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H.N. Engle

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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 Way of Salvation

The world needs salvation. Many people seem anxious to get it. It can be had free—that is without any monied value placed thereon. But we must take the “way.” There is a “way” which leads unto salvation and it is not a difficult matter to find it. Jesus said, “I am the way.” So if we can but find Jesus we will find the way. The question then remains, Where will we find Jesus?

Jesus has gone “into the heavens” (heavenly conditions)—His individuality, His personality are there; but if we are anxious to study and learn about His character, example and life, we can find all that in the recorded Word. If we are anxious to know what Jesus did when He became “the way,” we can find it out by “searching the Scriptures.”

Jesus had not always been “the way.” He became so about 1900 years ago. When in His conception He passed the plane of angelic life (Heb. 2:16) and took on Himself human life, Abraham’s seed, was made flesh and subjected to human, fleshly conditions, at that time He started on His divinely appointed mission of becoming “the way.”

The first thing then that Jesus did in this capacity was “humbling Himself,” and He continued to do this all the while that He was being made an example to the world for salvation. Sometimes it seems as though people could best understand the plan and get into “the way” if God had simply dropped Jesus down on this earth when He “began to God be about thirty years old.” But that was not God’s way. Jesus—The Way—must be born of a virgin and grow up as any other man, being unrecognized as to his worth and bent up faculties and powers, until the appointed time for the manifestation of His glory and wonder-working power.

But let us further consider this “way.” Some persons think that “tents of ease,” “downy pillows,” “hallelujah times,” peace with all men, “going in the current of the times,” “being absorbed in religion,” etc., are marks of being in the “path of life.” They forget to “look unto Jesus,” observing that He went by the way of rejection, persecution, suffering and a final death upon the cross. He was made a gazing-stock to the world—rather, primarily, to the chosen generation of God, the Jews. It was the “church people” of His day that offered the greatest oppositions to His noble, God-ordained ministry of opening the “way” unto salvation and life.

How do his professed disciples fare when they take the “way”? They (the nominal church) desire to steer clear of the rugged and stormy pathway. It is frequently forgotten that the “dry tree” is more probable to undergo tests by the corrupting elements of sin and evil than was the “green.” “The disciple is not above his master nor the servant above his lord.” Neither will the experience of those who are running for the prize (immortality) and who hope to be joint-heirs be any the less marked with adversity and rejection. To be despised and rejected is one thing; to be despised and rejected for the truth’s sake is another experience; but to be thus dealt with by our kindred and blood is yet the climax for testing humanity.

The “way” led through rejection by church and society. Jesus did not believe as did the doctors and lawyers. They were quite iron-clad under creeds and doctrines of men, even claiming for their basal elements the Law of God. But they were wrong. They only proved themselves to be out of harmony with God—out of the “way.”

God leads His own in a way that they know not; that is, under carnal conditions it could not be comprehended as being divinely appointed. The Christ-spirit leads, as the Christ-life, through conditions and elements of outward turbulence; nevertheless it is a pathway of inward joy and peace and hope.
The disciples bring them. “Now make them to sit down upon the grass in companies of fifties.” And he no doubt told them to tell the people what all this was for, i.e. they were going to be fed.

His disciples did as He told them: and if they were like some of His disciples (?) today, no doubt they thought in their minds, “Is the Lord crazy that He expects to feed so great a multitude on such a little morsel? Why this is not enough to begin with.” After they return they find no more added to the amount than they had when they started to seat the people. They found not a couple of wagons or camels loaded with provisions stopping there just at this juncture, as many of our day would infer. Jesus was there; and as soon as they had fulfilled this command “He looked up to heaven and blessed and brake and gave to His disciples that which they had; and they took that which was given them and gave to the people, bread and fish. “And did all eat and were filled, and they took up of the fragments that remained, twelve baskets full.” That means a basket full to the worker. Praise the Lord! A fulfillment of Prov. 11:25.

Let us draw a few lessons from this incident in the life of Christ. As Christ looks upon the great multitudes of famished souls of this world, He says to every believer, “Give them to eat.” Many want to put the responsibility of feeding, as the disciples did, upon some one else, or make the excuse that they have but “five barley loaves and two small fishes; and what is that among so many?” But Jesus does not stop to talk about the little or the desert place, but gives out the command, “Make them to sit down” i.e. get ready to receive. Then after he had blest and given a portion to each disciple, He bids them, “Give ye them to eat.”

As each disciple gives out that which the Lord has given him it increases on his hands. He breaks off a large piece and hands it to an individual and wonders if he will have more, when, lo! by the time he reaches the next individual he has enough to give him, and so on to the next and to the next until the multitudes are fed. Praise God!

My dear reader you may wonder why your soul is so lean, and it seems to become still leaner and you fear that if it continues on the decline at this rate, the health of your soul will be in such a state that you will be in danger of spiritual death.

Look at the hungering souls about you on every hand. You are saying to God by your actions, if not in words, “Send them away, and let them buy for themselves,” or “Let the heathen alone and they will be saved.” You are just as selfish as those disciples were. “They said, “Send them away;” and you say, “Let them alone.” Christ says, “Give ye them to eat.”

The result was that after they had given to the poor people each disciple had a basket of fragments to take to him with after the feast was over and all were filled. Just so it will be with you, dear reader, when you begin to realize and fulfill your responsibility to the perishing millions on every hand. “Give and it shall be given unto you.” How can you expect more if you do not give out that which you already have? You will soon become like a cistern into which water is poured but from which none is drawn. It fills up and there it stands and finally becomes stagnant. And stagnant experience is just as repulsive in God’s sight as stagnant water to us.

Again He says, “He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully.” If you want much of the joy of the Lord in your heart, give it out freely in messages of joy or gifts of love of the substance the Lord has given you and make glad the hearts of others and in the end you will have as your reward a “basket full.” Glory to Jesus!

D. W. Zook.
Beloved Sister:—

God works by epochs. His purpose is the same in all. He never loses sight of His ultimate end. He has a supreme, original right to ordain and to change. He does nothing without substantial reason. His claims and our prosperity always harmonize. When He says, under one dispensation, do and live, no negative is admissible. When, under another dispensation, He says, believe and live, who dare gainsay His prerogative?

When the great work of creation was finished, God rested. This is the meaning of "Sabbath." But a greater work awaited the utmost taxation of Omnipotence. The same principle that determined the time of the first Sabbath, must necessarily determine the time of the Christian Sabbath. When the work is finished, then comes the rest, in both instances. Redemption is more than creation. When Christ rose from the dead, God finished His greatest work. The Christian Sabbath must correspond with the work and object of the new dispensation. A genetic Sabbath in the Christian economy would be a glaring contradiction. The Resurrection of Jesus Christ was the crown of the most stupendous work the universe has ever seen.—1 Cor. 15:16,17.

All who accept Jesus Christ as their Savior, are bound to keep the first day of the week as the final, imperative Sabbath ordained by God for the whole world and for all time.

The Jewish Sabbath no more belongs to the Christian dispensation than circumcision. The ten commandments are all binding as to principle, while all changed as to time and form. The first and second specifications in the Decalogue contain the pith of all dispensations. To fulfill these requires the divine incarnation. When that is accomplished, God is ready for His second and greater Sabbath. The seventh-day advocates can get no argument for their opinions out of the Decalogue. Their logic nullifies Christianity. They cannot fasten pre-christian usage on the

forth commandment, and ignore it in the first. If God would act on their principle, Heb. 9:11-15, would be a terrible misrepresentation and delusion.

The edict of Constantine in A. D. 321, has nothing to do with originating either the time or the name of the day. It is God's Sabbath for humanity, necessitated by the absolute terms of redemption. The resurrection of Christ determines both the time and the character of the day.

Matt. 11:28; Rom. 4:25 and 5:1, contain the essence of the Christian Sabbath.

C. H. BALSBAUGH.
Union Deposit, Pa.

For the Evangelical Visitor.

THE TIME OF TROUBLE,

And the End of the Present Evil World.

"The earth abideth forever."

"At that time shall Michael (Christ) stand up,...and there shall be a time of trouble, such as never was since there was a nation even to that same time."—Dan. 12:1.

"Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."—Matt. 24:21,22.

Times of trouble there have been from the beginning of the world; in fact, the major part of history is a record of insurrection, war, famine, or other trouble. No nation which has ever existed has been entirely free from it; no individual has been permitted to escape without trouble of some kind.

But our theme on this occasion does not deal with the petty perplexities of individuals, nor yet with the dark disasters which have over taken and destroyed nations; but we have to consider, at this time, that awful calamity which is to overtake and destroy the whole world; the tremendous conflagration, "the fire of God's jealousy," which is to "devour the whole earth;" "in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up."—Zeph. 3:8; 2 Pet. 3:10.

This wonderful event is frequently mentioned in the Sacred Writings. Many of the prophets have been moved to speak and write about it, and the New Testament contains much concerning it. The theme is frequently carried through in highly figurative language; such, for instance, as that above quoted from Peter and Zephaniah. The Bible does not teach that the earth on which we live is to be destroyed at any time; on the contrary, the Lord's Word assures us that "The earth abideth forever."—Ecc. 1:4. And "thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, He formed it to be inhabited; I am the Lord and there is none else."—Isa. 45:18.

The doctrine that the earth will at some time be destroyed by fire is professed by the Adventists, and, indeed, by nearly all Christians, and by almost every one else, for that matter. It arises, we think, to seek the harmony of all that the Bible says on the subject. (The principle of seeking harmony, by the way, is the one which governs our study of the Scriptures.) The theory is based largely on a few verses in the third chapter of St. Peter's second epistle, in which he says that the heavens and earth which are now are reserved unto fire. Taken by itself, this expression seems to teach that the earth beneath and the clouds above will be destroyed by literal fire; but, read in connection with the context (from verse 5), and also interpreted in harmony with other Scriptures, such as the ones quoted above, it is plainly to be seen that neither this passage nor any other in the Sacred Writings teaches that our earth will be destroyed.

In verses 5 and 6 of 2 Peter 3, we read that the heavens and the earth, "the world that then was, being overflowed with water, perished." No one, not even the destructionists, claims that the flood destroyed the earth on which we live, or the heavens from which the rain fell. Yet the apostle teaches that a different heaven and earth, "which are now," are "reserved unto fire."

If, then, the earth on which we now live is the same as that which was inhabited before the flood (and to
this all agree), it cannot be the one which is “reserved unto fire,” for the one which is “reserved unto fire” took the place of the one which, “being overflowed with water, perished.” The same reasoning applies to the word “heavens,” as used in this passage.

In the symbolic language of the Scriptures, “earth,” substantial, not easily moved, represents society, the conservative, law abiding classes. “Sea” represents that class which is easily moved, — restless of restraint, anarchistic, that beats against the “earth,” (society). “Mountains,” “the back-bones of continents,” rising out of the earth, forced out of it, indeed, by the pressure of the sea, well represent the kingdoms and governments which are organized by society — forced by the pressure of the “sea” class. Geographers tell us that the highest mountains are next to the deepest oceans, and vice versa. This confirms the symbol; for where the “sea” of anarchy and nihilism is deepest is where we find the tallest “mountains”—the strongest governments—Russia and Germany. “River,” flowing water, represents truth. “Heavens,” containing the sun, moon and stars, which mark the times and seasons for the “earth,” well symbolize the sacerdotal or spiritual powers which govern society.

Turn now to Psalm 46: “God is our refuge and strength, a very present help in trouble. Therefore, will not we (His people) fear, though the earth (society as at present organized) be removed (destroyed), and though the mountains, (strong governments) be carried into the midst of the sea, (overcome by the rise of anarchy). Though the waters (peoples—Rev. 17:15) thereof roar and be troubled, (“a great time of trouble”—Dan. 12:1), though the mountains (kingdoms) shake (“every mountain shall be made low”—Isa. 40:4) with the swelling thereof. From this passage you will see that the “earth” which, according to the Scriptures, is to be destroyed is the present order of society; that the “mountains” will be carried into the midst of the sea,” which means that present governments will be overcome by the rise of anarchy.

Do not understand, please, that we are Anarchists, or that we favor lawlessness of any description. “We have merely taken heed to the sure word of prophecy which shines as a light in a dark place,” and which is represented by the “river” (flowing water—truth) of verse 4 of this Psalm, which makes glad the City (people) of God, in the troubles times portrayed in preceding and succeeding verses.

Imagine, then, if you can, the condition of things when the prophetic description shall have been fulfilled — society, destroyed, all government put away and anarchy supreme—everything wrecked in a “great time of trouble such as was not since there was a nation.” All religious influences, too, represented by the “heavens” will have passed away with a great noise.” This will be chaos—the symbolic earth will be “without form, and void.” But is this all? No! Thank God, “we, according to His promise, look for new heavens (new spiritual influences) and a new earth (a new organization of society), wherein dwelleth righteousness.” — 2 Pet. 3:13

This great destruction will be because righteousness has not been the ruling principle in the heavens and earth about to be destroyed; they will be destroyed not by literal fire, but by the “fire of God’s jealousy”—Zeph. 3:8. Already we see the smoke of the flames which shall soon break forth with uncontrollable fury; already the roaring discontent of the wars of the “sea” may be heard; already we hear the mutterings of the “great noise” with which present sacerdotal influences shall pass away. But, someone will ask, “As there have been times of trouble in the past, why do you say that the troublous condition now present, whose existence we admit, is the one which shall culminate in the destruction of the whole symbolic earth?”

To this reasonable question we answer: The prophets say that in the time of the end there shall be a great time of trouble such as was not seen since there was a nation; even to that same time. Why should we think that this time is low upon us? Because the prophet gives two points of description concerning the “time of the end,” which, without giving any dates, or chronology, indisputably locates us, “this generation,” in the “time of the end.”

He says, (Dan. 12:4) concerning the “time of the end,” “many shall run to and fro, and knowledge shall be increased.” Are not these few words striking in their simplicity, and wonderful in their accuracy? When the running to and fro was hindered for a short time by the strike in Chicago, what distress was occasioned! The great increase of knowledge and the facilities for rapid communication and interchange of thought, combined with the fact that now-a-days the people do think, have been great factors in causing the discontent now so prevalent; and as the cause cannot now be taken away from the people, neither can their discontent be removed until some radical change shall have taken place. An effort to make a change, therefore, on the authority of the Scriptures, is to be expected.

And the effort to be made will be a world-wide one; for, while previous discontent and disturbances have been confined to comparatively small areas and to single nations, the dissatisfaction now being manifested is not merely in one nation, but it expresses itself in all lands.

Even the farmers, who have hitherto been ultra-conservatives, opposed to any attempt at change in the present social system, out of sympathy with the fiery manifestations of city mobs, are being drawn into the turmoil, and are arraying themselves with the other discontent against the rich, whose riches are ever increasing, as the poverty of the poor also increases, thus intensifying the discontent. For, be it understood, it is not benevolence that inspires all the discontent with the present social arrangement; selfishness inspires the most of it.

Selfishness is also the reason why the wealthy class desire the present order continued; for they well realize that a change would cause the loss of much of their wealth, which would not please them at all.
Realizing that this feeling of discontent exists among the masses of the people, and that all their efforts to quell the disturbance are unavailing to do so, but seem only to increase the trouble, the hearts of many men are failing them for fear, and for looking after those things which are coming on the earth.”—Luke 21:23. They are therefore taking such steps as seem to them wise to protect themselves and the social system, the inequalities of which have been the cause of much of their wealth.

Their repressive measures will not accomplish the end sought by them; for the time of trouble just upon us will be the overthrow of all existing forms of government, so great will be the discontent.

What then? Men’s selfishness will not permit them to bring their affairs to a just and amicable conclusion. Violence and murder, the fruits of selfishness, will be there in such abundance that, as our Lord said, speaking prophetically of that time, “except those days should be shortened, there should no flesh be saved.”—Matt. 24:22.

Thank God, those dreadful days shall be shortened; the voice from heaven will speak saying, “Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth.”—Psa. 46:10. The Kingdom of God will take hold of affairs, and will restore order “with a rod of iron,” and will then begin its work of blessing all the families of the earth.—Rev. 2:26-27.

The lesson for the Lord’s people in this time of trouble is expressed by our Lord and his apostle in these words: “When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. . . . When ye see these things come to pass, know ye that the Kingdom of God is nigh at hand.” But be patient therefore, brethren, unto the presence of the Lord. . . . Establish your hearts [in righteousness]; for the presence of the Lord draweth nigh.”—Luke 21:28-32; James 5:7-8.

We hope to have the privilege of presenting in our next paper the Scripture teaching as to how the days of trouble will be shortened; also the work of the Millennial age—the blessing of all the families of the earth. E. C. HENNINGES.

For the EVANGELICAL VISITOR.

AN INCIDENT.

Dear Bro. H. N. Engle:—

SUFFER us to give an incident in our experience which occurred near sixty two years ago, which may teach others who are called to labor in the vineyard of the Lord an important lesson.

At an Annual Conference in March, 1837, the writer was assigned to Washington circuit, this being our second field of labor and embracing five counties—Washington, Butler, Beaver and Green, Pa., the whole being two hundred miles in circumference. The routes were long, our labors arduous and our salary for the entire year was but $34.00. During the month of July we were attacked with jaundice, our visage became changed, the white of our eyes assumed a yellow appearance, our whole system became debilitated, and we were advised to seek rest. As an Itinerant, we had no home save our father’s house, a distance of near two hundred miles which must be made on horse-back in the heat of midsummer. We were not favored at that early date with the modern facilities of traveling and low rates of postage as now. We, however, undertook the tour in our feeble condition and stood speechless as a marble statue, having lost all consciousness of ourseif and surroundings. How long we stood we were never told, but we remember of being pulled to the seat by the presiding elder by our coat-tail.

Had he not done so, who can tell but we might be standing there like “Lot’s wife” until this day, as a warning to others. Upon due reflection we saw that by our disobedience we exemplified what God told the prophet: “Gird up thy loins and arise and speak unto them all that I command thee: be not dismayed at their faces, least I confound you before them.”—Jer. 1:17.

Children are commanded in the Holy Scriptures to obey their parents in the Lord; and we also are required to be subject to kings and those who are in authority. How much more should we obey God, who is the ruler of the entire universe. A profession without love is as a nut without a kernel, a shadow without a substance, or a watch without a mainspring. As the love of God in the soul, so is anxious to hear the “Boy Preacher.”

The presiding elder replied, Well, you shall preach or get a substitute.

We were flattered with the hope that the latter could easily be obtained, but among the large number of ministers in the itinerancy all refused. At last we went to Bro. J—M—, a local preacher, who had come among us recently from another church. He was a gun-smith by trade and seemed flattered with the prospect of preaching to a large congregation; and it was evident that he was more anxious to hear himself preach than were others.

At the appointed hour the trumpet was sounded, the congregation seated and our submissive Bro. J—M— arose with an air of dignity and his voice was heard afar off. About the middle of his discourse the venerable presiding elder whispered in our ear, “Bro. Fohl, you will follow with an exhortation.”

This, to us, was equally as great a cross as to preach; yet we had too much principle to disobey. We arose before that large assembly and stood speechless as a marble statue, having lost all consciousness of ourself and surroundings. How long we stood we were never told, but we remember of being pulled to the seat by the presiding elder by our coat-tail.

Had he not done so, who can tell but we might be standing there like “Lot’s wife” until this day, as a warning to others. Upon due reflection we saw that by our disobedience we exemplified what God told the prophet: “Gird up thy loins and arise and speak unto them all that I command thee: be not dismayed at their faces, least I confound you before them.”—Jer. 1:17.
the seal of our heirship. "God is love."

Paul gives us a summary of what we might be and what we might do; and if destitute of love (New Version; also, German) we become as "sounding brass and tinkling cymbal."—1 Cor. 13:1-3.

A certain writer says, "God has three kinds of servants in the world. The first are slaves and serve God through a principle of fear; the second are hirelings and serve God for wages—a hireling being a changeling—and he that will not serve God unless something be given him, the same would serve the devil if he would give him more; the third are sons and serve God through a principle of love."

"Love is the golden chain that binds
The happy souls above;
And he's an heir of heaven that finds
His bosom glow with love."

Yours for obedience,

Chambersburg, Pa.

For the Evangelical Visitor.

BAPTISM.

"And now, why tarriest thou? arise and be baptized and wash away thy sins, calling on the name of the Lord.—Acts 22:16.

This text when rightly looked into is an argument for immersion, for the reason that Paul might have been sprinkled where he was, either sitting or lying; but he could not be immersed without rising, for he must go to the water; and to do that he must first rise. The word "arise" indicates that it is the first thing he must do in order to be baptized.

This manner of speaking (meaning the first thing to be done to indicate the whole to be done) is very common; or, to speak of one act that will include all others connected with it. For example, men are commanded to believe or repent, including in either case all other things to be done, in order to obtain salvation. So, when Paul is commanded to arise, it is the first thing and an absolute necessity to baptism by immersion, but not by affusion.

But we will let Paul settle this matter himself, as he is undoubtedly a competent witness. Then let us ask him to tell us how he was baptized. He answers, "We (that includes himself) were buried with Him by baptism," also the verse preceding.—Rom. 6:3-4; and Col. 2:12.

We now know how Paul says that he with other Christians of his time were baptized—buried in baptism. Hence, when Ananias said to Paul, "Arise and be baptized," he arose and was buried with him in baptism.

Now about the jailor and the family. It is assumed that they were baptized in the house. Then it is inferred that they were baptized by affusion, because that mode would take less water than immersion. This case is cited as though persons could not be immersed in a house. But so far as that point is concerned, it is not well founded; because there are many persons baptized in houses (and by immersion) in the present age. And, as it was not uncommon at that age for people to have baths in their houses, it is no evidence of the least weight to infer that they were sprinkled, simply because the text does not say they were immersed; but that is the general foundation for affusion arguments. But we do not believe there is any evidence that they were baptized in the house. Let us then examine the passage and see what it says; and let us note the terms "brought" and "took" as they are the terms that will transfer the apostles from one place to another. We turn to Acts 16:24, "Thrust them into the inner prison and made their feet fast in the stocks." Then at midnight the earth quaked, the prison doors were opened, the jailer awoke and saw the doors open.—Verse 27. Then he called for a light and sprang in and came trembling and fell down before Paul and Silas. This is the first change of place made by any. The jailer came in to where Paul and Silas were (verse 30) and brought them out and said, Sirs, what must I do to be saved? This is the second action in change of location. First, the jailer came in; second, he brought them out, (verse 30); and they spake unto him the Word of the Lord, and to all that were in the house. This shows where the second change of place took them into the jailer's house, where they spoke the Word of the Lord to all that were in the house. Verse 33, "And he took them the same hour of the night and washed their stripes, and was baptized, he and all his straightway." This is the third time they change location. He took them somewhere, and as they were in the house it is only reasonable to conclude that he took them out of it to some other place where there was water to wash their stripes and to baptize. Verse 34, "And when he brought them into his house;" this is the fourth time they change their place of location. "He brought them into his house" shows that when he took them to wash their stripes and be baptized, he took them out of the house, for he could not have brought them in unless he had first taken them out; and as the first action after baptizing was the bringing them into the house, it shows clearly that the baptizing could not have taken place in the house.

To sustain the position that they baptized in the house, it is said that Paul (37th verse) refused to go out of prison privately; therefore it is contended that he did not go out the night before. But it should be remembered that Paul was taken out by the jailer, that the jailer took and brought him wherever he went, showing that he was all the time in custody of the jailer and that the law had not yet been violated by them. And we see the case of the jailor is just like a common, plain case of immersion. The Word of the Lord is preached to the people in the house until they believe; then they are taken to where the water is to be baptized; and after the baptizing they go into the house. Every step of this baptizing—the speaking, the Word of the Lord, the taking to the water, the going back to the house—has ever been the plain, Scriptural, familiar practice of the church whenever God blessed her with an opportunity.

Eltonville, Pa.

JOHN A. WENGER.
For the Evangelical Visitor.

Jerusalem Tidings.

"Watchman, what of the night?"

The latter half of Oct. and first half of Nov., of this expiring year will be memorable in the annals of Turkey and of Jerusalem, for events have taken place, big with the destiny of both and foreshadowing greater events near at hand, which, as a watchman upon the walls of Jerusalem, it is my duty to chronicle, criticise, and dwell upon.

The Lutheran Emperor.

The visit of the German Emperor to the Sultan and to the Holy City, of which newspapers and magazines of all civilized lands have been full, surpasses in significance and most probably consequences that of any other potentate in times past. Every incident of it, and all the attendant circumstances surrounding it, are sure to bear fruit at no distant future.

The primary object of the visit,—the dedication and opening to public worship of the new German church,—gives a public standing to Protestantism in this land, which it had not before; and an official recognition and influence of which, unlike the Latin and Orthodox, or French and Russian protected churches, it was destitute.

Now a mighty Emperor is at the head of Protestantism in the Turkish Empire, endowed with the good will of the Sultan, the acknowledged head of Mohammedanism throughout the world. This alone is an event of significance and replete with future consequences, not easy to foretell.

Then, again, the position of this church and its structural features add significant importance to it.

This "Church of the Redeemer" has been built on the ruins of the celebrated Hospital of the Knights of St. John, close to the church of the Holy Sepulcher. This interesting structure was presented by the Sultan to the Emperor of Germany, and for years past the Germans worshipped in a temporary upper room which they contrived to rear up. The new, fine church, large enough to hold more Germans than those residing in Jerusalem, has a tower which rises higher than the cupola, or dome, and towers of the Holy Sepulcher, so that Protestantism now over-towers Popery.

The opening service was all that could be expected on so solemn an occasion, and the music and chanting were good. The church was crowded with a standing-up audience. The Emperor's numerous retinue, mostly in splendid uniforms, with breasts covered over with brilliant decorations; the Clergy and Mission workers of Jerusalem; Consuls, also in uniform, etc., etc. I was invited and attended. The services lasted fully two hours. I got tired, and looked tired, when I was kindly offered a chair just vacated by a magistrate, of the few chairs there were, and was near enough to hear the Emperor read his closing address distinctly.

The imperial tents were distinctly visible from this Mission house, and the Emperor and his splendid cortège frequently passed under our windows; and once he caught sight of me at my window study, and returned my salute very graciously.

This has been a grand event for Jerusalem and who can foresee and foretell all that is likely to follow it? But it was not the only important event.

Episcopal Highchurchism.

Oct. 18th, witnessed the consecration by the Bishop of Salisbury of the Collegiate Church of St. George the Martyr and its side Chapel of St. Michael and All Angels. This church and chapel are the fruit of the zeal of the present Anglican Bishop in Jerusalem,—a very amiable man, for whom I have high respect, greatly as I differ from his views and aspirations, which aim at a union with the corrupt Eastern churches.

This Mission.

Thus High Churchism and Lutheranism are flourishing in the City of our Redemption; while this Christian Union Mission, representing the Evangelical Churches of Christendom, which has provided these last eight years an upper room of worship, and has been prostrating salvation by faith to Jews and Gentiles, men and women, young and old, is languishing for means of existence and expansion. But we labor in faith and trust that the Lord will provide, sustain, uphold, defend, and prosper, according to His gracious promises, on which we rely.

Hundreds of ministers of all denominations, visiting the Holy Land, have worshiped with us five workers in this upper room, and heard and read of the work the Lord has given us to do among His ancient people in the City of the great King, whose prayers we solicit that their congregations may take a practical interest in our labors for the adorable Master.

Blessed be God, the work among the men, the mothers by Mrs. B., the girls and dressmaking day schools under two of our daughters, is prospering, and our son Arthur is also very helpful and ready to teach young men, etc.

A Notable Convert.

A Russian Jew of 35 years of age and of superior, diversified talents, who held socialist, infidel opinions, being ill, went to the Mission Hospital of the J. L. S. and the kindness and Scriptural teaching of the pious English nurse so impressed him that when he got better he desired to hear more of the Gospel. He tried some workers but was not satisfied, and therefore she recommended him to come to me. He did so and for weeks came almost daily for instruction; and was finally convinced that Jesus is the Christ and Savior of man. He was, and is engaged in organizing an agricultural colony of Jews; and since his conversion he requires the candidates for the colony to agree formally to receive Christian instruction. He has made a public confession of his faith in Christ church, and has been instrumental in leading his intended—respectable Jews—to confess the Lord Jesus, and has since been married.

He is full of zeal and very earnest in seeking to lead his colonists, men and women, to the foot of the cross, and so far, if he is not enthusiastically mistaken, with remarkable success.
He has started his coloay close to Jericho, and at his request, I must visit it shortly, and if possible, arrange for stated instruction.

This is but a brief outline of his remarkable enterprise. I have sent to the press several oral lectures I gave to him on Hebrews 1:1,2, for they may be blessed to nominal Christians also. Yours in the Lord,

A. BEN-OLIEL.

Jerusalem, Palestine, Turkey, Dec. 1898.

For the EVANGELICAL VISITOR.

Jesus fed about 5000 men on five barley loaves and two fishes. The multitude did not always follow Jesus out of curiosity on account of the miracles he did. In this instance at least, another reason is in sight, although the multitude itself may not have been aware of it. Jesus said, Ye follow me not because of the miracles but because ye did eat "and were filled."

He came that we might have life and have it more abundantly than by satisfying the mere physical craving. As many as touched him were made whole. He ministered through perishable barley loaves a draught of life to the inner starving being, and then exhorts them to "Labor for the meat that endureth unto everlasting life," which the Son of man shall give them (pretty soon on the cross); and the work or labor that they were to do was to "believe on Him whom God hath sent," who was the true bread, and He would give this true bread or His flesh, for the life of the world, i.e., an equivalent for it. And the flesh and blood He would give would be meat and drink indeed; as all who absorbed or received the truth in their souls, that He was delivered and gave Himself for our offenses, could see themselves in Him on the cross, the sentence of death carried out there, and all their sins in His own body nailed to the tree.

"Then take with rejoicing from Jesus at once,
The life everlasting He gives;
And know with assurance thou never canst die,
Since Jesus thy righteousness lives."

Abilene, Kansas.

For the EVANGELICAL VISITOR.

GOING ON TO PERFECTION.

DEAR Editor: For sometime I felt to write for the Visitor. I do praise the Lord for the wonderful plan of salvation. I am glad that I can say I have found the Lord precious to my soul and that there is a reality in religion. I have reached a new world to my soul, a new parentage has been given. A heavenly, parental arm of love is encircled round about the new-born babe in Christ with a wall of salvation to protect, from the fiery darts of the evil-one; praise the Lord for what He has done for unworthy me! O! when I think of that first love; and how willing and obedient I was to do the little things the Lord had for me to do. Truly, the Prophet Samuel said: "Obedience is better than sacrifice."

About twenty one years ago, between one and two years after my conversion, I suddenly took very sick, having overheated and then chilled myself in rain. I was convinced that it would cost my life and was soon reconciled to some extent that the Lord's will be done. But for the sake of my companion and two small children I still desired to live.

Healing of the body by faith was not taught much at that time—at least not to my hearing. Nevertheless I felt strongly impressed to go to my dear Savior in prayer and ask Him in a childish way to heal me. In the same prayer I made many promises as to my future obedience to Him. I praise the Lord that my prayer was answered. I mended from that very hour. Thus far I had peace and joy; but trials came later through disobedience. The Spirit seemed to indicate plainly that the Lord had something for me to do. So finally I made it a subject of prayer and said, Lord, if it is not the right spirit, take it away; if it is the right spirit, make it very plain to me. For a while it did not seem to follow so closely; but all at once, as I was on my knees, a light was about me so bright that while my eyes were closed I could see how far around me it extended. It was in the shape of a bow. My first thought was that I am dying, and a voice said plainly what I was to do. To my sorrow I was not even willing to testify to the dealings of the Lord.

Here my battles began. Inbred sin began to assert itself, which I believe had been on the back-ground. I am sorry to say that from this time forward I had many hard battles to fight, feeling within myself that I did not have the power that I should have in order to gain the battles over the enemy of my soul and have victory every time. It is very plain to me that all this while I was yet in the wilderness. During this time I often felt like the Psalmist to cry out and say, "Purge me with hyssop and I shall be clean: wash me, and I shall be whiter than snow." We can then "serve Him without fear in holiness before Him all the days of our lives."

For the last few years the light of sanctification was held up to us along the plain line, by Bro. Noah Zook and others, to such an extent that it caused me to search for myself and became fully convinced that it is our privilege to have more heart-purity. While I was there seeking and consecrating myself it seemed to come up before me that I was not willing to confess His dealings with me. I made promises that if the Lord would bless me with the experience of sanctification I would then confess His dealings with me. But it had to come in the Lord's way. I finally got all on the altar and have personally and in writing confessed my dear Savior. I can now say that I am ready and willing to do what the Lord wants me to do. However, not looking to my own strength, but leaning upon the strong arms of the Lord.

These words seem to comfort me: "When thou passest through the waters I will be with thee: and through the rivers, they shall not overflow thee: when thou walkest
through the fire, thou shalt not be burned: neither shall the flames kindle upon thee, for I am the Lord thy God, the Holy One of Israel, thy Savior. Fear not, for I am with thee.”—Isa. 43:2-5. “I will not leave thee nor forsake thee.” O we do praise the Lord for full salvation!

I would say of those who have not reached this experience that we have peace with God, and can go on our way rejoicing that our sins are forgiven: but we have not yet reached that point where the carnal nature has been swept away (reckoned dead). But, having been made alive in Christ, we can now make the offering of “a living sacrifice;” and this does not require a confession of sins committed, but of indwelling sin, and results in a cleansing which sweeps away the inherited evil nature, leaving none of the elements of anger, strife, malice, filthiness of the flesh, etc. All the evil elements are removed, and O, what a change! The Bible seems to be almost like a new book; the Holy Ghost takes up His abode in the soul and remains as our Comforter and guide, imparting wisdom, knowledge, etc., unto us; the light of heaven shines upon us in brilliant rays of glory, and His glorious presence is felt continually.

O what sweetness! What completeness! We can truly say that it is more precious than rubies: yes, sweeter than the honey and honey comb. Though it may be our lot to pass through the fiery furnace of affliction or the deepest trials of life, forsaken by friends, outcast, persecuted, yet in the midst of all this the peace of the wholly sanctified is not destroyed. Even though falsely accused and cast into prison or led to the stake to be tortured and burned as a martyr, His grace will be sufficient even unto the end. To His faithful children it is glory all the way along. They who go on to perfection and are willing to measure up to the Word of God in all things shall be partakers of the martyr's grace, and be able to stand all the trials of life with a shout of victory in the soul.

Isaac Breckbill.

Osnaburgh, Ohio.

TESTIMONY.

DEAR Readers: I will endeavor by the help of God to tell you what Jesus has done for me. I am so glad that He did not come to call the righteous, but sinners to repentance. I am so thankful that I can testify to a free, a full and present salvation. Praise His holy name forever! He has brought me from a horrible pit, out of the miry clay, and set my feet upon a rock and established my goings.

I was impressed several times ere this to write my experience; but I was defeated. I looked at the people and thought, what will this one or that one say about it?

Well we will have to get away from that; but we cannot get free until we get the "old man" crucified. It is impossible for us to serve two masters at one time; for either we will hate the one and love the other, or else we will hold to the one and despise the other; we cannot serve God and Mammon.

A little over three years ago the Lord wonderfully saved my soul; but I did not remain in that condition more than three or four months, as I was not willing to walk in the light, and so I back-slid in heart. I then went west, but was in misery. I lost the satisfying portion and tried to serve God and the world. But, dear ones, there was no joy nor peace nor happiness in my soul; there was nothing but sorrow and defeat all along my life.

For two years I lived in this miserable condition, trying everything to satisfy myself. I was frequently tempted to take my life. **God seemed to let me go on until my own strength failed and I became a perfect wreck, both soul and body. I did not think that man could be so full of corruption as I was. Praise God! For His wonderful love and mercy toward me, that He followed me with His Holy Spirit, convicting me of sin and showing me my condition. I was in the state of Ohio at the time and can truly say that the Lord wonderfully saved my soul. I could claim that portion of Scripture which says, "Come unto me all ye that labor and are heavy laden and I will give you rest," for I had peace, joy and happiness in my soul.

But God left the light upon me and showed me that I had not received all He had for me. He says further, "Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your soul."

I am afraid, beloved, that there are many souls who get deceived right here. When they get their first rest they are satisfied, and they never get the cleansing. I have often compared this naturally. If I were out hunting work and were to come to you and tell you that I am tired and weary traveling around and would ask you to take me in and give me work, if you did, would there not be peace and joy in my soul? and would I not have rest? You would say, Now I have accepted you; go and do this for me to-day. Well, I would say, I am not willing; or, I can't do that. Would you keep me very long under these circumstances? You would say, I have no use for you. Is it any wonder that there are so many professors who don't know whether they are saved? It is simply because they don't obey God; and the reason there are so many back-sliders is that they are not willing to take the yoke upon them, obeying God, and thus they never get cleaned up. It is an up-and-down life all the while: The Flesh against the Spirit and the Spirit against the Flesh. No wonder that Paul said, When I would do good evil is present.

Beloved, we must put off the old man with his deeds and put on the new man; for the carnal mind is enmity against God.

Well, I must tell how the Lord lead me after He saved my soul. One day He asked if I would be willing to go to Tabor, Iowa. I said "Yes" to God; but did not know anything about the place, only having received one of their papers several days before. I was convicted to go as soon as my time was up at the place I had been working. I did not obey. When I stopped working at that place (because I had not means enough to take me there) I hired again, work-
ing little over a week, when the man went and hired another person.
I did not understand at the time that God's hand was in it; so I hired once more and got into wonderful darkness. It was shown me that I did not obey God. So I stopped working and the Lord wonderfully opened up my way. I went to the Tabor Hepzibah Faith Training Home and remained there six months, which was the most blessed time of my life. This I did not realize until after I left the Home; for while there, the tests and trials came thick and fast and I could not understand why I had to be so tried. The Scripture come to me, 'Think it not strange concerning the fiery trials which shall try you.' I praise God for every test He has taken me through.

After leaving Tabor, I came home to Chambersburg, Pa., and then the devil said, "Now don't be so radical but go a little easy; there was no use in being so strong in some lines."
But, beloved, I must confess that the first thing I knew I had compromised and lost power. Jesus says in His blessed Word that if we are not gathering we are scattering; and I believe every day you and I are either getting nearer or farther away from the kingdom of God. Oh, let us be careful what kind of seed we sow; for that which we sow we shall also reap.

I praise God because He showed me where I was drifting to and what I had to do. In my consecration I had to be willing to give up home and friends for Jesus' sake. Well, I went through the reality of it some weeks ago. I have laid them all on the altar, not knowing whether I will ever be permitted to see them again or not. I know that if I obey Jesus He will take care of me; for He has promised never to leave nor forsake me.

I can truly say that I am all on the altar for Jesus; and anywhere He leads me I can gladly follow. Christ is my all in all. He saves, sanctifies and keeps me day by day; also is my great Physician. I praise God because He is just the same to-day as in the apostles' time—just the same as when He was here; and is able to heal our bodies as well as our souls. After we have presented our bodies a living sacrifice, holy, acceptable unto Him, which is our reasonable service, do we do right to take ourselves out of the hands of our dear Father who has loved us so as to give His only begotten Son to shed his blood upon the cross that we might be saved, going to the doctors when we get sick and partaking of drugs, poisons, etc., for the restoration of our bodies? Oh, beloved! let us be careful. We are the temples for the indwelling of the Holy Ghost; and if any man defile the temple of God, him shall God destroy. I feel led to tell how the Lord healed me. I had indigestion, had been with three different doctors, and they could not give me anything to help me. I thought tobacco was the cause of it; but they tried to make me believe that its use was the best thing for me. But when the Lord saved me He told me that I would have to quit using it, for it is unclean; and I am spending my money for that which satisfies nothing but my carnal nature and gratifies the lust of the flesh. Well, bless God! He cleansed me of the filthy stuff and healed my body; and bless God! I do not need to take any of it since. Praise His holy name! I was also led to quit using swine's meat if I wanted to be healed for it is unhealthful. * * *

I will bring my writing to a close, asking all those who know the worth and value of prayer to remember me, your unworthy brother, looking for Jesus' Coming. "Only for souls my life work shall be, Only for souls till death sets me free; Oh hate to the reserves, for time swiftly rolls; Only for souls, only for souls." *

ELIAB N. WENGER.

POWERLESS CHURCHES.

WHAT is the fact?
The churches as a whole have become less and less equal to their work.
The Roman Catholic and the Greek apostacy have been followed by the terrible apostacies of the Church of England, the Church of Scotland, and the church of Ireland, and by the still more terrible apostacies of the churches that were raised out to protest against these, and which were initiated within the last few centuries by the great Christian reformers such as Latimer, Ridley, Knox, and in later days Wesley.

Every one of the denominations connected with these great names have lost their power. There are individual ministers of real power who are blessed, but these churches as organizations have become barren and unfruitful. They say it themselves. They do not like to hear it from this platform, but in their own assemblies they say it themselves and bemoan their spiritual condition.

Now, then, what will be the end of these things unless the Christianity of this nineteenth century fulfills the demand of the Lord? One thing is very certain that on every side infidelity and impenitence and impurity, that trinity of deviltry, are making tremendous strides. Vast numbers of those who profess to be Christians never pray. There is no family altar where the fire of love is kindled morning and night. Their children are never gathered around a family altar. No song of praise ascends to God, in tens of thousands of Christian homes, and even at the homes of many of the officials of the churches.
It is a sad but terribly true fact that multitudes of boys and girls growing up into manhood and womanhood are sent out of a prayerless home into a Godless world without a single word of blessing, benediction, or prayer for protection. The Christianity of the vast masses of those who profess to be Christians is "a form of godliness" that denies prayer. But, I want to say there is a place, and I know just where it is, where this day that Scripture is fulfilled.—Alex. Dowie.

"The true gospel of Christ will stir up fierce war to-day wherever it is faithfully preached. It is a disturber of the peace of this world. It is hated by all carnal-minded professors of religion. A gospel which does not stir up enmity from the same classes that crucified Christ and persecuted his martyrs, is not the true gospel."
TEMPERANCE.

"Temperance is the moderate use of all things helpful, and total abstinence from all things harmful."

I WILL PAINT YOU A SIGN.

I will paint you a sign, rumseller,
And hang it on your door—
A truer and better signboard
I will paint you, rumseller,
Things harmful, and total abstinence from all things helpful, and things that are harmful."

He wavers, but you urge him:
"I will paint with the skill of a master,
And he lifts the glass and drinks it,
And you seem so blithe and friendly
That he pauses to chat a while.

I will paint you again, rumseller,
I will paint you as you stand
With a foaming glass of liquor
Extended in each hand.
He wavers, but you urge him:
"Drink, pledge me just this one."
And he lifts the glass and drains it,
And the hellish work is done.
And I next will paint a drunkard:
Only a year has flown,
But into this loathsome creature
The fair young boy has grown—
The work was quick and rapid.
I will paint him as he lies
In a torpid, drunken slumber,
Under the wintry skies.

Twenty years ago it was often true that a young man who drank beer or wine, or even whisky in moderation, might be advanced to places of greater trust and responsibility. It is now scarcely possible. The habit is simply fatal to success. I do not believe there is a single reputable house in Chicago where an employee who drinks intoxicants of any kind has anything like an even chance for promotion. The taking of a single glass of beer may, and often does, mean losing the chance of a lifetime. Brainy boys and young men, teetotalers from principle, are plenty enough to fill all the places in the line of promotion.

A healthy nature never craves intoxicating drinks. The habit of indulging in them is eating out the lives of multitudes of otherwise worthy and most desirable citizens.

"Most of the gambling dens are annexes to the saloon."
A LITTLE LAD'S ANSWER.

Our little lad came in one day,
With dusty shoes and tired feet;
His playtime had been hard and long,
Out in the noon tide summer's heat.

"I'm glad I'm home," he cried; and hung
His torn straw hat up in the hall,
While in the corner by the door,
He put away his bat and ball.

I wonder why," his auntie said,
As nice as this and quite as near?
Then, with the lovelight in his eye,
She lives here; that is why.

Her mother-heart was very glad.
Her mother-heart was very glad.
As sons and daughters are as plants,
That thoughtful, loving little lad.

I'm glad I'm home," he cried; and hung
His playtime had been hard and long,
until the little thing has no stomach
to digest anything. Lord, how he stinks. Have mercy upon him.

He stood a moment deep in thought,
With beaming face the mother heard;
"I will quit Doctor; I will quit."
He did quit too, and the Lord had mercy.

There was nothing wrong with the baby. I opened the window and the little thing vomited a little. I rubbed the little stomach and it vomited up literally, for I am not exaggerating, the smell of tobacco.

You have no idea how many children have been murdered in their little close homes by working men, smoking in the room where the little ones are sleeping, never thinking that they are poisoning their children, and never thinking that they are poisoning their wives.

Do you know how deadly nicotine poison is?

AN EXPERIMENT SHOWING WHAT A DEADLY POISON NICOTINE IS.

I have seen experiments with nicotine poison like this: In Edinburgh, to illustrate, the professor of toxicology showed the strength of nicotine poison by taking a feather and passing it through a man's pipe that had been liquored up. It was a meerschaum pipe that had been a long time in use. The bowl of it had become of a peculiar color. He passed down that pipe a small feather, through the end of it and out. Of course it was covered with a dark brown slime.

He took the feather and opened the mouth of a poor little puppy dog, and put that down its throat, and that dog died in terrible convulsions within twenty minutes. That is the strength of nicotine poison. That is what nicotine is: It is a brain poison. It is a stomach poison. It is a nerve irritant.—Dr. Dowie in Leaves of Healing.
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.

[NOTE.—The "Bible Study" of this department is conducted by Bro. Geo. Detwiler, of Sherkston, Ontario, to whom all communications relating thereto should be addressed.

—Ed.]

GOD WILL SPRAKEL SUNSHINE.

If you should see a fellow man with trouble's flag unfurled, and lookin' like he didn't have a friend in all the world, go up and slap him on the back, and holier, "How do you do?"

And grasp his hand so warm he'll know he has a friend in you. Then ax him what's a-hurtin' him, an' laugh his cares away.

And tell him the darkest night is just before the day. Don't talk in graveyard palaver, but say it right out loud.

That God will sprinkle sunshine in the trail of every cloud.

This world at best is but a hash of pleasure and of pain; some days are bright and sunny, and some aches with rain; and that's just how it ought to be, for when the clouds roll by, We'll know just how to precipitate the bright and smiling sky.

So learn to take it as it comes, and don't sweat at the pores because the Lord's opinion don't coincide with yours; but always keep rememberin', when cares your path endebourd, that God has lots of sunshine to spill behind the clouds. —James Whitcomb Riley.

BIBLE STUDY.

To the Readers of the Youth's Page: I again greet you in Jesus' name. I do not know how numerous the circle of Youthful Readers is or how many are sufficiently interested in the work, so as to yield themselves to the study, not only for their own edification, but also to impart unto others such as they may have. I hope, however, that the Visvick has many interested youthful readers, and that the circle may widen out more and more.

I am sorry that I have no letters to send in for this issue. When I left home a week ago, none had come, and if any have come since I will have to send them in for the next issue.

The topic for Feb. was "Fruit-bearing—A Test." Did you earnestly pray the Heavenly Father to reveal unto you the importance of this part of the subject? How definite are the sayings of Jesus on this line, as well as the teachings of Paul and James: "By their fruits ye shall know them?" Thorns do not bear grapes, nor do we gather figs of thistles. "Either make the tree good; or else make the tree corrupt, and his fruit corrupt;" "A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things;" "Out of the heart are the issues of life." "That which cometh from within, out of the heart defileth the man." "Out of the heart proceed evil thoughts, etc.," etc.

Have you need to ask God to pour out upon your heart, a testimony to the efficacy of God's saving grace, and the power of the Gospel of Jesus Christ.

This Gospel came to the Colossians (Chap. 1:5-6), and being accepted by them it became the source of fruit-bearing in them. These fruits are "fruits of righteousness, which are by Jesus Christ." (Phil. 1:11) and bring honor and glory to Him.

James in his 3rd ch. intimates that our words reveal the condition of the heart. "Out of the same mouth proceedeth cursing and blessing." "Dost a fountain send forth at the same place sweet water and bitter?" "Can the fig tree, my brethren, bear olive berries?" "Can the fig tree yield figs? So can no fountain both yield salt water and good;"

Dear young friends: How does this "Test?" affect you? Can you with childlike faith and implicit trust look up to God and own Jesus as your complete Savior, and being lifted above the carnal things can you feel the power of the Gospel to work in you such a fruitfulness as shall go forth to the world in blessing? and can you say with Paul, "This one thing I do—I press towards the mark of the prize of the high calling of God in Christ Jesus?" or does it find you so conscious of your own weakness and failures that you have not courage to look up? Are you perhaps living in "Condemnation Row" and being visited by the penitent was heard, and we were permitted to rejoice with many in their first love. So many of the young, even of tender years, were enabled to trust Jesus. We rejoice over the large proportion of young men who were reached, usually we find them a difficult class to reach. We can only say, "It is the Lord's doings, and marvellous in our eyes." Praise His name! I hope to receive a goodly number of letters on the topic for March. "Fruit-bearing—The Outlook." John 15:7; Jas 3:17; 18; Heb. 12:11; Rom 6:22.

Let all seek to feel more of an interest in this work. "Let none hear you idly saying. There is nothing I can do," but be willing to at least, think of each other and pray for each other. Yours in love,

Geo. Detwiler.

PROUD OF A PATCH.

A poor boy with a large patch on one knee of his trousers was laughed at by a schoolmate who called him "Old Patch." "Why don't you fight him?" cried one of the boys; "I'd give it to him if he called me so."

"Oh," said the boy, "you don't suppose I'm ashamed of my patch, do you? For my part, I'm thankful for a good mother to keep me out of rags. I'm proud of the patch for her sake."

A patch is better than a hole, and patched garments which are paid for more comfortable then new ones which make a man afraid to meet his tailor.—Sunday-school Advocate.

SENTENCE PHILOSOPHY.

1. Laziness is the serpent which beguiles many a man to his fall.
2. Success rests on two pillars, thrift and economy.
3. Duty impels one to climb to the highest levels of usefulness.
4. He who waits until to-morrow to be somebody will always be nobody.
5. You get no wages for building air-castles.
6. Have you met the man who found the pot of gold at the foot of the rainbow?—President J. H. Scott.
EVA NGELICAL VISITOR.
A Semi-Monthly Religious Journal,
For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.
Published in the interest of the church of the Brethren in Christ.

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Foreign Mission Fund.

No. 104. FOREIGN MISSION FUND.

For Oklahoma Church Building.

Abilene, Kansas. $10.00

Sedgwick, Kansas. 1.00

Bro. D. V. Heise of Clarence Center, N. Y., is spending some time in our midst. He arrived in time to take part of the Conference sessions.

The March number of the Young Peoples' paper contains an interesting article on "Heathenism As We Find It" by Sister Francis Davidson of the Matoppo Mission, South Africa.

If you have access to the March number of Christian and Missionary Alliance, don't fail to read "Answered Prayer" on page 110. The testimonies of reliable witnesses to what God has done is always conducive to the strengthening of faith of the individual who is reaching after God.

The protracted meetings in progress at Abilene have been interesting. Bro. H. Zook preached nearly every night for several weeks. The burden of his ministry is "Practical Holiness." One soul has turned to God, we believe, with a whole heart. The assemblies which convened have had at least one chance to accept or reject God's invitation "Come."

The Sunday School meeting held in the Abilene church on the 8th inst., proved to be a season of refreshing and help to many, we believe. Practical thoughts on the various topics under consideration were presented, such as cannot but bring many to look at "the other side" of the things with which we have to do. We publish the minutes of said meeting in another column.

A brother from Philadelphia, Pa., writes under date of March 7th: "Elder Weavers of Tabor, Iowa, preached for us on Sunday. I think it was the best sermon I ever heard. It is a green spot so vivid and heart-rending that it would eternally silenced. The assault, wife-beating, street-row, horrible murder—what is behind it all? The cases are turned to good account, being made practical in our lives. We will never dispense with "vain strivings about words" until we see the "no profit" in it. This has a practical phase of application to be made personal by every element which manifests itself in a representative body of this kind. Representatives were present from nearly all the local districts and the meeting, to many, was a season of special refreshing spiritually, and an oasis socially.

As we go to press we are glad to be informed that arrangements have been perfected for the passage of the helpers in Matoppo Mission and the transportation of their effects. As stated elsewhere, the date for sailing from New York had been fixed for March 8th. Bro. Isaac Lehman of Cubbertson, Pa., accompanies Bro. and Sister Cress. We pray that the hands of Providence may continue to be over the work as it has proven itself to have been in the past. The consecration of these young people cannot but bear fruit unto God. * * After the foregoing had been in type we received the information that the "Majestic" of the "White Star Line" put out of New York harbor at noon of March 8th with its cargo of souls, numbering 622. Elder Geo. Weavers and L. A. Swanson of Tabor, Iowa are in company with our Brethren and will possibly make Durban or Johannesburg, S. A. their point of destination. The day was beautiful, with a northwest wind blowing. Many were the "God bless you and your labors" which passed the lips of friends and well-wishers of the departing company.

A BUSINESS THAT CANNOT BE WASHED.—That the law of nature is accursed business, with damnation and death always following in its wake, no man of candid thought and unbiased mind undertakes to deny. To take an intelligent view of the "seed-time and harvest" of this devilish business is sufficient to brand it as being unworthy the respect, patronage and support—direct or indirect—of any lover of righteousness and holiness. Even such who plead for its temporary support and legalization on the basis of "economy as tending to business impulse and revival" and who hope for the moral purification of the mischief are constantly confronted with object lessons so vivid and heart-rending that it would seem the months of its vindicators and supporters should be forever and eternally silenced. The assault, wife-beating, street-row, horrible murder—what is behind it all? The cases are...
Is this an equivalent for the lives of his subjects? Would his majesty sell a hundred thousand of his subjects yearly to Algiers for four hundred thousand pounds? Surely not, will he, then, sell them for that sum to be butchered by their own countrymen! But otherwise the swine of the navy cannot be fed. Not unless they are fattened with human blood! Oh, tell it not in Constantinople that the English raise the royal revenue by selling the blood of their countrymen! To this we add "A eulogy on whiskey" by the unblushing apostle of indiscrinity in our land. He says: "I send you some of the most wonderful whiskey that ever drove the skeleton from the feast or painted landscapes in the brain of man. It is the mingled souls of wheat and corn. In it you find the sunshine and shadow that child each other over hillside fields, the breadth of June, the carol of the lark, the dew of the night, the wealth of summer, and autumn's rich content, all golden with imprisoned light. Drink it and you will hear the voice of men and maidens singing the 'Harvest Home,' mingled with the laughter of children. Drink it, and you will feel within your blood the starred dawns, the dreamy, tawny dews of perfect days. For forty years this liquid joy has been within staves of oak, harmless there as purest water. I send it to you that the property of countenancing the traffic as a whole or in part, is, that it cannot be white-washed. When painted in its most glowing colors it yet remains a vampire of death and destruction. To encourage it or consent to its continuance by a smiling approbation seems to us like "partaking of other men's sins."

MINUTES OF SUNDAY SCHOOL CONFERENCE.

The Kansas Annual Sunday School Conference of the Brethren was met at Abilene, Wednesday, March 8, 1899. Elder Samuel Zook was chosen Moderator and J. H. Engle and M. L. Hoffman were appointed Secretaries.

In the course of a gracious devotional hour Psa. 27 and Mai. 3 were read by the Moderator.

The first topic on the Program proper was "Bible Reading" on Fruit-Bearing in the course of a gracious devotional hour Psa. 27 and Mal. 3 were read by the Moderator.

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the “spirit of missions” should be implanted and cultivated in the hearts and minds of the pupils. A very timely suggestion was here dropped by Bro. A. L. Eisenhower that we all be filled with the Holy Spirit.

Bro. J. H. Engle then gave some practical thoughts in introducing his subject, namely, “Normal Drill.” This proved to be a very interesting lesson, and also indicated thorough preparation and familiarity with the subject at hand.

The next topic was “System in Sunday School work,” by Bro. Geo. Lenhart. The gist of his talk was that God is a God of order, and that as we recognize His order we have a perfect system—even in Sunday School work. It is indispensable to successful effort in anything.

Bro. Eno Engle then spoke on various phases of “Teachers’ Meetings.” He said: “As we are leaders, we are interested in Teachers’ Meetings and faithful in performing our part of the work promptly, it will be an incentive to more regular attendance on the part of the teachers; also, that teachers should not depend too much on the Superintendent, but willingly take up their part of the work promptly.

After an intermission, Bro. S. H. Zook spoke on “United Effort,” bringing out the thought that only as we are united with God in our efforts can we succeed. This was followed by encouraging remarks by the County President, Mr. M. White.

The “Question Drawer” contained quite a number of queries which were practical and to the point, bringing out new thoughts pertaining to the work in general.

The meeting then adjourned to meet at 7 p.m.

The evening session was opened by “Praise Service” conducted by Bro. A. L. Eisenhower. This was responded to by joyous expressions of praise to our God.

The report of the recording secretary, Bro. M. L. Hoffman, was accepted and a voluntary contribution made to defray necessarily incurred expenses on printing, etc., amounting to $4.10.

Bro. H. Frey with others then gave some very practical thoughts on how to retain our boys in Sunday School.

The closing address by Bro. J. H. Engle on “Our Needs,” was full of practical thoughts such as we trust will be the source of due reflection and consideration.

Thus ends our Annual Sunday School Conference for 1899 for which we praise God. We are especially glad for the willingness manifested and the prompt response by those who have been asked to give their assistance to the work.

Secs., J. H. ENGLE.

From the Field.

DEAR READERS:—On the afternoon and evening of 2-17 we met with some of the dear brethren in the Fairview district, Montgomery Co., Pa. On Sat. 2-18 we came by train to Bucks Co. and over Sunday we held two services in the Broadhead’s m. h. in Silverdale. On 2-20 I left wife and parents to hold a five night’s meeting and came to Phila. on business. I then spent the week in the city, parents and wife coming in later. On Sunday 2-26 I spoke in one of the oldest Quaker m. h. in America at 10:30 A. M. We all attended the Christian Alliance in the afternoon and the Phila. Mission in the evening. We found the Mission in a prosperous and healthy condition and enjoyed our stay there.

By special arrangement we attended a Baptist service on Monday eve. 2-27 where father spoke the truth with his usual clearness and power. On March 1 we attended the annual conference of the Holiness Christian church at Conchochicken, Pa. Here we met our dear Bro. and Sister Van Blunk, who also sail for Bulawayo, S. A. this month to locate in the Matabele country. They will be our neighbors in that dark land. We may speak of them later.

At 8:00 P. M. 3-2 we met by special arrangement with the Friends at Merchantville, New Jersey and had a sweet and profitable meeting. On 3-3 wife and I came to New York, leaving parents in Phila. to come on the 3-6. Our final arrangements are now being made. The “Majestic” is now being at her pier, coming to you from a foreign shore. Yours, in hope.

MARKHAM, ONTARIO.

BRO. B. F. Hoover and wife came here on Jan. 25 and commenced a series of meetings, continuing until Feb. 12. Bro. Hoover came filled with the Spirit and held forth the Word with power to the strengthening of believers and awakening of sinners. Quite a number of the young have manifested a desire to enlist under the banner of Christ, who says, “If any man will follow me, let him deny himself and take up his cross and follow me daily.” May each one be steadfast, unmoved, always abounding in the work of the Lord, forasmuch as ye know that your labor shall not be in vain in the Lord. May God have all the praise.

H. R. REISE.
compromised with carnality, nor shunned to declare the whole counsel of God, tho many were offended at us. Glory! "There was a division therefore among the Jews for these sayings. And many of them said, He hath a devil (evil spirit) and is mad; why hear ye him. Others said. These are not the words of him that hath a devil. Can a devil open the eyes of the blind.

Finally, beloved, the time has arrived, as it inevitably does to everything that dwells in Time, to acknowledge that the end draweth nigh. With mingled pain and gladness, we send you this farewell greeting from the land of our nativity.

As it inevitably does to everything that dwells in Time, to acknowledge that the end draweth nigh. With mingled pain and gladness, we send you this farewell greeting from the land of our nativity. And many of them was a division therefore among the Jews. We hereby again extend our sincere thank to the many who have with loving hearts and willing hands ministered to our necessities and helped us on our way.

We send this as our final farewell greeting from America. May God prosper you all in the divine life and watch over us when we are separated one from another, for Jesus' sake. Amen.

MISSIONARY

"The field is the world."—Matt. 13:38. "Go ye into all the world and preach the gospel to every creature."—Mark 16:15.

"For the Son of man is come to save that which was lost."—Matt. 18:11.

MATOPPO MISSION

Ps. 102, 12-22.

O ur surroundings continue to be favourable so far as we know. Daily do we recognize the kind hand of Providence over us; and daily do we praise and magnify His precious name.

While we have oft expressed the substance of the above, the friends of home must not think that the Father leaves us altogether without a trial of our faith; but in His own wise Providence He deals with us, we trust, for good, yet never suffering us to be "tempted above that we are able to bear." Then again the Apostle says, "Our light afflictions which are but for a moment, work for us an exceeding weight of glory; while we look not at things which are seen but things that are not seen." Should we look to things which are seen only, courage might soon fail and the flesh would look around for a situation more pleasing; or to fold the hands and sit down, the thing of another.

But Jesus has given a most blessed example; as a child of twelve he sits among the Doctors and Lawyers, and emits a rich field of wisdom. At a later period of His life we find him handling the carpenter's tools, (Mark 6:3.) in the meantime having the custom to teach, train and mould the young minds, which are indeed teachable.

We pray that an early harvest may be reaped from the work of the former years; as well as that falling into the hearts of the older ones. May rich harvests be gathered from the labors of His true servants in the homeland, as elsewhere. "God be with you till we meet again." Yours in hope of the Kingdom.

JESSE ENGLE

FROM INDIA

CALCUTTA, Jan. 16, 1899.

W HILE we have been looking about the city, the last few days, accompanied by a little band of American brethren and sisters (Bro. John Forney, of Abilene, Kansas, being one of our company), a voice has been speaking to us saying: "write the vision, and make it plain upon tables, that he may run that readeth it." Since we have been in India, our eyes have seen, and our hearts been filled, great things, as each day we see many peculiar, heart-rendering sights. We have no brighter pictures to present to you than that which has already been told and written by other...
missionaries. First of all, we would say, we feel at home and very much love India with its dark-skinned millions, and would feel disappointed, as well as out of divine order, if we could not spend our lives for them, commissioned as we are from above.

When we look at the country, beautiful with its tropical vegetation and rich foliage, and then turn to the sad condition of the people, we are ever reminded of the favorite missionary hymn:

“What though the spicy breezes,
Blow soft o’er Ceylon’s isle,
The ev’ry prospect pleases.
And only man is vile?
In vain, with lavish kindness,
The gifts of God are strown:
In vain, with lavish kindness,
The heathen, in his blindness,
Bows down to wood and stone.”

The scene is a sad one, but it is true. They are daily passing away, not only one by one, but by thousands. From our own door, almost every day, we see the dead carried to be burned or buried. One evening, in the space of about an hour’s time, we saw four bodies borne past, each on a bier carried by four men who every few steps cried out vociferously: “Harri! Boli!” Thus they went, calling on the name of some heathen God. Even as we are now writing, there comes to our ears the cry, “Harri! Boli!”

It is so sad to see how many of these people torture their bodies, thinking in this way to gain the favour of their gods and get into heaven. There is a class who are specially devoted to this worship, called jafkas, or dneesos, who inflict upon themselves physical and mental suffering in a manner similar to that of the famous chundra Lela. At a place near here, there were two hundred or more of these fanatical worshipers, sitting around their fires and rubbing their almost entirely naked bodies with ashes. We went down one evening specially to see them and were told by a hindoo that they were all “padras” (preachers, or priests) and had left their homes, parents, brothers, sisters, wives, and everything for God alone. He said further: “They are not here, but in heaven. Their minds are staid on God and everything for God alone. He said another: “They are not here, but in heaven. Their minds are staid on God and everything for God alone.”

Another, who was a mere boy, was practicing to always sit in an upright position, of whom we were told that he now sits for twenty-four hours in that way, without moving. Still another had a rope tied to the limb of a tree, and in this rope were loops into which he put his feet, and then hung with his head toward the ground, having a rope attached to his body, by which they swung him to and fro for a long time, as a sort of human pendulum. While in this position, he had his face covered with his “diotry” (a small cloth worn about the loins), and said his prayers with his hands, which he held in his hands. It made us feel dizzy to see it, but somehow he endured it. One evening, we saw them all at worship. It made us feel that we were surrounded with devils, instead of by a lot of “holy men,” so-called. They rang bells, blew conch shells, and bowed down before the idol to the ground. A little fire was burning before the image, which fire one of the priests took up and carried about, the people crowding up, holding their hands over it momentarily, and then rubbing their foreheads. We could not understand what was meant by this form of worship, and upon inquiring concerning it of one of the natives, we failed to cause ourselves to be understood.

Some time ago, we went down to a place called Khali Ghat, which is said to be one of the most sacred places of India. Here we saw them slay kids in sacrifice to the Goddess Khali, for the remission of their sins. As the warm life-blood spurts from the just beheaded little animal, they run to it, fill the palms of their hands with the blood, and then put a touch of it upon the middle of their foreheads, and also take of it to put upon their houses. This same they do with the mud of the Ganges river, which is considered by them as very sacred, indeed. This too, shows the ignorance and darkness of these people. They do not know that “there remaineth no more sacrifice for sin!” that full atonement for all has been made by the Savior, our dear Lord Jesus; and that His precious blood, applied through faith to our hearts, cleanseth from all sin making us every whit whole. Praise the Lord for this truth! We often long to tell them of it, but cannot yet speak with them. We find them just as set in their belief as we are in ours, and only the Spirit can convince them of their error and turn them from darkness to light.

As we look upon these people, as well as others, we can see the awful curse of sin, which is stamped upon them, their children, and all their environments. Going along the streets each day, we see many beggars, some of whom are blind, others terribly deformed physically, and others who are leprous. More than a few passages of Scripture are coming to us in a new light since we have been preaching among these people, their customs, and religions. We now understand more fully the meaning of the prophet Isaiah when he speaks of the “tinkling ornaments about their feet,” “the chains and the bracelets,” “the tablets, and the earrings, and the nose jewels.” These are some of the things the Hindoo woman greatly prides herself in, and it is very common to see a woman wearing six or more rings in her ears, equally as many on her arms and ankles, besides having one in her nose. Both men and women wear rings on their fingers and toes, while most of the latter, and the children have large ornaments on their legs, which make a tinkling as they walk. There is a great burden resting on our heart for these poor ones.

Today we had the opportunity to go with several other ladies to visit in some zennanas. The women in them are very glad to have us visit them, and we feel grateful to be allowed to stay longer. They know little or nothing about Jesus, and scarcely are any more of the outside world, being shut up much the same as if they were in some jail or dungeon. Their minds seem to be taken up with the care of their husbands, children, jewelry, caste, etc. We asked a great many questions concerning some of these things, and thought it very peculiar that we are married and yet wear no rings on our hand. Very few can read, and most of them are childlike and simple. Yet we love them dearly. They listened very attentively while one of our number, sister Lee, talked to them of salvation, and requested us to sing. When we were taking our leave, they asked us to come again.

We hope that all who read this will pray God to give us many open doors, to get into these places. There are yet many more things to be said but we are fearful of taking up too much space, so will forbear further writing till some other time. Yours, saved and kept,

AMANDA W. ZOOK.

The following item of news we culled from the Bible Student: “More than 100,000 volumes of Scripture were issued in China last year. There is an increased demand for entire Bibles, and the purchasers desire well-bound copies, for which they are willing to pay full price.”
NEW TESTAMENT MANUSCRIPTS.

The three oldest and most complete Greek manuscripts of the New Testament are the following:

1. The Sinaitic, so called because it was found in the convent of St. Catherine on Mt. Sinai. The discovery was made by Dr. Tischendorf in 1869. This manuscript contains the entire New Testament, and, in addition, the epistle of Barnabas, parts of the Shepherd of Hermas, and the Septuagint version nearly of all the Old Testament and Apocrypha. It belongs to the fourth century and is now at St. Petersburg.

2. The Alexandrian, so called because of the tradition that it was written at Alexandria, which tradition is probably correct. It dates from the fourth century. It contains the whole New Testament, except Matt. 11 to 50; and 2d Cor. 11 to 12; 1st Tim. 20 to 21; and 3d John. It contains also the Septuagint, and the first epistle of Clement to the Corinthians, with a part of the second. This manuscript is now in the British Museum at London.

3. The Vatican, so called because it is now, and has been as far back as definite knowledge of its history goes, in the Vatican at Rome. It contains the whole New Testament, except Hebrews 9:14 to 10:0, the epistles to Timothy, Titus and Philemon, and the Revelation. It also includes the Septuagint with certain omissions. It belongs to the fourth century and is regarded by scholars as the best, on the whole, the most accurate, of all the manuscripts.

The process of determining, as nearly as possible, the original autographic New Testament text, by a comparison and study of these old manuscripts, is called textual criticism. What a debt of gratitude we owe the man who has made it possible for us to read our Bibles in our own native tongue.—Ex.

TAKE TIME.

1. Take time to breathe a morning prayer, asking God to keep you from evil, and use you for his glory during the day.

2. Take time to read a few verses from God’s Word each day.

3. Take time to be pleasant. A bright smile, a pleasant word, fall like sunshine upon the hearts of those about us.

4. Take time to be polite. A gentle “I thank you,” “If you please,” “Excuse me,” etc., even to an inferior, is no compromise of dignity; and you know this point is to say, “It’s the kindest thing in the kindest way.”

5. Take time to choose your associates with care. There are other and higher things than outward appearance and pleasing address to be considered in the selection of an intimate friend.

6. Take time to be thoughtful about the aged. Respect gray hairs, even if they crown the head of a beggar.

7. Take time to think about something besides pleasure, dress, and fashion. To adorn the body at the expense of dwarfing and pauperizing the soul is a fearful mistake.

8. Take time to be patient with children. Patience and kindness will open a way for good influences over almost any child.

9. Take time to reflect before saying the word or writing the letter that will wound the feelings of another.

10. Take time for the little courtesies of life. Be not so wrapped up in the contemplation of great things that the small duties are left unnoticed and undone.

11. Take time to end the day with prayer, thanking God for his mercy, and committing yourself into his keeping for the night.

12. Above all, my dear young friend, take time to be a Christian. Do not spend the best years of your life in the service of Satan, and then offer God at last a worthless old age. “Remember now thy Creator in the days of thy youth.”—Moz. Corr. 11, in Christian Observer.

OUR TIMES.

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

ANNUAL RETROSPECT.

Two striking events have occurred during the year 1898, of international importance and of interest to Israel students: we just emphasize them with the going out of the year. We refer to the prophetic character of Ephraim’s capture of the Nile valley, and Manasseh’s new position in the family of the nations as the immediate result of the war with Spain.

Sir Herbert Kitchener’s overthrow of the wicked Caliph’s dominion in Egypt, is destined to be an achievement of almost as human a character as the driving of the rapacious and incapable Don from the western hemisphere. And both have been accomplished successfully in the past year, the map of the world having been changed thereby, and another great stride made toward the fulfillment of the prophecies that declares that Israel shall possess the gates of her enemies.

Expansion” and “Imperialism” on the one hand, and “Anti-expansion” and “Anti-imperialism” on the other hand, will agitate the American people on the political chess-board; but for those students who look below the surface of things there is an unseen hand hurrying this nation on to a destiny that few appreciate. To the state but short-sighted politician, it means political and commercial glory, world-wide commerce, the crowning of the eagle, the wars of the “Old Glory.” To another, it means disaster, ruin, the failure of constitutional government. To this class, the “Philippine question” is a nightmare. A solid banker of Boston said to us the other day, that he wished the Philippines were sunk or had never had an existence. We enjoyed telling him a little of the third aspect of the question, the prophetic aspect. This aspect makes anything about the Philippines of exquisite and intense interest to students of prophecy. America is now where she must have part in the great Armageddon that must shortly appear. Who can realize that the American flag is waving over Hawaii, Cuba, Porto Rico and the Philippines, and that Spain has disappeared forever from the western hemisphere? It is the hand of God, Anglo-American Alliance.

The friendly feeling between America and England continues. It can scarcely be asserted that there is to be an Alliance at once, but the two nations will undoubtedly stand together in sentiment and aims, as against the decaying Latin nations. It seems that there are some in Canada who object to an Alliance. The grounds of their objection are somewhat gauzy and probably for political effect. The great hearts of the two nations are made one, made so by the hand of God, and with astonishing swiftness, indicating the approach of the end, we think.

“Teach! Teach!”

The cry of “peace! peace!” is still heard. Treatment of the Czar’s manifesto has appeared to crystallize into something of a farce. The nations accept the proposition, applaud the Czar, declare their approval, but go right on increasing their armies and navies. Emperor Francis Joseph of Austria, at his recent Jubilee, told the army that he depended on them for the stability of his empire. Emperor William of Germany approves of the manifest, but urges the new army bill that calls for the addition of a large number to the army. England approves of the peace manifesto, but goes on increasing her navy prodigiously, and expanding her army. And even poor Spain, through her business men in a recent conference, wants compulsory military education. “When they shall cry, Peace Peace, sudden destruction cometh upon them.” This is a sign of the last times.

Even Russia herself is throwing aside her old rifles, and arming her whole forces, in the shortest possible time, with the most
modern rites, small bore, long range and of the highest power. It is claimed that the Car is in favor of proposing the conference, aiming to secure an agreement to stop increasing the armaments of the nations for a term of years, holding that this will gradually lead to concerted disarmament. Well, it will not succeed; for the nations must drink the cup of the Lord's fury ere long, and the vast military preparations are fulfilling prophecy inexorably.

THE GREAT APOSTASY.

Here, perhaps, more than at any other point we see the freshest signs of the times. It is hard to understand how any one with open eye can fail to see the awful down-grade in all matters pertaining to the visible church.

Papacy wholly bad. Anglicanism drifts rapidly Rome-ward. Lutheranism a mere pretense at spirituality,—her members created by confirmation rather than conversion, and many of them making no pretense even at good morals. Other Protestant sects maintaining the "form of godliness" with spasmodic efforts at revival, or settling down into worldly indifference, "denying the power," "having a name to live, but dead."

And among the many movements that are springing up in protest against protestanism, the spirit of discord struggles hard against the spirit of peace. Freedom degenerates into individualism and license, or tends that way; while leaders seek to stem the tide with dates for membership, one of the points was, "Be true to the church," —a very proper exhortation.

An Exchanged justly says: "What a contrast! The merchant ships now building in American ship yards for the American mercantile marine are of the value of $19,716,900. The war ships now building in American ship yards for the American Navy are of the value of $43,395,122."

MARRIED.


OUR DEAD.

CAIRNS.—Elizabeth Miller Cairns was born Nov. 10, 1837 and died Feb. 18, 1899, aged 62 years, 4 months and 12 days. Deceased was married to Robert Cairns on Dec. 17, 1857 and was the mother of 14 children, all yet living excepting Mrs. J. M. Jones who died five years ago, and Frank W. who died two years ago. Services were conducted at Bethel church near Moonlight, Kansas, on the 17th, by Bro. S. H. Zook and others. Interment in adjoining cemetery.

BOWERS.—Died, Jan. 27, 1899, near Canton, Ohio, Sister Mary Bowers, aged 82 years, 4 months and 12 days. Sister Bowers was born in Huntington county, Pa., and was the daughter of Peter and Susan Boechtel. In the year 1835 she was married to Samuel Bowers. To them were born eight children, five of whom are yet living. The father and three children preceded her in death. She also leaves a number of grandchildren and a number of great-grandchildren to mourn their loss. We trust our loss is her eternal gain. Services were conducted by the home ministry. Interment in Valley Chapel cemetery. Text, 2 Cor. 5:1.

Baker.—Died, in Vaughn twonship, York county, Ont., Feb. 7, 1899, Mary, wife of Brother Jonathan Baker, aged 65 years, 5 months and 20 days. Deceased was the daughter of John and Anna Heise, was born Aug. 8, 1833 and was married to Brother Jonathan Baker May 10, 1852. She united with the Tunker church June, 1855, and remained a consistent member until death. Our departed sister ever tried to let her light shine that others might behold her good works and glorify her Father which is in heaven. There were born to them eight children of which six survived with their father, to mourn their loss. Funeral took place Feb. 9th. Interment in the Cober cemetery. Services were conducted by Bros. B. F. Hoover of Mansfield, Ohio, assisted by H. R. Heise. Text, Rev. 14:18.

HauN.—Died, at Stevesville, Welland county, Ont., March 2, 1899, of heart failure, Sister Mary Ann, wife of Mathias Haun, aged 59 years. She was a daughter of Abram Harshart, deceased. She joined the brethren church in early life and lived a consistent member up to the time of her death which was unexpected to all who knew her, she being in usual health, her husband and son being in the woods at work. She starved to prepare dinner, and when they came up she was found lying on the bed, her life being just exting. She leaves her husband and one son to mourn their loss; but not as those who have no hope. Her remains were laid away in the family lot at Stevesville on the 4th. Funeral discourse in the Brethren's church by A. Bears, from Luke 12:35-40, to a large concourse of people who thus showed their sympathy for the bereaved.

Stoner.—Died, near Canton, O., Dec. 27, 1898, Isaac Stoner, aged 81 years, 7 months and 12 days. Isaac Stoner was born in York county, Pa., May 18, 1817. He was married to Mary Flintebaugh on the 15th day of May, 1842. This union was blessed with seven children. On June 22, 1871 his companion was called from his side by death. Three children preceded her to the spirit world. Father Stoner was married the second time on Sept. 29, 1871, to Louisa Barnes. To this union was born one child. He had 25 grandchildren; of these seven are dead; four great-grandchildren of which one has departed this life. He left his second wife, five children, 18 grandchildren and three great-grandchildren. Father Stoner had belonged to the Brethren in Christ formerly but united with the York Brethren some years ago. The services were conducted by the Revs. Etter and Giboney in the Bethel m. b. in Louisville, O. The remains were interred in the Stoner cemetery, on the old Stoner farm.