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FEEDING THE LAMBS.

This requirement has been resting heavily on our mind for some time. That there is a lack in this among God's professed people there is no question. The lambs of the flock are sadly neglected. There was a time in our remembrance when there were comparative few backsliders. We remember several revivals in Pennsylvania when over one hundred were converted and with few exceptions they became earnest and consistent members of the church, many of whom have since died and left a bright hope with their friends that they were going to reap the reward of the righteous.

When we observe the condition of things at the present, we are made to wonder what is wrong. There is certainly a wrong somewhere; the grace of God is the same today as it was years ago, we can not place the blame there it must be in something else. One reason is, the marks of separation are not so closely drawn between the church and the world as then, and the young Christian coming in contact with the world is enticed and drawn away. But this is not the greatest hindrance in the way of young converts. Perhaps the greatest and the most serious trouble is the lack of confidence in the church. There is a disposition at present to ignore the church, at least to speak lightly if not reproachfully of it, and the ordinances which our old brethren held dear, and confidence is lost. We are inclined to accept the idea that we have come into the dawning of a new light and the ancestors were too formal and lacked power and we cry out against formality and get into the other extreme by getting away from all form. Godliness has a form because it is real. All realities have a form. The Apostle Paul says nothing against form but speaks against the form without the power. The question with the foolish and wise virgins was not in the vessel but in the oil in the vessel. The wise virgins had both vessel and oil. There was nothing wrong about the vessel but the vessel without the oil was of no account. So all the forms of doctrine or teaching will do us no good without the power of the Holy Ghost. The great trouble is in lacking of teaching. We need the teaching of sound doctrine. Tit. 2:1. Instead of obeying God, converts are taught to seek some hilarious experience largely based on feeling and the babe in Christ becomes confused and discouraged. The church of Jesus Christ is a family. They can not all be children, because they could not take care of themselves. The children need the care of those who are exercised and have been taught themselves.

A Peter prepared by the school through which he passed, was now in place to be intrusted with this important charge to feed the lambs. It needs the tender mind that can sympathize with those that are weak and need attention. The lambs are not to be stoned or whipped but fed. The object is that they may grow, and, as in the natural family, those that are fed and grow soon become able to help to care for those who are weaker than they are themselves.

Then there are those among the Apostle John calls young men, who are strong and have overcome the wicked one, but above all we need the Fathers who have the oversight. "Feed the flock of God which is among you taking the oversight thereof."—1 Pet. 5:2. "Take heed therefore unto yourselves and unto all the flock over which the Holy Ghost has made you overseers."—Acts 20:28.

That there must be harmony in God's household is evident because if not, the flock of God will suffer and that is the great trouble to-day. The lambs stand confused because of the confusion among those who ought to be of one heart and one mind. A house divided against itself can not stand. What then is the cause of this trouble, is it because we have too much Holiness? Are we too thoroughly sanctified? No, positively, no. It is because we have too little of real Bible Holiness and Apostolic Sanctification. As we advance in the christian life we become more Christ-like and are made more able to be workers together with

[Continued on page 452.]
After.  
After the toil and troubles, 
There cometh a day of rest, 
After the weary conflicts 
Peace on the Savior's breast, 
After the care and sorrow 
The glory of light and love; 
After the wilderness journey, 
Father's bright home above.

After the night of darkness, 
The shadows slip from away; 
After the day of sadness, 
Hope sheds her brightest ray; 
After the strife and struggle, 
The victory is won, 
After the work is over, 
The Master's own word, well done.

After hours of chasting, 
The Spirit made pure and bright; 
After the earth's dark shadow, 
Clear is the light of light; 
After the guiding counsel, 
Communion full and sweet; 
After the willing service, 
All laid at the Savior's feet, 
After the pain and sickness, 
The tears are all wiped away; 
After the flowers are gathered, 
No more of earth's decay; 
After the deep heart sorrow, 
An end of every strife; 
After the daily crosses, 
A glorious crown of life.

For the Evangelical Visitor.  
THE SECOND COMING OF CHRIST.

NUMBER THREE.

In our last article we took the different dispensations into consideration, emphasizing the dispensation of the Holy Ghost. Let us now turn our attention to national development, and universal empires and thus approach our next topic.

Previous to the flood the human family appears to have been divided into two great classes: Seth and his adherents, the Godly seed, and the race of Cain, or the worldly people. They remained distinct and separate for a time but ultimately mingled in unholy alliance through marriage which resulted in the awful sin and corruption which preceded the judgment of the antideluvians by the flood.

MAN'S VANITY AGAIN APPARENT.

Soon after the DELUGE, human ambition rose and made its first endeavor to concentrate the world in and around one great city of Pride, namely, Babylon, which afterward became the capital of the world's first universal empire. When vain man thus sought a way of his own to Heaven through the means of a stupendous tower, the work of their own hands, God with a mighty hand smote his imagination and scattered the nations to their respective places of future inheritance and development.

DEVELOPMENT OF THE FIRST UNIVERSAL EMPIRE.

Before any one of the nations succeeded to establish a universal empire fifteen centuries had elapsed. The most ancient cradle of human culture and oppression of God's people was Egypt which had acquired great power but not universal.

Assyria also became a great nation with mightier military power than Egypt and also more painful in the punishment of Israel. A young Hebrew captive in the world's great capital awoke with clearness and precision through revelation and recognizes and announces the first universal empire, and all that are to follow, in the reproduction and interpretation of the image which Nebuchadnezzar saw in his forgotten dream. Dan. 2.

Let us now study this image as Daniel teaches it under the illumination of the Spirit of God.

The golden head was figurative of Babylon, this great universal empire with all its glory, splendor and unity, and was fully established at the conquest of Nineveh in 607 B.C.

THE SECOND UNIVERSAL EMPIRE.

The world's scepter was swayed by Babylon until her fall before the Medo-Persians in 538 B.C. when the second universal empire was founded, which was foreshadowed by the silver arms and chest of the image. The Medo-Persian empire had a greater dominion than the first.

THE THIRD UNIVERSAL EMPIRE was created when the Macedonian empire succeeded the second under Alexander The Great in 332 B.C., which was represented by the lions of brass the image.

THE FOURTH UNIVERSAL EMPIRE was fitly set forth in the type of iron of which substance the legs and partially the feet of the image were composed. This Roman empire began to formulate at an early date and gradually absorbed all the other nations until the last remnant of the Macedonian empire was conquered, which occurred a little before the Christian era.

Under the rule of this empire Christ fled to Egypt and finally was crucified. Jerusalem was destroyed by Titus, the Jews scattered among all nations, one-hundred million Christians martyred in the first three centuries of its existence.

THE ORDER OF THE METALS OF THE IMAGE should be observed. The head, gold; the breast and arms, silver; the lions, brass; the legs, of iron; and the feet and toes of iron and clay. The most precious and ductile mineral first, followed by the next precious metal etc., which demonstrates the degeneration of the political governments as they succeed each other.

The Roman power was divided into Eastern and Western empires which fell successively before their invaders; the Eastern in 479 A.D., the other in 1453 A.D. and were succeeded by a number of smaller kingdoms which could be truthfully numbered as ten.

THE FEET AND TOES OF THE IMAGE are a very interesting feature which we will now consider briefly. This prescribes the fall of the Roman Empire and the ten kingdoms consummated by her ruin, which corresponds with the ten toes and also the ten horns of the beast of Dan. 7. The little stone, which was cut out without hands, smote the feet and toes to destruction, which does not mean redemption nor conversion. This little stone smiting the lowermost extremities of the image unmistakably represents the second coming of our Lord Jesus Christ when He shall destroy the wicked by the brightness of His coming.

If the smiting of this little stone should have occurred on some other place than on the feet and toes and have become a part of the image or if the image had adhered to it, then we might interpret it to mean the first coming of Christ or post-
millennium, but it comes in the very last days of this dispensation with destroying power against all nations who have forgotten God. It also implies that all have forgotten Him.

“In the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed; and it shall not be left to other people, but it shall break to pieces and consume all these kingdoms, and it shall stand forever.”—Dan. 2:44.

This kingdom which Christ shall create will be composed of God’s people who shall have come forth in the power of the first resurrection—completely redeemed, soul, spirit and body.

We are now living in the very time of this age which is represented by the feet and toes. “The Son of man cometh in an hour when ye think not” therefore, watch.

Let us also notice that iron existed even in the feet and toes which surely represents Roman and Papal crankly. The mixture of clay indicates that its power is broken but not entirely annihilated. Where on earth is there a nation that is free from both of these “plutonium” powers? How it delights our hearts to know that this stone that smote the image shall become a great mountain and fill the whole earth.

Then, “The earth shall be full of the knowledge of the Lord as the waters cover the the sea.”

In our next article we will take Daniel’s second vision of these universal empires in hand to study.

I humbly submit this message to you, dear reader, for careful perusal and contemplation. J. E. Zook.

Des Moines, Ia.

DEAR Editor:—We would occupy a little space of the visitor, the Holy Spirit directing our pen, not to be heard, dear reader, no, no. We wish to be out of sight.

O that we might indeed know the leadings of the Holy Spirit! It is truly wonderful, the magnitude of divine gravitation, how the trend is upward. Let us look at God’s dealings with His chosen ones in all ages, and we need not wonder at the condition of the age now closing. The prophet Amos foretold of this hunger which should prevail at this time: it would not be hunger for bread and water, but for the Word of God. We look at hunger from two sides, one is, the truth is not preached, hence it does not satisfy, on the other side it applies to those who have no hunger for it yet are starving. There is an aching void which the world cannot fill. In our text we see set forth that which satisfies. Of what, says the Lord, shall His servants eat? Of that bread of which Christ says, “if a man eat he shall never die.” Again He says, “Behold, my servants shall drink.” Of what? Why of the water of which Christ said to the Samaritan woman, “If a man drink he shall never thirst, but shall be in him a well of water springing up into everlasting life.”

Again, “Behold my servants shall rejoice.” Paul writes to the Philippian church; “Rejoice in the Lord always, and again I say rejoice.” Paul knew of what he was speaking. He did not look at one side only. The prophet sets it forth grandly and says, “Behold, my servants shall sing for joy of heart.” Yes, glory to God for the witness of the Spirit.

“Beloved, if our heart condemn us not then have we confidence toward God.”—Think for a moment, this prophesy was spoken hundreds of years before the time of Christ, not only to have ones hunger and thirst satisfied, and to feel the satisfaction, but to have joy and to give vent to the fulness which we possess. It is quite evident that the so-called Christian stands barren before the world. No wonder that the Prophet was made to exclaim, Therefore, thus saith the Lord, Behold! who? why my servant, yes, of whom it is said, that He would gird Himself and serve Him. The word servant is despised in one sense because it means to be subject to another, but let us not forget the record of the many of whom it was said “good and faithful servant; enter thou into the joy of thy Lord.” Again, Jesus says, “I call you not servants for the servant knoweth not what his Lord doeth, but I have called you friends.”

Beloved, this is the key-note of our relationship with Him, in a close friendship, a more intimate relationship than merely human. A poet says:

“Oh that I had a bosom friend
To tell my secrets to,;
On whom I might depend
In everything I do.”

Have we indeed that joy in our hearts that we can truly say, “Christ is all in all.” “Yes, Christ is all in all.” Do we indeed see where we stand, and are we willing to be located by the Word of God? Are we drawn upward by God’s gravitation? In order that it may be so all must be on the altar and under the blood.

Our text presents two sides or classes. We have tried to vindicate the one a little, yes, only a little, “Eye hath not seen nor ear heard nor hath it entered into the heart of man what God hath prepared for them that love Him,” but saith the apostle, “He hath revealed it to us by His Spirit.” Glory to His name. Your brother looking for His near coming:

JOHN H. MYERS.

Pleasant Gap, Pa.

Between the ages of 20 and 30, where 10 total abstainers die, 31 moderate drinkers die. Between the ages of 30 and 40, where 10 total abstainers die 40 moderate drinkers die.
NEARER MY GOD TO THEE

To Brother and Sister Balsbaugh, Canton, Ohio,

TO know God is the sum and substance of all knowledge. To realize John 17:3, and Phil. 3:10, is the consummation of the divine purpose in Christ Jesus.

Your brief but beautiful Christian letter was duly received. It is full of nuggets from the mint of calvary, which are rich with truth that lifts the soul into the upper realm. We are too apt to reverse 2 Cor. 4:18, and therefore fail to realize the force and inspiration of verse 17. When our experience answers to Col. 3:1, 2, 3, we will meet the purpose of the incarnation of God. Some people, yes some of the brethren, think that God is unreasonably rigorous in His demands. They forget that omnipotence and impotence are conjoined by faith in Christ. To the believer the impossible vanishes. Nothing is more reasonable than that God should have our implicit faith and supreme love. This is what is meant by the four "alls" in Luke 10:7. If this is impossible, salvation is out of the question. All the heart, soul, mind, and strength means absolute loyalty, and devotion. It does not require such a monopoly that we have no love left for father, husband, wife, children, neighbor. He that loves God and strength means absolute loyalty, and devotion. It does not require the force and inspiration of verse 17. All the heart, soul, mind, and devotion. It does not require such a monopoly that we have no love left for father, husband, wife, children, neighbor. He that loves God and strength means absolute loyalty, and devotion.

If we cannot bear our burdens, plow our fields, attend market, milk our cows, churn our butter, prepare our meals, sweep our rooms, and do any and all of our daily drudgery in the name of Jesus, and to the glory of God, we cannot pray "Thy will be done on earth as it is done in Heaven." The "whatsoever" in 1 Cor. 10:31, means just "whatsoever." It does not mean the mouth full of tobacco, and the body adorned with ribbons, flowers, and feathers. Our sins require a complete sacrifice of the whole Godhead. And our consecration demands the presentation of body, soul, and spirit, as "a living sacrifice holy, acceptable unto God, which is our reasonable service." Rom. 12:1; 1 Cor. 6:19, 20; 1 Thess. 5:23. Who will dare deny? Only "God manifest in the flesh," —wine, yours —can make this a reality. Whether it be pen or shovels, or needle or type, the object and impulse are the same — the glory of God, the salvation of souls, the love of the Eternal trinity shed abroad in our hearts by the Holy Ghost. This keeps my mind luminous, my heart aglow, my pen busy "that I may by all means save some." —1 Cor. 9:22. We must not mind the pelting stones, and lacerating scourge and cutting denunciations. "I heard a voice from Heaven say unto me, WRITE." —Rev. 14:13.

For such a Christ, such an inheritance, it is worth while to suffer, and die. "NEARER, MY GOD, TO THEE" —Gal. 6:3; 1 Pet. 5:4.

C. H. BALSBAUGH.
Union Deposit, Pa.

For the Evangelical Visitor.
GIVING THE ONE-TENTH.

The tithes system is of ancient origin. It is not a shadow of something to come. The Jews were commanded to give to the Lord one-tenth of their income. That was God's appointed system under the old dispensation. They had also freewill offerings for the poor. The first mention of the tithes is found in Gen. 14, where Abraham gave Melchizedek King of Salem, tithes of all. Abraham gave the rest of the goods to the king of Sodom, so that God would have the honor of being his support. It is not so much the amount as the manner of giving, "as God hath prospered." The Lord wants the first fruits,—the best. To withhold the tenth is robbing God, to give only the tenth is unfaithful stewardship. What says Jesus? "Sell that ye have, and give alms; Provide for yourselves purses which wax not old." —Luke 12:32. Did not Christ justify the poor widow who gave all her living? Modern theology would say, take nine-tenth anyhow and provide for yourself a home, and a comfortable and accessible bank account, so God would not need to avenge you for crying unto Him day and night for that which needs no anxious thought.

The unjust steward put his Lord's debtors under obligations to receive himself into their habitations, paying part of their debts. The steward spent all his money thus. So, says Jesus, make to yourself friends of the mammon of unrighteousness, (wealth) that when thou dost fail, they may receive you into the everlasting habitations, never to be condemned by Matt. 25:31-46. Surely the children of this world in their own generation are wiser than the children of light.

"Lay not up, but give," Jesus. If Jesus incarnate had been a manual laborer, what did He do with the nine-tenths? If pilgrims, strangers, stewards only give one-tenth, and that not cheerfully, they fall far below the gospel standard. Not what must we do, but what may we do. Beloved, let us not cheat ourselves now or hereafter by withholding. Give, and—Luke 6:38.

J. MYERS BOSLEK.

WHAT IS RELIGION AND WHAT ITS AIM?

Religion consists in doing unto others as ye would others should do unto you. Can this be done by those who ridicule the example of Jesus Christ? The word Christian means to be Christ-like. Is it Christ-like not to be grateful for favors received? Nay, such kindle a fire round the walls of Jerusalem to consume his, but God is in the whirlwind, while the tempest blows. He "tempers the wind to the shorn lamb." Sometimes the gale blows from contrary directions. Who can put out this fire of wrath but God. Jesus who is the mediator of the new covenant regenerates the creature who draws to His Spirit, which cleanses the heart by the renewal of Divine grace. How sweet to draw near to His loving embrace,—when all forsake thee yet will not I—how endearing His words to the weary traveler who in Him finds rest, yea, perfect rest,—which the world cannot give nor take away. Fear not, tried one, whatever thou art, His grace is sufficient.
EVANGELICAL VISITOR.

for thee, for His strength is made perfect in weakness.

The enemy, the foe to righteousness comes in like a flood to overpower us, but God in His mercy stays the fire turned against us, thus we are brought to the front to testify to the world that we are on the Lord's side, contending for the faith delivered to the saints of old. The truth has no limit, it is widespread, far and near. Jesus sowed the seed—the Word—not to a select few, as the Higher Criticism claims, no, thank God for the revelation of Jesus Christ who sowed (Word) to the mixed multitude, who readily received the gracious words that fell from His lips, while many cultured, worldly intellectuals ignore the simple truth—I am the way—by rejecting His words, which they assert are not infallible. He declares, "Heaven and earth shall pass away but my words shall not pass away." The New Testament is Christ's book. He sealed the truths contained therein with His offering, the life He gave for a perishing world. Thus His name stands above every name, and every knee shall bow and every tongue shall confess that Jesus is Lord to the glory of God the Father. No man can call Jesus Lord but by the Holy Ghost. So where is the proof sustained by the critic that the Bible is not infallible. No man can overthrow it or prove it incorrect. All the knowledge we have of heavenly things is received from the Scriptures, especially the New Testament, sealed with the blood of Christ—His life He gave for the world—made effectual for the cleansing of sin. Isaiah said to some who professed to be laborers in the field, "To the law and to the testimony,"—meaning the Scriptures—"if any speak not according to the Word it is because there is no light in them." He knew how to bring the critics to the truth. They have no light in them else they would keep to the truth. Jesus prayed, "Sanctify them through Thy truth, Thy Word is truth."

How is it that many fail to see the Scriptures as a light also? Why a light? Because they make manifest is light, then awake thou that sleepest, arise from the dead and Christ shall give you light, yea He has become the first fruits of them that slept.

The Scriptures teach us what is the Will of God to man, revealed first to us by the prophets of old, but now He speaks to us by His Son, Jesus Christ, whom He hath appointed heir of all things. He will bring many sons to glory for He was made perfect through suffering. He being perfect, is the Captain of our salvation, the author and finisher of our faith. When He was reviled He reviled not again. Do not these Scripture proofs show us the purpose of His coming even to perfect the work of God in man, all of which we could not know but by the Scriptures. That there is a God we should know for the heavens declare His glory, but we would not know the work of a loving Savior who bled and died for the redemption of the world. Who then would dare to say that they—the Scriptures—are not infallible? Out of His mouth went a sharp two-edged sword with which the breath of His lips He should smite the wicked, they are truly a discipline to teach the world, they are the sword of the Spirit which is the Word of God, which in time will rule the nations with a rod of iron, for God hath a controversy with His people, now hid as it were, in the wilderness. God, indeed, has a remnant, who know His voice when proclaimed amid the darkness that now covers the earth. Truth lies smouldering in the ruins. The messengers of Christ are laboring everywhere to pull the Church out of the fire now kindling around the walls of Jerusalem, few say: "To your tents, O Israel, to your tents." The voice of Jesus is still crying, come ye out of her my people, and be not partakers of her sins that have reached up unto Heaven. The fall of Babylon is sure, the confusion of tongues will cease. When infidelity is proclaimed, then no more grace—and the skeptics defy an overthrow because criticism declares, the Scriptures are not infallible, but Jesus says, my words shall never pass away. Who can overthrow His testimony of whom John says: He is as the Sun in its strength, He is the rider of the Scriptures, now proclaiming, who is able to make war with the beast? The Lamb is able to make war with the beast, and is able to overcome, we have none other, Glory to God, through faith in our Lord Jesus Christ, faith in Jesus makes us strong.

SARAH HALL.


BE WISE AND HARMLESS.

"Be ye wise as serpents, and harmless as doves."—Matt. 10:16.

WE DO well to heed this text, given by our Lord. After He had chosen the twelve apostles and had given them power over unclean spirits, disease etc. He yet adds this command. If they needed it after being with our Lord in person and receiving such power, how much more we need to take heed to it. He warned to beware of men, were to be brought before rulers, so we to-day are surrounded by many who are judges and leaders. Formalism, fanaticism, and hypocrisy abound and we need to be wise in order to obey in all things. But not the wisdom of this world. Our first parents were deceived by the serpent in believing they would be like God, so they were deceived and found they were naked. Saul was great when he was little in his own eyes, but he was not wise for he disobeyed and did not kill Amaleck the old king and the kingdom was taken from his posterity. King David must be put to death for he always causes trouble. David was a man after God's own heart, but when he transgressed and yielded to lustful desires he had great sorrow. The wisdom from above is what we must have or we will fall. God gave Solomon great wisdom but he failed to obey God, and his kingdom was divided. God again gave a general call through Hezekiah but they only laughed at him and were finally carried into captivity. Disobeying God caused the downfall of the nation. Now these things were written for our admonition and we do well to take heed to them. We must indeed be wise but not in our
own eyes, for Job says: "He taketh the wise in his own craftiness," yet we must face that command to be wise. If then man's wisdom only fails, we need the wisdom from above which is "first pure then peaceable, gentle, easy to be entreated full of mercy ** ** and without hypocrisy."

What then is this wisdom from above? Paul says it is Christ, He is made unto us wisdom and righteousness. Christ is wisdom and He is made unto us wisdom. How are we to attain to it, simply by asking. James says: if ye "lack wisdom ask of God who giveth liberally and upbraideth not." Now to make this practicable God says, "to fear God and keep His commandments is the whole duty of man," and again to fear God is the beginning of wisdom. He that breaks one commandment is guilty of all.

Babes in Christ are not supposed to have as much as full grown men in Christ Jesus, yet that wisdom ought to manifest itself in every child of God. Let every one prophesy according to the wisdom given unto him, 2. Peter 3:15. It is God's will that we prophesy, but only as we have wisdom, better not to speak if we speak in an unknown tongue.

If we speak we ought to understand God and also study to show ourselves approved, using the right words and at the right place. We need to examine the Word closely and seek after the old paths of holiness and righteousness. There is only one right path, and if we are faithful and wise servants we will hear the word, blessed, when our Lord doth come. It will not help us to have been like the foolish virgins, if we lack the oil we will be shut out, or if, like the church at Ephesus, they have come out from the world and even hated their deeds and proved them that said they were apostles and found them liars, but had lost their first love and were commanded to repent. They failed to use wisdom, so we in our zeal must be very careful or the first principles will be neglected. We need to beware of saying unnecessary and bitter words.

Failing in this commandment we will sooner or later lose our first love and then invariably some delusion comes along for the devil is not slow to try every means to pervert and corrupt the truth and to deceive and carry off unstable souls who love not the truth. His devices are so plausible. He comes as an angel of light even bringing truth perverted and twisted until souls that don't use wisdom are led astray. We must be rooted and grounded in the truth calling often upon the Lord that we be not taken captive by the evil one, and so run out in fanaticism. The way to escape all these is to diligently search the Scriptures, often be alone with God in secret prayer, receive counsel of those whose lives have proven to be just and right, prove all things by the Word and then be sure we drop all error and hold fast that which is good. Let us take every precaution against error, and have an ear that is swift to hear all that is right, and not only hear but do. Never turn away from the commandment to be holy, always keep low and strive to do all His will. This is wisdom and if we do these things we shall never fail. We must always be careful lest we accept some of our own ideas about God's Word which will push ahead and throwing away and reject everything else, claiming to have a martyr spirit and call it a blessing from God. Wisdom is justified of all her children. We need to go through the gates and get on the highway of holiness where no ravenous beast ever passes over. Failing to do this we are a prey for any of the delusions spoken of in the beginning and sooner or later we will be taken captive and but few ever recover. "Ye therefore, beloved, seeing ye know these things beware lest ye also being led away with the error of the wicked fall from your own steadfastness."—2. Peter 3:7.

Hamlin, Kansas.

N. J. FRANKLIN.

Ireland spends $27,500 per day in suppressing crime. Irish papers estimate that nine-tenths of this is caused by the liquor business.—Sel.

SIR, WE WOULD SEE JESUS.

"And there were certain Greeks among them that came up to worship at the feast. The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus."—John 1:46.

EVER since the transgression of Adam and Eve, the world has been saying, like these Greeks, "Sir, we would see Jesus." If not spoken audibly or in an aspirate tone, it was expressed in an unknown way as the Athenians worshipped the unknown God whom Paul afterwards declared unto them. The primary cause of this wonderful request may have been produced by hearing Christ's doctrine, how He exposed sin, how He healed many diseased folks; how He made many disciples, how the multitude thronged Him. No doubt they wanted to see Him because of His kind deeds. However low or high their motives were to see him, one thing we do know that they would see Jesus.

In this world everybody seems to be in a craze to see, to see. These are the days in which people want to see. Some go to County Fairs, World's Fairs, picnics, to see animals, machinery and every line of industry till they think they are satisfied, only to go away and see some new-fangled thing elsewhere. These Greeks were not concerned so much about the scenery of this world, but they said with a voice that commanded attention, "Sir, we would see Jesus." No doubt they heard how Jesus taught openly in the synagogues, of this wonderful salvation from sin. How He taught repentance, regeneration, the new birth and for the climax life everlasting. The theme of Christ which they heard declared by His disciples so wonderfully inspired their hearts and created a thirst in their souls so that they determined to see this Savior to know for themselves whether these things be true.

To-day Christianity, among the many sects and creeds, is running at such a low ebb, that all the non-professors are looking on with won-
CAUSE OF SPIRITUAL DEATH IN CHURCHES.

OVER many localities a tide of irreligion is sweeping, and the question is asked, what is the cause of such a lamentable state of affairs? In many places it may be traced to the insensitiveness of professors of religion—those whose actions show they love not God nor care what injury their bad example brings upon the church.

A young man, living some miles from here, was spoken to lately about the importance of giving up the intoxicating cup and becoming a Christian. His response was that every man who belongs to the church in the place where he lived had met with him in the public barroom and drank intoxicating liquor as freely as he did himself.

Another young man, who has lately become an infidel, was also turned against the church through the same cause. This proves how important it is that we make straight paths for our feet, lest that which is lame be turned out of the way (Heb. 12:13).

Another inconsistency which kills out religion is the amusement of the dance. This banishes all serious feeling, frequently leads into bad company, and in truly spiritual churches is looked upon as Satan's right-hand help in leading souls into the downward path. A young lady, professing religion, went to a dance, and, while there, inquired of her partner, "Are you a Christian?" "I am not," she replied; "and neither are you or you would not be here." Worldlings are keen judges as to what is consistency.

Another cause of the deadness in some churches is, many of the members were never truly converted. During revival services they became serious and asked for prayers, but did not seek and find heart-union with Christ. There is a great want of thoroughness in this matter. People who are left property always search the registry office records to make sure they have an indisputable claim to it, but these same individuals rest contented with a sham title when connected with mansions in the skies.—Selected.

Lord, help us to-day.

ANOTHER day is dawning; and God has lengthened out our life's short span to see it. It is a new day, with new duties, privileges, opportunities, and responsibilities. We have not passed this way before. We enter an untraveled path; new cares oppress us, new dangers beset us, new duties confront us, new temptations assail us, and we need new strength, new help, new wisdom from above.

Only the Lord can tell what this day may bring forth; only the Lord can provide for this day's emergencies, and carry us safely through it. He sees the end from the beginning (Isa. 46:10); he beholds the sunset before the morning breaks. He knows the way we take with its every turn and winding, and he can safeguard us against every danger and protect us from every ill. He gives the daily grace, the daily strength, the daily bread. Our times are in his hand. He numbers our days, and metes them out one by one. They flash upon us like a vision, they fly like a weaver's shuttle. They break and they close, they dawn and they vanish.

Our help for to-day is in the Lord. He carried us through yesterday. He has been with us in all the tangled pathway of the past. He has plucked our feet out of a thousand snares. He has guided us amid dangers we could never see nor flee. His promise is our safe-conduct through an enemy's land. He has said, "I will never leave thee nor forsake thee." He has not brought us forth from Egypt to perish in the wilderness. He has not yet reached the end of his resources nor the limit of his power. He divided the sea whose waves roared. He brought the waters from the flinty rock. He scattered bread from heaven for those who hungered in the wilderness. His flaming pillar led them by night, His guiding cloud went before them by day; His angels guarded them and his everlasting arms upheld them.

"My soul, wait thou only upon God." His hand that spreads the dawn along the eastern sky, will open a pathway through the noon-
day cares, and shed the sunset glory round its closing hours.

Courage, my soul, this day! The Captain of the Lord's host stands before thee; meet him with bowed head and unshodded feet.—Ex. 3:5; Josh. 5:13-15. The place where thou standest is holy, it is the opening gateway of another day. Lift up thy heart to God for strength and wisdom, for grace to help in time of need. Thy daily bread shall come. Thy manna shall not fail. Leave thy cares with God, "Sufficient unto the day is the evil thereof."—Matt. 6:34. "As thy days so shall thy strength be,"—Deut. 33:25. Lift up thy cry to God to make this day a day of blessing and of joy, a day of triumph and of victory.

Lord, help us to-day. It is the only day we have; it may be the only day we ever shall have. Let this day be a day of the right hand of the Most High; a day of help in time of need; a day of deliverance, of guidance, of strength and victory. Lord give us faith to say, "Behold, now is the accepted time; behold, now is the day of salvation."—2 Cor. 6:2.

Lord, lead us on in all the way before us, and in Thy love spread Thy banner o'er us. Always before our face, oh, may we see the Lord who giveth us the victory.

—Common People

HARSH HOLINESS.

Some people make holiness a fright by the way they teach it and others by the way they live it or fail to live it. The true Christ life is as beautiful and simple as the life of the Master Himself was, drawing the sinner and the little child to His bosom, and leading even the world to say, "We find no fault in Him." What a beautiful chapter the twelfth of Romans is, the picture of consecration, and yet how much it has in it that is sweet and winning. "Be kindly affectioned one to another, with brotherly love, in honor preferring one another. Rejoice with them that do rejoice and weep with them that weep." How attractive—such a life—how symmetrical, how sweet! Lord, help us to live it.

In teaching the doctrine and experience of holiness, let us be careful not to use stilted phrases, or choke the babes in the household with strong meat that they can neither masticate nor digest. We know a number of dear brethren who, when invited to address a miscellaneous audience, consisting largely of unsaved sinners and young Christians, began immediately a controversial address on sinless perfection. It was easy to see from the perplexity and weariness of the audience, that they were neither able to understand it nor receive it, and yet the honest speaker felt no doubt that he was discharging a very courageous duty and standing true to his testimony and his colors. How sweet and wise is the Master's words in contrast with all this, "I have many things to say unto you, but ye cannot hear them now. However, when the Spirit of Truth is come, He will guide you." He will not force you, He will not drive you, but He will guide you into all truth. "My Lord will lead on gently," was the description of the ancient shepherd when the lambs were feeble and the sheep were tired. So the great Teacher and all his true followers will ever lead.—Christian Alliance.

THE CHRISTIAN SABBATH.

The following article from A. C. Jett in The Free Methodist, Sept. 12, is an able and conclusive treatise of this Sabbath question which is perplexing many from the teaching of the seventh-day people. It is worthy of careful and prayerful consideration and of preservation, and will meet a present inquiry after the truth contained therein.

A B. E.

"The questions before us in this article is, Was the Sabbath divinely changed? Did one series close and another begin? Any particular twenty-four hours is not in question, for the very nature of the thing is against it. Time varies with difference of longitude. Also the leading nations that existed in Bible times varied in their reckoning of time. The Jewish day was from sunset to sunset, the Babylonian from sunrise to sunrise: the Roman from midnight to midnight.

Great emphasis is placed by many on the want of an expressed command for the changing of the day. We ask for this in vain. 'The Old Testament as a book of beginnings makes known the will of God by abrupt command: but the New Testament as the book of transitions and continuance, teaches us His will by example and use.' We find no direct command substituting the Lord's Supper for the passover. Nor can we find any command permitting women at the Lord's table. Yet we have no scruples against inviting them. Christianity did not displace Judaism by direct command or even immediately, but by example and growth—growth away from the old and growth toward the new. I think we can safely say all the customs and institutions of the New Testament were gradually formed. They came not by revolution, but evolution. Example and use declared God's will in other matters, why not in this? All that is needed is to show that the risen Christ substituted the first for the seventh day by example and use for religious meetings and worship; then it ought to be accepted as the New Testament Sabbath.

Our Lord rose on the first day of the week as accepted by all. The human family are monument builders of substance and of days. We erect a marble column in memory of our dead, and we observe the Fourth of July as a monumental day of our independence. This custom comes to us from our Maker. God was a monument builder. He, at the close of creation, gave the world a monumental seventh day, Sabbath, to be kept in commemoration of the greatest event ever known to this world up to the time of Christ's resurrection. But a greater event then took place. It was the keystone in the arch of redemption, a supreme day in the history of time and man. Hence, the first day Sabbath is a monumental day and commemorates the completion of the redemptive plan which began in the mind of Deity before the foundation of the world.

The seventh day Sabbath is a monument of creation; the first day
a monument of salvation. Seventh day represents dead forms, creeds and ceremonies; the first day represents an open grave, a risen Lord, and a living Christ. Seventh day Christians have no weekly monument of Christ's resurrection or of the completion of the redemptive plan—only of God as a Creator. This would be consistent with the Jews who reject Christ and His atonement, but not with us. It was not an accident but a divine arrangement that brought Christ from the grave on the first day. If Jesus, the Lord of the Sabbath, changes the day its observance is authorized. In the forty days He was on earth after His resurrection, we have no recorded instance where He met with His disciples on any seventh day. Ten meetings are recorded; six of the ten were on the first resurrection day; one a week later.

The next great day after the resurrection was the first Pentecostal day. That was also on the first day. The last revelation that Christ has visibly made of Himself was to John, Rev. 1:10. Here it takes a new name, but corresponds to the first day. Thus we find that Christ was never known to keep the seventh day, or appoint any meetings with His disciples, or revealed Himself to them or dispensed any Pentecostal gifts on that day. He was a keeper of it before His passion, not after. The apostles were all graduates of the Jewish law, the synagogue, and the seventh day. They were Jews in race and some of a very stern type, and were sticklers for the law; but were weaned from it in their devotion to Christ, and, being filled and inspired with that Spirit that should guide them into all truth, they continued to observe the first day, making it the Sabbath of the Christian era. The Gospels report the use of the first day by the apostles from the beginning. They met the first day evening, a week later, and seven weeks after one hundred and twenty were together on the first day at the Pentecostal outpouring. Luke in reporting the meeting at Troas (Acts 20:7), uses this phrase: 'And upon the first day of the week when the disciples came together to break bread, Paul preached unto them.' Here you will notice Sabbath elements on an appointed day. And the same day is specified by Paul in his writing to the Corinthians (1 Cor. 16:2), 'Upon the first day of the week let every one of you lay by him in store, that there be no gatherings when I come.' It was his instruction on giving. Not on any particular first day but every first day. That was the time when they came together, and their collections could be taken, and save any gathering when he came.

Paul and his fellow-laborers did use the seventh day, and also the synagogue for meeting, because it was the best time and opportunity for them to preach to the Jews in order to win them to Christianity. In no place is it recorded of the apostles using the seventh day for Christian ordinances, however; or for baptism, or the Lord's Supper.

The seventh day people put great stress on the Constantine edict in 321 A.D., making the first day Sabbath a law. They say it is a human institution, made such by Constantine, who was a Roman Catholic, and they accuse us of adopting Romish customs and laws. I deny the charge. We have already observed that the first day Sabbath had been in use nearly three hundred years before the Constantine edict, and it had become generally used as the day of rest and worship, and it was then first embodied in the state law by the Romans then in power. —Van-guard.

CHRISTIANS AND THE BIBLE.

THE ideal relation which Christians ought to sustain toward Biblical criticism, as well as other related subjects, was pointedly expressed recently by Rev. Robert S. MacArthur, D.D., pastor of Calvary Baptist church, New York. Addressing his associates in the ministry, he said, "There are three classes of Christians as regards their views of the Bible. One is the extremely conservative school, who learn nothing and forget nothing. Then there is the radical school, devoted merely to destructive criticism. "Another class, devout in method and constructive in results, occupies a middle ground. To that school I
belong. We receive light from every quarter. We believe the Bible can never be destroyed, but some of our interpretations and some creedal statements of faith must go down. The work of the last summer has been notable as emphasizing the study of the Bible, not only as literature, but as Divine revelation. Great importance has also been given to the question of the second coming of Christ.

"This doctrine is often very unwisely held. Men who make white robes and then sit down in idleness to wait for Christ's coming, are a reproach to the Christian faith. The advocates of that doctrine this summer have wisely avoided that dangerous attitude. The doctrine of the higher life has also been dwelt on this summer.

"When men and women think they have attained this life, and have become perfect, they become absolutely worthless in a church. Any church is to be pitied which has in its membership a number of 'perfectionists'—in their own judgment. They become critical, cynical, and almost unbearable. But there is a higher life, which all Christians ought to seek."

TREATING—A SOURCE OF DRUNKENNESS.

S

EVERAL years ago a gentleman of my acquaintance fell into the habit of using intoxicants until he seldom passed a day without some symptoms of drunkenness. He sometimes came home to his family in a beastly state of intoxication. Under their piteous appeals he consented to go to an inebriate asylum, and after a few months of treatment he came back apparently reformed. Sunshine again filled the house that had long been shadowed with shame and sorrow. He continued sober for several months, but one day an old friend met him in New York, greeted him cordially, and invited him to go into a downtown restaurant and take a social glass with him. Under a sudden impulse he yielded, and that one glass aroused the latent appetite; the chained tiger was loosed again, and my poor friend went home that night pitiably and disgracefully drunk!

During the brief remainder of his life he was a wreck.

That whole wretched tragedy of a ruined life was the result of a single act which goes under the deceitful name of "treating." That friend who offered the ensnaring glass proved to be a deadly enemy! Grant that he had no intention to work a fatal mischief; grant that he had no thought of doing a serious harm. He did it, however, as surely as if he had been actuated by a fiendish malice.

"For evil is wrought by want of thought, as well as by want of heart."

The pernicious and abominable custom of "treating," a friend to a glass of intoxicating liquor is one of the most prolific causes of intemperance. It often engenders the habit of drinking; it often confirms the awful propensity; and sometimes, as in the case of that gentleman mentioned in the beginning of this article, it sends a reformed inebriate back into the mire. The danger of this treating custom is that it wears the guise of friendship and appeals to the weak side of human nature. "Come and take a drink with me," says a politician who hopes to win a vote. "Won't you take a drink with me?" is the subtle invitation of a false friendship that is too often yielded to. It is not every one that has the nerve of a Brooklyn neighbor of mine, who, having once been an inebriate, used to say to any one who invited him to take a drink, "If you ask me to do that again, I'll knock you down!"

This perilous custom of treating has spread very widely. When a customer has made a good purchase he is often invited by the merchant to go off to a restaurant or a barroom for a bottle of wine to "close up the bargain." The drummers for commercial houses seek very often to win customers by polite invitations to a drinking resort, or to a theater, or sometimes to haunts too vile to be mentioned. I know a very efficient salesman in a wholesale dry goods establishment who became a dissipated man from having to invite customers to lunch with him over a bottle of wine! His employers set that bright young man to tempt other people, and he did it at the cost of his own character. The various athletic contests and intercollegiate ball games are attended with an enormous amount of hard drinking; much of which takes the form of "treating" by those who have won their games or their bets. It is not too much to say that a vast amount of intemperance, with its terrible results to purse, character, and immortal souls can be traced directly to that cunning device of the devil which puts poison into a man's brain under the pretense of putting a kindness into his heart.

In these days a very large amount of moral artillery is very properly aimed at the traffic in intoxicants. Righteous denunciations are hurled at the saloons. But the destructive drink traffic really is fed by and depends upon the drink custom. Intemperance is bred in the club, in the home, and in the social circle as well as in the bar room. The purchaser of liquor is a partner with the liquor seller. Every one who buys an intoxicant, or offers an intoxicating to another, does himself or her part toward maintaining the drink customs which underlie the waste and woe and wretchedness of intemperance. The question of wages and justice to the laboring man absorbs a wide attention; but who will dispute that if all the money that is spent by the working classes in "treating" each other to alcoholic beverages were saved there would be thousands of better furnished homes, better clad wives, and better fed children?

There is another very weighty thought, to be faced by every man's conscience. It is this. The person who offers an intoxicating glass to another—from whatever motive—is responsible for the results of that glass! The false friend who in obedience to a foolish and abominable custom "treated" the reformed inebriate of whom I spoke, to a treacherous drink of liquor, was responsible, to a certain extent, for that man's relapse and ruin. Certainly, if he had not asked and urged that gentleman to drink with him, he would not have touched the fatal drop.

"Woe unto him that giveth his neighbor drink." He is accountable.
for what comes out of that neighbor's lips—yes, for what that brain may do under the influence of the inflaming draught. Whenever you, my reader, from false kindness, are guilty of "treating" another to a glass of intoxicating beverage, I wish that you might see these solemn words cut in with a diamond on that glass,

"Within this glass destruction rides,

And in its depths does ruin swim;

And death is dancing on the brim.

—Dr. Cuyler, in American Messenger.

HEALTH AND HOME.

ABOUT DEBTS.

We are not going to indulge in any dissertation on this subject. Our purpose is simply to give a few hints that may be of service to some of our readers, especially to the younger ones.

1. If you are out of debt, stay out. It may be necessary for those who are carrying on business to assume obligations beyond their immediate ability to pay. But even such persons should be very careful in due season, and still more so in case your own folly and thoughtlessness is the cause of your being under the handicap. To give up the hope of being once more a free man, and to suffer your creditors to whistle for their money, is to show that you lack manhood.

2. If it should come to pass that you are utterly unable to meet the claims which are justly held against you, the proper policy is one of perfect frankness. You have nothing to make, but everything to lose, by trying to cover up or conceal the facts in the case. Deceit is never allowable. It is not necessary that you should declare your bankruptcy from the house-tops, but it is a duty to act in strict accordance with the requirements of Christian ethics. The turn of the tide may be open and sincere toward those with whom you have had or are having business dealings. To look at the matter from the lowest and most worldly standpoint, your rehabilitation depends largely upon your acting in strict accordance with the requirements of Christian ethics. The turn of the tide may come after a while, and it will be much more likely to come if you adopt the course which we have suggested than if you go on from year to year accumulating an ever-increasing load of financial responsibilities. —Nashville Advocate.

SOLITARY VICE.

I VISITED an Insane Asylum recently and took with me one whom I knew to be a victim of the awful habit of self-abuse. My purpose was if possible, to impress him with the fatal consequences of his course; for comparatively few know of the fearful effects of this devilish, soul-damning practice. Out of 1100 patients we found 900 were insane through solitary vice. Some were so violent that the keepers were compelled to put them in padded cells.

A deadly train of diseases follows as a result of self-abuse, which courses and kills millions who do not become insane. A majority of our boys and girls become victims of self-abuse before the age of puberty, and as the sexual passion strengthens they become completely enslaved, and before manhood or womanhood is reached they are mental and physical wrecks. Our grave-yards and insane asylums are fast being filled with victims of solitary vice, who, but for this vile habit would be capable of filling responsible places in society.

We find among the victims of this soul-destroying and brain and body wrecking habit, ministers, evangelists, lawyers, the learned and the unlearned, the rich and the poor. This state of affairs is not confined to the lower classes, but it prevails in the ranks of those who are reputable and highly respected. All clean workers for God are called upon to condemn such uncleanness and to sound an alarm. We must put away our timidity and warn ignorant or deluded souls of the danger. We must proclaim to all the polluted and lust-enslaved and sin-cursed of earth, that there is a perfect cure in the blood of Christ.

—S. Craig, in Vanguard.

BELIEVE THE BOOK.

WE CONCUR with The Religious Telescope in the following:

Mr. D. L. Moody recently made an emphatic and just declaration respecting a certain class of preachers, happily not large, that is found in our country: "Any minister who doubts the Bible, or any single portion of it, had better get right out of the pulpit, as he is doing the devil's work there better than the devil is doing it for himself." This is strong language, but none too strong. Mr. Moody believes the Bible, and he preaches it with power and success. He believes the Gospel alone can solve the great questions now so much agitating society.

He is right.
MINISTER'S PAGE.

Rev. A. B. Taylor in *The Preacher's Helper* writes as follows:

Spurgeon says in a recently issued book "The Soul Winner." "If the people are to be saved it must be by sermons that interest them. The people will not be interested while they are asleep, and if they go to sleep they had better be at home in bed, where they would sleep much more comfortably. The people must be interested to make them remember what is said. They will not recollect what they hear unless the subject interests them. They forget our fine prerogations; they cannot recall our very pretty pieces of poetry. I do not know that they would do them any good if they did remember them, but we must tell our hearers something they will not be likely to forget."

Tholuck once said: "A sermon should have hearers for its father, and the earth for its mother." The great man probably meant that the sermon should be a combination of the eternal and temporal; that it should have to do with the most solemn questions of life and also with details in which everyone is interested.

Not only must we present that which will be understood and appreciated by the hearers; it must also be spoken in a way which will attract. Success in preaching depends not so much upon what is said as how it is said. A monotone voice and repelling manner will spoil any sermon. The preacher should beware of taking too much for granted. He should remember that the average hearer spends nearly all of his time in the hard materialities of his business, and to him intricate theological questions are hazy, and philosophical terms are Greek.

Probably the most effectual way to make a sermon interesting is to use an abundance of illustrations. Jesus did the most of His teaching by means of illustrations; He did not get them out of a book of illustrations, but from the fields, the seashore or the home. He understood about the people's work, and was able to so clothe the truth so that it was clearly perceived even by the lowly and ignorant.

These thoughts upon the quality of interest in preaching ought not to close without reference to the length of the sermon. Many a sermon would be interesting if it were contained within the proper limits, but is made dull and tiresome by being unduly drawn out. The conditions of the age render it impossible to preach at great length, and at the same time preach successfully. Most people experience such a nervous wear and tear through the week that they feel fagged out on Sunday. Under such circumstances for a preacher to indulge in "finally" and "lastly" and "in conclusion" is sure to prove torture to some one. But the cry made in some quarters for a twenty minute sermon is unreasonable. Most of the best preachers have taken plenty of time in the delivery of their sermons. Henry Ward Beecher, Spurgeon, Canon Liddon, Dr. Gunnsaulus and Robert McIntryre are a few of the modern preachers who have preached in the neighborhood of an hour. Probably no rule as to the length of a sermon can be formulated. The sermon should be brief, but not too brief.

THE READING OF THE SCRIPTURE LESSON.

The Scripture lesson is too often degraded from its rightful place of importance in the church service. The lesson is God's Word, and God speaking should be heard with more attention than man speaking. Reading God's Word in the pulpit should not be made a perfunctory exercise. It ought to be read with deliberation, it should be read distinctly, it should be read reverently. To read the Scripture lesson in a low, careless, monotonous, irreverent tone, is to slur the Scriptures and mock God. Read the Scripture so as to bring out the sense, and in a tone of voice loud enough to be heard in every part of the church, and in such a well modulated tone as will attract attention and please the ear. Eloquence in its best sense is not to be despised. To read the denunciations of Christ against the Pharisees and hypocrites and His pathetic words as He weeps over Jerusalem in the same tone and with the same modulation and inflection is absurd and a travesty upon the Word of God. The Scriptures should be read with at least as much carefulness as an ordinary church notice. — *Methodist Recorder.*

We believe in practical sermons, but we agree with Bishop Horne: "To preach practical sermons, as they are called; that is sermons upon virtues and vices, without inculcating the great Scripture truths of redemption, repentance, grace, etc., which alone can enable and invite us to forsake sin and follow after righteousness, what is it but to put together the wheels and set the hands of a watch, forgetting the spring which is to make them all go." No sermons can ever be permanently effective that are not based upon the essential doctrines of the Bible. Then a pure and virtuous character must be established: honesty is demanded not as a policy, but as a duty, and truth is required not to maintain a reasonable respectability, but as an infallible test of virtue. Whosoever doth righteousness is born of God; it comes natural to him, it is his native element, but he must be born of God, and that involves all the doctrines of the Gospel of Christ.—*Evangelical Messenger.*

[Continued from first page.]

*Him,* Jesus prayed that those whom the Father had given Him might be one as He and the Father are one. We need the real prevailing power which Jacob had. Armed with the spirit of forbearance and meekness and long suffering. Some one said not long ago that it was hard for a sanctified soul to take its place. Perhaps we should say it is hard for a puffed-up self-righteous person to take his place, but the really sanctified person is humble and honest and if he makes a mistake will not try to blame some one else, but shows that he has enough of the grace of God in his heart that he can humble himself. Oh that we may be clothed with humility as with a garment, so that we might walk humbly with our God, and confidence would be restored and the Lambs would be fed and cared for.
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.

the yoke of which Jesus spoke, and we are no longer servants of one whose yoke is hard and whose burden is heavy. All who are not servants of Christ are the slaves of Satan, and they have nothing but burdens grievous to be borne, but the greatest one is that of sin. They have to work hard, and their burdens are increasing continually, just as it was with the children of Israel when they were in Egypt under Pharaoh. At first he ordered them to make so many bricks, and the straw was furnished, then he increased their burdens by ordering them to make the same number of bricks, but gather their own straw. What do they receive for it? "The wages of sin is death."—Rom. 6:23.

"His yoke is easy, His burden is light."—Matt. 11:29,30.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."—Eccles. 12:1

"His yoke is easy, His burden is light, I've found it so, I've found it so. His service is my sweetest delight, His blessings ever flow."—Rhoda Zook in "Sent in God's Service".

BIBLE STUDY.

No. 3. Faith—A Fruit of the Spirit.

Without faith it is impossible to please God. Faith is taking God at His word. We must first believe the promises of God, then obey. Claim the promises as ours. "Faithful is He that calleth you, who also will do it."—1 Thess. 5:24. "Christ working in us both to will and to do of his good pleasure." The Lord wants our life with our will; faith without works is dead. By faith we stand, but not standing still, remaining little children helpless and unqualified for the work of our Master as when we first came to Jesus, but having the principles of the doctrine of Christ let us go on unto perfection. Heb. 6:1; 5:12. "Faithful in summing up the Christian virtues. N. E. Billingher.

BAD COMPANIONS.

story is told of a gentleman who had a splendid singing canary. A friend wanted to see if he could teach his sparrows to sing by keeping the canary with them. He borrowed it, and placed it in the cage with the sparrows. Instead, however, of teaching them to sing, the poor bird got so timid among the strange birds that it stopped singing altogether, and did nothing but chirp like the sparrows. The owner then took it back, but still it would not sing. It then occurred to him to put it beside a canary which sang well. This had the desired effect; and, regaining the old note, it sang as sweetly as ever.—Sel.

The water lily.

O star on the breast of the river,
O marvel of bloom and grace,
Did you not out of heaven,
None gave me my shining white;
It slowly grew from the blackness,
Down in the dreary night.

From the ooze of the silent river
I won my glory and grace—
White souls fall not, O my poet!
They RISE to the sweetest place.

—Selected.
A postcard from Bro. Noah Zook dated Nov. 21, informs us of the close of the special meetings at Clarence Center, N. Y., on the evening of that date, after which he and wife will take charge of the Buffalo Mission during the absence of Bro. and Sister Hoover in Southern Ohio, where they expect to labor in revival work for some time. May much blessing attend the labors of the Brethren and Sisters in both places.

Wrong motives for action bring ruin in their train: right motives cannot fail to bring success. “Right for right’s sake” is the only safe guide for our children, as for ourselves. And it is a sufficient one. Contrary to the accepted idea of many grown people, a child can grasp it. I am not sure but that often a child can grasp this truth much more clearly than an adult, because the youthful mind is less befogged by worldly wisdom.

We publish in this issue an article on “The Christian Sabbath” copied from the “Vanguard.” This question is agitating the people in some communities to a great small degree, because of its agitation by the advocates of the Seventh-day Sabbath. Having read considerable of the literature in support of their theory years ago, it failed of convincing us of the truth of it as advocated by them. We think the article referred to is a sufficient explanation and defense for keeping the first day as a day of rest and worship. We commend the article as worthy of consideration.

This nation is made to mourn the loss of its Vice President who died at his home in Paterson, N. J. on the 21st. inst. at the age of 55. Mr. Hobart was one who enjoyed an exalted position in the nation and no doubt his removal will be felt. This experience teaches us anew that it behooves all to “Fear God and keep His commandments for this is the whole duty of man.”—Eccle. 12:13.

Wrong motives for action bring ruin in their train: right motives cannot fail to bring success. “Right for right’s sake” is the only safe guide for our children, as for ourselves. And it is a sufficient one. Contrary to the accepted idea of many grown people, a child can grasp it. I am not sure but that often a child can grasp this truth much more clearly than an adult, because the youthful mind is less befogged by worldly wisdom.
The ignorance and vice among the lower classes is appalling. Nothing but the power of the Almighty God can break the chains of sin and Satan with which so many are bound. We praise God that some have been rescued whose case seemed hopeless. How I wish my readers could hear their glowing testimony to God’s saving and keeping power. How they thank God for this little Mission and pray His blessing on the work. You would say, how wonderful that God can save and use such who had fallen so low. How gladly some of them receive the light. How ready we ought to be to do all we can so that they may be taught the truth, and bring them to Jesus. The children are so pleased with the prospect of a meeting house where there will be ample room. At present, we are so crowded and will be more so in winter. Let all who read this earnestly pray for us that we may be kept in the narrow way, and overcome all the temptations which meet us here.” We trust that the undertaking will not fail of success, that the amount needed will be forthcoming so that the work of the Mission may not be hindered on account of too little room. D. P. S. The above item was to appear in our last issue but was unavoidable crowded out.

The following explanation from G. M. Hensen in the Guide of Nov. 2 may be interesting to some of our readers. “I stand rejected by the F. B. H. A. on the charge of unsound teaching. * * * Although I received the baptism with fire sometime after I was cleansed from the carnal mind, and had the abiding Spirit of God and have had many similar cases, yet I affirm and teach that if ever the F. B. H. A. become sectarian I would leave it * * * for God has delivered me from sectarianism. * * * I’ll never limit God knowingly * * * for God has delivered me from sectarianism. * * * I believe He will pardon and cleanse, illuminate and empower an honest, humble, hungry soul if it takes twelve blessings and forty years to do it. On the other hand God can do it quickly if the soul gets in the right attitude before him, and they will know very little about separate works, etc.” We give this simply as an item of interest. As to Come-out-ists we have observed this, there is no adhesiveness even among Come-out-ists. A number of persons come-out and after a little while they do not agree and they again come out, and so on indefinitely until in the comparatively short time since the movement commenced there are more than a score of branches of come-out-ists, we are told. In the church of Jesus Christ there is to be the love that vaunteth not itself—that is not puffed up,—that is long-suffering and kind, and that is not easily provoked; the humility that does not exalt itself, that esteems others better than himself, that helps to build instead of tearing to pieces, the spirit which is not ready to pronounce judgment on a brother or sister when they do not have full light, and while it exposes and denounces sin it does it in a fair way, and with the evidence manifest that it yearns for the salvation of the sinner, with tenderness and affection proclaiming the gospel of Jesus as the one remedy for sin. Much is said, in our different exchanges, in condemnation of the cigarette habit emphasizing the destructive effects which result from it. The Lutheran Observer gives us the following on: “CIGARETTES AND CRIME.” At the recent National Convention of Charities and Corrections in Cincinnati, an address was made by George Torrence, of Pontiac, Ill., superintendent of the State Reformatory, on ‘The Relation of the Cigarette to Crime.’ After reciting his own experience with boys coming to his institution he said: ‘I am sure cigarettes are destroying and making criminals of more of them than the saloons.’ In his reformatory there are 218 boys. Of 62 averaging 12 years of age 58 were cigarette smokers. Of 123, averaging 14 years of age, 125 were cigarette smokers. Of 22 averaging 15 years, 73 were cigarette smokers. This demonstrates that 82 percent of the whole number were cigarette fiends at the time of committing crimes for which they were committed to the reformatory. The general discussion developed a similar experience with others connected with reformatories for boys. From results like these and others showing the wreck of health and ruin of life in boys and men, it is evident that not only the use but also the manufacture of the cigarette should be prohibited by law. This is only one testimony out of many that come to our notice as to the ruin wrought by the use of the cigarette. While the article quoted refers especially to the moral ruin, it is no less a fact that thousands of boys are also physically ruined by their use, as witnessed by reports of the army enlistment inspection, and others. If these statements are true, and we believe they are, what will be the physical as well as the moral condition of the next generation? One need not be very observant to know how awfully prevalent the habit is. It is but needed to walk the streets of this or any other town or city in the land, observe how almost universal the tobacco habit is, to be convinced of the fact, that if the effects are as serious as indicated in the reports referred to, the ruin will be very apparent in the succeeding generations. It may be said that the cigarette is vastly more destructive in its effects than the ordinary forms of tobacco using, which no doubt is true, but the whole thing is bad, and only bad, being all of one family. If only the church, the people of God, would once be clean of this crying evil she would be able to arise in deed and word and exercise a saving influence. It is painful to know that too many of the members of churches, ours not excepted, are in some way mixed up with the evil, and so are in partnership with one of the crying evils of these days. How many acres of the land owned by Christian?? people are prostituted to the support of this business? The revenue is produced by producing that which curses humanity than by that which is a blessing. The fact is there is money in the business, much money, and from the farmer that raises the crop to the one who sells out so eagerly to the boys and men, whose soul is wrought upon, there is a partnership in the work of ruin. Many perhaps are in the business without thinking of its dire effects, thinking that the world owes them a living, but most men are blinded by the almighty dollar so that they can not look at it squarely. May all of our readers diligently inquire of the Lord as to the attitude of the child of God in this source of ruin. D.

We make a departure from the regular rule in this issue and give a German article on the last page, so that some of our dear brethren and sisters who came from the “Father-land” and who have very little satisfaction in hearing or reading the English language, may enjoy for themselves a small portion of the Vissron. May God add His blessing to all who read it. D.

In speaking from the text in John 5:29, “I always do those things that are pleasing to Him,” G. Campbell Morgan says: “I think I may sum up that wonderful life by naming four great characteristics. 1. His spirituality, if you will understand what I mean by that word. I do not mean much that it stands for to-day. It does not mean Phariseeism, which no doubt is true, but the whole thing is bad, and only bad, being all of one family. If only the church, the people of God, would once be clean of this crying evil she would be able to arise in deed and word and exercise a saving influence. It is painful to know that too many of the members of churches, ours not excepted, are in some way mixed up with the evil, and so are in partnership with one of the crying evils of these days. How many acres of the land owned by Christian?? people are prostituted to the support of this business? The revenue is produced by producing that which curses humanity than by that which is a blessing. The fact is there is money in the business, much money, and from the farmer that raises the crop to the one who sells out so eagerly to the boys and men, whose soul is wrought upon, there is a partnership in the work of ruin. Many perhaps are in the business without thinking of its dire effects, thinking that the world owes them a living, but most men are blinded by the almighty dollar so that they can not look at it squarely. May all of our readers diligently inquire of the Lord as to the attitude of the child of God in this source of ruin. D.

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emphasis on the second I.) I am afraid of these people I meet sometimes at these conventions for promoting higher ideals of spiritual life, who practically are saying to themselves what the Pharisees said. It certainly does not mean asceticism, that is, a lowering of the body, a treating of the body as a mean thing to be despised. That was the great mistake of monasticism of the middle centuries, a belittling of every phase of life except the religious. Jesus glorified every part of life.

But by spirituality I mean the abiding consciousness He had of God's presence. To Him God was never absent, always present. He saw Him everywhere.

2. His subjection. He was ever conscious of the Father's presence, and perpetually holding Himself subject to Him. The law of His life was obedience to God. Out of the two grew the third characteristic, namely His sympathy, that He passed instead of the body into the lives of others. There has been a rather narrow conception of sympathy as meaning to suffer with another. Its broader meaning is to enter freely into all the emotions of another, his joys as well as his sufferings. It is the power to feel yourself outside of yourself into the life of another.

The fourth characteristic was His strength. No matter with whom He was dealing. He was always massively strong. Whether meeting the subtility of the schoolmen's carefully prepared questions, or the malicious cunning of other men, in every place, under every test His strength shows itself. He was always master of the situation.

God was pleased with Jesus. What does He think of you? And we are to live that life. How? By copying it? To suppose that is the most startling mockery! No one can copy or reproduce such a life. What was the meaning of the cross? Even this, that by dying He liberated that marvelous life of His among men. And now I am to live His life not by copying it or imitating it. I have no power to do that. But by letting Him re-live His life in me by the Holy Spirit.

In order that this may be accomplished in us we need to "present our bodies a living sacrifice, holy, acceptable—not conforming to this world, but—transformed by the renewing of our minds" separated unto Jesus, and "cleansing ourselves from all the defilements of the flesh and spirit perfecting holiness in the fear of God." The calling of God in Christ Jesus is a high, a holy calling. May we walk worthy of it. Amen.

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Dear Editor:—In your issue of Nov. 15th. I see that some aged brother desires an explanation of Jas. 5:20. When I read the Church's spiritual and scholarly articles contained in the Evangelical Visitor, I always feel my weakness more and more, when I attempt to write, but, as Samuel said to Saul—"Behold to obey is better than sacrifices," so I feel as God gives us light through His Holy Spirit and His Spirit-filled instruments, we should not hesitate to give out freely that which we have freely received. Amen. So with these thoughts uppermost in my mind I wish to say that I have found in my "searching" of the Scriptures that there are three important things that we should first consider and they are, as we read:—

1. Who is speaking? 2. To whom are they speaking? 3. What are they speaking about?

I find in following the above rules that the Bible has become to me a "new book," and so find 1. That James the Less brother or near relative of our Lord is speaking. That he is speaking to the 12 tribes which are scattered abroad (Jas. 1-1) or in other words to believers. That he is speaking about the life, work and duty of Christians, the oppression of the poor by the rich, etc., so in reading the 19th verse James says, "Let him know (not the sinner) that be err from the truth and one convert him"—so we find that he that erred is the sinner—so then the 29th verse reads—"Let him know (not the sinner) that be err from the truth and one convert him"—so we find that he that erred is the sinner—so then the 29th verse reads—

Now I do not believe that James meant the sins of the converter or instrument would be hidden, but I do believe that He meant the multitude of sins that were hidden, were the sins of him that had erred from the truth, so trusting that others may give their opinions on this Scripture.

I remain Your Brother in Christ.

ALBERT T. HARRIS.

Garret, Ind.

We hope our readers will appreciate the articles on "The Second Coming of Christ" written by J. R. Zook of Des Moines, Iowa, and appearing in current numbers. The subject is one of importance and also of interest to the children of God. Bro. Zook invites us to a study of the subject with him, and no doubt many can come to a clearer understanding of it. The conclusions at which he arrives may not seem clear to all, and all may not agree with him, nevertheless the prayerful study of the Word on this line will not fail to profit those who "search the Scriptures" It is to the "law and the testimony" that we must go to search for the things of God, Not only do the Scriptures testify of Jesus in His incarnation and redemptive work, but also of His present appearing in the presence of God for us, and of His future appearing and His glory as reigning Sovereign, when all things shall be subdued under Him. In connection with this we copy from "The Religious Review of Reviews," an able article by C. Cuthbert Hall on "The Coming of the Lord," which we commend as worthy of careful reading, and which, no doubt, will be food for thought to many.

THE COMING OF THE LORD.

The doctrine of the second coming of the Lord has been too much neglected.

The time has come in the complications of Christian opinion when some one is needed to clear away the confusion that has massed itself in the way of the second coming of Christ. The intrinsic majesty and glory of the theme should lead to further study and those that have passed by to turn toward this truth.

It is not my purpose first to deal with specific interpretations of the doctrine from Scripture, but to deal with certain obstructions which prevent students from seeing the doctrine without prejudice. No doctrine of the New Testament has suffered from such unorthodoxy and unfortunate treatment. It has suffered from six distinct forms of injustice:—conclusion; b, perversion; c, o. o. statement; d, prejudice; e, neglect; f, contempt.

This doctrine seems to have been selected for different conflicts and contradictions of thought. It is my purpose to point out the doctrine to those who wish to apply it to modern conditions in the principles of Biblical research. It is not necessary to go critically into the history of the doctrine but it is simply enough to see its strange vicissitudes. I propose to divide the "searching" of this doctrine into six historiastages—that is, the new bent given to it by certain of the fathers; c, mediaval; d, reformation; e and f, the great modern divide. The history of the doctrine has divided into two great channels under Whitby and the modern neo-apostolic movements.

The primitive apostolic conception of this doctrine, as shown by many New Testament Scriptures, was intense anticipation of the second advent of Jesus Christ. The primitive conception was that He should return unexpectedly, visibly, gloriously; and along with this expectation there was a desire and a certain intellectual conception of an
a era of joy, triumph and peace. We can see why, along with the single thought, so much of the millennial conception was combined, because of the persecutions of the early Church and the large influence upon the early Church of the Jewish millennial anticipations. The persecutions, intense and often in blood, of the early Christians in their praying and hoping, associated with His coming an age of peace. In the New Testament we see the sacred and intricate blending of the Hebrew character upon the early doctrines of the church.

I hope to show how we are at liberty to separate the second coming from any particular theory. Starting down history, with the Church a little flock, despised and rejected of men, the Christian had no idea of the vast extent of the Church. All his hopes centered in the coming back of our Lord. But how unexpectedly and wonderfully the Church expands in power, particularly during the second century, suddenly receiving imperial favor, assuming imperial splendor, becoming altogether magnificent! This period is represented in the writings of Origen before the change, and by Augustine after the change. Origen, who died in 254, started a system of teaching which in the course of time came to influence the Church, theologically and ecclesiastically, of the gradually triumphant Church. This is the first divergence from the thought of the first Christians: "I come again. You are my witnesses, simply stewards of mine—and I may come at any time and demand a report of your stewardship." Augustine, born just 100 years after Origen died, 254, gave out a totally different idea. It was that this is the millennial age; namely, the fifth century. This view prevailed for nearly a thousand years, when the Church made great growth in power and embraced the whole known world. Now, do you not see the immediate effect of this growth? How it crowded back, more and more, the second coming of Jesus Christ? When we come to the imperial idea and to the teachings of Augustine, instantly the second coming of Christ is thrust into the background.

The third period is that of the romance of the doctrine—its medieval phase. The sixth, seventh, eighth and ninth centuries went by, and finally the thousand years of Augustine's millennium were nearly gone, when suddenly his influence fades away, his teachings are doubted, and the thought of the millennium to come with the Advent pervades the whole Church. Nothing is more romantic than the way in which this thought of the day of the Lord being at hand came to influence life at every point. We pass by this romantic period and come to the Reformation, when we see apocalyptic symbols applied to the Roman Catholic Church, and finally there came to be a return to a sense of the return of the Lord such as prevailed amongst the early Christians. Passing rapidly down I consider one of the most extraordinary passages in the history of the rise of the Whitsun view, where the teachings of a single man swept over the Church. Whitby was a great English scholar, born in 1638 and died in 1726. To this man we owe the formulation of the idea which became almost universal—the post-millennium theory of the advent of Jesus Christ. The earliest Church expected the immediate coming of Jesus Christ. Whitby, taking up the Augustinian view taught: "The world is to grow better and better gradually under the preaching of the Church until the world is entirely converted; then will set in the thousand years of peace." This view was held by a very large number of churches, and is the basis of a large amount of hymnology, preaching and thought. The opinion that the world is to grow better, and after that the coming of the millennium, threw the second advent of Christ so far into the cloudy distance that it could have no influence upon personal character. What have you and I to do with an event so far distant? We may practically dismiss the second coming of Christ totally from our minds under this new conception. The result of the belief was an attempt to make a substitute of death by saying Jesus comes when we die and death is the second coming. Another effect was to throw the event of the second coming into disrepute.

Finally we find the modern neo-apostolic view also developing. It is the modern return to the primitive point of view—the "blessed hope." The neo-apostolic view has three phases which we may call the mystical, the Grattan Guiness, or mathematical, and the conservative evangelical, as represented by such men as Horatio Bonar and D. L. Moody. The mystical type is represented by Edward Irving. Some of the older people remember when Edward Irving ceased to be the assistant of Dr. Chalmers at Glasgow, and came to Caledonian Chapel, in Hatton square, London, where he drew the aristocracy about him. Edward Irving with all his power remains one of the most brilliant figures of the early part of the century. He taught that the coming of the Lord is at hand, that He is about to manifest Himself, to take the Jews back to Palestine and to establish the kingdom. Mr. and Mrs. H. Grattan Guiness represent another phase—those not afraid to deal literally with the most abstruse doctrines and draw out on the blackboard a plan of events as they are to take place. I have nothing to say but words of respect for the sincerity of these.

The conservative evangelical element is represented by such men as Horatio Bonar, Mr. Moody and many others in the Church. It is characterized by simplicity and declines to go along the line of those who feel they can draw a diagram. It endeavors to keep the life simple and to take hold of the early hope that when the Lord Jesus Christ ascended into heaven He did not withdraw finally from this world, but will come again. After the ascension, two angels appeared and said: "This same Jesus, which is taken from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

Now, to consider the six obstacles: First, Confusion. This doctrine has been confused because men have not had the thought of dispensations in the unfolding of the divine plan—successive unfoldings in accordance with the principle of evolution. We can go back to the patriarchal dispensation, the Old Testament supersession and the dispensation of the apostolic church. Leaving out of account the view of these successive unfoldings has added much to the general confusion.

This doctrine, more than any other, has suffered from perversion. Whitby rises up at a late date to teach a doctrine entirely new. The doctrine has also suffered from overstatement. Overstatement weakens the confidence of the multitude. They turn away thinking it is simply a chart. There has also been prejudice against the doctrine, more or less reasonable, on account of the extreme views of some of its advocates.

I had intended to show how the thought of the second coming runs through the four Gospels, the Acts, and the Epistles. There will be found the teaching of continuous progress in gathering of the fulness of the gentiles, after this a fullness of the Gentiles. The doctrine of the second coming has been discredited by the millennium—a vast field for speculation,
The value of the doctrine is so great that I cannot give it up because associated with millennial theories.

The fact itself is just as really taught as the fact of the first coming. By a priori reasoning, it is no more impossible than the first coming. I hold the doctrine in the following particulars imminent, visible with blessing and with confusion to forces of evil.

1. Imminent. It may occur at any time. I mean in distinction to bring it back to the point where the apostles and New Testament saints were. We know nothing of days and hours.

2. Visibly. The manifestation of what nature and kind I know not.

3. Confusion of forces of evil. Every man whose heart is in social problems must feel the blessedness of the hope of the return of one manifestly able to direct affairs and cope with the forces of evil.

It is not wise to attempt hasty formulation of events succeeding the Lord’s appearing. There I think some people make a mistake in not being willing to wait, but go on with the chart and blackboard.

The religious value of this doctrine opens a vista so beautiful that I cannot speak with justice.

It is an integral part of the Bible doctrine of Christ. What right have you and I to accept His first advent, death, resurrection and ascension and then to limit ourselves and not accept the second coming.

The religious doctrine is a perpetual affirmation of the reality of the unseen world and is a perpetual resistance of the materialistic theory of the universe, which is starvation to the soul. The Savior in the midst of His disciples said, “If I go, I will come again.” It is a perpetual affirmation of the glorious destiny of the body. It is a caution to the Church not to repose too much confidence in the stability of her institutions and to believe what she has found must always remain. It melts the spirit of denominationalism. Lastly, it is an inspiration to the individual to maintain a simple and pure relationship with the world. Is there not a sublime religious value in the doctrine?

LIGHT UPON OUR PATHWAY.

We are plain men and women, most of us. We trudge on under burdens. Our life is made up of journeys to and from a well, an office, a school, or a factory, and it seems to the natural man a grind, a depleting and depressing routine.

But when the natural man becomes changed into the spiritual man, when Jesus with his life and spirit, with the hopes and helps of his gospel, enters into our hearts, when we drink of the water he has drawn and holds out with his wounded hands a light falls upon our task like a rosette. Even as seen above, in heaven’s overarching blue, a loving face looks down upon us from the sky, and he whose face it is counts our steps and notes our deeds, reads our motives and purifies our emotions, and every moment is a sacred earnest of eternity. — Sabbath Reading.

CHURCH NEWS.

THE MESSIAH RESCUE HOME.

Report of donations for October.

Donation box $9.84
Mrs. Mchenbaum 5.00
Levi Herr 5.00

Total, 19.84

Harrisburg, Pa. TEASER.

CHICAGO MISSION.

Financial report for month ending November 15 is as follows:

DONATIONS.
Balance on hand $3.62
Barbara Schubert, Ill. 1.00
A Brother 5.00
Bro. Shirk, Ind. 1.00
Bro. Eisenhower, Ks. 5.00
Tent 10.00

Total, $18.87

EXPENSES.
Groceries $8.25
Fuel 1.85
Rent 12.00

Total, $22.16

Due mission $3.25

Received from B. B. Bert twelve dozen eggs.

In connection with the above would say a little about the changes that were made at the Mission. We are only two and ourselves and are in the hands of the Lord that whatever He says we are commanded to do.

Brother and Sister Brechbill have been impressed for some time to move by themselves; not intending to go out of the work here, but as heretofore working with us only they now hear their own expenses. Brother Brechbill proposed it for himself. We are now living alone, believing that it was the Lord that directed it so, and we feel to say, Thy will be done. O Lord. Trusting Him for the future, desiring the prayers of the dear Brethren and Sisters, and that the Lord may pour out His blessings.

B. L. BRUBAKER AND WORKERS.
6001 Persia St., Chicago, Ill.

DES MOINES MISSION.

Receipts since our last report.

J. B. ZOOK AND WIFE.

The above contributions have been gratefully received and we know the Lord will richly reward the donors.

Our average is $150.

Our field of labor is extensive and it takes money as well as Holy Ghost power to run it. I have an appointment at Altoona every three weeks and it costs me $1.50 each time for horse and buggy unless some one volunteers to take me, Bro. H. Shucky has taken me several times.

Our street car fare averages at least $6.00 per month. We live in the rear rooms of “Gospel Temple” which is 11 miles from the Mission on Second and Grand Ave.

Fuel and light for both church and Mission is also quite a heavy expense. In addition to this is the water bill and living expenses which is considerable though we live very plain.

The every night meetings are fresh and interesting having many requests for prayer but few conversions of late. People are deeply convicted but few step out,—a feature of this period according to prophecy. Sunday School work is self supporting.

In answer to the prayers of some of our mother workers the Lord has given Sister Mary Edward, who lives in the basement of the Mission, a brand new drop Singer sewing machine to be used at the Mission to sew for the poor, and accordingly a Dorcas sewing circle has been formed. The Sisters will meet once a week in the basement of the Mission to make and re-model garments and distribute them to the worthy poor.

All donations, goods or money, on this line can be sent to Florence Driver, or Anna Zook, Des Moines, Ia.

We earnestly request your fervent prayers, knowing if we have them we also will have your cooperation and financial help.

Yours in the hope of His Second Coming.

J. B. ZOOK AND WIFE.
For the Evangelical Visitor.

REPORT OF LOVE FEAST.

The Love Feast at Maple Grove near Donnelsville, Clark county, Ohio, on the 7th and 8th of October was largely attended and of much interest. We were hoping that Bro. Detwiller would remain to conduct the service, but as duty called him westward, the house brethren together with Bro. A. M. Engle and S. L. Herr were left to officiate.

The services were opened Saturday morning by Bro. Engle, who preached quite an interesting sermon and in the evening the sufferings and death of Christ were commemorated. Next morning the services began at about 8:30, it being announced that there would be preaching at 10 a.m., but the Lord was so wonderful in the meeting that there was no time for preaching. I don't think we ever had such a meeting in that house before. It didn't take much pushing to get the brethren and sisters to work. Some were made willing to confess and step out on the promises more fully, while others were much convicted of their ways, but would not yield. That they may be rescued before it may be too late is the prayer of your unworthy sister in Christ.

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MISSIONARY.

BULAWAYO, S. AFRICA, SEPT. 30, 1899.

EARLY Beloved: As our friends in the home-land seem always to be glad for reports from the foreign workers, I take the privilege to address you often through the columns of our paper, trusting that my frequent offerings may be seasoned with salt and minister gracious thoughts to the reader. Wife and I have just returned to-day from a three day's evangelistic tour in the vicinity of our present home. Our last report gave you the present situation and our reasons for not moving out at once. Not desiring to cause any suspicion among those who we trust will be our neighbors, we determined to show them our goodwill in a practical way. Taking a guide and sufficient food for the trip together with a few blankets, we packed our supplies on two donkeys and started on foot to the place. Arriving at a kraal near the center of our future parish we bargained with the men to make us a temporary booth in which to sleep, which they quickly did by using some old roofing material consisting of a rack made of small poles and grass to lean against the place above. I am sure that none of our friends would have envied us in our miserable half hut, but then the joy of the Lord in our souls and the thought of doing it for Jesus made black seem all white. After a rest and some refreshments we commenced to go from kraal to kraal. We would enter the inclosure and salute the people and then sit down under the shade of a tree or rock and tell them why we had come and our mission to them. With one accord they all seemed to give full consent and calling the tellers at the mill, and the diggers in the gardens, would form a circle about us to hear what we had to say. We would then sing to them in Zulu, lining it off after the manner of the older Brethren and it is wonderful how readily, how quickly they take up a tune and assist in singing. "Nearer My God to Thee," and "Come to Jesus" seem to be favorites among them, and as we were among the environment of sin. After singing we would then sing to them in Zulu, lining it off after the manner of the older Brethren and it is wonderful how readily, how quickly they take up a tune and assist in singing. "Nearer My God to Thee," and "Come to Jesus" seem to be favorites among them, and as we were among the environment of sin.

The very thought of our entire separation and the peculiarly blessed work we were engaged in seemed to melt my heart and a deep heartfelt longing would go out to the dear ones in the home-land who have us on their hearts, that God might show them that we are safely kept and waves of fiery victory are daily breaking over our souls. In all we visited sixteen villages. The work completed, we walking home in the hot sun, and taking in the labors of the trip at a glance, our hearts seemed to say, Father into Thy loving hands we commit the seed; our tongues have been stammering, our language far from perfect, but we have tried to do Thy will. Thou Who dost give beauty to the lily, and food to the sparrow, seed to the sower, and bread to the eater, O fail not to bless those who heard the Word, and fail not to bless and keep us, Thy servants till death, for Jesus sake. Amen.

G. C. and SARAH CRENS.
Das Blut Christi! O meine Brüder, welch ein Blut muss das Blut Christi sein! Welch ein wunderwirkendes Blut! Welch Erstaunen erregendes Blut! Wie, kann selbst das Blut Christi für all unser Nörd und unsere Befreiung, es das ganze Herz der andern Sünden zuhne bringen und Gott Genugthuung leisten? Je mehr ich darunter nach denke, um so mehr muss ich es bekennen: ich weiss es nicht, ich verstehe es nicht, ich vermage nicht vorzustellen. Und dann, nicht nur Sühne und Genugthuung, nicht nur Vergebung für die ganze Vergangenheit, sondern ewiges Leben, und alles was diesem ewigen Leben vorangeht, und alles was dieses ewige Leben ist und in sich schliesst. Denn der Heilige Geist, ist uns auch durch Christi Blut erworben, ehe von das Herz und ein ganzes Leben, während dessen uns alle Gnaden-mittel zu Gebote stehen. Auch die Bibel, der Tisch des Herrn, eine treue und lufter Verkündigung des Wortes, ein fröhliches Sterbebett, ein glücklicher Auftheilungsmorgen, ein Platz zur Erleuchtung des gerechten Lichtes, ein Freisprechung am Tage des Gerichts und eine Herzliche Willkommen: "Komme mit Frieden die Hannoverschaft, weise, was das die heilige Schrift, und vergebe uns auch durch Christi Blut erworben, unsern Kindern zu und Kindes Rechten des gerichteten Richters. ein lütere Verkundigung des Wortes, ein Auferstehungsmorgen, ein Platz zur Freiheit des gerechten Menschen, ein Treffen in Blut auf der Thursehwelie, die wir immer zu Gott aufsteigen, überreichen, und Pfosten für alle Ewigkeit! Ja, Ewige erhebliche, welche ich für meine selbige Blut muß das sein, welches in seinen Tiefen alle die schreienden Anklagen, die selbst jetzt hinter mir und um mich herum zu Gott aufsteigen, übernommen und wirksam los machen kann! Ich fühle das für mich einen großen Erlöscher. Der gleiche Blut, die mir hilft. Aber nachdem jener blutige, Schmerzen, welche mein anderes Leben wider mich heraufzog, erstiekst hat, wird dasselbe Blut für euch noch fließen und für euch dieselbe Wunderwirkung haben. Und dass Blut Christi ist dasselbe Blut, das wir haben. Aber nachdem jener blutige, Schmerzen, welche mein anderes Leben wider mich hervortrat, erstiekst hat, wird dasselbe Blut für euch noch fließen und für euch dieselbe Wunderwirkung haben.

**Tod der Lee:**


**Hess: **


**EMENHEISER-STOPPARD: **


**LEE: **