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Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
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. But, let us take courage and move onward.

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

The decease 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?

Salvation is a gift; Christ's righteousness is imputed to us; but yet righteousness is an acquisition effected by perfect obedience. Thus it becomes us to fulfill all righteousness.
To some of us, friends, who are on our way
For the EVANGELICAL VISITOR.
Saying: "Lose not a moment, 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 missed hours?
What would we say to those by our side,
Who, with us, are drifting adown the tide?
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,
What brother is there toward whom we hold
A feeling of hardness, relentless and cold,
With whom to be reconciled?

For the Evangelical Visitor.

LAW, GOSPEL, SALVATION.

To J. Myers Bosler, Louisville, Ohio. Beloved in Christ:

CHRIST is not only the Genesis of all things, but the Author 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 defalcation 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. No other was needed: no other possible. The righteousness of the Law is the righteousness of God, and when that is imputed to faith we are as safe as Christ Himself. — Rom. 8:4; Phil. 3:9. What Paul found unto death, Christ found unto life. — Rom. 7:10; Matt. 5:17. The Law killed Christ, and Christ killed all the claims of the Law on its violators. — Rom. 6:23; 2 Cor. 5:21; Heb. 2:9.

O what a perfect, glorious redemption. No more vain striving to try to fulfill the Law or the Gospel as a ground of hope. The Gospel is the perfect justification of the Law as a gruity. It is just as complete as Infinite Wisdom and Almighty Power can make it. Jesus is the embodiment of the Decalogue, and of all the types of preceding dispensations. The whole past was a schoolmaster who had but one lesson—but a very great one—the Incarnation of God. So it is still. Christ's standard is our standard. But we can never realize it so perfectly as to make our conformity to it our righteousness Christ's perfect realization is our only possible basis of acceptance with God. And this only by faith.

In John 5:39, we have the explanation of Gal. 3:24. In Rom. 3:31, we have a splendid help to solve this problem; also in Rom. 8:4. The whole Law is Christ, and our relation to it is by faith in Him. In this way we are always invested with the righteousness of the Law, which is the Righteousness of God. The imputation is always perfect, the expression in life, never.

Your next question. Swine's flesh was never intended for the human stomach, any more than the flesh of snake, or skunk, or toad. The distinction of the Law between clean and unclean was of a purely moral intent, designed to separate the Jews from surrounding nations, and keep alive the sense of separation. This distinction is abolished. But the physiological distinction remains, and will be valid as long as man is man, and hog is hog.

There is nothing unclean of itself in the legal sense. But there are many things intrinsically unclean. The hog belongs to this category, "Touch not, taste not, handle not." It is no sin to eat it; but the temple of the Holy Ghost is better without it. A perfect fulfillment of 1 Cor. 10:31, will sweep pork from the table, and a good many other things. Let us strive to combine 1 John 2:20, and 1 Thess. 5:23.

Thanks for the stamps you enclosed.—Heb. 13:16.

C. H. RAISEBAUGH.
Union Deposit, Pa.

For the Evangelical Visitor.

"THY KINGDOM COME."

No doubt all will recognize the above chosen subject of this paper as the first class 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 grace is the world to be prepared for His kingdom. We will see what it is and be ready there for the ushering in 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. EEBER 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.—Phillips Brooks.
WHAT IT IS AND OUR RELATION TO IT.

"Verily, verily, I say unto you, whatsoever cometh of 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 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. 8:8,9; 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 them.—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, maliciousness, debate, deceit, 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 into 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 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 the wearing of gold (which is forbidden)—1 Pet. 3:3; 1 Tim. 2:9. And then you set a pair of gold glasses on your face. It fights a plain sailor hat (costs 50c) and spends from $1.00 to $6.00 for bonnets. It objects 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 chasten 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 (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. 5:14,15. 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 restoration 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-
generation, and with that life within, look down deep into your heart and see the awful deep fallen condition of that carnal heart (or nature). Then cry out mightily to God, "Oh wretched man that I am; nature),. Then cry out mightily to God, voice saying, I will, be thou clean.

Take the church (born children of God) and sanctify and cleanse it by the washing of water by the Word, or any such thing; not having blemish with wrinkle or spot or self a glorious church, not having any thing unclean. But who shall separate us from the love of God? shall He be tribulation, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Yea, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. glowing 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.

Dear friend, if He should come 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 everlastinglty 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.
THE HOLY SPIRIT.

(PAPER NUMBER TWO.)

HOW TO OBTAIN HIM IN PERSONAL EXPERIENCE.

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

H OW 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 work of Jesus Christ. It is resting absolutely on the testimony of God about Christ, and resting entirely in the finished work of Christ for pardon and acceptance before God. Paul went down to Galatia and preached to the people there that Christ had borne their sins in His own body on the cross. They believed this testimony, and rested upon this finished work of Christ, and said, “Our sins are forgiven, because we believe in Christ.” Then God, then and there, set His seal to Paul’s preaching, and set His seal to their faith, by sending the Holy Spirit in definite, personal experience. After a while some Jews came down from Jerusalem, and said to these people: “You are not saved at all. It is not necessary merely that you believe in Christ; but you must also keep the Mosaic law, and be circumcised.” Some were troubled and were circumcised, and wondered if they were really pardoned and saved, or not. Word came to Paul, and he wrote back and said: “I would like to ask you a question. You have received the Holy Ghost. I should like to know how ye received Him; was it by being circumcised? Was it by observing the various ceremonies of the Mosaic law? Or was it when you simply believed God’s testimony about Jesus Christ, and trusted God to pardon you on the ground of God’s death?” Everyone of them said at once, “We received Him simply by the hearing of faith. We believed the testimony and God set His seal to it by giving us the Holy Ghost.” The first step in receiving the Holy Ghost 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—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 ended 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 hIDDEN 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 infinite love? Is He not infinite power? 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 confidently 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 2:38, 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, brethren.

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 disillusioned 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 spongy arguments that men have brought forward 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 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 heardest me, 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 withhold His hand, lest the ecstasy of that moment should kill them on the spot. Now, gentlemen, the testimony of such men is to be believed; but do you know of any passage in that Book that says we are to expect 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 inclined 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 experience 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 synagogue he proclaimed Jesus that He is the Son of God, and he increased the more in strength, and confounded the Jews, proving that this is the Christ."—Acts 9:17,20,22. Brethren, 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 hurrying on without God and without hope to a Christless eternity, and confounded the Jews, proving that this is the Christ."—Acts 9:17,20,22. Brethren, 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 hurrying on without God and without hope to a Christless eternity, and confounded the Jews, proving that this is the Christ."—Acts 9:17,20,22. Brethren, 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 hurrying on without God and without hope to a Christless eternity, and confounded the Jews, proving that this is the Christ."—Acts 9:17,20,22. Brethren, these exalted moments of ecstasy are good, but what you and I need is not ecstasy but power. 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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 fourth commandment is to go back from Christ, Who is the end of the law; to exchange the Spirit for the flesh; to make void the Gospel of grace, and to seek to be perfected by works of Law. This is equally true, whether we bind ourselves under the first day or the seventh, only that in the former case we suffer the added disadvantage that there is no law for Sabbath on the first day, so that we could obtain no reward for our works of keeping Sabbath on the first day.

It is then plain to all, that we are all making a horrible assumption in holding the world guilty of Sabbath-breaking because they labor and please themselves on Sunday. Their labor and pleasure are just as wicked on Monday as on Sunday, barring simply the possible violation of a conscience which has come from legal training by a legal church. Their condemnation before God is not that they are breaking Sabbath, but they are disobeying the Gospel and loving spiritual darkness; and we should hold them under no other condemnation. We should become to them ambassadors of Jesus Christ; not crying, "Keep the Law!" and not trying by civil legislation to force them to keep the Law; but entreat them: "Be ye reconciled to God."

How harshly and pharisaically Christian judges Christian for doing illegal acts on the Sabbath-Sunday! How preachers and pastors intimidate church-members with fulminations of Sabbath-law! With what unhappy censoriousness the first-day Sabbatarian, pharisaically puffed up with his own righteousness, looks upon the world and church in their departure from Mosaic! How far the Gospel has come to be lost from the apprehension of modern Christendom is illustrated by the following quotation from the "Homilies of the English Church," found in Webster's Unabridged under the word Sabbath: "So if we will be the children of our heavenly Father, 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 that we are children of God by careful Sabbath-keeping? This is pure Pharisaism.

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 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, not as 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 first-fruits of... harrest 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 signaling that day; and this custom was to be "a statue 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 "spiritual resurrection". 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."—Lev. 23:15.

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 fulness of the descending Comforter, the sevenfold Spirit of the Lamb, supplies the full fashion of the observance. Ah! how different from external regulation! how different from legal restraint! 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 exalted, 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 propagandism 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.

[The foregoing Article can be obtained in separate form as a little book, price 5 cts. (5 copies post-free) from the Reality Publishing Co., 120 North Spring St., Los Angeles, Cal.]
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 effeminate, nor abusers of themselves with mankind, nor thieves, 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 you 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 unreproveable 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 the 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 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 shrunk 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 everything 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 besetting, 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.
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 then thou shalt make thy way prosperous, and 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 placed before us "the sincere milk of the word," for the babes in Christ (1 Peter 2:2); the meat of the doctrine of perfection (Heb. 5:12-14), for those who are able to bear it; while for all is set the " unleavened bread of sincerity and truth" (1 Cor. 5:8), the water of the Holy Ghost (Jno. 7:37,38), graceful speech seasoned with the salt of wisdom (Col. 4:6), and a delicacy of well-spiced literature that gives a good appetite for more of the milk and meat of the Word.

The devil has also spread bounteously upon his table the diluted milk of principles of the doctrine of Christ, strongly tainted meat of delusion (2 Thes. 2:11,12), that the partakers thereof might be deceived; while for every one he has the leavened bread of malice and wickedness (1 Cor. 5:8), the never quenching water of sinful pleasure, the conversation embayed with covetousness, foolishness, jesting, and filthiness (Eph. 5:4), and for dainties a heap of trashy literature that contains no more nourishment than so many husks, and which are "profane and vain babblings" that "increase unto more ungodliness. And their word will eat as doth the gangrene (marg.)."—2 Tim. 2:16,17.

"Ye cannot be partakers of the Lord's table, and of the table of devils."—1 Cor. 10:21. "Eat ye that which is good and let your soul delight itself in fatness."—Isa. 55:2.

Now of the table of the Lord, it is the milk and meat that make fat the soul. The milk is the principles of the doctrine of Christ which lay "the 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 judgment."—Heb. 6:1,2. "Whereewithal shall a young man cleanse his way? by taking heed thereto according to thy word."—Ps. 119:9. "But strong meat belongeth to them that are perfect (marg.), even those that by reason of use have their senses exercised to discern both good and evil."—Heb. 5:14.

The word of God is to be our daily meditation. When we cease to feed upon the word of life, we are sure to become lean in our souls; for Christ says, "The words that I speak unto you, they are spirit, and they are life."—Jno. 6:63. 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, throughly 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 they 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—a 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 delighted 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!"
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; Great heart through these we bring—

Lord, accept our offering.

A WORD TO MOTHERS.

The following words from Mrs McClung, 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 widely, though discriminatingly.

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 that 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, is dissatisfied with his narrow surroundings, takes his journey into some far country to seek a better fortune; the eldest daughter, obeying 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. Others, often later, and in one way or another, they are all gone. The long table in the dining hall is short-ened, 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 with buoyant spirits they began life together. Well, indeed, it is for them if the young love that once animated their hearts has 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 true 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 strength 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.

"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 the one aim—to please God—before us, then indeed will our life reflect the image and glory of God.—The Guide.
EVANGELICAL VISITOR.

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

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In sending monies to friends in South Africa, or elsewhere under English influence, the exchange should be made here, sending in English currency, £., s., or d. This was omitted from our special notice on this matter in our last issue.

We are indebted to the Herald of Truth for the article in this issue on “Gay and Costly Attire” by A. Judson, the well-known Oriental Missionary. We insert it under the “Missionary Department” but would call the special attention of all Gospel workers to its unex-}

We have on hand a number of very lengthy “experiences” written for publication in the Viseron. 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 names of our readers in general. Besides, it must be remembered that although it is soul-stirring to know how God has dealt with others, the saints, yet when we begin to build on the experience of others, the blessing of some one else instead of God’s Word, our spiritual vision will grow dim and we will be led into some phase of fanaticism.

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 received a burial. Later came the drought and famine and many died which were also never buried. Later still came the Fenderpest, carrying away thousands of cattle, the very fewest of which were buried. Following all these the extraordinary rains of the present season and it is believed that these joint causes combine to cause the unusual epidemic at present prevailing there, effecting considerable 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 inclined 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 utter 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 promises.

**NOTES FROM THE CONFERENCE.**

**GENERAL Conference convened on** the morning of the 18th 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 every body 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 Visseros 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 relating 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. **Samuel Zook.**

**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. Bro. Elia 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.

**CHICAGO MISSION.**

Report for month ending May 15, 1898 as follows:

**EXPENSES.**

Balance due Mission $ 27 77
Hall rent. 12 00
Stationary 1 10
Oil 75
Groceries and provisions 15 00
Total $ 56 62

**CREDITS AND DONATIONS.**

Sister Francis Shirk, Ind. $ 2 00
Bro. Noah Hersey 1 00
Bro. Sweitzer, Dover, Ill. 1 00
Bro. Henry Trump 4 00
Collections 3 65
Hall rent 4 00
Saxton Bowers 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. 6091 Peoria St.

**LOVE FEASTS.**

**Ontario.**

Wainwright, Welland Co. June 4
Parkhill, Barrie Co. June 8
Waterloo, Waterloo Co. June 11

**Pennsylvania.**

Martinsburg June 25-26
At the Home of Bro. Henry Baum, Dauphin Co. June 1-2
Hershey June 1-2
In Lyken's Valley, Dauphin Co., at the residence of Bro. Jno. A. Keeler, R. R. Station, Millersburg June 11-12
Mastersonville M. H Lancaster county; R. R. Station, Colebrook, C. & L. R. R. June 7-8

**Ohio.**

Wayne Co. June 4-5
At the Home of Bro. J. H. Smith, near Lawrence, on the P. & P. W. R. R. All trains stopping at Lawrence will be met by private conveyance.

**Kansas.**

South Dickinson June 4-5

**Oklahoma.**

County G. Aug. 27-29

**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 Korea, 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.

Confusianism 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 Jesuit missionaries came here from Spain and Portugal. And as there was something in their hearts that was not satisfied, and as "the translation 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 laver that fronted the temple served for holy water or baptismal font; the same censer that swung before Amida could be refilled to waft Christian incense; the new convert could use uncharged his old bells, bowls, candles, incense, and all the paraphernalia of his old faith in the celebration of the new. Thus we see how the church and idolotry 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. Yet few of the natives quailed or renounced their faith.” Thus “Catholicism,” says one, “in Japan received its death-blow in the same year. The new.”

Therefore the number of the Christians now are, in general, we believe much the same as in our home lands. Yet we trust the work is now “taking root downward,” and shall soon absolutely “bear fruit upward.”

God is leading out some of his little ones into the fullness of the Gospel, and teaching to look beyond denominational lines and take Him as their Savior, sanctifier, healer and coming King. Yet there is a great need here as well as elsewhere of true Christian “laboreers” who are “filled with faith and the Holy Ghost,” whom He shall send or raise up.

Having this land and work thus set before you, we trust you shall be enabled, yes constrained, to offer up the “effectual and fervent prayer” of faith for the spiritual and eternal welfare of this people, doing “whatsoever He saith unto you.” Your brother in the work.

Yokohama, Japan.

J. I. LONG.

HEARTS SET FOR THE FIELD.

“Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession.”

God has promised and we are believing, because “all the promises of God in him (Jesus) are yea, and in him amen, unto the glory of God by us.” We were both converted when young and united with the Brethren, feeling that we could render to God a more acceptable service in that capacity. Though we lived in a state of separation from the world, we continually felt the need of a closer walk with Jesus. We realized our inability to walk before him and be perfect.

This need was made more apparent after our marriage, because of the multiplied cares and duties that devolved upon us. Here we realized that without holiness we should never see God’s loving face, that without the Comforter we could not be justified any longer because we had the light, that without the indwelling Triune God we could not meet the requirements of God’s holy law. Seeing our need of being saved to the uttermost caused us to begin to confess our sins, make restitution, and get down before the Lord for a clean heart and perfect victory on every line.

During a wonderful ten days meeting held by Bro. B. H. Irwin, near Abilene, Kansas, beginning April 29, 1897, God gloriously sanctified our souls, doing a work in our hearts that satisfied our hungry souls. Since that time we have been “kept by the power of God through faith unto salvation ready to be revealed in the last time.”

Almost immediately after this we were called by a definite revelation of God’s will through the Holy Ghost, who was given us to abide in our hearts forever, to work among the colored people of the Baptist church in Abilene, Kas. When God opened the way we obeyed, and six months were spent in that work. In Oct. 1897, we each received a definite call to go as Faith Missionaries to Africa. Three months later we were warned to go out quickly and in consequence we freed ourselves of earthly care by taking the Apostolic route: “And sold their possessions and goods, and parted them to all men, as every man had need.”

After our ordination we tarried in Kansas three days, then came to Tabor, Iowa, to the Hephzibah Faith Missionary Training Home, where at present nine of the Brethren are tarrying with the Lord. Since that time we have been engaged in our Master’s business as he has directed. He keeps the victory in our souls by granting to us grace sufficient for perfect obedience.

We praise him for all his dealings with us and pray him to lead us in plain paths for his name’s sake. We humbly crave an interest in the prayers of God’s people all along the line, that he may keep us humble, show us plainly when to move out, provide things necessary for life and godliness, and give us many souls for our hire. God bless you all.

Our God and Father, while we stay Far from our home on life’s rough way, Oh, teach us as from our hearts to say, “Thy will be done!”

What tho’ in lonely grief we sigh For friends beloved, no longer nigh Submissive still would we reply “Thy will be done!” Then when on earth we breath no more The prayer of mixed with tears Before, We’ll sing upon a happier shore, “Thy will be done!”

Tabor, Iowa.

O. C. and E. S. CHESS.

GAY AND GODLY ATTIRE.

The subjoined remarks on gay and costly attire and the wearing of gold or other ornaments on the person, are taken from a letter written from India by the celebrated Missionary Adoniram Judson to the female members of Christian churches in the United States in the year 1831. Dr. Schaff, in his Encyclopedia of Religious Knowledge, remarks of Dr. Judson: “He was one of the most heroic and devoted as well as one of the earliest Missionaries which America sent forth to heathen lands. His name will continue to shine among the galaxy of apostolic laborers. He has merited and will ever continue to be known by the title of the Apostle of Burmah.”

Dear Sisters in Christ:—Excuse my publicly addressing you. The necessity of the case is my only apology. Whether you will consider it a sufficient apology for the sentiments of this letter, unfashionable, I confess, and perhaps unpopular, I know not. We are sometimes obliged to encounter the hazard of offending those whom all others desire to please.

We are raising up a church of Christ in this heathen land, and in laboring to elevate the minds of the female converts to the standard of the Gospel, we have always found one chief obstacle in that principle of vanity, that love of dress and display, which has, in every age, and in all countries, been a ruling passion of the fair sex, as the love of riches, power and fame,
I lesses. The dress of the female converts and the fashions of the fair Karen-was not essentially different from that of several missionary sisters, dressed and females into the church, and the arrival prevalent in our beloved native land. On the admission of two or three fashionable adorned in that manner, which is too prevalent in our beloved native land. On my meeting the church, after a year's abstinence, 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, stopped 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 overshadowing 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 rings on the fingers, bracelets on the wrists and arms, long instruments of some metal, perforating the lower part of the ear, and reaching nearly to the shoulders; factotum constructed bags, enclosing the hair, and suspended from the back part of the head, not to speak of the ornamental parts of their clothing, constituted the fashions and the ton of the fair Karen-woman. The dress of the female converts was not essentially different from that of their coreligionists. I saw that I was brought into a situation that precluded all retreat—that I must fight or die. I considered the spirit of the religion of Jesus Christ. I opened 1 Tim. 2:9, and considered the spirit of the religion of Jesus Christ. I opened 1 Tim. 2:9, and considered the spirit of the religion of Jesus Christ. I opened 1 Tim. 2:9, and considered the spirit of the religion of Jesus Christ. I opened 1 Tim. 2:9, and considered the spirit of the religion of Jesus Christ. I opened 1 Tim. 2:9, and considered the spirit of the religion of Jesus Christ. I opened 1 Tim. 2:9, and considered the spirit of the religion of Jesus Christ. I opened 1 Tim. 2:9, and considered the spirit of the religion of Jesus Christ. I opened 1 Tim. 2:9, and considered the spirit of the religion of Jesus Christ. I opened 1 Tim. 2:9, and considered the spirit of the religion of Jesus Christ. I opened 1 Tim. 2:9, and considered the spirit of the religion of Jesus Christ. I opened 1 Tim. 2:9, and considered the spirit of the religion of Jesus Christ. I opened 1 Tim. 2:9, and considered the spirit of the religion of Jesus Christ. I opened 1 Tim. 2:9, and considered the spirit of the religion of Jesus Christ. I opened 1 Tim. 2:9, and considered the spirit of the religion of Jesus Christ. I opened 1 Tim. 2:9, and considered the spirit of the religion of Jesus Christ. I opened 1 Tim. 2:9, and considered the spirit of the religion of Jesus Christ. I opened 1 Tim. 2:9, and considered the spirit of the religion of Jesus Christ. I opened 1 Tim. 2:9, and considered the spirit of the religion of Jesus Christ. I opened 1 Tim. 2:9, and considered the spirit of the religion of Jesus Christ. I opened 1 Tim. 2:9, and considered the spirit of the religion of Jesus Christ. I opened 1 Tim. 2:9, and considered the spirit of the religion of Jesus Christ. I opened 1 Tim. 2:9, and considered the spirit of the religion of Jesus Christ. I opened 1 Tim. 2:9, and considered the spirit of the religion of Jesus Christ. I opened 1 Tim. 2:9, and considered the spirit of the religion of Jesus Christ. I opened 1 Tim. 2:9, and considered the spirit of the religion of Jesus Christ. I opened 1 Tim. 2:9, and considered the spirit of the religion of Jesus Christ. I opened 1 Tim. 2:9, and considered the spirit of the religion of Jesus Christ. I opened 1 Tim. 2:9, and considered the spirit of the religion of Jesus Christ. I opened 1 Tim. 2:9, and considered the spirit of the religion of Jesus Christ. I opened 1 Tim. 2:9, and considered the spirit of the religion of Jesus Christ. I opened 1 Tim. 2:9, and considered the spirit of the religion of Jesus Christ. I opened 1 Tim. 2:9, and considered the spirit of the religion of Jesus Christ. I opened 1 Tim. 2:9, and considered the spirit of the religion of Jesus Christ. I opened 1 Tim. 2:9, and considered the spirit of the religion of Jesus Christ. I opened 1 Tim. 2:9, and considered the spirit of the religion of Jesus Christ. I opened 1 Tim. 2:9, and considered the spirit of the religion of Jesus Christ.
spired volume spread open at the passage in question, ask your hearts in simplicity and godly 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, eyeing 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 suppose," 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 industry, 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, brightly, 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."—Ev-Herald.

A WORD TO THE GIRLS.

Girls in the country sometimes grow tired of the quiet routine of farm work and long for the excitement 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 picnics 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 dingy office, writing and figuring constantly, with but half a day's vacation in three years, as one girl I know has done! Think of spending all the hot, dusty summer days at a sewing machine in a factory with the ceaseless chatter of hundreds of other machines all about you! Think of walking two miles to work, standing behind a counter all day, forced to smile and smile, though you feel like villain ought to feel, and walking home again at night. All these things thousands of girls in this city do.

One girl I know stands and irons ready-made shirt waists all day, week in and week out. What is the variety of her life? How would you like to exchange your duties with them? Do you not think it would be a welcome relief to them to milk in the cool of the morning, churn, bake and sweep before the hottest part of the day, peel the potatoes for dinner out under the shade of a tree, and, after dinner is over, to sit out in the cool and shady yard, or rest in the hammock, or take a canter on the pony, or in the fall go to the woods in search of nuts, and at night lie down and breathe in the sweet-scented air of the country instead of sewer smells and effluvia of dirty alleys?

How would you like to pay out of your scant earnings for every speckled apple or withered peach you eat? Why, if you lived in the city, you would pay for fruit that you will not pick up from the ground now. How would you like the ever present possibility of losing your "job" and having your income cut off for a time, with no money to pay the expenses that always accumulate so fast? Think of all these things before you give up the quiet and peaceful life of the country with the certainty of a comfortable home, even if you do not have ice cream and fried chicken every day. To make the best of what you have is better than to rush into evils that you know not of.—Metropolitan and Burial Home.

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.}

RICHES ARE NOT FOREVER.

A little child was one day playing with a very valuable vase, when he put his hand in it and could not withdraw it. His father, too, tried his best to get it out, but all in vain. They were talking of breaking the vase, when the father said: "Now, my son, make one more try; open your hand and hold your fingers out straight, as you see me doing and then pull." To their astonishment the little fellow said: "Oh, no, pa; I couldn't put my fingers like that, if I did I would drop my penny." He had been holding on to a penny all the time! No wonder he could not withdraw his hand. How many of us are like him! Drop the copper, surrender, let go and God will give you gold.—John McNeill.

DO WHAT YOU CAN.

A mechanic or a clerk may say, "I can't get an hour a day." Then take half an hour. That will give you eighteen volumes per annum. "But I can't read fifty pages an hour, or twenty-
Five in half an hour." Then read fifteen in half an hour. That will take you through twelve volumes of four hundred and fifty pages per annum, and if your books are well selected, in two years your knowledge will be greater than that of many college graduates ten or fifteen years after they leave college. Never be guilty of the folly of negligence to do little because you cannot do everything.

—Dr. Buckley.

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.

OUR TIMES.

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

As 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."

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 $50,000 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."

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 expected. 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 effect 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 pestage (gold) thereof; for the fact is, long ago Esau's modern sons sold it to the Rothschilds, and the mortgage (some $140,000,000) is understood to be upon the very point of foreclosure (1899 A. D.). We are indeed, thank God, at a terminal in these our days. There need no longer be any doubt as to the times! 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 Basle is significant: On August 28, 30 B. C., Rome instituted the Era Actiae in honor of Augustus. It ran 666 years, or to August 28, 687 A. D., when the Caliph Omar stood upon El Sakhrath (Aurarrah's field). Behold upon this August 28, 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 well nigh 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 Suez Railway Station, when it is announced that tickets will soon be issued to Athens, and in no long period for Khartoum itself. The Railroad is constantly vanishing into sandy space 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 Prichard found wells of water in that thirsty land, and greater speed and safety became possible. The engineering difficulties surmount 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 selfishness 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 (Pw.) Herald.
the Papal attitude in the present national conflict is one of extreme tediousness. The fallacies of Vatican claims must press them-220
counter, is one of extreme tediousness. The
is instructed to pray for the maintenance of
selves prominently upon every thinking
of Sin," must shortly fall, is a self-evident
the United States and Spain when they are
engaged in deadly conflict, away-faring man,
both the power and the blessings of victory for both
Papal infallibility, will shortly be burned
baptismal regeneration, trans-substantiation,
prayers for the dead which have fallen in
Holy See. An object lesson for dispensa-
corruptions and purposes and failures of
is our individual attitude toward the truth?
which the Italian peasantry, and even some
Quarterly Review
is we shall say, $1,200. Suppose that out of
his little home would rent for $240 a year,
and that he has to pay 38 per cent of this as-
$745, or $ 14.50 a week, he has to pay gas
and fuel for himself, his wife and family, and
$2,000,000, 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 $2 a week, such an income gener-
ally having to suffice for a whole family, is
the blackest picture of German social econo-
my that any enemy of the Fatherland could
wish to draw
It is reported that steps are being taken
by the British Government to lighten by
electricity 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 mes-
sage of God's own dictation.

The following by a writer in the Ameri-
can 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 tax-
avation among other things the writer says:
"The income from a man's business is
we shall say, $1,200. Suppose that out of
this he pays the government 30 per
cent as an income tax, or an income tax of $365.
This would leave him $835. Suppose that
his little home would rent for $240 a year,
and that he has to pay 38 per cent of this as-
signed 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 busi-
ness 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 exacts over $300 for income
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 to build a bath for his sick children.
He was discharged with a reprimand and a fine
to the value of salt contained in the five buck-
est 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 Northern Asia from the
waters of the Arctic to the Pacific Ocean, thus giving her more territory, in one
bounty, than any other nation on the globe.
Her wonderful Siberian railroad, when com-
pleted, will afford her a fine outlet to the
Pacific, and for the terminus of the line she
has just secured of China, Talicuwa, an ice-
free port. Not only this, but she has leased
Fort Arthur, an Astatic 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 in-
crease 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
effort to supply the world with timber
after the forests of America cease to supply
the demand. It looks as though Russia may
yet excel England in wealth, strength and re-
sources. 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 extend-
ing 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 re-
ports, 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 blacken-
ing—everything, 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 con-
trary, it taxes only 4.46 per cent of the peo-
ple. No less than 91.54 per cent of the peo-
lace of Prussia, then, have to live on incomes
of less than $225 for each family! That is a
picture of poverty literally startling. Only
one person in 500 has an income of more
than $2,375, and in a total population of
$2,000,000 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 $2 a week, such an income gener-
ally having to suffice for a whole family, is
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a mystery in signification and origin should
meet with all the enlightenment of the times.
We believe there remains hidden in it a mes-
sage of God's own dictation.

OUR DEAD.

ENGLE:—Died, near Ame, Kansas, May
7, 1898, Bister Martha's, wife of Bro. John M.
Engle, aged 61 years, 3 months, and 21 days.
Deceased was born January 17th, 1837 in
Lancaster county, Ohio. 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 helpmate. She was an ex-
emplary 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 al-
though dead yet speaketh. Services held in
the Newborn church on the 8th, from Rev.
14:12,13 by Elder J. Mellinger and the home
brethren. Interment in adjoining cemetery.

ELAM FEUTS:—Died, at Jonestown, Van Wert
county, Ohio, April 4, 1898, Sallie C., wife of
Elam Feuts, aged 26 years, 8 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 plead 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.

WINGERT:—Died, near Acme, Kansas, May
7, 1898, Elam Fonts, aged 28 years, 8 months,
and 14 days. He leaves a sorrowing wife,
one brother and two half
brothers. Services held in the bonds of matrimony the same year.

Deceased was born January 17th, 1837 in
Lancaster county, Ohio. Her maiden name
was Shelly. One brother and two half
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