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For the Evangelical Visitor.

LOVE THY NEIGHBOR AS THYSELF.

THESE are angularities and roughnesses in us which need to be smoothed down to make us round and smooth, and through many a trial and trouble God does the work, that He may make us the beautiful creatures He designs us to be. We are rolled over and over, like the stones of the pebbly beach, washed up and down ground against the sides of other rough objects. We are tumbled about; are driven up by the waves of adversity, and race back with the suddenly retreating tide. O what millions of times are we thus worked!

Satan comes to us and hints that we are receiving harsh usage from God, and would beget within us doubt of His love. But He knows all the while, this providence that causes such continual unrest is for the purpose of taking off the jutting and sharp points and smoothing us into exquisite finish. And in truth, if we will so regard it, and will take the trouble to observe the effect, we shall see where once we were pointed and uneven we are now rounded and well shaped—due entirely to these disturbances of God's love.

Is any sight prettier than a pebbly beach?—at first rubble-stone, fragments of rock, but worked by the water and by rubbing into smooth pebbles. O God! make each of Thine own who reads this a pebble of Thy spiritual beach, the roughness all scoured off! For Jesus sake.

—Selected.
WHO IS ON THE LORD'S SIDE?

Who is on the Lord's side?
Who will serve the King?
Who will be His helper?
Other souls to bring?
Who will leave the world's side?
Who will face the foe?
Who is on the Lord's side?
Who for Him will go?

Chorus.
By the call of mercy,
By Thy grace divine,
We are on the Lord's side,
Saviour, we are Thine.

Jesus, Thou hast bought us,
Not with gold or gem,
But with Thine own life blood,
For Thy diadem.

With Thy blessing filling
Each who comes to Thee,
Thou hast made us willing,
Thou hast made us free.

Fierce may be the conflict,
Strong may be the foe,
But the King's own army,
None can overthrow.

Round the standard singing,
Victory is secure,
For His truth unchanging,
Makes the triumph sure.

Chosen to be soldiers
In an alien land;
Chosen, called, and faithful,
For our Captain's hand,

In the service royal
Let us not grow cold;
Let us be right loyal,
Noble, true, and bold.

—Frances R. Harper.

For the EVANGELICAL VISITOR.

SEPARATION.

"Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters saith the Lord Almighty."—2 Cor. 6:17, 18.

BELOVED as we take up the subject of separation from the world let us consider it in the light of God's Word.

That God's people have always been (and His true ones are today) a separate people is evident from the plain teaching we have on this line in the Word of the Lord, spoken by the Holy Prophets and 1st by Jesus, and later still written by the Holy Apostles to the New Testament church.

In the argument used by Paul in the second Epistle of Corinthians we see very clearly the mind of the inspired Apostle on this subject.

In verses 14, 15, and 16 his argument is very clear. In verse 14 he says, "Be ye not unequally yoked together with unbelievers." As we look at the professcd church today do we not see how there is not that marked separation from the world as there should be, and as a consequence a lack of spiritual power? It has been said of a certain denomination, that they deplored the lack of spiritual power and the proposition made was to appoint days of fasting and prayer that they as a church might again be in the power of the Spirit as in former years. Perhaps they did not realize that possibly the first step towards getting back to old time power in the Holy Ghost would be for her bishops, ministers, and lay members to step down and out of the masonic lodge and other kindred oath-bound secret societies. When men who profess godliness are bound together with skeptics and infidels by an oath, are they not unequally yoked together with unbelievers?

What do we see today on the lapel of the coat of many of those who profess to be called of God to preach the Gospel? Is it not the mark of some oath-bound secret order, and if so is it not a mark of the beast? Do men who are saved from sin and the world stand in need of joining some ungodly secret society in order that their needs may be supplied, or their families provided for if providence should see fit to remove them? Nay verily.

"Depart ye, depart ye, go ye out from hence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord."—Isa. 52:11.

What can be expected of the flock if the so-called shepherds are thus tied up with unbelievers? A true proverb is, "Like preacher like people." Paul's instructions to Timothy, as a minister was, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."—1 Tim. 4:12.

But we as ministers are not only to keep free from the ungodly associations of men but as examples of the flock we are also not to be of a covetous disposition seeking after the wealth of this world.

"But thou O, man of God flee these things; and follow after righteousness, godliness, faith, love, patience, meekness."—1 Tim. 6:11.

Since we are all members of the one body the same rule applies to ministers and lay members. Jesus says, "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world therefore the world hateth you."—John 15:19.

By these and many other passages which we might quote we see clearly that God's people are a separate and a peculiar people from the world. And this, dear reader, is not simply because we have joined a certain organized body of believers, but is because the Lord has through a definite work of grace in our hearts separated us unto Himself to live pure and holy lives all our days. (Luke 1:74, 75). As daylight is separated from darkness so are we separated from this world by the Spirit which He has given us. Praise His Name.

We are not only separated from the world because we do not join oath-bound secret orders, and because we are not seeking after the wealth of this world, but we are also separated by our general appearance in way of apparel. While the Scripture gives no special form or cut of clothes, yet inspired teaching is clear on this line that we as believers should not be conformed to this world but transformed by the renewing of the mind, and that evidently means to have the mind of Christ. Paul says, Rom. 12, we should present our bodies a living sacrifice, holy, acceptable, which is our reasonable service, etc. If this body of mine (and yours dear reader) is the Lord's by the purchase of His blood then we should cheerfully consecrate it to God as the temple of the Holy Ghost to be used of Him and for His honour and glory. Peter says we should no longer fashion ourselves according to the world's lusts in our ignorance. Many people who profess to be Christians are still slaves to fashion and are following the world in wear-
ing gold and pearls and costly array so strictly forbidden by the inspired apostles. And many men, ministers included, wear upon their faces a prominent mark of the world, “the moustache.” Nothing is more common in the world today than this. The meanest and very lowest of men wear this mark. We are not surprised at the world for it belongs to the world, but we who now belong to God, soul, body, and spirit, should we imitate the world in this? Did our Creator make a mistake when he created man with a beard to grow upon his face spontaneously? Did He put that there to give us the trouble of shaving once or twice a week or did He mean that we as men of God should shave all off except that which grows on the upper lip? Perhaps some do not stop to consider whether they could give a reason for such a practice. May such begin to inquire of the Lord honestly with a desire to know the truth and God will reveal His will to every candid honest soul. Paul says, “I have therefore these promises, dearly beloved, let us cleanse ourselves from all the filthiness of the flesh and spirit, perfecting holiness in the fear of God.”—2Cor. 7:1.

Then again we are separate from the world because we seek not to avenge ourselves of our adversaries; being persecuted we suffer it, Jesus-like; when we are reviled we revile not again, but Paul-like we commit the keeping of our souls unto Him as unto a faithful Creator, knowing in whom we have believed and are persuaded that He is able to keep that which we have committed unto Him against that day.

Dear reader, will you consecrate yourself, soul and body to the Lord and let Him draw the lines of separation through your heart so that you may indeed be separated unto God, a vessel cleansed and set apart to glorify God in your body and spirit which are His?

“Follow peace with all men and holiness without which no man shall see the Lord.” That will so separate you from the world that the church will have no trouble with you. Yours for separation on the line of God’s Holy Word. Amen.

NOAH ZOOK.

For the Evangelical Visitor.

EXPERIENCE.

FOR A long time I have felt more or less impressed to write for the Visitor and as I want to obey God in all things, I will try, hoping the Lord may direct me, that I will not write any thing contrary to His will.

I enjoy reading the many good pieces written, for the Visitor, by the dear Brethren and Sisters and it made me feel glad when I saw that so many had written for the last number. It encouraged me to do what I can in order to help to make the Visitor good.

It is nearly two years since I started to serve the Lord. I was then nineteen years old. I was brought under heavy conviction while the Brethren were holding protracted meeting, but I was not willing to become a child of God.

Then I commenced to pray in earnest to God and promised Him that I would then and there start to be a Christian, and the first thing I asked of God then was that He should make me willing. For though I was under very heavy conviction while the Brethren were holding protracted meeting, but I was not willing to become a child of God.

Then I commenced to pray in earnest to God and promised Him that I would then and there start to be a Christian, and the first thing I asked of God then was that He should make me willing. For though I was under very heavy conviction while the Brethren were holding protracted meeting, but I was not willing to become a child of God. Then I felt that Jesus wrote my name in the Book of Life.

And it happened that evening that the minister gave out that same hymn before I had an opportunity to do so. Then it was sung and I have never since heard anything sung that sounded so heavenly to me. I was then so broken hearted that I could not have stayed back if I had tried too, and I then asked the prayers of God’s children for me. They all seemed so glad that I felt that I was not half worthy to cause such gladness in any one.

We all knelt down and they prayed for me, but I felt myself too great a sinner to pray for myself but I thought when the minister prayed for me, surely God will listen to him, because he is such a good man, and forgive me my sins. I know that there was joy in heaven on my account that night because we read in the Word of God that, “There is joy in heaven over one sinner that repenteth,” but I could not believe it that time because I felt too miserable. Then the Lord showed me something to make right and it seemed God just wanted me to commence where I did not want to, but I prayed again that He should make me willing to obey Him, and He did though it humbled me very much. When I became willing I received such love, peace and joy that I have never been able to express. I felt a love to every living soul but above all I loved Jesus so much when I saw His wonderful love to humanity that His love reached even to me. He came down from heaven in such a humble way and was willing to be merciful, to make a way whereby we can be saved, all out of love. Oh how the very thought humbled me and made me feel my unworthiness more than ever. I realized that old things had passed away and all things were become new. My desires were so changed; I received such a desire to read the Word of God. I thought I felt that Jesus wrote my name in the Book of Life.

I had such a desire to be with Jesus that I wished He would take me out of the world because it was a cross to me to think of still living here, for the sinfulness of this world was shown to me as never before. The hymn expresses my feelings where it says:

“Just as I am—for love unknown
Has broken every barrier down;
Now to be Thine, and Thine alone,
‘Oh Lamb of God, I come, I come!’”

I felt that it was all through the
love of God that I was made willing to come to Him. I was not frightened into it but it was love alone that drew me. Such wonderful love that it broke my heart when I commenced to see it. Oh I have often thanked God that He made me willing to come that time. I was the only one that made a start that winter but I have never regretted it. I was then led to wear the covering, to put away pride, and to baptism and many other things, and whenever I obeyed I received a blessing, and so it is yet. I always have it good when I obey and I want to obey God in all things. But Satan was also very busy all the while trying to destroy the work of the Lord. But God can and will always help us if we trust Him. I have learned many things already since I started to serve God and also made many mistakes which I did not mean to do. I have no desire to go back one step, but still forward and closer to Jesus. Like the hymn says, "More about Jesus would I know. More of His love to others show."

Oh that we all had more real love. That love might reign among us Brethren and Sisters, and that we might show to others for, "Love worketh no ill to his neighbor." I ask a deep interest in all your prayers. Your sister in Christ.

M. ALICE KEEFER.

Rite, Pa.

The great test of holiness in the eyes of the world, and the Church, too, is good temper. Neither saints nor sinners are always fair in their judgments, and we may as well cease to expect fairness. There is an honest indignation at wrong doing which is Christlike, and if onlookers cannot or will not discriminate, the unjust judgment must be borne patiently. But there is no justification for outbursts of temper against personal injury. A member of "The Holiness Church" once said to me, "I never sin, but I do get excited sometimes." A little pressure brought the admission that by excitement he meant an angry spirit, and that he was "excited" rather frequently.—The King's Highway.
things to bring spiritual things to sons of nature. Paul used natural the Spirit, of nature they are the profess, for as many as are led by the Spirit of nature they are the sons of nature. Paul used natural things to bring spiritual things to light and those who have the spirit can understand, but the natural man cannot receive the things of God. He needs to be born of the Spirit and of the Word.

P. T. ALEXANDER.

For the Evangelical Visitor.

TESTIMONY.

I HAVE for some time felt impressed to write to the Dear readers of the Visitor. I am well aware that of myself I can do nothing, Jesus said, "without me ye can do nothing," but I am so glad I have learned to trust Him and know that He is able to help us if we ask Him. My heart is full and burdened and know not how to write that it may be pleasing to my heavenly Father. Oh, I bless my God that He has so wonderfully worked me around and moulded me into a vessel to His honor, and has cleaned me up for Himself; and that Jesus Christ has taken His abode in my heart. I know I have been "crucified with Christ, nevertheless I live yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." This is a real experience to me, I praise the Lord for it. A consecrated life is a wonderful life.

When Jesus dwells in our hearts there is love, peace joy there which cannot be told, and it is there in the darkest hours, and in the severest tests and trials, of which we have many in our work. Only those who pass through them know what they are.

I sometimes wonder whether our dear Brethren and Sisters who are in their homes remember those who are away, and give all there time, and labor, and talent for Christ and bear them up before the Lord in prayer? We need your prayers much. We are so glad that the Father knows all about our tests and feel there is no one to go to only to our blessed Saviour, Jesus who was here on earth and knows all about it. The apostle Peter said that the "trial of your faith being much more precious than of gold that perisheth though it be tried with fire; might be found unto praise and honor and glory at the appearing of Jesus Christ." And again we have the promise to reign with Him if we suffer with Him. Paul was glad that he was found worthy to suffer with Christ.

We see so many go with Jesus when they are fed with bread and fishes, when it is glory, hallelujah, but when they are to suffer with Him they will draw back. Romans 8:17, "And if children then heirs; heirs of God and joint-heirs with Christ; so be that we suffer with him, that we may be also glorified together." Now it seems we only have the promise to be heirs with Christ if we suffer with him, even if we are children we don't have the promise to be joint-heirs unless we are willing to go all the way even down to the garden of Gethsemane where His sweat became like drops of blood, when He was under the burden of the sins of the whole world, my sins and yours resting on Him. But praise God I know my sins are not on Him any more.

But it seems that the burdens of others come so heavy at times that it presses us down very low before God that we must cry out to our blessed Savior to help us and to strengthen us to bear up under all these burdens. But praise God. He has overcome all the world, death and hell, and so can we believe God and do not waver, for He said, "I will never leave nor forsake you." He promises to supply all our needs, both spiritual and temporal and He does. He gives us grace and strength for every duty and every call and everything that comes before us that God would have us do; and He also so wonderfully provides for the body; if we trust and obey Him.

Jesus said, "Is not the life more than meat, and the body more than raiment? behold the fowls of the air: for they sow not; neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" And again, "Consider the lilies of the field, how they grow; they toil not neither do they spin; yet Solo mon in all his glory was not arrayed like one of these."—Matt. 6:26.
think we do not need to labor, but to show that Jesus wanted to teach us to trust Him because He is not slack concerning His promises. There is no slackness in Him. It is wonderful how God does provide and fulfill His promises, and we do praise His holy Name, and by His grace we will be true to God, let come what will. It is only those that prove faithful unto His coming.

1 Thess. 3:13, “To the end he may establish your hearts unblamable in holiness before God, even our Father at the coming of our Lord Jesus Christ with all his saints.” “Therefore comfort one another with these words.”—1 Thess. 4:18. Do we not with joy in our hearts look forward to His coming? Yes we do; we will continue to do His bidding until He says, it is enough. Oh, that I may praise my Lord aloud with all my heart.

Let come what will. It is only those His grace we will be true to God, to show that Jesus wanted to teach us to trust Him because He is not slack concerning His promises. There is no slackness in Him. It is wonderful how God does provide and fulfill His promises, and we do praise His holy Name, and by His grace we will be true to God, let come what will. It is only those that prove faithful unto His coming.

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Men are still attempting to make three tabernacles, one for Christ, one for Confucius, one for Buddha. Beware of blasphemy. More harm was done in 1893 in the world's parliament of religions in Chicago than has yet been undone. Men from the East who then heard arguments to show the comparison between the religion of Jesus and that of others, while perhaps today thinking no less of Christ than before.

It may be remembered that the first covenant had many ordinances, and when Paul wrote to the Colossians he referred to them and not to the ordinances of the Gospel dispensation. The ordinances Paul spoke of, he said were nailed to the cross, therefore they must have been authentically established and practiced by the Jews before the crucifixion.

The commission to baptize all dis­ciples nations was not given until after the crucifixion. And the eucharist was established in the night in which He was betrayed to which Paul alludes saying, “As often as ye eat this bread and drink this cup, ye do shew the Lord's death till He come.”—1 Cor. 11.

How can anybody in the light of these truths believe that these ordinances ceased at the cross.

Paul further says, “Blotting out the hand writing of ordinances that was against us.” The ordinances of this dispensation were not given to the apostles in “hand writing,” so it could not possibly have meant them, but it did emphatically mean the ordinances under the law or Mosaic dispensation. Jesus Christ instituted no ordinances for the Mosaic dispensation.

ARE we sure the baptism referred to by Jesus in His commission means in water? Yes. Why? Because its administration was committed into the hands of holy men of God, while the baptism of the Holy Ghost is exclusively in the hands of Jesus Christ. Matt. 3:11; Isa. 44:3; Joel 2:28.

Peter in preaching the first sermon after the commission of Jesus was given, said “Repent ye, and be baptized every one of you in the name of Jesus Christ [by the authority of Jesus Christ] unto the remission of your sins, and ye shall receive the gift of the Holy Ghost.” “Baptismes” as here found, Heb. 6, represents two principles—baptism in water, and the baptism of the Holy Ghost. There are those who ignore water baptism but teach the baptism of the Holy Ghost. Are we sure the baptism referred to by Jesus in His commission means in water? Yes. Why? Because its administration was committed into the hands of holy men of God, while the baptism of the Holy Ghost is exclusively in the hands of Jesus Christ. Matt. 3:11; Isa. 44:3; Joel 2:28.

Did not the apostles observe the laying on of hands sometimes when praying for the baptism of the Holy Ghost? Yes. Well was not that what Jesus meant in His commission? No: for “laying on of hands” is named by Paul in Heb 6, as another “principle” which we will treat later if the Lord permit. Many were baptized with the Holy Ghost without the laying on of hands on the day of pentecost, and at the home of Cornelius. So the laying on of hands could not possibly mean baptism.

This question is often put—Is the baptism in water necessary, or essential to salvation? Well, Jesus commanded it, the apostles practiced and preached it, and Paul in Heb. 6 lays it right down among the first principles of the Christian religion, then why should we question its essentiality? Is immersion necessary when we have already received the baptism of the Holy Ghost? Certainly, just as much so as it was for Cornelius and his household. Peter said, “Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we.”

As soon as a person is converted he is a subject for immersion, and he should be commanded to be baptized. If any person succeeds in making a complete consecration at once after conversion, which is possible, and receive the anointing of the Holy Ghost, he is by no means disqualified for immersion: for immersion signifies the death and burial of the “old man” the “carnal
mind," a resurrection from "dead works unto life" as well as an answer of a good conscience toward God." Some were baptized before they had received the Holy Ghost, others afterwards, but immersion was imposed upon all alike. May God help us to stand by the old apostolic theology and let modern heterodoxy go to the wind. I would a thousand times rather accept, teach, and practice the apostolic teachings, than the more modern theology by high-salaried logicians. Who knows better what Jesus taught and meant than the apostles? No one is in position to know as well.

Do not many put more in literal baptism than is really meant? Yes: for some baptize, as they call it, their babies by sprinkling a little water into their faces and claim it regenerated their hearts, destroying Adamic or original sin and thus fit them for the celestial world. If this ordinance is not administered to the pure, and the innocent, they teach, that they are lost in hell when they die in their unaccountable state. How can an infant believe or repent? It is not susceptible to gospel teaching. And Jesus said after setting a little child in the midst of the disciples "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven."—R. V. Matt. 18:3. Again Jesus said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."—Matt. 19:14. "He took them up in his arms, put His hands upon them and blessed them."—Mark 10:16. There is not a single sentence in the whole Bible that teaches infant baptism.

Baptism is always associated with faith and is a concomitant to repentance. We all concede that infants cannot have faith, and that they cannot repent. In fact they have nothing to repent of. Where does God command it? No where. It is a commandment of men. The commission itself applies to those who are teachable having power to choose or refuse the principles of the gospel of Christ. Hinton in his History of Baptism pp. 229, 230 says that Tertullian is the first that mentions it, and he censures it. There are a number of ancient logicians given in historical annals which we could array against this falsacious doctrine but the exigencies of space forbid. But suffice it to say that infant baptism was established in the Roman Catholic church which church claims no scriptural authority for its institution, only that the Lord Jesus delegated to her trust the power to make such changes as she in her holiness sees proper. This authority she says was given her when Jesus said to Peter, "I will give unto thee the keys of the kingdom: and whatsoever thou shalt bind on earth shall be bound in heaven and whatsoever thou shalt loose on earth shall be loosed in heaven."—Matt. 16:19. This scripture gives no one the right or power to change the Word of God, nor to add thereunto, nor take therefrom. But it does mean, whatsoever we do according to His Word it shall be acknowledged and honored in heaven. Nearly all the Protestant churches, with only one exception to my knowledge, denounce the right assumed by the Roman Catholic to change, add to or subtract from God's Word, yet a number of them teach and practice infant baptism. Some as a means of regeneration, others as a prerogative. Infant baptism even as a gospel prerogative is doing a great deal of harm: for it is often relied upon for salvation; and substituted for immersion proper. If we desire to consecrate our dear innocent children in a public way, let some holy man lay his hands on them and offer an appropriate prayer of consecration. Jesus did not baptize children, but laid His holy hands upon them and blessed them.

The real consecration must take place in the parents' hearts. And when it has taken place in the parents' hearts they can no more adorn their dear little innocent babes to please a carnal mind, nor train them in naughty habits, nor neglect them by committing them into the hands of a giddy nurse while she, the mother is spending her time gadgling the streets or in a woman's club. Children should be consecrated to God before their nativity. How much of untold suffering, degeneracy, and abnormal passions could be avoided if this were properly done. O mothers! be sober, be pure, be holy. This is worth more to your darling babe than ten thousand infant christenings.

**IMMERSION NOT A PART OF CONVERSION.**

There are also many who teach that conversion is incomplete without immersion. This is certainly another misapplication of the Word. It is astonishing how some people read and interpret the Word. We will all (who believe in ordinances) admit that baptism is an ordinance. For whom are the ordinances instituted? For the people of God of course. Who are the people of God? Those who have been born of the Spirit. Have sinners not a right to the holy ordinances of God's house? Certainly not: for the ordinances are exclusive for the children of God. John the Baptist said "repent," Jesus Christ preached "repentance," Peter on the day of Pentecost said, "Repent and be baptized every one of you." How long shall a person repent? Till the work is done. What occurs when the work is completed? Conversion and regeneration. The trouble lies right here with many.—When a sinner gets convicted and begins to show fruits meet for repentance, then the preacher tells him to baptized. The work of repentance had just begun and in no sense was completed yet. Let the work of repentance be thoroughly done which will result in conversion and regeneration, and then is the proper time to immerse. If we are baptized before our conscience is clear, we are found false witnesses because baptism is an "answer of a good conscience toward God." It is not intended to make our conscience good, but is only an "answer." This ordinance thus misconstrued and misapplied has produced tremendous harm to multitudes. How many many earnest souls, convicted of sin went into the rolling stream or a baptismery under the false impression that he would come out a new creature, but when it was all over, he was the same condemned sinner, only a little worse, because of the disappoint-
The Greek verb "Baptizo" is the word the sacred writers used to express the idea of baptism, and all dictionaries of note agree in defining it to mean immerse or dip. The Greeks in whose tongue the New Testament was first written still use trine immersion. We have no account of sprinkling or pouring being practiced in the early age of the church, not until about the middle of the third century, when Novatian who was sick, had water poured all over him while in bed; but it did not become general till after the thirteenth century. Single immersion was invented in 360 or 390 A. D. by Eunomius, a heretic of the fourth century. He did not baptize in the name of the Trinity, but in the name of the Lord Jesus. The Roman Catholic church adopted single immersion at the fourth council of Toledo, A. D. 683 where it was "decreed that henceforth only one immersion should be used in baptism." This change was made because certain sects in Spain called Arians also baptized by trine immersion but interpreted that the Son and the Holy Ghost as being of different essence than God the Father, so in order to be unlike them they changed from trine to single immersion. (See Antiquity of the Christian Church, Book 11 ch. 11.)

All the churches of the East first practiced trine immersion universally with it one known exception, and some of them still retain the primitive mode. No man, however well learned, has been able to trace single immersion to the apostolic age. It cannot be traced beyond the middle of the fourth century. The church of England at first practiced trine immersion. (Orchard's Baptists, vol. 2, pp. 175, 187, 200 and 201.)

The Waldenses baptized by trine immersion also, bowing forward (Robinson's Ecclesiastical researches, Old London Edition, page 474, and also Orchard's Baptist, page 289.) There is not now in existence one single church so far as we know, holding any claims to antiquity that did not at some time practice trine immersion — The Greek, Roman Catholic, Church of England, Waldenses, Baptist and Methodist.

"When Mr. Wesley baptized adults, professing faith in Christ, he chose to do it by trine immersion if the person would submit to it, judging this to be the apostolic method of baptism." (Moor's life of Wesley Vol. 1 p. 425.) We could give column upon column of authentic historical reference in proof of trine immersion, such as Theodoret, Augustine, Chrysostom, Ambrose, Basil, Cyril, Apostolical Canons, Monodus, Tertullian, Clement of Alexandria, Justin Martyr and others, but the exigencies of space forbids. All these authorities base the authenticity of trine immersion upon the commission of Christ when He said "baptizing them into the name of the Father and of the Son and of the Holy Ghost." If an ordinance is worth observance at all we should be careful to observe it properly.

Our next topic will be on the baptism of the Holy Ghost. J. R. ZOOK.

For the Evangelical Visitor.

THE CREATION OF OUR SPIRITUAL HEARTS.

NUMBER SIX.


DEAR readers—Verse 24 says, "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping things, and and beast of the earth after his kind: and it was so."

In this verse, we can again see that the earth is to bring forth the living creature after his kind. Yes, it includes all cattle and creeping things and beasts of the earth. This shows us as I have said before that our influence will be after its kind. If we show a bad example we cannot look for a good result, but if we show a good example we have a right to look for a good result. The latter clause says—"And it was so." Yes, dear readers so it will be; a bad example will have a bad result and a good example will have a good result. Verse 23, "And God made the beast of the earth after his kind and cattle after their kind and every thing that creepeth upon the earth after his kind: and God saw that it was good." This means about the same as the twenty-fourth verse. It shows us very plainly that God made every creature and all cattle, and every creeping thing after their kind. And God also made us to yield after our kind. As said before we can not reap good results from bad examples. It is impossible for us to reap good results if we show a bad example, but if we show a good example we are sure to reap a good result.

The latter clause tells us that God saw that it was good. God not alone sees that it is good that our examples yield after their kind but we see it also. It would not be a wise thing if we could reap a good result from a bad example, no, it would not. Every one of you, dear readers, would say with me that very few sinners would be convinced to leave their ways of sin and serve their Blessed Saviour, if we would not show good examples. I believe that many more sinners would turn from darkness unto light if we as Christian professors would show a better example to the unsaved. In this way we also see that it is good that our examples yield after their kind. Verse 26 "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Dear readers: Let us meditate for a moment on the above verse and see what is its teaching. Let me tell you dear reader that after God began to move on and create our spiritual hearts, yes, after He had created the firmament and the dry land and has gathered the water together unto one place and has also created the living creatures and the fowls of the air. He saw it necessary to create man to be the overseer of all the things that He had created. Now, in the spiritual sense the man represents the Holy.
The above verse shows us that the Holy Ghost is to dwell in us, as our bodies are the temple of the Holy Ghost as the Apostle tells.

God also said, “Let us make man in our image.” Since we said that man here represents the Holy Ghost someone may ask, does the Holy Ghost resemble God? Let me tell you that the Holy Ghost is one of the three persons of the Trinity, therefore we are sure to say that the Holy Ghost is the image of God. We can plainly see that the Holy Ghost is after the likeness of God.

Further on in this verse we find, “and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.”

Dear readers, let me tell you that the Holy Ghost has dominion over all that is in our hearts, yes He has the power to lead and guide us, and were it not for the Holy Ghost we were too weak to guide ourselves, just the same as the fish, fowl and cattle are unable to have dominion over themselves. Now let us turn our attention to the twenty-seventh verse which reads as follows, “So God created man in His own image.”

The first clause of the above verse proves that God created man in His own image; it also proves that God created and will create The Holy Ghost in the regenerated heart and that the Holy Ghost is the image of God.

The latter clause says, “male and female created he them.” We find that the man was first created and as I have said before that the man represents the Holy Ghost, now we find that the woman was created to be the companion of the man and that they two shall be one flesh. So it is in the spiritual sense. The female represents the individual’s spirit. When the Holy Spirit is created in our hearts there is also a spirit created in our hearts which is the help maid of the Holy Ghost for as the Apostle Paul says in Rom. 8:16, “The Spirit itself beareth witness with our spirit that we are the children of God.”

Therefore, if the man represents the Holy Spirit and the woman represents the individual spirit we can learn from the above verse that the Holy Ghost or Spirit of God and our spirit work together, and therefore are as the Apostle Paul says in 1 Cor. 11:12 “Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord. “For as the woman is of the man even so is the man also by the woman but all things of God.”

Now let us listen to the twenty-eighth verse—“And God blessed them and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.”

In the above verse we find that God blessed them, and gave them power over all the living creatures that move on the face of the earth. So it is in the spiritual sense, God blesses the Holy Ghost and our individual spirit. He tells them to be fruitful and multiply and replenish our spiritual hearts. He further more gives them power to have dominion over every thought that we have in our hearts. Dear reader, is not this a blessed thing to have the Holy Ghost reign in our hearts? “Yes, it is indeed a blessed thing. And, dear reader, if you have not the Holy Ghost reigning in your heart I would advice you to get Him to do so.

God also told them to subdue the earth, He also gave power to the Holy Ghost to subdue and conquer our hearts and I would again say, what a blessed thing this Holy Ghost is. If our Spirit will aid Him He will conquer every vain, evil and unnecessary thought.

Let us listen to the twenty-ninth verse which reads as follows—“And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree yielding seed: to you it shall be for meat.”

O, dear reader, does not God even so bless us in our heart if we give our heart to Him? Yes, even so dear reader He does. He gives power to the Holy Ghost to reign in our hearts, and He not only gives Him power, but He also gives Him meat.

The latter clause says, “And every tree in the which is the fruit of a tree yielding seed: to you it shall be for meat.”

This shows us plainly that even every thing that our heart brings forth gives food to the Holy Ghost.

Verse 30 is similar to the twenty-ninth. It reads as follows—“And to every beast of the air, and to every thing that creepeth upon the earth wherein there is life, I have given every green herb for meat: and it was so.”

As said, the above verse is almost the same in its meaning as the one we were just talking about. It also tells about the things that God has given to man or in the spiritual sense it shows still more food and more substance for the Holy Ghost. It ought to create in ourselves a
more earnest desire to bring forth and cultivate good fruits, such as good thoughts, kindness, long suffering as the Apostle Paul says in Gal. 5:22,23. "But the fruit of spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

Therefore dear readers let us arise to our highest sense of duty so that we may bring forth fruits of the Spirit.

The latter clause says, "and it was so." Yes, so it will be and is. For we plainly see the Holy Ghost must have something to live from. Therefore I would again say, dear readers, let us see that our hearts may bring forth fruits so that the Holy Ghost may remain in our hearts and not depart from them.

Now let us listen to the thirty-first verse. "And God saw every thing that he had made, and behold it was very good, and the evening and the morning were the sixth day."

God had now finished His work, and He saw every thing that He had made and behold it was very good.

So it is in our spiritual hearts after He has finished His work in them He sees it, and He also sees that it is very good, and God does not only see it Himself but we also see and feel that every thing that He has made is good.

Now to you dear reader who have not yet given your heart to God and left Him create a new heart in you I would say, wait no longer, give your heart to God today, for it is too great a risk you are running, for you know not when you have to depart from this present world into worlds unknown, therefore I would advise you to wait no longer but come today, for as the Apostle says, today if you will hear His voice it will be in the deep ocean of His love.

Now, dear reader, by the help and grace of God I have brought before you in six numbers the Creation of our spiritual hearts referring to the Creation of the earth. The seventh number will tell of the day on which God rested from all His work.

Hoping and trusting that all those who read these words will be edified thereby, I remain your brother in Christ. LEVI F. SHEETZ.

THE SPIRIT SEARCHETH THE DEEP THINGS OF GOD. 1 Cor. 2:10, "But God hath revealed them to us by His Spirit for the Spirit searcheth all things, yea the deep things of God."

In Luke 5:1 Jesus told His disciples to launch out in the deep. All Bible readers know this chapter. Souls who have cut loose and launched into the deep things of God know of fullness of joy. All who have a deep experience know what it cost; perhaps it has not cost enough yet for us if we are not deeply humiliated, for it costs some things and we must pay the price if we will have this deep experience.

I have been pulled through deeps all for good; great strifes and conflicts I passed through, yea, a sea before me lay Oh so deep; clouds hung over me, but when I crossed over and joined the other crowd the burden rolled away.

Oh for a deeper experience for when Jesus comes, I believe, we must be in the deep ocean of His love. A deep experience in God's love is something of glory to the soul and comes along the line of sanctification and full salvation. For there is a fullness of joy, a stablished, deep, sanctified experience. I know of what I am writing. Ifany call it the second work of grace it don't hurt me, but I do not understand it, neither do I need to understand any other person's experience. If I write my own and tell my own, I never will tell amiss. I did testify to the same but didn't see that word in the whole Bible, so I stopped off, and for myself will use the Bible words. I am not hurt at all only I don't understand. Oh, the depth and height, the length and breadth of God's boundless love can never be fathomed! Who would not accept Him and get the love of Jesus.

But it costs something and we must pay the price.

Oh, the price is paid, the blood has been shed. What did it cost the Saviour? A crown of thorns, mockings, and stripes, and His own precious blood. Are these not deep things to consider? If we have trouble, conflicts, trials, hinderances, and all the devil could tempt us with, if we think of Jesus, how in deep agony, and bitterness He paid the price, will we not subdue our stubborn will and pay the price? Will anything He has told us to do be too deep for us? When His Spirit leads us to the bank of Jordan, will we look on and murmur and say it is too deep? Or as the children of Israel did to Moses when they looked on the sea? Was the Red Sea too deep? No. Is the Christ life too deep? No.

Oh, dear one, if you are not on or in the promised land, join the crowd for it is the happiest on earth and will be the happiest in the eternal world to come. I am glad I am in the army. AMANDA SNYDER.

Toleration may at times denote rather a weakness of will or an indifference to moral distinction than an excess of charity: 'Even the secular dailies occasionally see the point. One of them remarked editorially, not long since: "The ability to agree is the easiest and the laziest one in the world. The ability temperately, honestly, peacefully, amicably, and even affectionately to differ is one of the hardest tests which a state of grace lays upon a state of nature." It is painful to be obliged to differ upon occasion, for conscience sake, from one's friends and neighbors, but the dissenting note must sometimes be sounded. The art of disagreeing lovingly is a Christian art.

—Selected.
HOLDING DOWN THE TRUTH.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold down the truth in unrighteousness."—Rom. 1:18. R. V.

Do you remember the day when a great peril came into your life, and you had what men call a "narrow escape?" Death came very close to you on the railroad, in the factory, on the street. You felt his icy breath in your face. You leaped back with wildly beating heart from his almost successful clutch. Again an inner voice spoke in clear tones: "You were not ready to go. Whoever believeth not on the Lord Jesus Christ is condemned." But you HELD DOWN THE TRUTH!

Do you remember the night in the meeting when your heart was tenderly drawn toward the God your father worshipped, the Christ your saintly wife loved, the Jesus who holds your vanished child in his arms to-day? Powerfully did that mystic force draw you to yield yourself to Christ, and find rest and peace in him. What did you do? You struggled, you resisted. You did everything but yield to the voice within. You HELD DOWN THE TRUTH!

And so has it been with you all these years. The day you first staggered home; the first torrent of profanity that burst from your lips; the night (alas, the shame of it!) you first darkened the chambers of lust and impurity, did not an inward voice burningly protest against these steps down the descent of hell? The voice of passion calls to you, and you obey. The appetite for drink appeals to you, and you yield. But when the voice within calls you to a better life, you crush it down.

Because of this a solemn sentence of death rests upon you. "The wrath of God is revealed from heaven against all ungodliness of MEN WHO HOLD DOWN THE TRUTH."

"Thinkest thou, O man, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness, and forbearance, and long suffering, not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasur'st up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, who will render to them who do not obey the truth indignation and wrath, tribulation and anguish." (Rom. 2.)

It is possible for you to hold down the truth too long! You stand by the river at midnight. A woman is struggling in the water. As she cries out a man leaps over the boat side and pushes her under. She rises again, cries out faintly. Again her murderer pushes her under, and this time holds her down until her voice is mute, her struggles ended. Some men say the inward voice which speaks of sin and death, of Christ and life, never troubles them, is silent in their souls. But is not this silence only the terrible witness that they have held down the truth too long, and she warns no more? Is this what you are doing? Years ago a man was strongly drawn in a meeting to yield to Christ. He resisted and left the place, holding down the truth. In after life it was said of him that he had never since that hour felt the same drawing toward Christ. He had stifled the voice, and when death came it was like the lightning flash, giving him not one moment of warning or preparation. "My spirit will not abide the presence of death you &r* than ten, twenty, thirty years ago! But are you any nearer the kingdom? Settle this question, once and forever. There need be no trouble about the way. It is simple, not intricate. "The word is nigh thee, even in thy heart." Simply do what you know you ought to do. Do you feel you ought to accept Christ at once? Do so. Do you seem led to lay open your heart to wife, to friend, or pastor? Do so. Are you drawn to Bible, church or meeting? Yield to it. Make a start. Give the truth a chance. Let it rise in your heart. Cease holding it down, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold down the truth."

—Rom. 1:18. R. V.

Are you holding down the truth?

—Tract.

The secret of our confidence in a changing world is the unchangeable Christ. Let time bring with it what it may, we are assured of His fidelity. "Yesterday" we found Him precious: He is the same "today," solacing our newest grief. "Yesterday" we heard His voice; His name was on the lips of those who spoke to us the Word of God. The teachers have gone or we have outgrown them. But He is still the same; the Truth is with us. The deep reality of life abides the same. The words "for ever" fall strangely on our ears; the solemn future is unknown and unknowable. We often fall back baffled in our endeavors to grasp the mystery of the world to come. But again the thought of the immutable One bears us up out of the confusion of changing things. There will be more familiarity than strangeness there, for Jesus Christ is the same "yesterday,today,and forever." He will be recognized Who quickened, guided, sustained us, Who was the steadfastness and identity of our passing earthly life.—A MacKeanal.

Regeneration is that operation of the holy Spirit by which the believer on the Lord Jesus Christ is, in the moment of trust, "born anew" (John 3:3, B. V.), thus receiving the divine nature (2 Peter 1:4), and the life of the risen Christ (1 John 5:12; Col. 3:4).—Scofield.
HEALTH AND HOME.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Psalm 141:12.

GOD BLESS MOTHER.

A little child with flaxen hair,
And sunlit eyes, so sweet and fair,
Who kneels, when twilight darkens all,
And from whose loving lips there fall
The accents of this simple prayer:
"God bless!—God bless my mother!"
A youth upon life's threshold wide,
Who leaves a gentle mother's side,
Yet keeps, encompassed within his breast,
Her words of warning,—still the best;
And whispers, when temptation tries—
"God bless!—God bless my mother!"
A white-haired man who gazes back
Along life's weary, furrowed track,
And sees one face,—an Angel's now—
Hears words of light that led aright,
And prays, with reverential brow—
"God bless!—God bless my mother!"

MOTHERS, SPEAK LOW.

I KNOW some houses, well built
And handsomely furnished, where
It is not pleasant to be even a visitor.
Sharp, angry tones sound through them
From morning till night; and
The influence is as contagious as
Muceles and much more to be dreaded
In a household. The children catch it
And it lasts for life, an incurable disease.
A friend has such a neighbor
Within hearing of her house when
She has been sent into the country to improve her manners.
Children catch cross tones quicker than parrots.
Where mother speaks the example you will scarcely hear a pleasant word among the children in their plays with each other.
Yet the discipline of such a family is always weak and irregular.
The children expect just so much scolding before they do anything they are bid; while those in many a home where the low, firm tone of the mother, or a decided look of her steady eye is law, never think of disobedience either in or out of her sight.

It is worth a great deal to cultivate that "excellent thing in a woman," a low, sweet voice. If you

are ever so much tired of the mischievous or wilful pranks of the little ones speak low. It will be a great help to you even to try to be patient and cheerful, if you cannot wholly succeed. Anger makes you wretched and your children also.

Impatient angry tones never did the heart good, but evil. You cannot have the excuse for them that they lighten your burdens any; they make them only ten times heavier.
For your own, as well as your children's sake, learn to speak low. They will remember that tone when your head is under the willows. So, too, would they remember a harsh and angry voice. Which legacy will you leave to your children?—Sel.

NEATNESS.

I WONDER if the mother when training her boy with a helpful useful manhood in view ever thinks of the possible and very probable wife whom her son some day may have.

As the mother sows so will the wife reap. Inculcate, if possible, habits of neatness; do not allow him when he comes into the house to throw his coat upon one chair, his hat upon another; it may be easy for you to pick up after him, but maybe in the years to come it will be less easy for the young wife, and "Just as the twig is bent the tree's inclined."

I know a young wife who takes great pride in doing the work of her little home, but whose duties are doubled by a careless, untidy husband—muddy rubbers worn into the house, collars and ties thrown upon the side of d, overcoat dropped upon the first convenient chair or couch. When his wife asks him to be more careful he says, laughingly and thoughtlessly, "Mother always picked up after me!" and, as the old saying is, "It's hard to teach an old dog new tricks."

If that mother had been more minded of her duty toward the boy whose early training had been less thoughtless of the grave responsibility resting upon her—he would have been a different man. He would have grown up with a love for order and tidiness; he would have been, more thoughtful and considerate, and throughout his life he would have conducted himself in a manner to cause the least possible trouble to others.

Teach your son to be thoughtful and tender toward yourself as well as others; teach him to respect and reverence womankind, knowing that these seeds sown in his heart will grow and bear good fruit years hence.

—Grace Ball.

WAYS IN WHICH CHILDREN ARE SPOILED.

A competent nurse says most children's naughtiness is taught by mother or nurse. Baby does not cheerfully kiss you. "See, mamma cry if baby will not kiss her. Boohoo!" And mamma makes believe cry in her hands till baby pulls her finger away from the deceiving eyes, and mamma laughs and does not always remember when she stops boo-hooing to exact the kiss. Of course, by a mere animal process of reasoning, baby learns to cry for what it wants. Has it not had the "line upon line?" When baby makes a misstep and down it goes, avoid the Scylla and Charybdis of nursery shipwreck. Neither make a great fuss over the bump and weaken his self-control by too much sympathy, nor do that other miserable thing, strike the offending object of collision, saying, "Naughty old table. Whip the table for hitting little boy's head." This often is the first lesson in combativeness, and the baby who hits back the passive chair that is said to have hit him becomes equally active in slapping children or other folks who morally or physically oppose.

In every one's life there comes a waking-up time, and it's well for them if it comes at the beginning and not the end, when it is too late to mend the past. These times are private revivals and do more good than any public ones.—Ladies Home Journal.

IDLENESS.—To let a child grow up in idleness, without work, but only play, would be "cutting his wings, and giving him the flowers he should find himself."
A LITTLE PILGRIM.

One summer's evening, ere the sun went down,
When city men were hastening from the town,
To reach their homes—some near at hand,
some far—
By snorting train, by omnibus or car,
To be beyond the reach of city's din,—
A tram car stopped, a little girl got in;
A cherry-looking girl, scarce four years old;
Although not shy, her manners were not bold:
But all alone! and scarce could understand;
She held a little bundle in her hand—
But all alone! and scarce could understand;
Although not shy, her manners were not bold;
But all alone! and scarce could understand;
She held a little bundle in her hand—
A tiny handkerchief with corners tied,
She held a little bundle in her hand—
But all alone! and scarce could understand;
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EVANGELICAL VISITOR.

A Semi-Monthly Religious Journal,
For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.
Published in the interest of the church of the Brethren in Christ.
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PUBLISHERS' NOTICE.

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2. When writing to have your address changed, be sure to give both old and new address.
3. The date on the printed label will show subscribers when their subscription expires.
4. If you do not receive the Visitor within ten days from date of issue, write us at once and we will send the number called for.
To the Poor,—who are unable to pay, we send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.
To Correspondents:—Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.
3. Communications without the author's name will receive no recognition.
3. Communications for the Visitor should be sent in at least ten days before date of issue.
Send money by Post Office Money Order, Registered Letter, or Bank Draft, to G. Detwiler, Abilene, Kansas.

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

Abilene, Kansas, October 1, 1901.

Oh how I love Thy love!
It is my meditation all the day.
Thus, through Thy commandments makest me wiser than mine enemies;
For they are ever with me.
I have more understanding than all my teachers.
For Thy testimonies are my meditation.
I understand more than the aged,
Because I have kept Thy precepts.
I have refrained my feet from every evil way.
That I might observe Thy word.
I have not turned aside from Thy judgments.
For Thou hast taught me.
How sweet are Thy words unto my taste!
Yea sweeter than honey to my mouth!
Through Thy precepts I get understanding:
Therefore I hate every false way.

Psalm 119.

With the love feast announcements from the different districts there usually comes a hearty invitation to attend which is extended to all.
The love feast for Zion, North Dickinson, Kansas, is announced for Oct. 12, 13, to be followed by a protracted meeting at that place. It is expected that Bro. J. R. Zook, of the Des Moines, Iowa Mission will be present at the love feast, and will labor in the meeting after wards.

All our Bibles and Testaments are sent direct to the persons who order them from the publishers. If any fail to receive them in reasonable time after ordering them, or if what they receive is not what they ordered according to our announcement, we would such write to us and we will look after the matter. We aim to deal fairly with our customers.

N. D. Hadasch, Tucson, Ariz. announces to all who may be seeking homes, that he is able to direct to a location, where there is rich soil, and a very pleasant climate, and within cheap land. But however important it is to have an earthly home, all should "seek first the kingdom of God and His righteousness," and thus, become heirs of a heavenly inheritance which is "incorruptible, and which fadeth not away, reserved in heaven for you."

We were permitted to spend two days in the recent past, in attendance at a convention of the Missionary and Christian Alliance and other associated societies at Nicholsen, Kan. There we met Missionaries from India, Africa, Armenia and other places, and heard stirring addresses and appeals in behalf of the various fields which are ripe unto harvest. The collections on Sunday for home and foreign Missions amounted to some $700. We felt that we as a Brotherhood have much room yet to become more earnest in support of the cause at home and abroad. God grant that it may be so.

We acknowledge the receipt from Henderson & Co., of Toronto, Ont, a copy of "After the Spirit," by J. Elder Cummings. The price of the book is 90 cents and can be procured by addressing the above firm, who are the American agents. For those who are seeking greater intimacy and knowledge of the Holy Spirit this book will be instructive and helpful. If we mistake not, the author was one of the active promoters of the Keswick movement in England, and the points discussed in the book are designed to lead on to the deeper spiritual life.

Jesus gives solemn warning when He says, "But take heed to yourselves, lest hapily your hearts be overcharged with surfeiting, and drunkenness and cares of this life, and that day come upon you suddenly as a snare; for so shall it come upon all them that dwell on the face of the earth. But watch ye, at every season, making supplication; that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man."—Luke 21:34, 35, 36, R. V. It is needful, that the warning be repeated in these days. Busy cares are resting on us. We are to be faithful stewards with that which is entrusted to us, but there is danger that, we forget that the Lord's return is imminent. The Lord is near. Even now it is yet the "acceptable year of the Lord," but soon shall it be the remainder of the sentence, "and the day of vengeance of our God." Will you who are yet out of Christ flee to the city of refuge, even unto Jesus who is strong to deliver, and if "in Christ!" will you be looking for the glorious hope and appearing of the great God, our Savior Jesus Christ?

How shall we escape? The Lord, in His great mercy has prepared a way of escape. There was a way of escape from the flood, but only one. Only those who believed God, and entered the ark escaped the destruction of the deluge. There was a way of escape for Lot and his family, but it meant to flee to the mountain leaving all behind. So there is provided in Jesus Christ an ark. If we fail to enter into the ark, if we fail to flee and escape for our life in God's way, "how shall we escape? What God has said is immutable, and he who would escape the wrath to come must seek refuge in Jesus Christ. The spirit of the time is to treat the matter of man's imminent danger with indifference. Men
and respect the authority of a Nero O we appreciate too little the liberty and privileges which are ours with regard to freedom of speech, of worship etc. "Pray for those in authority," says Paul, and we do well if we exercise more faithfulness in that direction.

Sanctification, in Scripture, is three-fold. First, at the instant of believing the Christian is "sanctified through the offering of the body of Christ, once for all."—Heb. 10:10, 14. Second, the believer is being sanctified through the application by the Spirit to his life of the Word of God. (John 17:17; Eph. 5:23, 26.) Third, the believer will be entirely sanctified in the sense of sinless perfection at the appearing of Christ (1 John 3:2; Eph. 5:21). The notion of sinless perfection in this life is unscriptural and dan- gerous. There is not one perfect man in Scripture—the Man of Calvary; nor has any one ever met a sinlessly perfect human save Him. But the other notion, that because absolute moral perfection will not be attained in this life, therefore the Christian is excusable for sinning, is monstrous.—Sogeld.

IN THE WORLD YET NOT OF THE WORLD.

It is said that there are three words in the New Testament which are translated "world," but which have very different meanings. These are, kosmos, meaning the earth—the material globe; —aion, meaning always a period of time, an age or dispensation;—and oikovmene, meaning the inhabited world, or the inhabitants of the world. Thus when Jesus speaks of the world in John chapters 13 and 17 it is in the sense of the last named definition. He says He is hated of the world and assures his disci- ples that the world will also hate them. It is the world that lieth in the evil one according to 1 John 5:19, and James says that to be a friend of it is to be an enemy of God, and Paul says we are not to be conformed to it.

It must then mean humanity as it exists in the present age without God, going in its own way which leads to death. The Scripture teaches, this world of humanity is in an unsaved condition—"dead in trespasses and sins," being alienated from the life of God by transgression, and is living and walking in accordance with the will of the prince of the power of the air, the spirit that now works in the children of disobedience. The working of which life is according to the mind and the flesh, and under the wrath of God. Thus the Scripture teaches that "all have sinned and come short of the glory of God." That thus all are under guilt and exposed to God's judgment.

It is this world that hated Christ, because "their deeds are evil" and His perfect life among them condemned them, and this hatred culminated in the awful tragedy of Calvary where they crucified Him.

But, while the world hated Him, He had only love for them. He loved the world. "God so loved the world that He gave His only begotten Son," and the Son gave Himself to the bitter agony of the cross, that the world through Him might be saved, and thus was the world reconciled to God, and there is entrusted to us, to the disciples, to the Apostles, to the Christian Church, the ministry of reconciliation, and in Christ's stead we beseech men to be reconciled to God.

As to the Christian's standing in the world we note, first, that he is not identified as belonging to the world. Jesus said to His disciples, "I have chosen you out of the world," and those who identify themselves with Christ will become sharers of His reproach. "The world knoweth us not because it knew Him not," and very plainly did Jesus say that it is impossible to serve two masters, that to be identified with Him and also known, and loved, and used by the world at the same time was wholly impossible. Have we fully learned this lesson, and do we dead to the allurements which the world throws out to capture us?

We note, second, that Christ says more. He says, "The world will hate you." Not alone, will not know you, or will be indifferent towards you, but more it will be filled with hatred towards you. And the Apostles were not left in ignorance of the world's hate, but they and succeeding generations of Christians were made to taste of the bitterness of what it hatred. The Lord has graciously given us quietness and rest from the horrors of fiery persecutions which were poured out on the followers of Jesus, during the early centuries, but it may be a question whether the present friendliness and toleration is not largely because the Church has given her hand to the world, and has defiled her garments, so that she largely yields to the requirements of a thoroughly worldly order? It becomes God's children to recognize their correct relationship with the world, and to fear lest we should so lower the standard of Christ, our Lord and Master, that the world would love us as its own. Recognizing then, that the Christian is not of the world, yet, is hated by the world, we note.

Third, that he has a place in the world. Jesus prayed not that they (his disciples) should be taken out of the world—that
The love of the things that perish can only be driven out by the strength of a superior love. Open your heart to the love of the Lord Jesus. Loving Him, you will not attend to your discipline, for the love of Him is superior to all else. —J. R. and Anna Zook

THE REVISED MINUTES ETC.

The Church Government and Revised Minutes are now ready and we have taken the liberty to send to each district throughout the Brotherhood a reasonable number sufficient to cover the expense of publication believing that the different districts will receive them of our hands. The actual cost in cash is $172.24 we have sent to the following named districts:

To Michael Musser for Lancaster Co. 50
A. B. Musser, for Dauphin and Lebanon Co. Pa. 50
Eld. M. H. Oberholser, for Franklin and Cumberland Co. 50

Andrew Stoner, Morrisons Cove and Centre Co. 50
Peter Stover, for Eastern Pa. and Philadelphia 50
Eld. W. O. Bakay, for Stark Co. Ohio 50
Bro. Stutzman, for Wayne Co. Ohio 25
Eld. B. F. Hoover, Richland and Ashland Co. O. 50
A. M. Engle, for Southern Ohio 100
Elder J. A. Stump, Northern Indiana 40
Benjamin Herr, Southern Indiana 12
J. W. Hoover for Canada and N. Y. 200
H. L. Tramp and Henry Garwick, Ill. 50
H. H. Garwick, Iowa 25
Dickinson Co., Kansas 100
Brown Co. 12
Clay Co. 10
Harvey Co. 10
Isaac Brubaker, McPherson Co. Kansas 10
Isaac Eyer, Glendale Ariz. 10

Total 1294

We have made the price 15 cents per copy which amounts:
1204 copies at 15 cents $180.00
1 Doz. by mail to Hespeler, Ontario 7.00
Total $187.00
Amount of Cash expense 172.24
Which providing all are paid leaves a balance of $19.80

We give this statement so that all in the different districts will know where to get their books and we treat no one in the named districts will send to us but get what they want from the parties named to whom we have shipped them. Hoping this plan will prove satisfactory we remain respectfully yours,

M. ZOOK.

Published by order of the committees.

MATOPPO SPECIAL FUND.
Report of Treasurer.

After seeing several articles in Sept. No. of EVANGELICAL VISITOR encouraging contributions to the Matoppo Mission Special fund to be used for improvements etc., we thought a monthly report of the money thus contributed would be in order and also encouraging to the cause. We will therefore from this month on publish the amount received monthly for the above cause.

We have received in all to Sept. 15, $524.59.
And have paid to the Mission, June 1901, $400.00
August 1901, $100.00
Expenses for sending the paper 36
Balance in treasury Sept. 15, 24.24

Total $524.59

As soon as we have $100 in treasury, we will send to the Mission.

SAMUEL ZOOK, Treasurer.
EVANGELICAL VISITOR

REPORT OF BOARD OF TRUSTEES OF PHILADELPHIA MISSION.

Former report ...........................................$386.01
W C Deeney, Dallas Center Iowa ..................1.00
A B Musser, Harrisburg Pa .......................5.00
S R Smith, Harrisburg Pa ..........................4.00
E L Engle, Harrisburg Pa ..........................4.00
A Sister, Harrisburg Pa ............................5.00
H Booser, Harrisburg Pa ...........................2.00
Sister Longnecker, Harrisburg Pa ...............5.00
Lady Graybill, Harrisburg Pa .....................1.00
Sister Markley, Harrisburg Pa .................75.00
Sister Booser, Harrisburg Pa ..................50.00
A Sister Harrisburg Pa ............................25.00
A Brother Harrisburg Pa ..........................25.00
J B Keefer, Harrisburg Pa .........................50.00
Bro. Garman, Harrisburg Pa .....................25.00
Bishop A Martins District .........................50.00
Jno. Kaylor ...........................................1.00
A Brother ...........................................1.00
A Brother ...........................................1.00
H S Brandt ...........................................5.00
A Brother ...........................................5.00
M B Musser ...........................................5.00
Cross Road Church (Col.) ........................19.00
A Brother ...........................................1.00
A Brother ...........................................1.00
A Brother ...........................................1.00
E Eshelman .........................................50.00
A Waters ...........................................50.00
C Machester .........................................50.00
A Sister ............................................1.50
D Swartz ............................................1.00
A Sister ............................................1.00
A Sister ............................................1.00
A Sister ............................................1.00
J Weaver ............................................2.00
A Sister ............................................2.50
D H Engle ...........................................4.00
Bro. Grennwall ......................................8.00
Sister Engle ........................................8.00
Sister Hoffman ......................................1.15
Sister Heisey .......................................1.00
Bro. Gosh ...........................................2.00
A Brother ...........................................2.00
Bro. Wolgemuth ....................................2.00
Jno. Gaul ...........................................1.00
A Sister ............................................1.00
E M Engle and wife .................................5.00
Sister Hoffman ......................................6.00
Sister Hoffman ......................................6.00
C H Engle ...........................................2.00
Bro. Hoffman .......................................1.00
A Brother ...........................................1.00
A Brother ...........................................1.00
M E Wolgemuth ......................................5.00

Cash ......................................................25.00
B B Niesly ..........................................2.00
E Heisey ............................................1.00
Mrs Heisey .........................................1.00
J Heisey ............................................1.00
A Brother ...........................................1.00
A Sister ............................................25.00
Sister Leubert ......................................2.00
Martha Engle .......................................50.00
H M Engle ...........................................5.00
Sister Eyer .........................................4.00
D M Eyer ...........................................5.00
E Hoffman ..........................................1.00
A Eagle ............................................1.00
A Hoffman ..........................................1.00
Bro. Smith ..........................................1.00
Simon Engle .......................................2.00
Sister Groff ........................................2.00
C Engle ............................................50.00
A Sister ............................................60.00
A Brother ...........................................1.00
Sister Brandt ......................................1.00
J A Myers ...........................................50.00
J B Fliand ..........................................50.00
A Brother ...........................................2.00
A Sister ............................................25.00
C Miller ............................................1.00
Bro. Leaseman .....................................50.00
Total ..................................................$390.06

See, what God hath wrought.

( Secret of Winsomeness.

What is it in Jesus that so draws men, that wins their allegiance away from every other master, that makes them ready to leave all for His sake and to follow Him through peril and sacrifice even to death? Is it His wonderful teaching? "No man ever spake like this even to death? Is it His wonderful from every other master, that makes

MISSIONARY.

ON OUR WAY.

"The Lord is my Shepherd I shall not want."

IN OUR last article we reported till our arrival at Harrisburg, Pa., and will now continue our report from that time on. On August 22, we left Harrisburg for Mechanicsburg, Cumberland county, where we were enabled to visit relatives and others. Attended services at Boiling Springs on Sunday A. M., and in the evening at Mechanesburg. Here we met dear ones whom we shall never forget.

On Monday we went from here to Franklin county to spend the week among friends. We enjoyed this very much. On the 2nd inst., we attended services at the Mount Rock M. H. The following day we returned to Harrisburg. Our course from here was planned out for us by the Chairman of the foreign Mission Board, and so we went according to his directions.

From here we went to Hummelstown where a meeting had been appointed and which we enjoyed very much, being blessed of the Lord in the meeting and also in visiting the sick. The following day we attended a prayer meeting at Bro. Kreider's home at Palmyra, and visited in the homes of the people, speaking of the goodness of God. In the evening we preached as the Lord gave strength at Fairland M. H. Going to Elizabethtown on Saturday a meeting was held in Bro. Wolgemuth's barn, and on Sunday at Mount Pleasant M. H., where we met a large congregation, and was our first meeting with the Lancaster county Brethren, for which we feel to thank God. At Mount Pleasant there was a large congregation of attentive hearers. May God richly bless them all. In the evening a meeting was held at Crossroads.

After visiting dear ones at this place we went to Mastersonville where a meeting was held on Tuesday. The weather was rather unfavorable and a good number attended and we enjoyed hearing fellowship together. Our article would become too long were we to say all we would like to, so we will hasten and be brief.

On Thursday evening a meeting was held at Conoy M. H., and on Friday evening at Reich's M. H. On Saturday evening at the home of C. Mann and on Sunday morning and evening at Pequa M. H.

On Wednesday the 18th, we returned to Harrisburg to prepare for our final farewell. As the time is drawing nigh that we must say farewell to our native
land we can truthfully say we have joy in our hearts, and we feel the dear ones with whom we have met and parted since leaving home are praying for us, and we feel we have the good will of the dear ones. We surely feel grateful for the kindness they have shown to us all along our way and have so kindly cared for us. We pray God's blessing on them for their liberality to God's cause.

This will be our last report, through the Visitor, before leaving America, so we bid you all a long farewell, and ask all who read these lines to hold us up at the throne of grace, that God may keep and protect us on every hand.

H. P. STIEGEWALD.

For the Evangelical Visitor.

MATOPPO SPECIAL FUND.

I LIKE the method of setting apart the Sunday eggs for the purpose of helping the "Special Fund," for the reason that is far better than giving nothing. It may be an inducement for some to give who otherwise might not consider the fund to the extent of placing to it some of the Lord's money, held by them in trust.

From a business standpoint, this would be too slow a way for me to get money for which to purchase anything that I believed would be the means of rapidly helping to push forward the best interests of my business. Therefore as the Lord has enabled me to lay up treasures for such places as He has need of, I at once give heed to His call by the Spirit and enclose one hundred dollars for the above fund and pray that the same in secret than all the honor or praise of men.

I therefore withold my name as I would have nothing to give at all except it was given me from above. Let none be discouraged if unable to give much to this fund or other funds, as God only wants your will and if He has the wills of those who are able to give more, more will be given by them.

I trust that we as Brethren will see clearly how we are condemned by publicly announcing our names to amounts of charity for the different funds.

A thought or suggestion in reference to the new building might not be out of place.

I am personally acquainted with persons who live in stone houses and, from what knowledge I can receive, in damp weather especially, they become very damp and musty, which makes them unhealthy. I think this would be a very grave objection for a stone house for Matoppo Mission because of the rainy season. For myself, I should have a frame building even though it costs 25 per cent more and I think they who labor in such isolated places deserve as much comfort and care as I am entitled to have.

Wishing all the fullness of the Holy Spirit I am lovingly,

A STEWARD.
HE call of John the Baptist in prepa-
ring the way for Christ was a call to a change of life. That is what the world translated repentance means.
The church needs a revival today. The
mind is alive within themselves and the
light will shine abroad. Set a candle in
your window, and you need not go abroad
to lead the rays; they make their own
grandly alive within themselves and the
child will shine abroad. Set a candle in
your window, and you need not go abroad
to lead the rays; they make their own
grandly alive within themselves and the
light will shine abroad. Set a candle in
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THE FIRST TEMPTATION OF JESUS.

W hen we look at the temptations
which were actually offered to Jesus
Christ in the wilderness, the three are
seen to attack Him in three quite distinct
fields. These were: the flesh, the Spirit,
and His work.

Of the many temptations to which the
flesh is exposed, and which all arise from
its instinctive feelings and desires, which
are in themselves innocent, when duly
regulated, that which comes from the need
of food is likely to be the most powerful.
To satisfy hunger is the condition of life;
to neglect to do so, is to throw life away.
To have food and refuse to take it, is to
destroy life. But to provide food in an
evil way is not less a sin. This was the
form which the first temptation assumed.
But who could tell beforehand that to
use miraculous power to make food for
self was sin? It might be done for others;
but then only by God's command. No
miracle could be done which did not
come from the Father. "The Son can
do nothing from Himself." To take the
administration of miraculous power out
of the Father's hand would have been the
grossest rebellion of Spirit. It would
have shown the greatest distrust, "Take
care of yourself," was the whisper of satan,
in the whole region of the flesh and its
needs; "God takes care of ME," was the
answer of the Son. "Put Thyself, Lord,"
as Peter said Matt.16:22. "God has com-
passion," is the obvious reply.

How often is the spiritual man brought
to face to face with this question! When
duty calls me into danger, to face want,
and the apparent approach of death,
must I shrink back with the feeling, I
must take care; seek food, shelter,
needs; "God takes care of ME," was the
answer of the Son. "Put Thyself, Lord,"
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answer of the Son. "Put Thyself, Lord,"
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self, where there should be no such thought. The privilege of love is to be so fully occupied with God, who says, "Go," and with men to whom we are to go, as not to think of self in any such connection. This is the most refined form of the first class of temptations to the spiritual man—those which arise from the flesh. But there are many others, less or more gross, according to circumstances, depending sometimes on the past; but to the end, temptation is possible, and dangerous on this line. Possible, as is seen from its being presented to Christ; dangerous because we are not what Christ was.—From "After the Spirit!" by J. Elder Cummings.

Die Hoffnung Der Kirche.

Die Kirche Christi ist seine Braut, die ihrem Bräutigam entgegen geht. So lang der Bräutigam abwesend ist, harrt die Braut sein; die vollige Vereinigung mit ihm findet ja erst statt, wenn Er zur Hoheitszeit kommt. Dann wird Er sein Weib zu seiner eigenen Königsherrschaft holen und in seinem altamt schon kommen Ruhm mit sich.


The Christian loves Jesus, and may wonder as to His personal appearance. There is one description of Him that is interesting. We find the account headed, "Publius Lentulus to the Roman Senate." And it is claimed to be absolutely authentic. It reads as follows: "During the present time has appeared and is still living among us a man of disguised virtue, known among His disciples as the 'Son of God.' He heals the sick and awakens the dead. He is a man of great bodily beauty and serves attention. His face is such that they who behold Him will either love or hate Him. His hair has a blonde, clear color, falling in straight waves down below His ears on His shoulders; it is parted in the center and each half coming on each side of His face, as is the custom in Nazareth. His forehead is smooth and white without any wrinkles. His pale face is beautified by a rosy tint, the nose is well formed, and His curly beard is of same light color as His hair, and parted in the center. The whole face gives the impression of great intelligence and truthfulness. His eyes are blue with many color changes. He is terrible when He reprimands. In conversation He is delightful. His observations are full of life and spirit and betray a man of great experience, but He always remains calm. No one has ever seen him smile or laugh, on the contrary. He is often seen to give vent to tears. He is splendidly built and carries Himself with a majesty different from other men. His arms and hands possess such beauty that one is lost in admiration. His voice is deep and clear as the ring of pure metal, but He does not indulge in much talking, and besides, He is very modest. He is a singular man in every way, different from other men, and makes an impression on the people He meets that can not be explained. He is called, 'Jesus, the Son of Mary.'

"Alive unto God" is not the condition of a dead mass to be moved by an electric battery, but a ready-for-service attitude, only waiting for a touch from Him, asking "which way Lord?" and ready to move in any direction. —Selected.