a day's vacation a week out. What is the variety of her work and long for the excitements and attractions of city life? How would you like to exchange your duties with them? Do you not think it would be wrong for me to learn Solomon's system?"

SELF-DEFENSE.

A YOUNG man recently asked this question of his pastor: "Do you think it would be wrong for me to learn the noble art of self-defense?"

"Certainly not, my boy," answered the minister. "I learned it myself before I was your age, and have found it invaluable to me."

"Indeed," was the surprised rejoinder, "did you learn the English system or Sullivan system?"

"Neither of these; I learned Solomon's system."

The youth's surprise was still further increased. "Solomon's system?" he exclaimed. "Yes, my boy," said the minister. "You will find it laid down in the first verse of the fifteenth chapter of Proverbs, "A soft answer turneth away wrath. That is the best system of self-defense of which I have any knowledge."—Sel.
You can help your fellow-men. You must help your fellow-men. But the only way you can help them is by being the noblest and the best man that it is possible for you to be.—Phillips Brooks.

It is only by labor that thought can be made healthy, and only by thought that labor can be made happy.—John Ruskin.

EVANGELICAL VISITOR.

"Ye can discern the face of the sky; but can ye not discern the signs of the times?"—Dr. Buckley.

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OUR TIMES.

"Ye can discern the face of the sky; but can ye not discern the signs of the times?"—Dr. Buckley.

At the shadows of international complications are growing deeper it is evident, as an Exchange says, that the shortest crop of the year will be the Peace crop.

"In the war between the United States and Spain, there are more points of interest and solemn importance than the movements of the armies and navies. Let Americans watch."—Phillips Brooks.

Recent uprisings among the natives of Africa in consequence of English taxation have culminated in the massacre of Missionaries, among which were at least five of the United Brethren order; also about $60,000 worth of church property was destroyed.

"All the world is arming for war. The war spirit is overtopping every other sentiment. Everywhere the "kings of the earth" are getting their armies in readiness to take the field. Nothing like it was ever witnessed on the earth before. Never such a general preparation, such a general sound of war, was known before in human history. It is the beginning of the end, and the prophetic description in the 19th chapter of Revelation, tells us what the end will be."—Phillips Brooks.

What events may transpire before the present war is concluded no one can foretell. Already momentous results have developed from the conflict, apart altogether from the field or its operations. The United States—nay, all Europe—will never be after the war what it was before. This much is evident now. The policies of all the powers will be different. An Anglo Saxon alliance is being urged—is indeed a virtual fact, and the other powers—Latin—realize that they must shape their plans to meet it, and a union is foredoomed. The papacy is taking a hand in the matter and manipulating schemes which have vast possibilities behind them. This "little war," in short, is big enough to most profoundly affect the history of the world.—Ex.

Professor Totten on the Jewish Conference says: "Who cannot see in this effort to recover Palestine by purchase a surprising anti-type of Jacob's purchase of the birthright of Esau? Turkey is in possession of the land, but is at her wits' end for funds. The Jews offer her a pot of red potion (gold) therefor; the fact is, long ago Esau's modern sons sold it to the Rothschilds, and the mortgage (some $160,000,000) is understood to be upon the very point of foreclosure (1889 A.D.). We are indeed, thank God, at a terminal in these our days. There need no longer be any doubt as to the time! Verily they are ending! It is about 2,520 years since Babylon began. It is about 1,260 years since Turkey took possession of the Holy places. Verily Edom is the end of the Age, and the fig tree is putting forth buds. The very date of this Jewish convention at Basile is significant: On August 29, 30 B.C., Rome instituted the Era Actiae in honor of Augustus. It ran 66 years, or to August 28, 687 A.D., when the Caliph Omar stood upon El Sakhrah (Aaronah's field). Behold upon this August 29, 1897 A.D., on which the Jews opened the most significant convention they have ever held, the measure of 1,260 years runs out to the day! The date and anniversary will be notable forever!"

The Christian Standard, speaking of the Pope as a financier, has the following to say: While the administration of Pope Leo XIII. has been considered among the most illustrious in the history of the papacy, it seems not to have been successful in a financial and business way. The Bishop of Rome has been unfortunate in his confidential agents, and in the institutions where the funds of the church have been placed for safe-keeping. One of the most trusted employees of the papal treasury has just deserted, taking with him one million lire ($185,000). It is said that the Pope has taken the matter very much to heart, so that his health has been seriously affected thereby. For patriotic reasons the Pope transferred the principle part of the reserve fund from the Bank of England to a bank in Rome, which soon failed. Large sums were lost through the chief secretary of the Holy Congregation of the Index, and a favorite archbishop squandered immense sums of the Peter's Pence in speculation, and advanced large sums of money without the Pontiff's knowledge to members of the old Roman aristocracy in vain efforts to protect them from ruin. Money also has been lost by backing the Anglo Roman Bank, founded by the nephew of the Pope. These instances by no means exhaust the list in which Pope Leo's confidence has been abused, and the funds of the church wasted. Whatever may be the extent of the papal infallibility, it certainly does not seem to have extended to business affairs.

Egypt has a reputation for miracles; but the miracle of the desert railway is perhaps, the most extraordinary of all. For in the twenty years since Ismail began his costly line, much that is wellnigh incredible has been performed on the northern end of that Cairo-to Cape Town line which is becoming more and more a practical factor in the future of Africa. The news is hardly old of the opening of the Bulawayo Station, when it is announced that tickets will soon be issued to Athens, and in no long period for Khartoum itself. The Railhead is constantly vanishing into sand and water at the rate of over a mile a day far towards the south. What this has involved it is difficult to realize in England. For two hundred miles at a time the pioneer trains had to be sent to the front in a waterless waste, carrying 10,000 gallons in the engine-tank, and more in reservoirs, and all this on a line where every ounce tells. At last Lieutenants Stevenson and Pritchard found wells of water in that thirsty land, and greater speed and safety became possible. The engineering difficulties surmounted remain unintelligible achievement; but the strategic importance of the line and its service to civilization at large are things as obvious as they are invaluable.—St. James' Gazette.

The world is dominated to-day by the war spirit to an extent that was not dreamed of thirty years ago. * Already the allotted time for the lasting of the Spanish-American war has passed and the end is not yet. And indications point to the startling fact that we have commenced a war that will involve the entire world in an awful international conflict. * From all over the country clergymen are urging on the war and the righteousness (?) of the cause from a "Christian standpoint." And has it come to this? Ministers of the Christian church, who are supposed to preach the Gospel of the Prince of Peace, clamoring for the awfulness of war and urging on the civil authorities. The church urging the world on in its carnal warfare! This is "Christianity" indeed! * The Pope of Rome, the man who assumes to be the vicar of Christ on earth—the earthly head of Christendom, and who recognizes Spain and the United States as being Christian nations, has failed to prevent these nations from fighting each other. He has the choice, now, therefore, of admitting either that he is not the head of Christendom, or that one or the other of these nations is not Christian. He is logically bound to do one of these two things.—Martinsbury (Pa.) Herald.
The Papal attitude in the present national conflict is one of extreme tediousness. The fallacies of Vatican claims must press themselves prominently upon every thinking mind. That the system, entitled “The Man of Sin,” must shortly fall, is a self-evident fact. Jesus said, “A kingdom divided against itself cannot stand;” and when Catholicism falls, it is self-evident that the blessings of victory for both the United States and Spain when they are engaged in deadly conflict, a way-faring man, though a fool, need not err as to a conclusion of such action. The truth is too self-evident, namely, that Popery is nearing its end.

Of such action. The truth is too self-evident, namely, that Popery is nearing its end. The Catholic world, filled with the exultant sentiments of the Church, is no doubt preparing itself to press upon the throne of power and the blessings of victory for both nations, hearing mass and offering prayers for the dead which have fallen in conflict against each other. This system of baptismal regeneration, trans-substantiation, and a desperate struggle for the maintenance of power will be put forth in the final conflict. The truth is that the power to rule the earth and its nations is delegated to Jesus Christ, and not to His so-called Vicar or Holy See. An object lesson for dispensation and a hard-pressed question.

The following by a writer in the American Quarterly Review shows the conditions under which the Italian peasantry, and even some of the higher rank, are laboring. Speaking of the extent of government monopoly and taxation, among other things, the writer says:—“The income from a man’s business is he shall pay, $1,200. Suppose that out of this he pays the government $114 per cent as an income tax, or an income tax of $265. This would leave him $885. Suppose that his little house would rent for $240 a year, and that he has to pay 38 cent of this assessed rent, or $80 a year, to the government. This would leave him $745. After two taxes, out of his income of $1,200. Out of this $745, or $14.50 a week, he has to pay gas bills, doctor’s bills, to buy food and clothing and fuel for himself, his wife and family, and to keep his house in repair. How much can this shopkeeper lay by? Nothing. If business is slack for a year or two, what has he to fall back upon? Nothing. If the profits of his business falls from $1,200 to $700, the government still takes over $200 for taxes and the house tax alone, and he has only the remainder, between $7 and $8 a week. * A story is told of a father of a family at Naples who was summoned before the court, and charged with having taken five pails of water out of the bay. He pleaded that he wanted the water for his sick children. He was dismissed with a regimand and a fine to the value of salt contained in the five buckets of water from the Mediterranean; for salt is a government monopoly. * * A man living on the sea shore is allowed to draw one pail of water a day from the deep. Thus is the government so guarded that the poor man, with the ocean rolling at his feet, may not escape paying high tariff on his pinch of salt.”

Russia is coming to the front in a manner that is significant. Her dominion extends across Siberia, and her iron, Northern Asia from the waters of the Atlantic to the Pacific Ocean, thus giving her more territory, in one busy, than any other nation on the globe. Her wonderful Siberian railroad, when completed, will afford her a fine outlet to the Pacific, and for the terminus of the line she has just secured of Chian, Teliouwa, an ice-free port. Not only this, but she has leased Fort Arthur, an Asiatic Gibraltar, for a term of twenty-five years, and will strongly fortify the place. She has also been granted other privileges in China, which will greatly increase her trade in the East. The Siberian road will open up an immense country in northern Asia, rich in minerals and timber. The land is very productive, and will likely develop into a great agricultural region. The forests of Siberia are said to contain timber enough to supply the world with lumber after the forests of America cease to supply the demand. It looks as though Russia may yet excel England in wealth, strength and resources. It is evident that England is very jealous of her enterprising neighbor, and will maneuver every way possible to keep her from enlarging her Empire and extending her influence. This she is not likely to be able to do much longer.—Exchange.

The following extract from the New York Tribune, undoubtedly based on official reports, will surprise most people: Germany, with all her progress, is wretchedly poor. With one of the greatest armies in the world, and with commerce whitening—or blackening—every sea, her people are groveling in abject poverty. The facts in the case are actually startling. In England the line of exemption from income-tax is drawn at $800. In Prussia it is drawn at $225. One would think that would leave all except paupers subject to taxation. On the contrary, it taxes only 8.46 per cent of the people. No less than 91.54 per cent of the people of Prussia, then, have to live on incomes of less than $226 for each family! That is a picture of poverty literally startling. Only one person in 500 has an income of more than $3,376, and in a total population of 20,000,000 only 7,000 have incomes of more than $7,625 each. That there are no more large or medium incomes is significant, but that more than 20,000,000 out of 32,000,000 people should be living on incomes of less than $226 a day, such an income generally having to suffice for a whole family, is the blackest picture of German social economy that any enemy of the Fatherland could wish to draw.

It is reported that steps are being taken by the British Government to light up the Great Pyramid of Egypt. It is only proper that this massive structure which is as much a marvel in construction as a mystery in signification and origin should meet with all the enlightenment of the times. We believe there remains hidden in it a message of God’s own dictation.

OUR DEAD.

FOOTS.—Died, at Jonesontown, Van Wert county, Ohio, April 4, 1898, Salicie C., wife of Elman Fouts, aged 28 years, 6 months, and 14 days. She leaves a sorrowing husband, one child, a daughter, father, mother, brothers and sisters to mourn their loss. Her death was caused by measles, ensued by pneumonia. During her sickness she pleaded earnestly for the salvation of her soul until she gained an evidence of acceptance with Christ. Funeral services were conducted by Elders J. B. Wingert, and H. Davidson at the Highland church near her old home in Miami county. Text from Isaiah 66:6:—“And we all do fade as a leaf.” Interment in the Highland cemetery.

ENGLE.—Died, near Ame, Kansas, May 7, 1898, Sister Martha, wife of Bro. John Mark Engle, aged 61 years, 3 months, and 21 days. Deceased was born January 17th, 1837 in Lacr stony county Pa. Her maiden name was Shelly. One brother and two half brothers survive. At the age of 17 she was converted to God and received a bright evidence of her acceptance. She united with the church in her 18th year and joined in the bonds of matrimony the same year. She was the mother of eight children, all married except the youngest son, Alvin, who remain to mourn their loss: all reside in Kansas except Anna, of Oklahoma City. Until the year 1885 the family resided near Mt. Joy, Pa., after which they moved to Dickinson county, Kansas. The bereaved husband greatly feels the loss of a devoted wife and faithful helper. She was an exemplary Christian and exercised a healthful influence in the community by her acts of kindness, and was beloved in the church for her quiet and peaceable demeanor and altho’ dead yet speaketh. Services held in the Newborn church on the 8th, from Rev. 14:12,13 by Elder J. Millinger and the home brethren. Interment in adjoining cemetery.