
George Detwiler
Evangelical Visitor.

The Earth Shall Be Full of the Knowledge of the Lord as the Waters Cover the Sea.—Isa. xi. 9.

"Some trust in chariots and some in horses; but we will remember the name of the Lord our God."—Psa. xx. 7.

VOL. XVII

HARRISBURG, PA., APRIL 15, 1903.

NO. 8.

TABLE OF CONTENTS.

EDITORIAL—
Concerning the Collection and other business, 2
Special Mention, 3

POETRY—
Risen with Christ, 3
The Beautiful Home, 11

ESSAYS—
Notes on Romans—J. R. Zook, 3
Beautiful California—J. D. Rosam, 4
To Prayer—Peter Singer, 6
Social Purity—F. Myers Butler, 7
To Thine Ownself—S. R. Smith, 8

SELECTIONS—
Reconciliation First, 1
Unanswered Prayer, 9
Right to be Born Well, 10
Calls to Prayer, 10
Bepin and the Burned Book, 11
The Visible Church, 15

CHURCH WORK, 12
MISSIONARY, 14
OBITUARY, ETC., 16

Reconciliation First.

The relation a Christian man sustains to his brother is so vital that it may affect his relation to God. He that hates his brother without cause is a murderer. If ye forgive not those who trespass against you, neither will your heavenly Father forgive you. If a man love not his brother whom he has seen, how can he love God whom he has not seen? Such important duties grow out of our relationship to one another as the sons of God that we may lose our sonship if we fail to discharge them.

There is a forceful lesson on this general principle in the words of Christ in Matt. v. 23, 24: "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." One peculiar fact in this lesson is that it puts the duty of seeking reconciliation upon the offender. It brings out very strongly the important element of heart-disposition in all our acts of worship. And that may be most clearly revealed in our relation to a brother. Nothing counts with God that we would bring to his altar so long as the right disposition of heart does not exist. The wrong we have done to our brother he might be very willing to forgive. But for want of a right disposition in us he must hold it against us. God can not, therefore, accept our gift until that disposition is changed and we seek reconciliation.

This demand for prior reconciliation reveals to us a primary condition of acceptable offering. We must have love to God and to our brother. And brotherly love both reveals and tests filial love. Our love to God is said to be the measure of our love to our brethren. That is, if we have small love to God it will reveal itself by small love to our brother. True philanthropy—love to man—is the very spirit of acceptable worship and service. How much more brotherly love. It is not possible for a man to be right with God who is not right toward his brother. There must be a reconciliation if we would offer an acceptable gift. Failure to recognize this law, and live up to it, is only too often the secret of loss of spiritual power. It is also implied in this duty of reconciliation that we examine into our relations with our brother. Let this fact be deeply impressed, that God does not overlook, nor forget, our alienations from our brethren. Men often are very careless about what they owe. They make debts. Never do anything to pay them. When called to their attention they plead carelessness, forgetfulness. Thousands upon thousands of dollars are due creditors by Christian men which they have forgotten. Their creditors have not. Nor does it condone the wrong that the debtor has. But God also does not forget. But he can bring us to a reckoning. And he will, though he may not speak the above words again to us. They are written once, and for our learning. And now it is our duty to remember them, and then to examine ourselves and see what our relations are to others. It is our duty to remember our debts. It is important, vital, that we pay them, and be reconciled to our brother.

Otherwise our gift will lie on the altar unaccepted.

It is well for us to view our relations with men from the altar of God. Seest thou thy gift lying on the altar unconsumed? Suppose it should lie there when the roll is called? It is when the honest-hearted man comes to the altar that his sins should have a resurrection in his memory. Your brother has "aught against you." You have sinned against him. You have wronged him in temporal things. You have spoken wrong things about him. You have reproached him. You have kept from him his dues. Now, as these things are seen from God's altar they become of great magnitude. Before you would have thought of little account. You said, "Oh, it is a small thing. It is 'naught.'" What does the altar-language say? No acceptable offering while thy brother has "aught" against thee. Things do not look the same to us in God's light. Let us walk in that light.—Dr. Forney in Church Advocate.

One of the highest salaried traveling men making Kansas was talking with a Wichita reporter the other day of the prohibition law of Kansas, and said: "I make all the towns of Eastern Kansas and Western Missouri, and I want to say that all this talk about prohibition hurting business is all a farce. I sell more goods and of a better quality in Kansas towns than I do in Missouri, and my patrons are better pay. They need not tell me that the people of a town have to guzzle beer in order to have prosperous business. When the people of a town spend their money for beer, they don't have so much to spend in my line. I don't mind a glass of beer occasionally, but I prefer to sell goods to a man that doesn't use it. I find he is a good deal more apt to have the money when pay day comes."—Kansas City Star.

"Conviction, were it never so excellent, is worthless till it converts itself into conduct."—Carlyle.
Christians were instructed to give methodically, v. 2. They were expressly told not to wait for the collection. Whether the collections were frequent or otherwise, they were to lay by on the first day of the week as God had prospered them. How many Christians to-day will give whether solicited or unsolicited? It is a sad commentary on this thought that should the day appointed for “missionary day” in the churches happen to be stormy, the Missionary Societies suffer a falling off of tens of thousands of dollars in the income of the year, thus proving conclusively that thousands give only because they happen to be present when a collection is taken. Acts xx. 25.)

III. Christians are taught to give proportionately, v. 2. The New Testament does not state the proportion, probably because the new dispensation was one of causative constraint, when the Holy Spirit would inspire men to do all within their power for the extension of the kingdom of Christ and the blessing of the saints. Before the law was given, the Old Testament had set the lowest proportion of giving as one-tenth, and this whole household of faith paid in faithful Abraham before it was inscribed as a legal enactment to govern Israel, (Gen. xiv. 20; Heb. vii. 1-9.) We believe that this is a good basis for beginning in our own day, but it will represent our tithes and not limit our additional offerings. (Mal. iii. 8-10.) We have usually found that those who tithe exceeded in their additional giving the whole offerings of those who did not give systematically. Even if Christians paid but the tithe of their income the treasury of the Lord’s house would be full, and the question would be, “How shall we spend the money?” instead of the perplexing problem, “How shall we raise the funds?” Instead of stating an exact proportion in the New Testament, we have object lessons that teach us what the Holy Spirit will do when he is given “right of way.” (Acts ii. 44-45; iv. 36, 37.) While we believe that those who have the lowest income will find that they can live better on ninetents with God’s blessing on the liberal soul. (Deut. xv. 10; II. Cor. ix. 8-10), than in keeping the whole for themselves, yet we believe that the Spirit of God will teach men that if one who earns one hundred dollars can give ten, he who earns a thousand can give far more than a tenth, v. 2.

IV. Christians were taught to provide systematically for the poor saints. (I. Cor. xi. 2, 11, 15, 17; II. Cor. viii. 9; Gal. ii. 10; Acts xi. 28-30; Rom. xvi. 25-28.) If the Holy Spirit controlled in the church, there would be no unholy alliance with the world for benefits and assistance in time of need. The church was to be a “Mutual Benefit Society,” from whose funds its faithful members could draw as they had need, and not according to the beautiful charity of the world—“according as you have paid in.” The Holy Spirit never led a Christian to take the dishonorable oaths of a Free Mason, or to submit himself to the follies of the initiation service of other secret societies, which are all contrary to the Spirit of Christ and the Scriptures. (John xviii. 20; Eph. v. 10-13.) However the laxity of the church in fulfilling its obligations of providing regularly for its widows and fatherless children, is largely responsible for this drift into these worldly societies, which are sapping the life from the assemblies of God’s people. The true church should provide a real fellowship for its membership. We do know of churches where membership involves more than is provided by all the Fire, Life and Accident Assurances and Benefit Societies combined. When one member suffers all the members suffer with it. This is the teaching of Christ. (I. Cor. xii. 26; II. Cor. viii. 14; Acts vi. 1; Titus ii. 14; I. Tim. v.; Acts xv. 1.)

We are very glad to see that so many are contributing in support of the Philadelphia Building Fund. Only a little additional effort will be needed to wipe out the debt. We are also glad that the Buffalo Mission is so generously supported, and now, could not there be a special moving in the hearts of all for the support of the Des Moines Mission. Brother Zook has labored faithfully away from home all Winter. The Lord has graciously blessed. Now let a generous support flow towards Des Moines. We also rejoice that Chicago Mission is enjoying such evidences of God’s care. May all the Missions be controlled in the church, there would be no unholy alliance with the world for benefits and assistance in time of need. The church was to be a “Mutual Benefit Society,” from whose funds its faithful members could draw as they had need, and not according to the beautiful charity of the world—“according as you have paid in.” The Holy Spirit never led a Christian to take the dishonorable oaths of a Free Mason, or to submit himself to the follies of the initiation service of other secret societies, which are all contrary to the Spirit of Christ and the Scriptures. (John xviii. 20; Eph. v. 10-13.) However the laxity of the church in fulfilling its obligations of providing regularly for its widows and fatherless children, is largely responsible for this drift into these worldly societies, which are sapping the life from the assemblies of God’s people. The true church should provide a real fellowship for its membership. We do know of churches where membership involves more than is provided by all the Fire, Life and Accident Assurances and Benefit Societies combined. When one member suffers all the members suffer with it. This is the teaching of Christ. (I. Cor. xii. 26; II. Cor. viii. 14; Acts vi. 1; Titus ii. 14; I. Tim. v.; Acts xv. 1.)
OUR CONTRIBUTORS.

Misen With Him.

Within thine heart is there an open tomb? Have God's strong angels rolled the stone away? Rises thy dead self from its bonds of clay? Breaks heaven's sweet light across the dark gloom? Then is this day in truth thine Easter day.

If broken down are stony gates of pride, If shuddering hands of earth are torn away, If sin and wrath and scorn in thee have died, Mourn not the past. The folded shroud beside, Angels will watch—it is thine Easter day.

Rise, new-born soul, and put thine armor on; Clasp round thy breast the garment of the light; Gird up thy loins for battle. In the fight He leads Who upward from our sight has gone; It is his day; there's no more death nor night.

No dark, no hurt, no more sharp shame nor loss; All buried, hidden near the grave's dark sod; All ways forgotten, save the road he trod; All burdens naught in sight of his—the cross; All joy, alive and safe with Christ and God!

—MARY LOW DICKENSON.

For the Evangelical Visitor.

Notes on Romans.

NUMBER THIRTEEN.

PAUL'S LOVE FOR HIS JEWISH BRETHREN REITERATED. (Rom. x. 1.)

PERVERTED ZEAL. (Rom. x. 2, 3.)

FAITH IN CHRIST IS TANGIBLE, AND ACCORDING TO TRUTH. (Rom. x. 4, 8.)

CONFESSION OF, AND FAITH IN CHRIST, INTERLINKED. (Rom. x. 8, 9, 10, 11.)

SALVATION FOR ALL BY FAITH AND REQUEST. (Rom. x. 11, 12, 13.)

THE METHOD OF PROPAGATING THE GOSPEL DESCRIBED. (Rom. x. 14, 15, 17.)

ISRAEL DISOBEDIENT AND OBEYED NOT THE GOSPEL. (Rom. x. 16, 18, 19, 20, 21.)

The undying love of Paul for his Jewish brethren always desired their salvation amidst the severest persecutions. This is the real character of divine love. He discovers no lack of zeal in the Jewish church, but great error and ignorance of God's righteousness in this that they rejected Christ—the fulfillment of his covenant which he made by an oath.

Their status was the product of envy, which actually blinded and beighted their understanding and caused them to rebel. Even Pilate knew it was through envy that they delivered Jesus to him for crucifixion.

FAITH IN CHRIST TANGIBLE, AND ACCORDING TO TRUTH.

Christ is the end of the ceremonial and typical law which foreshadowed his coming as a sacrifice for sin and a Savior of the people. The law while in force was commanded to be observed; and Moses said, "That the man which doeth those things shall live thereby." Faith in the righteousness of God accepts Jesus Christ as the fulfillment of God's covenant to Adam and Abraham, and entertains no doubt as to the Sonship of Christ, but recognizes his incarnation, death, and resurrection as authentic. What saith the Scripture?—"The worm is nigh thee, in thy mouth, and in thy heart, that is the word of faith which we preach.*

CONFESSION OF, AND FAITH IN CHRIST INTERLINKED.

*If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

There are those who object to word-testimony of the saving, sanctifying and healing power of Jesus. But what more do we need for its verification than the above quotation. This should forever end all controversy on that point. We certainly glorify God through Christ by testifying of his grace. And if we have faith in Jesus as Lord we will do the things he bids us without hesitation. We will not wait to hear or see what the world or friends think of it; but for us to know that it is the will of God is sufficient, and need no further conviction.

SALVATION TO ALL BY FAITH AND REQUEST.

"Whoso believeth on him shall not be ashamed." "Whosoever shall call upon the name of the Lord shall be saved." It is obvious that as long as we do not have faith in Christ we will not call on him for salvation, but as soon as we have confidence in him as a Savior we will repent and humbly ask him for his saving grace. This Scripture plainly shows that God is no respecter of persons. Whosoever meets the conditions is saved irrespective of nationality, or social conditions. How this should elate all sinners, and be a strong incentive to hasten their return to God.
**For the Evangelical Visitor: Beautiful California.**

The cosmopolitan character of California is apparent to a stranger. One is confronted with people of various nationalities, colors and races in such a manner as to cause him to query where all these different people come from—Chinese, Mexicans, Americans from every State in the Union, etc. Especially are Englishmen in evidence to such a number as to make one inquisitive why their predilections for this part of America. There is Canada, British Columbia, Australia and other British possessions, which for love of country and national government as the English are noted, they might find more congenial surroundings than meet with in a foreign country. The secret lies in the sulphurous, delightful climate, charming, undulating scenery, and beautifully ocean lined territory of California. These three conditions are factors so potent as to make the country a powerful magnet to draw the wealthy, the pleasure seeker and the invalid to its enchanting shores.

Because of the wealthy and other favorable conditions, this is pre-eminently a land of pleasure excursions, especially do the Sunday kind, abound, and every enticement to gratify the sense of sight and smell and sound obtains. There is such temptation in this respect that many persons brought up in plain Christian homes in the East, not having had the latitude to waste their precious time in such profligate manner there, indulge to such degree in their newly-won liberty and give forth their *ipse dixit* against those who refuse to adopt their "shibboleth" of creed.

There are in the city of Los Angeles eight Christian denominations whose peculiar tenet is "holiness." Two of them are alike in the doctrine of a deeper work of grace and higher religious character than the ordinary Christian enjoys—The Christian and Missionary Alliance and The Gospel Tabernacle Church. The motto of these two bodies is "Christ as Savior, Sanctifier, Healer and Coming King." No true Christian can object to this. Their conception of the gospel is certainly of a lofty and spiritual character, calculated to invite the right hand of fellowship from Christians who understand them. The other six are extreme "Eradicationists" who declare the whole sin-tendency or sinful or fleshly nature is to be taken so completely out of a person in this life, as to make two separate operations or effects. Not alone these, but certain Christian bodies which claim superior attainments beyond the ordinary Christian and church organization, set themselves upon the pinnacle of "definite" and "greater" experience. From their self exalted throne of judgment they look down with unblushing contempt upon the ordinary Christian, and give forth their "ipse dixit" against those who refuse to adopt their "shibboleth" of creed.
that any and all of the others do not possess it as they do.

The fact of the matter is, one can pick as many flaws and point out as many failings and shortcomings in the average member of a so-called holiness body as he can in the average devoted Christian of any other body. They seem to love dress and fashion and worldly customs in some things as just as other worldlings do. But if you get into conversation with them about these things, my experience has been that generally they will justify themselves and retort by saying, "religion isn't in the dress, or these things, but in the heart." And when one encounters them on the subject of their professed spiritual attainment from a Scriptural basis, when they fail to substantiate their contention by proof from that standpoint, almost all inevitably fall back on their "experience." They seem to give the impression that that is the criterion, end of all controversy and final authority to them for their doctrine. "You must have the experience before you can understand it," they say.

There are earnest Christians among these "holiness" bodies as among others bearing the Christian names. I do not know that I can say any more so. They stand for a principle, and so far as we can unite with them on Scriptural grounds it is well to do so. Surely all who name the Name of Christ ought to be rid of the carnal mind and depart from iniquity. The gospel contends for this. But to be rid of the carnal mind is one thing, and to be rid of the carnal nature is quite another. When we do wrong, however, as the result of our carnal nature, unwittingly or otherwise, we must not hide behind them to excuse ourselves, because of weakness, but take our places as those who walk in the light, enjoy Christ's fellowship and realize the blood of Jesus to cleanse us from all sin. (I. John i. 7.)

I said there were six of these holiness bodies in addition to the two above named. They are the Los Angeles Holiness Band; the Holiness Church, an outgrowth of the latter, who will accept no person as a member unless he professes to have received in addition to the new birth a second, definite work of grace." They are an earnest people and hold mission meetings six nights a week, and street meetings prior to indoor services when the weather is favorable. Also two other meetings Sundays. They are more plain in their worship and personal appearance than any of the others. They will not have a musical instrument in meetings, and if I remember correctly, they do not have salaried ministers, though they support them somewhat; and are, I believe, anti-secret in their views. The "Comeouters" or Saints, as they call themselves, are a body of devotees that decry all other sects, claiming all those are in Babylon while they are the only true Church. They are also known as the "Gospel Trumpet people." Perhaps I have referred enough to them. For their egoism and conceit might arouse my ire as to lead me to speak unadvisedly with my lips in a righteous indignation against their pretensions. Suffice it to say, they are a body more sectarian than most Christian bodies, though they claim to have been called out to testify against all "sectism." Then there is the Peniel Mission, generally speaking, good, earnest Christian workers, and aside from their peculiar tenet of eradication and some other weaknesses flesh is heir to, they are worthy of commendation for their ardor in the Master's cause. They also hold meetings six nights a week, four other meetings on Sundays, and except Sunday a daily noonday prayer-meeting for one hour. They stand as a beacon-light to many a shipwrecked soul as a man and woman who have been wrecked by drink, licentiousness and sin in many forms. Among these workers, conspicuous for their holy devotion to the blood-bought cause, George B. Studd stands pre-eminent, in the eyes of most people. He has devoted his fortune, talents and time to the interests of this work. If there were ever a man who exemplified the eradication doctrine (which I question), I believe he certainly does. In my humble opinion, Brother Studd is a man who walks close to his Master—and I am not alone in my judgment. The Peniel Mission was founded 16 or 17 years ago by A. P. Ferguson and wife, who are still at the head of it. They had no means of their own to put it into as George B. Studd had. But certain parties donated money or property toward the erection of the present building which the Mission occupies. They rent rooms in the rest of the building not occupied by the Mission hall or workers.

Thus quite an income is derived toward the support of the work, but unfortunately they share it with none of the other workers, except, of course, G. B. Studd, who invested, I understand, $10,000 in the building. They take up collections besides at nearly all of the meetings. They have some twenty missions, I believe, through-
appears to be zealous in the cause, but takes little comfort in the kind of holiness the other seven bodies profess to have attained. His ideal reaches far beyond them. He not only believes in eradication of the highest type, but in such a complete death and crucifixion of the self-life as to impress one with the thought that he puts beyond all possibility a future resurrection of the old man. The others have a “tame holiness” compared to his, and he has come to such a pitch as not to mingle in religious association with any other meetings unless, of course, they go to his mission.

Los Angeles is a great religious center as well as a great infidel center. The ordinary well-known Christian denominations are proportionately well represented here. I might have much more to say about some other religious bodies here, but for the present I forbear. In conclusion I might say California is as diverse in minds, opinions, notions and doctrines as it is in scenery and climate. After all, is it not true that man is a reflex of the outer world, or type of the universe, a miniature world in himself? He is not only a prophet in knowledge and by revelation, but one in his being, representing the things that are seen as well as those unseen. He is even a type of the Creator himself; for was he not made “in the image and like-gold which, when woven together, tions—these are the silent threads of lent victories over favorite temptations—these are the silent threads of little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—Canon Farrar.

For the Evangelical Visitor.

To Prayer.

“If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you.” (John xvi. 7.)

Numerous and great are the blessings enjoyed by those who embrace the promises and live up to the precepts of the gospel. The genuine believer ceases from himself: denies himself: lives no longer to himself, and lives by faith: seeing what to the eye of sense is invisible. The branch cannot live if it be separated from the vine; and as we are equally dependent on Jesus, the True Vine, for our spiritual life, it is of the utmost importance that we remain in him by faith. “If ye abide in me”—the Living Vine from whom you derive your sap, life, strength and vigor, and on whom you must hang in order to be faithful. “And my words abide in you.” Ye shall neither become withered nor unfruitful (verses 4-5.) “As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me.” Jesus saith, “I am the Vine ye are branches; he that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing.” When Jesus came to the fig tree it seems the tree had leaves on, it looked all right, only it bore no fruit. He said, “Cut it down;” but it was said, “let it stand.” O, let us examine ourselves if we are fruit-bearing branches or not; if not we will be cut down and cast into the fire. Christ is set before us and offered to us in his word. It is in the word that we receive him and by faith embrace him. Rom. x. 6-8. “But the righteousness which is of faith speaks on this wise, say not in thine heart,that is to bring Christ down from above. But what saith it, the word is nigh thee, even in thy mouth, and in thy heart; that is the word of faith that we preach.” Now, if we confess Christ with our mouth and believe from the bottom of our heart, we shall be saved. O, let us be fruit-bearing branches. It is only when we live in the exercise of faith in his word that his words abide in us, for where his words live there he lives. If his words are in us to rule, he will live in us to bless. “And ye shall ask what ye will.” Agreeable to those words of his which abide in you and as sure as it is promised it shall be done unto you, John xiv. 13-14: “And whatsoever ye shall ask in my name that will I do that the Father may be glorified in the Son.” “If ye shall ask anything in my name I will do it.” If this be so we need nothing more, and should desire nothing less, for we have only to ask and then shall have, Psa. cvl. 18-19: “The Lord is nigh unto all them that call upon him; to all that call upon him in truth.” He will fulfill the desire of them that fear him; he it is who died for us. He also will hear their cry and will save them. You need never be at a loss for language when you approach the throne of grace so long as Christ’s words abide in you, for you have only to turn his promises into prayers. And such prayers offered up in faith must prevail. Matt. xxii. 22: “And all things whatsoever ye shall ask in prayer, believing, ye shall receive.”

To prove successful in prayer you must take nothing with you but Christ and your needs, for anything else will kill faith and then you cannot please God. Heb. xi. 6: “But without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” Our duties, privileges, grace, humblings and obedience with all things else that are yours, must all be laid low and Christ alone held up, and then ask what ye will and it shall be done unto you. Job xxii. 27: “Thou shalt make thy prayer unto him and he shall hear thee, and thou shalt pay thy vows.” Never was a distressed soul more willing to be relieved than God is to answer prayer.

When I look over the past and see what God has done for me surely I can’t help but to have faith in him. First, he has so wonderfully redeemed me from wickedness and sin in which I was so many years. By me crying unto him day and night he has taken these evil desires out of my heart and has filled it with love, joy, peace and so many good things which I am not able to express with my tongue; and this is not all, he is using me as an instrument in his hand in this part of his vineyard; and when I see the wonderful work he is doing, why should I not have faith in such a wonderful Savior! Oh, brethren and sisters in Christ, let us hold him up very high; let us not be forgetful to entertain strangers, for thereby we may entertain angels unawares. Let us keep the bright reward in view. You know, I have said I would still plead and plead again, until this debt would be paid, and, I praise God and thank him for hearing and answering prayers. I also will thank my beloved brethren and sisters who also have a

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To be continued.

I. J. Ransom.

Little self-denials, little homesteads, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—Canon Farrar.

EVANGELICAL VISITOR

[April 15, 1903.
large share in this house which God has provided. O, we are many members in this body. Now let us all make use of our office and then God will bless us. Brethren, you know the word says, we shall owe no man anything. Now let us stand together and get this small debt paid off. Don't think hard of me, for I mean it good. I mean to stand by my brethren and obey the Lord in all things, for in him we live and move. Praise his holy name.

From your Brother, PETER STOVER.
Philadelphia, Pa., 3423 N. Second

For the EVANGELICAL VISITOR.
The Righteous and the Wicked.

“For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.” (Prov. ii. 21, 22.)

These verses plainly show unto us the great difference there is between the righteous and the wicked. The rightous have the promise to “dwell in the land” and “remain in it,” “but the wicked shall be cut off from the earth.” They are not to remain with the righteous; they are to be rooted up, and they shall perish forever, and many are the curses pronounced upon the wicked in the word of God. They are so numerous that we could not venture to quote them all; but a few will be sufficient to show what these curses are, and on the other hand what the blessings of the righteous are. “The righteous shall never be removed; but the wicked shall not inhabit the earth.” (Prov. x. 30.)

This verse shows us again the blessing of the righteous and the curse of the wicked, and from these passages of Scripture we learn that the righteous shall live forever, but the wicked shall be cast off forever; they shall have no abiding place upon the earth. The Lord hateth the wicked, for their hearts are set against him. They disobey his voice and make void his law, and their end will be everlasting torment, for the Lord has said, “Vengeance is mine; I will repay, saith the Lord.”

Dear readers, let us ask ourselves the question, to which class do we belong; to the righteous, or to the wicked? To one or the other of the two we belong; we cannot be both; we are either the children of God or the children of the wicked one; we cannot serve God and mammon; we will either hate the one and love the other (Matt. vi. 24), and it is positive that if we disobey the commandments of God and seek after the vanishing things of this world, gratifying the lust of the flesh, and the lust of the eyes, and the pride of life, which is not of the Father, but of the world, (I. John ii. 16) we are not the children of God but of the wicked Appollyon.

If, in examining ourselves, we find that we belong to the wicked, let us not delay one moment, but call mightily unto God to have our sins blotted out, so that we might escape the punishment of the wicked and not suffer the fate of the wicked Jezebel, whose wicked deeds are recorded in the twenty-first chapter of I. Kings, and her disgraceful death in II. Kings ix. 30, 37.

The life and death of Jezebel ought to make a deep impression on each and every one of us, and especially on those who are still living in sin and wickedness and in unbelief. The wicked deed she did in causing Naboth to be killed was unsealed before God, and he at once sent his prophet Elijah to Ahab, her husband, and rebuked him for the great wickedness which they had done in the sight of God, and the curse that would come upon them for their wickedness. The prophet told him that the dogs would lick up his (Ahab’s) blood, and that the dogs would eat Jezebel by the wall of Jezreel.

We find that this prophecy became true. She was thrown out of a window at Jezreel and her body fell to the ground, and when they went to take her body away they found nothing of this wicked woman but her skull, the palms of her hands and her feet; the rest of her body had been eaten by dogs as prophesied by Elijah. This incident of Jezebel indeed proves the words of the text. “But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it;” for Jezebel indeed was cut off from the earth and rooted out of it, and so will all the wicked and transgressors, if they do not repent of their evil deeds, and at that last and great day they will be put on the left hand of that great and mighty King and will hear that awful sentence, “Depart from me, I know you not,” and will be cast into that lake of fire where there is weeping and gnashing of teeth.

Let us again for a few moments turn our attention to the other class, namely, the righteous who shall dwell in the land, and after death they shall shine bright as the stars of heaven and ever behold their Redeemer’s face.

Again, dear readers, I would say, let us ever think of the great difference there is between the righteous and the unrighteous, and let us ever strive to be with the righteous in life and after death enjoy the pleasures they enjoy in the beautiful mansions of the Heavenly City.

Your brother in Christ,
LEVI F. SHEETZ.

Florin, Pa.

For the EVANGELICAL VISITOR.
Social Purity.

No. II.

That there may be morbid curiosity in small numbers of persons in reading or hearing the theme of this subject vindicated and disseminated, is no reason to withhold anything of God’s word or of his holy institution. If children are not early taught these facts and functions of the privacy of the house they live in, which is holy in all its parts and uses, they will from many filthy, lustful sources contract ideas unholy and irreverent in the extreme. There is a surprisingly large amount of needful knowledge withheld from parent from child, and that all through unhallowed false modesty. Many persons, especially the guilty, are very touchy on this subject from the pulpit; but will, behind the curtain, tolerate nearly all forms of licentiousness. Many think it not improper to let children see, on billboards, on photos, and in books and papers the partial nude person of the Heavenly City. Everyone who has striven to be with the righteous in life and with the unrighteous, and let us ever strive to be with the righteous in life and after death enjoy the pleasures they enjoy in the beautiful mansions of the Heavenly City.
Fall of First Parents.

God told them to “Multiply, and be fruitful, and replenish the earth and subdue it.” (Gen. i. 28.) “But of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die.” (Gen. ii. 17.) Some actually think that the sin of Adam and Eve was of disobeying in eating fruit from a delicious fruit tree. The general concensus of the holiness teachers and writers on "Social Purity" lines, is that the sexual appetite was prostituted unto improper use. Neither of the two ideas seems fully clear. The writer sees the latter much the clearer.

Adam and Eve were wise, had knowledge. When they disobeyed they had their knowledge opened additionally unto their sexual nature. That is the only thing they saw more than before.

When the Lord called unto Adam, and said, “Where art thou?” Adam said, “I heard thy voice in the garden, and I was afraid because I was naked.” God said, “Who told thee that thou wast naked? Hast thou eaten of the tree?” etc. (Gen. iii.) Note how God punished the woman.

To her God said, “I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children.” (Gen. iii. 16.)

God no doubt put the curse where the sin was. Why did not God curse the mouth for eating the forbidden fruit; if so be it was fruit?

Praise God for the long looked for Redeemer: who was made manifest in the latter times, and actually did destroy the works of the devil.

“Christ redeemed us from the curse of the law, having become a curse for us.” (Gal. iii. 13; see I. John iii. 8.) “But she (the woman) shall be saved through the child-bearing, if they continue in faith and love and sanctification with sobriety.” (I. Tim. ii. 15.) What redemption? Why do so few only claim the above promise? Not simply delivered like all worldly mothers, but delivered from the curse through the power of God. Many heathen mothers are not under the curse as much as many Christian mothers. If conditions are met as above child-bearing is not despairing.

“And ye shall serve the Lord your God, and he shall bless thy bread, and thy water, and I will take sickness away from the midst of thee. There shall none cast her young, nor barren, in thy land. (Ex. xxiii. 25.)

Father take great honor to thy name.

DEAR READER, IS IT WELL WITH THEE?

I. ADULTERY.

(a.) Mental adultery is to look on another lustfully. See what Jesus said Matt. v. 28.

(b.) Physical adultery is prostitution of the body unto carnal desires.

(c.) Spiritual adultery is violation of the married state in Christ, in making friendship with the world and the things and doings thereof. (James iv. 4; Rev. xvii.)

2. Fornication is the illicit use of the sexual appetites outside of wedlock. In Scripture fornication and adultery are often interchangeable; but in common parlance fornication is without the marriage state.

3. Uncleanness may be on the part of either sex, married or single, such as abusers of themselves with mankind, self-abuse or masturbation, and unseemly employment, such as defilement other than with humanity.

4. Lasciviousness is no doubt the excessive indulgence of the sexual appetite for mere carnal pleasure. Jude 4 speaks of “Certain ungodly men turning the grace of our God into lasciviousness.”

5. Filthiness, “for this we know, that no whoremonger, nor unclean person shall inherit any inheritance in the kingdom of Christ and of God.” (Eph. v. 5.)

“For it is a shame even to speak of those things which are done of them in secret.” (Eph. v. 12.)

“For God hath not called us unto uncleanness, but unto holiness.” (1. Thes. iv. 7.

6. Concupiscence is a longing after. Evil concupiscence is therefore longing after evil, lustfulness. This term is in R. V. translated “evil desire.” For which things saith cometh the wrath of God, says the word. (Col. iii. 5.) The Scriptural remedy for the whole catalogue of sins above mentioned is mortify, which in Greek means to deaden or kill. “Be not deceived: neither fornicators nor idolaters, nor effeminate, nor abusers of themselves with mankind.” (I. Cor. vi. 9.)

“Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God.” (I. Cor. x. 31.)

Dear reader, is it well with thee? Is thy life clean of the above, when and where no one save the all-seeing eye of God can see? No matter if the pulpit and the religious press are silent; the judgment will not be too modest to uncover and bring to light all works of darkness and uncleanness.
patriotic you will have to "join in" with them in all that "joining in" implies, because I am seeking an office; or admonish you to abstain from covetousness, and myself being so impregnated with covetousness, though trying to hide it, yet it will manifest itself some way or other, perhaps reaching in the church circle so much so that I might covet the Deacon's position because I imagine some prestige, or covet the Minister's position because I see some beauty in being in a position to talk to people when they are not allowed to talk back; or covet the Elder's position because it gives authority to prescribe and rule; and in order to consummate my covetings I may have been secretly conniving for years, even at the expense of the good name of a dear brother or sister; or admonish you to abstain from hypocrisy and myself pretending to be your friend when in your presence, and in your absence secretly employ every agency available to belittle you; or admonish you to be conscientious as to how you invest your savings, and myself having money invested in institutions which are guilty of extortion of which I would be ashamed, but participate in their earnings; or admonish you to be a disciple of non-institutions which are guilty of extortion, and myself being guilty of eeking out vengeance on my neighbor's dumb brutes who chanced to break into my field, or provide myself with a deadly weapon after leaving the family altar and have it within reach of my bed-side to defend myself from an intruder who might enter my room; or admonish you to abstain from superstitious ideas, and myself being guilty of cackling out vengeance on my neighbor's shallows which found themselves growing out of their own fertile beds, and upon which that vessel was ultimately stranded. Rev. 2: 1 to 5.

"Take heed to yourselves: this admonition while addressed to the officials of the Eohesian church was not only intended for the overseers of the church, but applied to the lay members as well. My dear brother or sister lay members, do not, for a moment think that these admonitions do not apply to us: remember it is just as honorable to obey as to give command. Paul foresaw the danger-rocks projecting above the surface that lay in the course of the Eohesian church vessel, and upon which that vessel was ultimately stranded. Rev. 2: 1 to 5.

Paul in his admonition, referred to his three year's stay at Ephesus, and how he labored and supported himself so that he was not burdensome to them, not because he would not have been justified to draw on their resources by virtue of his labor and services among them, but that he might be an example unto them. (2 Thes. 3:8-12)

From these assertions we can infer that Paul's conduct measured up to all the conditions of Christian attributes as outlined in the various letters to the different churches.

Taking heed to ourselves does not only convey an authority to us that we can speak to, or admonish others, but it emboldens our lives with such Christian graces that it prompts others to follow us as Paul directed the Thessalonians to follow him and his co-workers. 2 Thes. 3:7.

Taking heed to ourselves further implies that we do not fear God and follow Christ because we are promised eternal life, but that we are constrained to love, obey and adore him who descended from his heavenly throne, took upon him human form, allowed human encroachments, labored with patience in teaching and saving humanity, suffered shame, torture, blood shedding and an ignominious death on a cross, all because he loved us. What wonderful love! Should we not in return love him and take heed to ourselves as he took heed to himself for our sakes? Do we love his appearing? Are we awaiting his coming?

S. R. SMITH.

36 N. Cameron St., Harrisburg, Pa.

Unanswered Prayers.

"I wish somebody would talk or write about unanswered prayers. We hear enough about answered prayers; but I want to hear about the unanswered ones—like mine."

"Have you searched the Bible through?" "The Bible?" with an incredulous intonation. "I thought perhaps you were referring to the Bible." "Well, I asked in the church circle so much so that I might covet the Deacon's position because I imagined some favor, and I cannot get a position to talk to people when they are not allowed to talk back; or covet the Elder's position because it gives authority to prescribe and rule; and in order to consummate my covetings I may have been secretly conniving for years, even at the expense of the good name of a dear brother or sister; or admonish you to abstain from hypocrisy and myself pretending to be your friend when in your presence, and in your absence secretly employ every agency available to belittle you; or admonish you to be conscientious as to how you invest your savings, and myself having money invested in institutions which are guilty of extortion of which I would be ashamed, but participate in their earnings; or admonish you to be a disciple of non-institutions which are guilty of extortion, and myself being guilty of eeking out vengeance on my neighbor's dumb brutes who chanced to break into my field, or provide myself with a deadly weapon after leaving the family altar and have it within reach of my bed-side to defend myself from an intruder who might enter my room; or admonish you to abstain from superstitious ideas, and myself being guilty of cackling out vengeance on my neighbor's shallows which found themselves growing out of their own fertile beds, and upon which that vessel was ultimately stranded. Rev. 2: 1 to 5.

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"Have you searched the Bible through?" "The Bible?" with an incredulous intonation. "I thought perhaps you were referring to the Bible."

"That isn't true; because—there are mine."

"And there was David's also."

"Oh! About that child that I had forgotten that." "That is hardly in point. God had said the child should surely die, and he prayed in the face of that. Is your prayer like that? Has God said the thing you asked shall not be? "No." "The prayer of David's that I was thinking of is this: 'Give unto Solomon, my son, a perfect heart, to keep thy commands, thy testimonies and thy statutes.' (1. Chron. xxix. 19.) Do you remember the history of Solomon after that prayer was spoken? 'It came to pass when Solomon was old, that his wives turned away his heart after other gods; and so was not perfect with the Lord his God.' 'And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel.' 'Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee..."
thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee. (I Kings xi. 4, 9, 11.) And David, his old father, had prayed that he might have a perfect heart to obey God.

My questioner had, by this time, become very grave.

"That is, indeed, an unanswered prayer." "Paul besought the Lord thrice that his thorn in the flesh might be removed. The answer was, that God's grace should be sufficient for him to bear it. God loved David, but did not answer as David asked when he prayed for Solomon. He loved Paul, but he did not answer as Paul asked, when he prayed for himself. Do you remember that Moses prayed that he might go into the Promised Land after he had sinned, and God refused even him—even Moses, who had prayed and been answered so many times?"

"That is discouraging," was the slow reply. "And when the mother of John and James came to Jesus with a request for her sons, the Lord, who loved John and James, answered her, 'Ye know not what ye ask.'"

"Yet we are bidden to pray for everything," was the disappointed assent. "Still I am relieved to know that there are unanswered prayers in the Bible." "I do not want to call David's that; for I do believe that Solomon's heart was changed at last. David had the comfort of a promise. God said to him concerning Solomon, 'If he commit iniquity I will chasten him....but my mercy shall not depart from him.' I think David had the right to feel sure that Solomon would be safe after that, even if the kingdom were rent from him. A prayer that is answered, at last, we will not call an unanswered prayer, shall we?" "No," was the hesitating admission. "For God has never promised that the prayer shall be answered in the time we set. About James and John; Salome's two sons shall be more blessed than she knew how to ask. And Paul! Do you believe he would have given in exchange that added grace to be rid of that troublesome thorn?"

"No; I do not suppose he would—really." "Now I will tell you about a really unanswered prayer. The Pharisees came to Jesus to seek something of him—to Jesus, who said, 'Seek and ye shall find.' And when he heard their request, he sighed deeply in his spirit.' Do you remember what the request was? They sought a sign from heaven—others had sought a sign from heaven, and it had been given them; a sign was given once to Gideon when he sought, and at another time when he did not seek. But these Pharisees sought it, 'tempting him.' Jesus answered them, No. A stern, direct, emphatic denial, and then, how sad for them, it is said he left them! giving them no opportunity to tempt him a second time. Is your unanswered prayer like this?"

"Oh, I hope not!" she exclaimed with started tears. "Then I would hope with David and Moses and Paul. I would not be afraid of prayers unanswered like their prayers. You need not be afraid of Jesus leaving you with his grieved and final no, unless you go to him as these Pharisees went to him."

Light was shining through the starting tears, "My prayer is not like that; mine is for a girl in my class. I have been praying for her for four years, and the only change is that she grows worse. "Like Solomon? She is not ended yet."

Selected by Lizzie G. Lenshart.

The Right To Be Born Well.

Mrs. Margaret E. Sangster is right in thinking that every child coming into this world has a right to be born well, and be welcome. In one of her communications on the subject she says:

The child of to-day is not always sure of its welcome. In the old days most families were large, and the merry brood tumbling over one another till there were eight and ten and twelve brothers and sisters around one hearth, were accepted as God's best gifts. I have beside me the genealogy of an old and very honorable New England clan; family after family is mentioned in its annals; few groups less than ten, and in one case the number is seventeen. Our little circles, enriched by one golden head, or by three at most, were undreamed of in those simpler and more heroic times. Not that I am declaring against a small family. The theme is one on which much may be said, and said with candor and earnestness of conviction on both sides. Many an American parent feels that to bring up one or two children aright, educate them, and give them a good start in the world, is more his duty than to struggle on half-feeding and half-clothing and half-instructing a much larger number.

But certainly the little one who comes into this life, by no volition of its own, beginning the career of an immortal soul in God's world, has a right to be welcome. It has a right to the best parental conditions that can be given a babe. The mother, knowing the new pulse that shall catch its beat from hers, should be serene, sweet, gentle, cheery. "If you want that baby to be good when it comes," I once heard a wise old woman say to a young wife expecting her first-born, "you must be good yourself." And it was true. The more even, and trustful, and care-free, and self-controlled the mother, before the hour of birth, the lovelier in look and disposition will be the child. I love to fancy that Mary, the mother of Jesus, had only sweet, pure thoughts, only gladness of hope, only uplift of prayer, before she brought forth her Son, whose name was to be Immanuel, and 'hid him in the manger.—Sel."

Calls to Prayer.

It is not the church bell or the sound of a sweet, old hymn in the prayer-room, that I refer to. Such calls are blessed—but not frequent enough for our needs.

Here is an illustration in point. One who dislikes very much to be awakened by loud talking and would naturally have preferred a hymn, was tried on the line of discordant sounds, till she decided to treat all such trials as calls to prayer. This turned everything into music. How many poor, tortured nerves there are in this world, irritated by a thousand and one things and finding no rest. There is a soothing balm in this secret of counting every annoyance as one of God's prayer bells. Listen to the voice of Jesus, "All things work together for good to them that love the Lord." "Casting all your care upon him, for he careth for you." All care, weariness, sorrow and pain are God's calls to come nearer to him, and if you listen with the inner ear you can hear the music of his still small voice calling you to communion with him. "Come unto me ye that labor and are heavy laden and I will give you rest." Selected by Annie Eshelman.

On the day of Christ's resurrection, the priests in the temple, according to custom, waved the first-fruit sheaf before God, the guarantee and specimen of the harvest, which was covering the country. From that sheaf a keen observer might foretell the nature of all the produce of the land; so from the risen body of Jesus, you may diagnose all the bodies of the saints. In him we all arose, and stood before God, accepted in the Beloved.

F. B. Meyer.
The Beautiful Home.

I've heard of a beautiful land
That's above the bright blue sky,
A wonderful place it must be,
For the people never die.

Little children are never hungry,
And mothers are never sad;
There's no work to make them sorry,
And plenty to make them glad.

They say that the sun shines brighter
Than any sunshine here,
There's always a sound of singing
Little children are never hungry.

They say there are fine broad acres,
When they're talking about their country.
A wonderful place it must be,
For the people never die.

There's a cheerful tone in their voices,
There may be a hell of torment,
I cannot go on as I am,
With thousands of happy mansions.

Oh, ye with happy faces!
And I'm done for and lost forever,
There may be a God in heaven,
I should like to travel your journey.

Come, friend, will you sit beside us,
While we open the holy word,
It is all in the sacred book,
You will neither listen nor look.

But his wonderful work was finished,
No grave could hold him then;
He had lived and died for sinners,
He must go to his Father again.

The earth shook beneath his footsteps,
His enemies trembled and fled,
When he stood a risen Victor,
In the world where he'd been dead.

But before he went back to glory,
He gathered his faithful few,
And told them the gospel message,
And gave them their work to do.

He told them he wished poor sinners
To share in his home on high,
That land with its sunny river,
Above the bright, blue sky.

To come and sit down beside him,
In the place where the angels sing,
Where there never is sin or sorrow,
For the God of love is King.

So his servants took the message,
For they knew that the words were true.
We listened and we believed it,
Will you believe it too?

We want you to travel with us,
To the bright, beautiful land,
The way may be rough and stormy,
But we will give each other a hand.

You say you're a sinner,
But you've never been to heaven,
And the gates are standing open,
And the way is open for you.

Away from the haunts of sin;
The gates are standing open.
Sweet voices are saying, "Come in!"
Selected by EMMA WINDSOR.

Bepin and the Burned Book.

Bepin's home was away in a village
In India. He had a friend, by name Atul,
Who went to a school kept by missionaries
In a town a short distance off.

At the time of which I am writing,
This boy had just come back for the holidays,
Bringing with him a Christian book.
Bepin spied it at once, and only
Charred book safely away, with the charred
Nothing to make them sorry,
And some of the neighbors tell me,
There's always a sound of singing
Little children are never hungry.

A wonderful place it must be,
For they knew that the words were true.
We listened and we believed it,
Will you believe it too?

We want you to travel with us,
To the bright, beautiful land,
The way may be rough and stormy,
But we will give each other a hand.

And when he bowed his head,
The gates are standing open,
Sweet voices are saying, "Come in!"
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In India. He had a friend, by name Atul,
Who went to a school kept by missionaries
In a town a short distance off.

At the time of which I am writing,
This boy had just come back for the holidays,
Bringing with him a Christian book.
Bepin spied it at once, and asked what it was.

"It is a book the missionary gave me."
"Let me look at it," said Bepin,
Little Atul was far too much afraid
Of Bepin to refuse to give it up, so he handed him the gospel.
Bepin turned over the leaves and then threw it straight into the fire on which their food was cooking, saying:
"That is the best place for Christian books."

Atul ran away and left his companion watching the book burn. Only part of it caught alight, and it struck Bepin that it looked as though it was very nice printing.

"It is a pity to burn such good printing as that," he thought. "I think I had better look at it." So, sitting the action to the word, he snatched the burning book out of the fire, blew out the flames and turned it over again.

Now came the crisis. His eye caught some words which he thought beautiful. He was like one arrested; there he stood reading on and on. Something in the volume seemed so new and strange. Reading the story of the life of Jesus for the first time, his heart was touched. He put the charred book safely away, with the intention of giving it careful study.

After a time he got a new copy, and not only read it himself, but persuaded other young men in his village to read it, too; and as they read their ideas began to change. Soon they felt that it was no longer possible to lie and cheat as they did formerly; they longed more and more to grow like Jesus—and if you went to India, and visited the right place, you might see—what? Bepin himself, with a crowd of dark-faced men and boys listening as he tells them of the great love of Jesus.

The book, in its own silent way, had preached to him so effectually that he was born again. A wonderful book is the Bible.—Selected.
EVANGELICAL VISITOR

CHURCH WORK.

Ours City Missions.

Philadelphia, 3423 N. Second street, in charge of Brother Peter Stover and Sister Stover.

Buffalo, N. Y., Mission, 25 Hawley street, in charge of Brother J. H. and Sister Cate A. Myers.

Chicago Mission, 3236 Peoria street, in charge of Brother and Sister B. Brubaker, Sisters Dora, Sarah Bert and Brother G. C. Cress, pastor.

Des Moines, Iowa, Mission, Second and Grand streets, in charge of Brother J. R. and Sister Anna Zook.

Love Feasts.

At the Air Hill M. H., Franklin county, Pa., on May 13-14. Visitors coming to Conference will find it convenient to attend this feast on their eastward trip. All are cordially invited.


Rapho district, Lancaster county, Pa., at Mount Pleasant M. H. R. R. station, Mount Joy, main line, P. R. R., on May 27-28.


On June 3, at the home of Jacob Brandt in Dauphin county, Pa., on the Colebrook road, a short distance west of Detodot.

Silverdale, Pa.—June 6, 7.

Ashland and Richland, O.—June 6, 7.


Mechanicsburg, Pa., May 30-31. All are cordially invited.


Clarence Center, N. Y., May 16-17. A welcome to all. Brethren on their way to Conference are invited to stop over and attend this feast.

Ontario.

Black Creek, Welland county, May 23-24.


Markham, York county, June 6-7.

Nottawa, Simcoe county, June 13-14.

Buffalo Mission.

Report for the month of March.

Brother Samuel Mater, Forks Road, Ont., ................. $1.00

Sister Mary Mater, Forks Road, Ont., ............... 50

Brother Andrew Hare, Waupaca, Ont., ................. 50

Brother J. H. Hoover, St. Edwin St., Toronto, Ont., 1.00

Brother J. W. Hoover, for clock which he had sold to the Mission and now bought again, 1.00

Sister Sarah, Rhodes, Clarence Centre, N. Y., 1.00

Brother Emanuel Wingert, Stevensville, Ont., 1.00

Sister Ada Sider, Stevensville, Ont., for board, 3.75

Brother Isaac Swalm, Nottawa, 1.50

A Sister, Gormley, Ont., (thank the Lord)? 3.00

Sister Mary Michael, Sherbton, 1.00

Total, .......................... $19.75

Total balance on hand April 1, 1.00 $115.00

As time rolls on we are apprised of the fact that things do not remain as they have been: changes take place in the world at large and in the church of the living God. A year ago on this first day of April, men entered into contracts, signed and delivered deeds on a large record, but alas! to-day others take hold of that that others possessed. We praise God for what is to us a settled fact, as Paul writes to the church at Ephesus (Eph. ii. 19). "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God." Our title holds good: years do not change it. It is a sure, settled matter. The answer is in the twentieth verse, because "it is built upon the Apostles and prophets, Jesus Christ himself being the chief cornerstone" in the church. Thus we are one body in the work and thus it is the answer that we have at the true body. As Christ stretched forth his hands and said, "Whosoever doeth the will of my Father is my mother, brother and sister," to-day the reader, the success of all work lies in a principle that is true. When the test came of the purpose of Christ's suffering, this was the test, "not my but they will be done," and right here is the success of the church, and as well in mission work, in home or foreign fields. The work done when simply to the glory of God, the giving of the best that we have in this world, and yet in the deepest sense what we must enter into is prayer to that you conscientiously give of that you say is yours. If that is true it is yours, then it is not consecrated to God, unless you do it now. No wonder that God's children are divided on mission work. We will not discuss the matter at length now. On the 29th of February our wife and I left our home for Canada to meet at the Wainfleet church where we remained till March 9th, when we returned home. Praise God, we had blessed fellowship with the saints, although a modest and rough, but yet a test of faith, of the process of religion. May they stand true to God. It is truly blessed to meet those of like precious faith, such who know that Christ saves, sanctifies and heals our bodies when we come asking, and oh, the joy of the church in the coming Lord, and to feel that we are ready. Hallelujah! It will be glorious when the saints are marching in. The church at Wainfleet is a real missionary church. Praise God, they have here a place truly Godly to meet those of like precious faith, such who know that Christ saves, sanctifies and heals our bodies when we come asking, and oh, the joy of the church in the coming Lord, and to feel that we are ready.

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EVANGELICAL VISITOR

Baptismal Service.

Five converts were baptized by Elder Joseph B. Detweiler on Sunday, March 29th, at Kliner's creek, near Silverdale, Pa. The ceremony and recalled many, an immense crowd, estimated to be upward of one thousand people. They came from all parts, as weather and roads were favorable.

HENRY F. ROSENBERGER.
Souderton, Pa.

Meetings at Black Creek, Ont.

We in this place have just closed, March 22d, a series of successful revival meetings, conducted by J. R. Zook.

The brother came to us on March 12th, filled with the Spirit and commenced meetings. Although the weather and roads were against us, as it was just "breaking up" and seemed as though the bottom had dropped out of the roads, but the people would come, and we had a full house with the exception of a few rainy nights. Had seventeen night meetings and three Sunday meetings, and resulted in thirty-six coming forward, many of them were ready to have found peace and accepted Jesus as their Savior, and on Sabbath last twenty-one were received by right hand of fellowship.

A. BEARRE.

Memorial Services.

As a token of respect to the memory of the late Elder H. Davidson, who lived and labored among us for nearly four years, the brethren of Dayton district held memorial services at the Highland Meeting House on Sunday, April 5, 1903.

The services were conducted by Brother A. M. Engle, of Dayton, O. Text, Revelation xiv. 13. A number of other ministers, besides others, took part in the services.

The earnest, active spirit and faithful and consistent life of our departed brother and father, were held up as an example worthy of our imitation.

Many spoke in loving remembrance of the many lessons of kindness, love and sacrifice which he taught both by precept and example, and related many incidents of his life which they have treasured up and will long remember.

While we mourn the loss of our departed brother, we do not mourn as those that have no hope, believing our loss has been his eternal gain.

J. HOOVER.

Our Hymn Book.

This is a subject that is thought to be finally settled by some, but has again been brought pertinently forward in our home church, when a request was made for other hymn books for Sunday-school work—the reason given being, that our books are not satisfactory in the Sunday-school. The request was voted down by the district council, as the books asked for, were either the Pentecostal or Gospel Hymns, and many objections were raised. Now, I think both these books contain some soul-inspiring hymns, but also some that are objectionable to many of our members. Only lately, at a conference of the M. E. Church in Philadelphia, one of the ministers spoke on this very subject, and advised them to strike out of their books every
piece of music which had the “swung of the dance to it.” This is what is so objectionable to many of our members, and I think could be remedied by publishing our books in a different form, and so put a stop to this reaching out after other books. The hymns in our books are never sung, because we know no tune to them. Now the book, with notes, or the proper music accompanying the hymns, would greatly improve the singing in our churches, and be a help to the Sunday-school. The Mennonite and German Baptist Brethren have their books published in this form, and why not we?

Sacred music is for me the most inspiring part of public worship, and should have a large share in it, and we can not do too much to improve our singing.

Lebanon, Pa.

E. B.

MISSIONARY.

Addresses of Missionaries.

H. Frances Davidson; Bro. and Sister H. P. Steigerwald; Bro. Levi and Sister Emma Doner, Matoppi Mission, Bula­wayo, South Africa.

Isaac O. Lehman, Mrs. Isaac O. Lehman, Roodeport, Transvaal, South Africa.

D. W. Zook and wife, Mrs. Amanda Zook, Ann Herr Sparrow, Josiah and Rhoda Z. Martin, Sripat Purina P. O., Bankura District, Bengal, India.

Mr. and Mrs. S. H. Zook, Hidalgo, Tex.

J. G. and Mrs. Susan Cassel, Box 74, Guatemala, Central America.

Elmina Hoffman, Kedgeon Poona District, Ramabai Home, India.

Martha Hoffman, San Salvador, Salvador, Central America.

Mr. and Mrs. Jesse R. Eyster, Maitland, Cape Colony, South Africa.

A Missionary Letter.

A letter from Brother Josiah Martin to Brother and Sister S. J. Lady, of Kansas.

Dear Brother and Sister:

God bless you our dear brother and sister, and may our prayer always be that you may be filled with the Holy Ghost and speak the words of the Gospel. Your testimonies are full of light and power and we believe God is going to give them the victory in their heart. We new workers are busy studying the language. The words we learn we put into practice and we are able to talk ‘a little.’ We love these unconverted people very much and are longing for the day when we will be able to speak to them fluently.

Part of my work at present is to have evening prayers with the boys. (You see we are hitherto left to our own) Last evening was my first evening. When I reached their house I made them understand that we are now going to have evening prayers and vice versa, the smaller ones sitting in front, they sit on the ground in this country. We then sang a hymn, after which I had one of the boys to read a portion of Scripture. He read the 14th chapter of John. Then we held prayer. I prayed in English and when I could use a word or two in Bengali, I did. God was with us and we had a precious time together. I also take them to a pond to wash their clothes. The first time I was quite amused. On reaching the pond they threw their clothes into the water to soak, while I sat on a rock near by. What should I see next but they had them all around me beating them on the rocks. I watched with interest, I assure you. Well, praise, the Lord, how glad I am that I ever said “yes” to God; that I left him plan my life for me. I held nothing back, although it did seem like taking a step in the dark; yet the love of Christ constrained me, and I found that it is more precious and safe to walk with God in the dark than go alone in the light. It pays to go all the way with Jesus. The world begins with fair promises, but ends with darkest night, but God sets up at every mile-post the shining signal, “it is better farther on.” Blessed be his name for all the past has brought and for all that the present gives. Let us keep our heads open to the voice of God, so that when he speaks we’ll hear. There are wonderful things in store for the faithful. Don’t forget us when you come before the Lord. Again wishing you God’s best, hoping to hear from you as the Lord leads, we are.

Your brother and sister in Christ

JOSIAH AND RHODA MARTIN.

Sripat Purina P. O., Bankura Dist., Bengal, India.

Hold the Rope.

A young miner was asked to go down into a dangerous place. “Yes,” he said, after weighing the risks, “you may let me go down, but my father must hold the rope.”

We lower our missionaries into the caverns of heathenism, and do we not sometimes forget to hold them steadily before God in prayer?

Mr. Nelson, a missionary in Para, Brazil, tells us that we can hardly know how difficult it is for missionaries in their isolation from Christian sympathy and help to keep alive in faith. Everybody draws on us and we have never a helpful touch from a lady who did not profess to be a Christian. Something was said about William Taylor. “Oh, dear,” she said, “how do you live? Isn’t it going to die?”

“When, what makes you speak of him in that way? You don’t want that good man to die!”

“We, it’s this way,” she said. “When I was a little girl be came to our town, and held a children’s meeting, and a lot of us held our hands to say we’d pray for him every day, and I have never dared go to sleep till I have done it. It’s an awful load to carry year after year. You know if he’d die I’d be rid of it.”

I am afraid that not all of us who promise to pray for missionaries are as conscientious as that unsaved woman.

We ought to pray for them, because it is humane. We send them out. We ought to keep up their supplies. We would not work a horse without giving him food to keep up his strength.

It is economical. Ten missionaries, “full of faith and the Holy Ghost,” will bring more things to pass than a thousand who are spiritually emaciated.

It is godly. The Lord always does most for those who are in the greatest need.

Paul was constantly being reminded by the Lord. Christ felt the need of human help and sympathy that awful night in Gethsemane. Perhaps, if his disciples had better understood and met the need an angel would not have been sent to strengthen him in the fearful agony.

We at home are so remiss it must be that angels’ visits to our mission compounds are neither few nor far between. If they were, we would see our vanguard on the retreat toward home entrenchments.

Years ago, Bishop Thoburn wrote of a prayer-meeting in India, during the week of prayer, when the Christian world was on its knees for missions. He said that they, at the front, felt as though they could run through a troop and leap over a wall. Had they not the prayers of Christians at their back?

If that were kept up the year through, instead of one day in 365, the heathen would soon be given to the Son for his inheritance.

Will not many pray daily for the outpouring of the Holy Spirit upon our missionaries, not in a formal way, but asking for it in the name of Christ, asking for things that we must receive of the Lord?

—Selected.
The propriety of giving an idea, a conception, some definite term whereby to express it seems most reasonable. It may not be a scriptural term, for there are ideas in the Scriptures for which there are no specific terms. The idea of a visible, organized community, called a church, is scriptural, yet the term “visible church” is not in the Scriptures. So we believe that the idea of the union of all who are united to Christ by a living faith as constituting the body of Christ, the church of God, “a spiritual idea, and this the ‘invisible church,’” though the terms is also not in the Scriptures. The one conception takes in the whole nominal membership of the church; the other excludes all who are not members of the true spiritual brotherhood. Our judgment as to who are and who are not members of the body of Christ is fallible. Surely not all who are members of organized churches, or who belong to the so-called visible church, are members of the body of Christ. And as a brief and expressive term to point out this distinction we use the term “the invisible church.” The idea is unquestionably valid and correct. And we have a right to adopt a term to express it.

We believe that this idea of a distinction between true believers and nominal Christians can be traced back to Christ. Take the judgment scene as found in Matt. vii. 21-23. Here were men who had prophesied in Christ’s name; who in his name had cast out devils, and even done many wonderful works. They were church members, and belonged to the visible church, the organized society of believers. But not every one that saith unto Jesus Lord, Lord, shall enter into his kingdom. They do not all belong to the body of Christ, the invisible church, whose membership God only knows. The same is taught in a number of parables where the mixed state of the visible church is set forth. Not so with the invisible church, for these all are known to God as his children. They are “the called of Jesus Christ,” the “beloved
of God," the "partakers of the heavenly calling;" those "who are washed, sanctified, and justified in the name of the Lord Jesus and by the Spirit of our God," and who have been "quickened and raised up and made to sit together in heavenly places with Christ Jesus." Such affirmations can not be made of all church members. There is a church within a church, and that is the invisible church, composed of those whom God knows to be his children. It is simply out of the question, totally absurd, to ascribe the attributes, prerogatives and promises which belong to true believers to an organized body of nominal or professed believers. This unknown body of true believers we call the invisible church, while the organized body of nominal or profess­ed believers we call the visible church. We recognize a great and palpable fact, and we give it an expressive name.

This fact, as said, was recognized by Christ. So was it recognized by Paul and the other writers of sacred Scripture. That it should later be lost sight of, and now be sometimes denied, is not singular. And yet it is the Protestant doctrine as against that of the Catholic Church. Protestant­ism teaches, as against the Catholic doctrine, that no external society, no visible Church, consisting of good and bad, is that church to which the promises which belong to true believers belong. The invisible church is the ideal church which God alone sees. This is the ideal church for which the early Christian Church, consisting of good and bad, is that church to which the promises which belong to true believers belong. The invisible church is the ideal church which God alone sees. It is an invisible body known only to God, organized only by the Holy Spirit, even that invisible society which is said to be the body of Christ. The former is the actual church as men see it; the latter is the ideal church which God alone sees.

But as these facts are beyond dispute, and have always found recognition, so in the early history of Chris­tianity the term "invisible church" came into use. So far as we know it was coined by Hegesippus, or at least first used by him in extant writings. He is the earliest of the Christian church historians, having been born about the beginning of the second century. It was then held, as also in the time of Justinian, and of Aug­ustine and others, that "the Pauline idea of the invisible church" was the true idea as against the Catholic idea. They knew of those who appear to be in the church, the visible body, but who contradict Christ, and therefore do not belong to that church which is called the body of Christ. Hence we are confident that the idea is correct, and that therefore there is no need for dispute about terms which are clearly expressive of the idea.—Dr. Forney in Church Advocate.

To remove stains from marble, mix together a quarter of a pound of whiting and an eighth of a pound each of soda and melted laundry soap and boil them until they become a paste. Just before this is cold spread it on the marble and leave it there for twenty-four hours. Then wash it off with soft water and dry the marble with a soft cloth.

God never lets the helpful hand become empty.

LESSON FROM JOSHUA.

"From...to...shall be." (Josh. i. 4.)

Columbus discovered America, but died without any recollection of the vastness of his discoveries. God's gifts are small, little, pinched things, as we so often think. Our faith is so little, and takes so little, but that is our fault, not God's. God did not receive all the land promised in this verse. That remains for millennial glory under the name of Exod. xix. 5. In the kingdom of our Savior, Jesus, they shall be gathered to the land of partly promise. The largeness of the promise we quote from reminds us of Eph. iii. 20, "above all that we ask or think." Why did not Israel occupy the whole of the land? It is a long, sad story. Un­belief, disobedience, unholy alliances and such things hindered. They still hinder. Then it was told, "The Lord will fight for you." But they could occupy under the conditions that they allowed to exist. If they had walked humbly with God in faith, in obedience, in separation according to the law given them, their history would run very differently. These things are typical lessons for us. God's best is withheld from us because we will not. "Ye would not" were the sorrowing words of him who meant that it should be different.

God has better things for you. Hear him speak, arise, go over, cut loose, separate, walk with him. Earth and heaven will be the richer. It is yours. Take it.

A. Z. M.

MARRIAGES.

CARVER—SAYLER.—Married, at the home of Uriah Carver, the home of the bridegroom, in Bertie, Ont., on the 8th of April, by A. Bearss, Mr. Delbert S. Carver to Miss Melissa A. Sayler, all of Bertie, Welland county, Ont.

OBITUARIES.

SWEITZER.—Died, near Inomas, Okla., March 26, 1903, Brother Peter D. Fretz, aged 68 years, 10 months and 30 days. He was a member of the Brethren Church for over forty years, and died March 27, 1903, aged 10 years, 1 month and 11 days. He suffered about three weeks and yet died quietly of follicular tonsilitis. He leaves father and mother, one brother and two sisters to mourn his loss. Funeral services were held April 2d, at the Silverdale M. H., where burial was made in adjoining cemetery.

SHEFFER.—Died, at the home of her son, Nicholas, in Whitchurch Township, York county, Ontario, on March 25, 1903, Mary Sheffer, aged 60 years, 2 months and 10 days. She was born February 16, 1893, in Montgomery county, Pa., John L., eldest son of which church she remained a faithful member until the Lord said, "It is enough, come up higher." She had been afflicted during most of her Christian life with rheumatism and for the last few years was deprived of her natural sight, yet she bore it all with much patience, and always had a cheering word for those who came to visit her. She was not able to attend the communion services for about 18 years, nor public services for about 16 years. By her request she had the privilege of having the prayer-meeting at her home quite often, which she enjoyed very much. Sister Sheffer leaves behind seven children, three sons and four daughters, all living and being called to be followers of Christ, all but one uniting with the community where he lived. She had been a faithful member until the Lord said, "It is enough, come up higher." She had been a faithful member until the Lord said, "It is enough, come up higher." She had been a faithful member until the Lord said, "It is enough, come up higher." She had been a faithful member until the Lord said, "It is enough, come up higher." She had been a faithful member until the Lord said, "It is enough, come up higher." She had been a faithful member until the Lord said, "It is enough, come up higher." She had been a faithful member until the Lord said, "It is enough, come up higher."