5-15-1903


George Detwiler
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Verses Composed by Elizabeth Hykes.

With shame and sorrow I look back
To where I trod your sinfull track;
When Jesus called most lovingly—
Come, sinner; give thy heart to me.

In sin I spent my youthful days,
Unthoughtful of my Maker's praise;
Yet conscience gave me many a check;
The Spirit strove my heart to break.

But still, I could not willing get
To leave my gay companions yet,
Who I supposed would ridicule
The ways of God, and call me fool.

For giving myself up so young,
Because I was both well and strong;
Therefore I was at a great loss,
Not willing yet to bear the cross.

Yet this I also knew full well,
My sins would lead me into hell.
My conscience oft did me reprove
And bid me seek a Saviour's love.

At length I, as it were, awake,
In time to escape the dreadful stroke,
Which God in justice doth fulfill
To him who lives against his will.

O when the gospel light did shine
On that benighted heart of mine,
I then began to feel and see
That it was time to Christ to flee.

No peace I had, turn where I will;
I was by that fear and guilt,
To think that so long I had strove
Against the Lord of life and love.

Whose Spirit oft did me convince
That I should now forsake my sins,
That I should timely warning take
And try with God my peace to make.

I went and praged, both day and night,
In sin I took no more delight;
It grieved me that I spent my days
In vanity and sinful plays.

I now was in a woeftul state
I saw my sins were very great—
Alas, too great to be forgiven,
And I could have no hope of heaven.

The tempter also did suggest,
Which added more to my distress;
He said it was no use to try—
God's grace was not for such as I.

I thought I was forever lost,
All my faint hopes of help were crossed,
And I was overwhelmed with grief,
That I should timely warning take.

O gracious words where Christ did say
I am the life, the truth, the way;
Those who sincere in me believe
Would win the field and bear the sway.

Yet this I also knew full well,
My sins would lead me into hell;
My conscience oft did me reprove
And bid me seek a Saviour's love.

Come all ye weary souls to me;
All ye that heavy laden be:
Lord, grant me grace to watch and pray.
Wept in my soul when I considred
That with faith good works must show
If thou wilt my disciple be,
And thou must unto others do,
The same you'd have them do to you.

Verse composed by Elizabeth Hykes (first printed in VISITOR of July 1, 1891.)

HARRISBURG, PA., MAY 15, 1903.

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.

No. 10.

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EVANGELICAL VISITOR

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EDITORIAL.

The Conference.

THINGS TO REMEMBER. The TIME is May 20-22. The first meeting will be on Wednesday, May 20th at 10 a.m., when the organization will take place. Two sessions will be held daily, and are not open to the public, but for members only. There will be public preaching services every evening during Conference to which all are cordially invited.

The PLACE is at the Cross-roads of the Brethren in Christ. Florin, Lancaster county, Pa., on the main line of the Pennsylvania Railroad. Florin, Pa., is the R. R. Station, and also the Post-office from which all mail should be addressed. The location is excellent in every respect. The M. H. has recently been rebuilt and the brethren are making every effort to entertain comfortably all who may come.

As to rates on the railways we have not been able to procure any favors. It would be best for all who can, where there is a company of 10 or more coming, to come on a club ticket. Brother D. V. Heise, of Clarence Center, N. Y., wrote us that the Canadian company or rather all who will come via Buffalo, N. Y., will come on the Pennsylvania R. R. on a club ticket. The fare is $6.50 one way, from Buffalo to Florin. For those coming from the west we know nothing better than to get an excursion ticket, good for the Summer, to the Lehigh Valley and the Philadelphia and Reading R. R.

sell excursion tickets good for six months to Gettysburg, Pa., for $13.50, and the persons need not go to Gettysburg unless they choose.

Possibly we should offer an excuse or apology for giving so much space to this issue to two brethren, but it seemed proper for us to crown their articles into this issue just before Conference, since as intimated by Brother Ransom, Conference will be called upon to again consider the subject of which they write. We would infer that it is meant that Conference shall now declare the attitude of the church as to the subject of sanctification, which declaration is to be final. Possibly this is easier said than done. It will be easily understood on which side of the controversy the two brethren who write stand. As intimated by one, we are credited with having given full liberty to the other side, which possibly would need some qualification. It will be seen that these articles do not agree with what the church has seen fit to adopt and which in recent years it has repeatedly confirmed, and it is a question whether its pronouncing one way or the other would finally settle the matter. We apprehend there will be many who will be ready to see flaws in the writings of these brethren and may be moved to reply, but we do not think it would be best to carry on a controversy of the subject in the columns of the paper. We think the brethren make a pretty clear statement of how they understand the subject and we wish and pray that the articles may be read for the good which is in them and not in the spirit of controversy and antagonism. May God, who is still on the throne ruling the universe, so direct the hearts of his children that they may see what are the things that make for peace, and that the deliberations and decisions may be such as he can honor and bless to the upbuilding of his kingdom!

Pray, brethren, pray! The sands are falling; Pray, brethren, pray! God's voice is calling. You turret strikes the dying chime; We kneel upon the verge of time Eternity is drawing nigh! Eternity, Eternity is drawing nigh!

Look, brethren, look! The day is breaking; Hark, brethren, hark! The dead are waking, With girded loins all ready stand: Behold the Bridegroom is at hand! Eternity is drawing nigh! Eternity, Eternity is drawing nigh!

Even in France—the land of the vineyard—the destructive result of alcoholism, the use of intoxicating drink, is forcing itself on the attention of the people and government, and recently posters were widespread over the land warning the people of the danger from the use of alcohol. It says, "Alcoholism is the chronic poisoning resulting from the constant use of alcohol, even if this does not produce drunkenness." It says that "it is an error to say that alcohol is
a necessity to the man who has to do hard work, that it gives a desire to useful occupation or that it restores strength. The artificial stimulation which it produces soon gives way to exhaustion and nervous depression;* that "alcohol is good for nobody, but works injury to everyone." "The person who drinks an immoderate quantity of wine, mead or beer will as assuredly become alcoholized as the person who drinks brandy." "By the habit of drinking, the affection for home and family ceases, the social duties are neglected, work is disliked, misery, theft and other crimes follow." "Alcoholism produces the most varied and fatal diseases of the stomach and liver, paralysis, dropy and madness; it is one of the most frequent causes of tuberculosis. Lastly, it aggravates and enhances all acute diseases, typhus, pneumonia, erysipelas." "The sins of the parents against the laws of health visit their offspring. If the children survive the first months of their lives they are threatened with imbecility, or epilepsy, or death carries them away a little later by such diseases as meningitis or consumption." If these warnings are necessary for France they are no less so for all lands, and the boy or man who from principle totally abstains from all the forms of drink needs never regret the stand he takes.

We are advised since writing what we have concerning rates that the Cumberland Valley Railroad Company has decided to give excursion rates to those who are going to Conference. Tickets will be sold on their line May 19th to 21st inclusive, good to return until June 2, 1903, inclusive. The rate from Shippensburg will be $2.59 for the round trip with corresponding rates to other stations. It is expected that arrangements can be made that the train leaving Harrisburg at 9:20 on Wednesday morning, May 20th, will stop at Florin to let off those who are going to Conference.

The P. O. address of Brother John M. Wolgemuth has been changed from Elizabethtown, Pa., to Rheems, Pa., R. R. No. 1. Friends writing to him will please note the change.

We hurry this issue of the Visitor out ahead of time so as to have it in the hands of our readers in ample time before Conference.

We may truly preach the gospel in deeds.

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OUR CONTRIBUTORS.

The Hope.

Hope, thou gift from man from heaven,
Hope, to life its only leaven;
Without thee we're like a boat far out from shore;
Every mast forever riven,
With no thought to rescue given.
Sinkingneath the bounding waves forever more.

Mine's the boat without the mast—
Shattered by deception's blast.
And disappointments which we have to bear.
Be thou the fort where I may hide;
Let me in thy arms abide.
Oh, relieve me from this doubt and dark despair.

All of life is dark and cold—
Not a hand that we may hold.
To lead us from this cold and darkened spot.
In thy hand alone is might,
Thou canst make life warm and bright,
Come, and bless our much ill-fated lot.

Come, and with me ever dwell.
Come, and I shall treat thee well.
Fill my weak and shaded heart with light divine.
Seek! the door is opened wide—
Thy abode is just inside—
Enter thou, and be forever mine.
—Etta Louise Walker (Colored).

Sanctification.

(Concluded.)

In order to prove still further that all the children of God receive the Holy Spirit at the time of their conversion, we will point our readers for a careful consideration to Eph. i. 13, where Paul says, "in whom also, after that ye believed, ye were sealed with the Holy Spirit of promise." We all know that there are different phases of proceedings in everything we undertake to do, in order to make it a success. And if the different phases required to accomplish the work undertaken are not complied with in their proper order, a satisfactory result cannot be expected. In converting men, God also employs different agencies, and if each agency has performed its allotted work, the soul is converted. But if one or the other of these agencies which God employs should fail to perform its allotted work, on account of the person not fully complying with the requirements, the conversion of that soul would not be complete, and would not be completed until that person at some future time yield to the requirements. In the first place God sends his Spirit to the hearts of the unconverted and convinces them of their errors, and if they heed the call, and forsake their evil ways and come penitent in faith to him, through Christ, their hearts are cleansed by the blood of Christ for the reception of the Holy Spirit; but the work is as yet not complete until the Holy Spirit enters. Hence, God, who never leaves his work unfinished, if we comply with the requirements, immediately after the enemy has been dethroned, and cast out of the heart, infuses his Holy Spirit into the blood-cleansed heart, and the soul lives. Like two nations who are at war with each other. The one occupying a fortress, and the other besieging it. And, although the combat rages fierce and long, yet at the end, the besieging army gains the victory, and drives out the besieged, and immediately the victor, without cessation of operation, places a garrison in the fortress for its safekeeping. Only then is the work complete, and not before. Now, the whole aspect has changed. Like a new tenant, or landlord, generally makes changes after having taken possession of a new property, so, the Holy Spirit renovates, or changes, the whole life of the person whose heart he has come in to possess. With this also agree the fathers of the primitive church, for St. Augustine, the great theologian of the Western Church, tells us that it is "the Holy Spirit who can alone regenerate." Further, let us notice that Paul says, "ye were sealed with the Holy Spirit of promise." The pronoun "ye," as every one knows, and as we have previously said, includes every child of God. Hence, all the children of God are sealed with the Spirit of promise, without exception. The question arises, when is a seal generally affixed to a document? If a person bought a certain property and paid down the price, and had the writings drawn according to the law of the land, and if the seal of the authorities had not been affixed to the document drawn, would he be satisfied? Would the transaction be complete? So with us, in a spiritual sense, even if all the different phases necessary for our conversion had been fully complied with, and experienced, yet if we had not received the Holy Spirit, who alone generates the heart, our conversion would not be complete.

Then, also, in this that all the children of God are "sealed with the Holy Spirit of promise," is nothing else than what the prophet Joel means by saying, "and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy," etc. Notice, "your sons and your daughters," not the children of this world, but all the sons and daughters of God shall prophesy, through the Holy Spirit which they have received from God.

Again, the sealing "with the Holy
Spirit of promise," wherewith all God's children are sealed, is the fulfillment of the promise which the Savior gave unto his disciples that he "would send unto them the Comforter, from the Father, even the spirit of truth." (John xv. 26.) And having been "sealed with the Holy Spirit of promise," we need not look for a subsequent sealing, save, in case we should grieve the Holy Spirit of God. A document which has had the seal of the authorities affixed to it, needs not to be re-sealed unless the former seal is broken. Paul tells us in Eph. iv. 30, "and grieve not the Holy Spirit of God, wherein ye are sealed unto the day of redemption." Should grieve the Holy Spirit of God. For, according to the words of Paul, we have been sealed therewith "unto the day of redemption;" that is, unto the day of our end, when we shall be delivered from all adversities, unless we "grieve the Holy Spirit of God" and fall away, and "lose our first love," when of necessity we must "repent and do the first works." (Rev. ii. 4.)

Then, too, this sealing of the Holy Spirit is nothing else than the anointing which John speaks of, for he says, "but the anointing which ye have received of him abideth in you." (I. John ii. 27.) Notice, "which ye have received of him abideth in you." All God's children have received the anointing, not part, but all, and "abideth in them, unto the day of their death, unless, as we have above said, they grieve the Holy Spirit, when of necessity they must "repent," etc., if they want to be saved. This anointing which we received at the time of our conversion, corresponds with the anointing of Aaron at the installation into the priesthood by the hand of Moses. For, according to the law, every priest was to be anointed before entering upon the sacred duties of his office. (Ex. xxviii. 41, 43.)

So Jesus, after having arrived at the age of thirty years, before entering upon his arduous mission, was anointed according to Peter at the time of his baptism by John in Jordan, "with the Holy Ghost and with power." (Acts x. 36.) Likewise, we are anointed with the Holy Ghost at the time we become "kings and priests unto God." John says, "unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father," etc. (Rev. i. 5. 6.) Notice, we become "kings and priests unto God at the time we are washed in the blood of Christ." Hence, it is evident that we are anointed, or receive, the Holy Spirit at the time of our conversion, when we become "kings and priests unto God," or, "a royal priesthood," as Peter says. (I. Pet. ii. 9.)

III. How is sanctification maintained? It, no doubt, is evident to all, that we cannot maintain, or keep anything, unless we have first obtained it, and have it in possession. John tells us, "if that which ye have heard, (or in other words, received) from the beginning shall remain in you, ye also shall continue in the Son and in the Father." And Paul tells us in I. Thess. iv. 3, "For this is the will of God, even your sanctification, that ye should abstain from," etc. Then in the 4th verse he says, "That every one of you should know how to possess his vessel in sanctification and honor." Here we see that God wills our sanctification. But it is evident, as we have pointed out, that in our natural state we do not possess sanctification and must first be cleansed, or sanctified by the blood of Christ. Moreover, we have also pointed out, by the word of God, that we go through this sanctifying process at the time, we come to God in penitence and faith. It is this sanctification which we then received, through the cleansing efficacy of the blood of Christ, that God wants us to maintain by abstaining from the evils mentioned by the Apostle, together with all other evils. Not that we would obtain sanctification by abstaining from those degrading evils, but maintain that which we have already in possession. Then, too, let us notice that Paul says "every one of you should know how to possess his vessel in sanctification," etc. This gives us to understand that "every one" of God's children have received sanctification; not a favored few only, but all, and that they all should know how to maintain their pure, and holy, and sanctified state undefiled, by abstaining from all manner of evil. For "pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James i. 27.)

IV. What are the fruits of sanctification, or a sanctified life? We know that in this world every government, or corporation, has fixed laws and rules whereby a person can become a subject, or a member, to one or the other—of the governments, or corporations. Then, too, there are laws and rules by the observance of which a person can maintain his identity with one or the other governments, or corporations, and become profitable unto them. The ability of the talent is a good criterion, or standard, whereby we can form a correct idea of the principle on which the Lord established and maintains his kingdom, or church, here on earth. In it we find that this man "called his own servants and delivered unto them his goods." (Matt. xxv. 14-30.) The question arises, when do we deliver goods, or give instructions to our servants? Is it not at the time they agree to begin work for us? So the Lord, according to this parable, gives unto us talents according to our ability, as soon as we become his servants. And, further, we learn from this parable that God expects us to trade with those talents which we received from him, in order to increase them. Then the question also arises in connection with this parable, how does a person's money increase, when he lets it out to the exchangers, as the Savior said the unprofitable servant ought to have done, so that when his master came he might receive his own with usury? Does it not little, by little, constantly, as long as we leave it in the hands of the usurer? So, with us, according to our faithfulness to Christ, we increase in "knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ." "That we henceforth be no more children, tossed to and fro," etc. (Eph. iv. 13, 14.) But "that ye being rooted and grounded in love." (Eph. iii. 17.)

Again, if we sow, or plant seed, or fruit-bearing trees, we sow and plant them for profit. We expect an increase at the harvest time. The Savior says, "herein is my Father glorified, that ye bear much fruit." (John xv. 8.) There is a "growing in grace." (II. Peter iii. 18.) There is an "adding to your faith." (II. Peter i. 5.) There is a "perfecting holiness in the fear of God." (II. Cor. vii. 1.) For, when the seed is sown, and even if it has already commenced to grow, it is as yet not matured; "first the blade, then the ear, after that the full corn in the ear." (Mark iv. 28.) So with sanctification, although we are sanctified by the blood of Christ when we come to God in penitence and faith, and are a holy and a perfect child of God, when we are "sealed with the Holy Spirit of promise," at the time of our spiritual birth, yet there remains as yet a spiritual de-
development. This spiritual development can only be realized in its fullness by abiding in Christ. "As a branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." (John xvi. 4, 5.)

After we have been sanctified by the blood of Christ, and have been "sealed with the Holy Spirit of promise," or, been born of the Spirit, we are also expected to bear spiritual fruit. The fruit which we are expected to bear cannot be better described than by the words of Paul in Gal. v. 22, 23. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," etc. This "fruit is better than gold, yea, than fine gold." (Prov. viii. 9.) It is not only valuable to the person who has been sanctified but also to those who have believed on Christ, and who have these noble virtues in possession, but as he comes in contact with other people, he will be a blessing unto them, by his well-ordered walk and conduct. Like an orchardist, does not enjoy the benefit of his orchard alone, but every passerby of a well-kept orchard as it is in full bloom, or laden with beautiful and delicious fruit, will slacken his pace to enjoy the beautiful sight, and inhale the healthful and invigorating air, scented by the fragrance of the bloom, or the luscious fruit, which hangs in clusters on the heavy laden boughs of the trees; or, as everyone who partakes of the fruit is benefited by its healthgiving and invigorating qualities, so the man who has been sanctified by the blood of Christ, and has been "sealed with the Holy Spirit," at the time of his regeneration, will be an incalculable blessing unto his fellows, if he lives up to his privilege. The man thus sanctified, if he is watchful of his career, because he is as yet not beyond danger, for he is not infallible, will, by his truthfulness, inspire others with confidence in him, so that his word is as good as his note. He will also be strictly honest in all his dealings, for he will not exaggerate the merits of that which he has for sale, nor be little that which he wants to buy. His calm and love-beaming countenance, and his composed and dignified appearance, are readily recognized by all who meet him, as the reflections of the superior spirit dwelling within him. Then, too, he will delights to meet in worship with the children of God. He will always be ready, according to opportunity, and ability, to help along the cause of his beloved Master, in word or deed. If he is gifted with the gift of speech, or song, or has apparently come to a greater religious experience than others, he will not expect, nor throw out the insinuations, that all must come to what he has come to by the grace of God, but will have compassion, and bear in a spirit of love with those who are not so gifted, or have apparently only received one talent. Then, too, his behavior anywhere, or in the house of God will be as becometh the servants of God. If he sings, prays, or speaks, it will be with a fervency of the spirit, all to the glory and honor of God. All giddiness, or light-mindedness, or anything that tends to laughter, or the amusement of those who are assembled, will be far from him. Neither will he be overcome by sensational emotions, but he will be, more or less, like his Master, who never was carried away with the applause of friends, nor dismayed at the jeers, nor taunts of his enemies. He will always be self-possessed, so that he will always have the full use of all his faculties, under all circumstances. Then he, or the parent that has been sanctified by the blood of Christ, and has the Holy Spirit dwelling in his heart, wherewith he was sealed unto the day of redemption, and thus shows unto the world, or his children, the genuineness of his sanctification, will be a great blessing unto them. The parent especially, by being thus sanctified, and by so doing, will be a blessing unto his children, which will be of greater value unto them than all the riches of the world. Then, too, if the parents have gone to their heavenly reward, and are laid to rest, their memory will be more deeply impressed upon the minds and the hearts of the children, than they could possibly have been inscribed upon granite or marble. For, although they being dead, yet speak. CHARLES BAKER.

Nottawa, Ont.

We may "glory in tribulations" because of these three considerations: (1) They prove faith and at the same time develop it for greater conquests. (2) They enlarge our experience and thus qualify us to better to know the ways of God and sympathize with the woes of man. (3) They are identification marks of true disciples, and seal our bond of union with Christ. And while thus insuring and enlarging spiritual life, they work for us an eternal weight of glory.
his Son cleanseth us from ALL sin." Praise the Lord!

This is, therefore, the greatest blessing that the atonement has brought to us. It is a wonderful thing to be made free from sin and to be put in a place where we may continually live a life well pleasing to God. Too many treat this blessing as a luxury that can be enjoyed by those who will pay the price of a full surrender to God. If we are not in possession of it we will be held accountable, just as the unfaithful man was held accountable for the pound that he did not put to proper use, but hid away in the earth. Poor fellow! He was cast out as unprofitable. And how about you, dear reader, when you shall stand before the throne? Listen, "I counsel thee to buy of me," says Jesus, "white garments," that the shame of thy nakedness be not made manifest."

All the tabernacle and the vessels and instruments, and also the priests before being ready for service, were first sprinkled with the blood of the atonement, to indicate their separation from a common to a holy use. So, you and I, dear reader, before we "shall have a vessel unto honor, sanctified, meet for the Master's use, prepared unto every good work," must have an experience of the sprinkling of the blood that separates from every improper use of mind and body to the proper use of glorifying God alone. It makes no difference how great the office filled in life, or how small, without this sprinkling there will be a reserve for self of some kind or other in all the service given to God. If God alone is to have the glory the carnal mind must die. "For it is not subject to the law of God, neither indeed can be." How, then, is it to be applied? It is only applied when the conditions of (1) confession to the need, (2) a full surrender and (3) confidential trust in Christ as definite work of his grace, are complied with. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." "He that cometh to God must believe that he is, and that he is a rewarer of them that diligently seek him." Bless God for the blood that speaketh better things than that of Abel.

"Be of sin, the double cure, Save from wrath and make me pure." D. W. Z.

It is better to promote a good cause than to be promoted in a bad one.—J. F. Cowan, D. D.

For the EVANGELICAL VISITOR.

God's Ways Are Not Man's Ways.

Adversities and disappointments are often direct gateways to prosperity and happiness in the very things and conditions of which we have thought, from a natural standpoint, that they would go to ruin forever.

The life of Joseph is a striking illustration. He had the promise of a kingdom, but instead he received slavery, cruel treachery and imprisonment; and it looked, from a natural standpoint, as if all hopes for him having a kingdom were forever lost. And this was through his own brethren! But these very trials were the gateway into his kingdom, and in no other way could he have reached it. God's ways are not man's ways. We will sometimes plan just like Joseph's brethren did, but God will dispose of such planning and make out of disappointments his appointments.

Louisville, Ohio.

Geo. S. Grim.

For the EVANGELICAL VISITOR.

True Faith and Prayer to God.

David prayed to God for help in old age, saying, "Cast me not off in the time of old age; and forsake me not when my strength faileth. Be thou my strong habitation whereunto I may continually resort. Be thou my rock and my fortress." How glorious is old age when found in the way of righteousness. It is truly a blessed thought for us who are nearing the border-land of eternity and the sunset of life, to know that we are Christian pilgrims. Do we not rejoice to hear the Master say: "Lift up your heads, ye heavenly pilgrims, let your longing thought for us who are nearing the border-land of eternity and the sunset of life, to know that we are Christian pilgrims. Do we not rejoice to hear the Master say: "Lift up your heads, ye heavenly pilgrims, let your longing eyes look upwards, and declare that ye seek a country that is out of sight." And while we sojourn here we often hear him speak words of comfort to us in the language of Canaan, "rest thee by the way upon thy staff, for even in this weary land whence ye go out, it is granted unto wayfaring men to turn aside for a while to refresh themselves with rest under the shadow of a rock." Oh, how often when we poor pilgrims become so weary and discouraged it is then that we cast a wistful eye to Canaan, fair and happy land, where our possessions lie. If we can but with true faith and fervent prayer look up unto God, he will grant us grace and strength to go forward with renewed energy, and to go on our way rejoicing. Blessed promise, at evening time it shall be light! I often recall incidents in my own life's experience that as a poor Christian pilgrim I have had many steep hills of difficulties to encounter. But, blessed be God, and glory to his blessed name, by true faith I could cling to the cross, that behind all the dark clouds, however dark, and storms, however fierce and black they appeared to be, the sun of righteousness came out from under the black clouds brighter than ever. God is on his throne, and he will in his own way drive all those dark clouds away in his own good time. He knows what is best for his children. I am ready to say with David, "It has been good for me that I have been afflicted." Then when in my afflictions I came to the Lord in sincere faith and prayer, my afflictions were easy to bear. For what are those light afflictions, Paul says, that last but a moment when compared with the glory which awaits all them that are faithful to the end.

To obtain all those glorious blessings and promises of God, we must come with true and humble prayer to him who can help us in time of need, and to strengthen us in all our afflictions, so that we can bear them all patiently. When we read about all the Old Prophets, Patriarchs, Apostles, and many of the Martyrs, who came to God true and humble, in true faith and simplicity, what a great blessing they received. And we all have the same promise. Elias prayed that it should not rain, and for the space of three years and six months it did not rain. His prayer was answered; again he prayed for rain, and the Lord answered his prayer, (James v. 17, 18.)

Many years ago the Indians held a council meeting on the shores of the Susquehanna river in Harrisburg on Front street near the Cumberland Valley Railroad bridge. They came from all parts of the country on the river in their canoes. When the council was over and all were ready to return to their homes, they found the waters in the river too low to go home in their canoes. So they came to the great Spirit, as they called him, in faith and prayer, and asked the great Spirit to send down rain to raise the waters of the river. The great Spirit heard and answered their prayers and the rain came, the river rose, and in a few days they returned home in their canoes. History gives this as a true story. The Lord will answer prayer, if done even by the poor Indians. Prayer was appointed to comfort the poor, and to strengthen, by thorns and thistles, to lead us in the path of righteousness, and to strengthen us in all our afflictions. Praise the Lord!
our journey through life. Without perseverance in true and humble prayer it is impossible to please God. It requires true faith in what we ask of God in our prayers, for he has promised his children whatsoever they ask in faith in his name, that he will give unto them. Let us be faithful in true and sincere prayer, not doubting, and persevere till the Master says, it is enough, then all will be well, and we can go to our eternal rest and home in heaven to live forever more.

HENRY BAESBAUGH.
222 South 17th St., Harrisburg, Pa.

For the Evangelical Visitor.
A Sister's Concern.

I want to work while I have the opportunity. It makes me feel so sad when I see how the seeds of discord are springing up in the different churches, and how formality, coldness and deadness prevail everywhere. O. awake to your greater interest, your soul's salvation. We will never have a better time to attend to it than just now. Let us be busily engaged in the Lord's work. I believe Jesus will soon come again. I want to be ready so as to be taken and not left. I have myself been hindered by people claiming to be Christians and are not, but I want to keep my eyes off those things and keep looking to one who is higher than the people. I feel that I wasted much precious time which I should have spent to the glory of God. I do want to spend all the time yet allotted to me in the interest of perishing humanity.

Your Sister,
MAGGIE SMITH.
Gettysburg, Ohio.

For the Evangelical Visitor.
* "The New Heart."

God has promised that he would give those who seek him a new heart; a new one, not the old one patched up, but an absolutely new heart.

When we were innocent, romping children, how tender our hearts were to mother's smile or to her frown; how innocently we often did wrong, what mistakes we made in our efforts to do right, because of our heedlessness to her counsel.

Just so, God gives us a new heart, when we come to Jesus, even the gentle, loving, trusting heart of a child, and although we, like the little child, may innocently do wrong through our ignorance or lack of experience, yet just as a wise mother would guide and teach her little one, so does the Holy Spirit lead and teach us, so that we are often led to a firmer life in Jesus through our various failures, even as a little child is led to fear fire, by the pain of burns.

Many have lived long years in sin, neglecting God's invitation to give him their hearts; they have gone on for years in their own way, and instead of their heart being more firmly bent on doing God's will, it has allowed nothing to rule it but its own selfish desires and appetites. Years roll on, and he who was once so pure and innocent awakes to the fact that he is a slave to sin. Well for him then if he will listen to the glorious promise of a new life begun in the innocence of a new heart, the absolute free gift of God. All can have this "gift" if they are really sick of their natural heart, so corrupted and weak; our only fitness is to feel our need sufficiently so that we will not be satisfied until we obtain this pearl of great price. And if one who is thus enslaved by sin will listen to the voice and word of the Spirit, he will be so led to see his lost condition, his unfitness before God, that he will not rest until he has the conscious experience of having received this "Gift of a New Heart."

God promises to "take away the stony heart:" if one turns to God with sincere repentance, and gives up that natural, evil heart, God will take it from him and give him a new heart instead. It would be impossible for the child of God to live with a double heart—a new heart, which like a little, trusting child, naturally obeyed and had confidence in God, and another heart, not young, but old, and delighting in its own perverse way: one heart whose aim was, whose will was to please itself, and was hard, unbelieving and indifferent toward God, and another heart whose highest aim, its loving will, was to please, obey and trust God. Two hearts, two wills could not exist thus opposed to each other; one would have to reign, and yet ever being in danger of its power being overthrown. God tells us he will not only give us a new heart, but will also take the old, stony heart away.

If the old heart at enmity with God is taken away, why does the child of God, delighting to do his will, feel oftimes the promptings to sin? I know of a man who has lost his arm, and yet he feels the pain of rheumatism in the very fingers that have long since become dust. Somewhat the same effect follows the gift of a new heart and the taking away of the old Heart. The will of the new heart is to serve God, but those feelings and appetites, those ways of thinking and acting which the natural heart fed and nourished, commence again to clamor for a like indulgence from their new master, and frequently feelings and appetites obtain a temporary victory, but it will not be long if the new master is constantly looking to Jesus before full victory comes. He is able to bring even our thoughts into his captivity.

A. McG.

THE UP AND DOWN LIFE VS. THE UP AND DOWN LIFE.—"The ascent of man" in contradicting distinction to the Darwinian misconception of it, is the result of the fall. The ascent is through Christ, however, and not culture. No Christian is justified in living an "up-and-down life," though too many of us do it to our sorrow. Our fall has been so great that in this life we will never get through rising—i.e., into the Christ-like character until which we are called. Instead of going down let us through our Burden Bearer live up and up, and some day, sooner or later, we will get up "far above every principality and power, and might and dominion," alongside our High Priest, where Satan or no one else can reach to get us down any more.

I. J. RANSOM.

Parable of the Widow and the Judge.


This parable teaches importance in prayer.

In a prayer-meeting, one night in the city of Harrisburg, the Lord revealed something to me from this parable which I shall never forget. Considering this parable rightly we find that it belongs to the foregoing chapter.

The time of the answer of the prayer which this parable teaches will commence with the great tribulation, and end with Christ's reign on this earth. In praying, our first business is to know positively that our request is God's will, and our second part is to believe that we will receive our request. This parable does not alone teach continual times of prayer, but it teaches us to pray for a special purpose. Jesus said: "Men ought always to pray, and not to faint." This means that we should bring our petition to God without getting discouraged, if our request is not granted at once.

In this parable the widow answers to God's people, the bride, and the
judge answers for God. Let us now consider the language of the parable. "And she came unto him (the judge) saying, "Avenge (Ger. rid or deliver) me of mine adversary." And he would not for a while: but afterward he said within himself, though I fear not God, nor regard man, "yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me." Verses 7 and 8: "And shall not God avenge (Ger. rid or deliver) his own elect, that cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily."

When Jesus spake these words he knew that his people, the bride, were at that time expecting release of their adversary. The Apostles in their early Christian life were looking, and expecting to be avenged (Ger. rid or delivered) in the day of their adversary. Later they learned to know that they must first suffer in order to reign.

From the first verse of this chapter we learn that God wants his people to pray continually to be avenged (rid or delivered) of their adversary, because this was spoken to the disciples, and Jesus, through the parable, shows us how the widow prevailed with the unjust judge by her continual coming. Jesus promises us that we shall prevail with God, and be avenged (rid or delivered) after crying day and night unto him, though he bear long with our cries.

The avenging time which this Scripture has reference to, commences with the great tribulation when God will pour out his wrath upon them that are upon the earth, and ends with Christ's reign on this earth. Then we shall be oppressed no more by our adversary.

Let us therefore keep praying in full fervor of the Spirit of God, believing and looking for our final release. It is sure to come, for those souls under the altar that John the Revelator saw, are united with us in praying to be avenged, or rid, of our adversary. Read Rev. vi. 10, 11.

The godly people are oppressed more than any other class, but let us remember the words of Jesus: "I tell you, that he will avenge them speedily."

D. L. GISIL.
25 Hawley St., Buffalo, N. Y.

Because we cannot give what our neighbor seems to need, we are not therefore to give him nothing. We have something in our stores that will help him.

For the EVANGELICAL VISITOR. God Is Love.

I. John iii. 16. This blessed Sabbath evening I feel to praise God with my whole heart. He is so good to me. Above all do I praise him for this wonderful peace, soul-rest satisfaction and simple trust in Jesus. It is so blessed if we can claim for ourselves Deut. xxxiii. 27, "God is thy (eternal) refuge, and underneath are the everlasting arms." While all around us are hard trials to overcome: temptations assail us on every side, we with Peter can say the trial of our faith is much more precious than that of gold that perisheth though it be tried by fire. I know Jesus is able to keep us. Praise his dear name for the victory in my soul. The following lines were composed by a lunatic and were found written on the wall of his cell after his death: "Could we with ink the ocean fill,

And were the skies of parchment made,

Were every stalk on earth a quill,

To write the love of God above,

And every man a scribe by trade;

Wou'd drain the ocean dry.

Nor could the scroll contain the whole,

Tho' stretched from sky to sky."

Yours in His Name.
MARY K. STOVER.

For the EVANGELICAL VISITOR. Faith.

We hear much about faith, but what is faith?

Some one has well said that it is audacity—daring to believe God. And this is true. Faith is simply believing; taking him at his word and trusting him to do as he has promised.

How, then, can any professing Christian say that he has no faith?

We should always believe God. It should never be a question of feeling. Even in the hour of darkness and sorrow, we should trust him, believing that it is his plan and purpose to lead us safely through and teach us of his tender, loving care.

Surely it is comforting to know that nothing can happen to a Christian but what God permits. Let us, then, believe that present circumstances are God's best for us now. We should not fret and fume and plead for deliverance, but rather rejoice in his presence with us—glorying in our tribulation, and knowing that when the time comes for deliverance he will deliver. We lose many blessings because of our unwillingness to receive at God's hand the times of testing. "Fear thou not; for I am with thee," should be enough to quiet us, and bring to us the sweet assurance of safety.

Oh, for the spirit of submission that enables us to look into his dear face, and say, "Thy will be done."

Let us, then, rest in the secret place of the Most High, safe in the shadow of his wing, drinking in of his sweet Spirit, and breathing forth little benedictions to many weary, troubled hearts.

C. F. LADD.

For the EVANGELICAL VISITOR. Lessons In Life.

H. L. Hastings said: If a man cheats you, cease to deal with him; if he is abusive, quit his company; and if he slanders you, take care to live so that nobody will believe him. No matter who he is or how he misuses you, the wisest way is to let him alone: for there is nothing better than this cool, calm, and quiet way of dealing with the wrongs we meet.

Lies unchased will die; fires unfanned will burn out, and quarrels neglected become dull as the crater of an extinct volcano. If you resist evil, and claim your rights, and fight to have justice done you, you may keep yourself in a perpetual broil, lose much, and gain nothing by the operation. Pass on and get out of the dust; leave lies, quarrels, and jangles behind you.

Most people, when they hear you talked about, would like to know just what you think about the stories. If you stop to bandy words and fight battles, they will conclude you think it a serious matter. If you go about your business they will conclude that if you do not notice it, there is no reason why they should.

Let your soul rest secure in innocence and not in hypocrisy, in real trust in God, and not in affected indifference to the opinions of men, and you can walk calmly and safely through a world of turbulence and strife, not surprised at trials nor discouraged at wrongs, but full of faith, and hope, and love, and joy, and peace. And though fiery trials may assail you, and you may feel the strife and sting of lying tongues, God will defend, deliver and save.

Selected by Sarah Wiebe.
Shippenburg, Pa.

He who is rich for himself, laying up treasure for himself, is by so much robbing his real inward life, his life in and toward God, of its resources.—Henry Alford.
Learn to Forget.

The art of forgetting is as important to the child of God as the gift of memory. New devices are being advertised every year for strengthening the memory, but what some Christians need to make them more useful and more happy is more ability to forget.

One of the things that disturbs and annoys persons who go from the country to the city is the continual din and clatter on every side, and for a time this noise disturbs sleep and work. One must become deaf to these noises if he is to have any peace of mind and be able to do any work in such a place. And one does forget the noise about him and goes on as though it did not exist. On a certain field of labor the minister is entertained in a home where the cars run within eight or ten feet of the house. Fast trains thunder past in the night, and one feels the house quiver, and gets the impression that the train is going to sweep through the room in which you are trying to sleep, but it passes on and all is quiet for a time and you feel sure that now you will get rest. But soon another train sweeps by, and so it goes on through the night. But after a few nights you forget the trains and sleep through the night as though there were no trains.

He who does his duty in life will find more or less racket about him. He cannot always withdraw into the quiet of the inactive world, into the forest primeval. He will be alive and awake to honest criticism, and will profit by it; but he will forget the petty, spiteful, senseless carping of those who for envy persist in misunderstanding and misrepresenting.

"My doctrine is to lay aside contention, and be satisfied. Just do your best, and praise or blame that follows that counts just the same. I've always noticed great success is mixed with trouble more or less. And it's the man who does his best, that gets more kicks than all the rest."

There are some people who seem to keep a double entry account of grievances, and keep all accounts open. They have long memories and large imaginations, both of which hinder their peace of mind and their usefulness.

If the heart is intent on the better things of life it will have less room for the baser things. If we forget the evil and the mean, we will have more time to remember the good and the true.

Forget the slander you have heard, the meanness of the small souls about you, the faults of your friends and the looks and words and acts of the people that always give you the impression that they were baptized in vinegar.

The longest and the brightest days pass quickly by; why should we not let the disagreeable ones pass, too? "Art thou in misery, brother? This I say, be comforted. Thy grief shall pass away." Art thou elated? Alas! Be not too gay, temper thy joy. This, too, shall pass away. Art thou in danger? Still let reason say, and cling to hope. This, too, shall pass away.

Tempted art thou? In all these anguish lay one truth to heart. This, too, shall pass away.

Do rays of laurel glory round thee play? King-like art thou? This, too, shall pass away.

What's thou art, where'er thy footsteps stray, heed Wisdom's voice. All things must pass away.

—C. I. B. in the Church Advocate.

What We Spend for Drink.

According to "The American Grocer," we, the people of the United States (including Kansas and Maine), spent $1,000,000,000 last year for alcoholic drinks. Counting our population at 70,000,000, that would be about $15 apiece. The United Kingdom spent last year for drink about $780,000,000, or $19 apiece for its inhabitants. It would seem from this that the Americans drink only about one-fourth less per gullet than the people of the British Isles, but we must remember that spirits and wine are very much cheaper there than in this country, and that even beer is somewhat cheaper, so that $10 in England doubtless buys at least twice as much alcoholic beverage as $15 buys here.

One would like to know the truth about this American billion-dollar expenditure for drink, what proportion of it promotes health and happiness, what proportion of it prejudices both. There will be little dispute that a very considerable share of the money could be more advantageously expended in other ways. The Prohibitionists and their sympathizers will hold that it is all much worse than merely wasted. Philosophical observers and persons of more moderate views will disagree with that conclusion, but will doubtless grant that the nation's ruin bill could be diminished at least one-half without detriment to the welfare of any one except such of our fellow-citizens as subsist on the profit there is in making and selling the rum. —Harper's Weekly.

Courtesy is one of the cheapest exercises of virtue; it costs even less than rudeness. —J. J. James.

To be helpful is the most worthy life mission.

Drink and Crime.

Mr. Eugene Smith, an authority on criminal statistics, in a paper recently read before the National Prison Association at Cleveland, O., presented an array of figures that should certainly arrest the attention of every sincere patriot.

He declared the first cost of crime in taxes upon city, town and county more policing criminals is about $200,000,000 annually in this country. Add to this the cost of professionals in crime, with their average yearly gain, and there is a total loss per year of $600,000,000, exceeding the entire value of the cotton or wheat crop of the United States. Now add to this the further loss by arson and of goods stolen, not returned, or if recovered are depreciated fully one-half, and we have a sum that is bewildering to the mind to contemplate.

The State Board of Charities in Massachusetts, in their report, said:

"The proportion of crime traceable to this great vice must be put down as heretofore, at not less than four-fifths."

Dr. Elisha Harris, long Corresponding Secretary of the Prison Association of the State of New York, states that—

"Fully eighty-five per cent. of all convicts give evidence of having in some larger degree been prepared or enticed to do criminal acts because of the physical and distracting effects produced upon the human organism by alcohol."

He also states that "of seventeen cases of murder examined by me separately, fourteen were instigated by intoxicating drinks."

In all the best people you meet, perhaps the thing that is most peculiar about them is the child's heart they bear within the man's. It is a very simple thing, so simple that worldly man are apt either not to perceive or to despise it. The only way to preserve this good thing, or have it, if lost, renewed, is to open the heart to simple truthful communion with God and Christ and try to bring the heart ever closer and closer to him.

Every new day is a challenge to the soul—a challenge to faithfulness, to virtue, to achievement, to the ever-inspiring possibility of making to-day the best day of our life.

I know no blessing so small which cannot be reasonably expected without prayer, nor any so great but may be attained by it. —South.
Dear Readers of the Evangelical Visitor:

"Truly God is good to Israel, even to such as are of a clean heart." Amen.

It is with joy we greet you from India's shores, in the all-prevailing name of Jesus, and the above Scripture is the language of our hearts as we affectionately consider God's precious dealings with us, especially in the past few months. Since leaving our homeland and coming out among the real heathen, we are made to appreciate our Savior as never before, and being cut off from the immediate association with God's children, his presence in our hearts and lives is more to us than ever before.

While we are set down in the midst of an Indian jungle, and having been here at the Preamanda Orphanage for ten weeks, we have not seen a white person outside of the little band of workers here, since our arrival, and among a people whose language has been foreign to us, yet God makes this place one of his passing ways, and wonderfully refreshes and encourages our hearts in him. We are made to rejoice as never before that we have left all to follow him, not that we receive a great temporal remuneration, though he supplies our needs, but because of the precious joy he gives in our hearts, and because we know that a prize is set before us which shall be ours at the end of the race if we are true. Glory to God! We had rather know to-day that we are laboring for precious souls and that God is pleased with our lives than to possess all this world contains. Amen.

We find the work here very interesting, the work among the children and also in the villages about us. Among the children there are many bright, intelligent ones, and nearly all know what it is to have peace with God, though at present a number of boys have lost their peace, having yielded to the enemy on various lines, but we are praying God to restore them to peace speedily. Many of the children manifest such a spirit of devotion to God as would not many professed Christians to shame. Often the first sounds that greet our ears in the morning are their voices in prayer to God, and so many times in the day and last in the evening we hear them praying.

Not long ago two of the girls were out praying with one of the workers, and one of them prayed in an especially impressive manner. Part of her prayer was something like this: "Oh, Lord, my feet shall walk for thee, my hands shall do thy work, my eyes shall look for thee, my mouth shall speak thy word." Surely was not this a prayer of consecration? Many of the older children are becoming a great help in the village meetings. They give their testimonies clearly and fearlessly, of what God has done for them, and exhort the people to seek God, bringing in the word of God, telling of the doom that awaits those who are not right with him. The natives listen very attentively to them. Not long ago one little boy, who is very faithful to the Lord, gave his testimony something like this: "I am but a child, but listen to my words. When in my own country (province from which he was brought) I was a Hindu like you, and I had much trouble, but since I came here I found Jesus, and am very happy." He spoke quite at length, but this is what we especially remember of what he said.

There is much to be done here for God, and for darkened souls. We are surrounded by scores of villages, many of which are easily reached by walking, and the people in most places we have yet gone are very attentive and assent to the truth, as sent at least in part. Of course, we new workers are not yet able to do much on this line as yet, because of not having the language.

When we get out among the natives, our hearts are so stirred as we see their darkened condition, and we come home with a fresh incentive to study diligently at the language, that we may be able to tell this people of Jesus.

Since here in India, and seeing the multitude in gross darkness, and remembering the fact that not only India but Asia, Africa and South America as a whole, and the islands of the sea, are lying in heathenism, while European nations are steeped in formalism, the weight of souls comes upon us until we would be glad to lay ten thousand lives on the altar to send the light if we had them in possession. Then we are made to remember the many who are in ease at home, who are saying, "We have heathen enough at home!" This class of people is generally those who do the least for the "heathen at home." Oh, may God stir our hearts, beloved! Wake up to the fact that souls are dying, and unless you do all in your power to help to rescue them, your garments will be stained with their blood when the time of reckoning comes. Dear ones, pray for the Lord the harvest of "to send forth laborers into his harvest." Amen.

Yours for Christ and souls.

JOSEPH H. AND RHODA Z. MARTIN.

For the Evangelical Visitor.

Letter from Africa.

ROODEPOORT, TRANSVAAL, SOUTH AFRICA.

March 23, 1903.

Dear Ones in Christ Jesus:

"Neither be ye weary; for the joy of the Lord is your strength." (Neh. viii. 10.) Praise the Lord! for the joy the Lord gives to those who obey him. Truly it is joy and strength to know and abide in the joy that the Father hath given unto all who will come unto him and taste and see that the Lord is good. How sweet to seek the Lord and meet his approving smile and dwell in the blessed sunshine of his love. "The blessing of the Lord it maketh rich and he addeth no sorrow with it." Praise the Lord! The Lord is our strength and our all. We are but sojourners here, travelers passing through a strange land, having our faces set homeward and with joy pressing onward and upward, calling to those by the way to consider and entrusting them to come along and march with us on this shining way. Some look up at us in wonder and do not understand, but their eyes droop as they again reach after the dusty tracks around them, and make all vanish away like a bubble. Others besit themselves and seemingly follow on a little way, but soon grow weary as their feet have not touched the shining way and they have failed to "strive to enter in," failed to look up and catch a glimpse of the One altogether lovely, and they wander off into by-paths and plod along in the miry clay a few steps behind us, but as they run along on the shining way heavenward, beckoning and calling unto their fellow travelers as they go. Praise the Lord for permitting us to be co-laborers together with Christ, to let him work in and through us.

Yesterday was a day of great blessing unto us. The Lord gave us a good day in the compounds and also in the chapel. The presence of the Lord was manifest, and it was a time of joyous communion with him. Dear ones, pray for the work of soul-saving and that the blessed word that has given us new life may find entrance into many of these darkened souls. Yours, seeking the lost.

I. O. AND A. ARIC LEHMAN.

Hindu View of the Bible.

"The Hindu Patriot" of Madras in a recent number contains a strong plea for the introduction of the Bible into the native schools of India, upon the ground that the Bible lies at the root of England's greatness, and that it is folly to expect national strength to be nourished upon systems which have already reduced India to a state of decay. The writer, who is a Hindu and not personally disposed to accept the Bible as a code of morals for himself, declares that the Bible conceptions of the home, of the State and the race are alone able to furnish the youth of Hindustan with ideals worthy of the age. He advocates the use of the Bible as a stimulus to patriotism and philanthropy. He finds it leads to clear thinking and rational conduct and spirit of unselfishness. He concludes by saying: "Half an hour spent in studying the Bible will do more to remodel a man than a whole day spent in poring over the Puranas or the Mantras of the Rig-Veda."—Interior.
OUR YOUTH.

The Building of the Nest.

They'll come again to the apple tree,
Robin and the rest,
When the orchard branches are fair to see
In the snow of the blossoms dress;
And the prettiest thing in the world will be
The building of the nest.

Weaving it well, so round and trim,
Hollowing it with care;
Nothing too far away for him,
Nothing for her too far—
Hanging it safe on the topmost limb,
Their castle in the air.

Ah, mother bird, you'll have weary days
When the eggs are under your breast,
And shadow may darken the dancing rays
When the fledglings leave the nest,
But they'll find their wings in a glad amaze,
And God will see to the rest.

So come to the trees with all your train
When the apple blossoms blow,
Through the April simmer of sun and rain
Go flying to and fro;
And sing to our hearts as we watch again
Your fairy building grow.

—Margaret E. Sangster.

A Boy's Chances.

I wonder, my boy, if sometimes you
think that you haven't a fair chance
in life, that you were handicapped at
the start? That, somehow, you didn't
start even with other boys?

Well, now, put that idea out of your
head. You have as good a start as
any other boy. There is nothing in
your place in the race to discourage you.
There was a boy about sixty years ago who started in life with
what even the most hopeful boy
would have considered heavy odds.
And he was no 'story-paper boy,'
either, he was a real boy, with a tem­
der and disposition pretty much like
your own. He couldn't speak a word
of English, and that was against him.
And he was born in Africa, and that
was against him, And he was a
young heathen, and that was bad for
him. And he had no education, no
manners, no morals, no decency, no
clothes. In a fierce war between his
father's tribe and some other savages,
this boy was taken prisoner. He was
made a slave. His master sold him
for a horse, and it wasn't a very good
horse, either, because the heathen who
got the horse came around with him
and made the other heathen trade back.
The next time the boy was sold
it was for a keg of rum. The worse
this was, the better the heathen liked
it, so he didn't go back on the trade.
But the fellow who bought the boy
said he was cheated, and that boy was
no account at all, so he brought him back.
The savage who had sold
the boy had drunk up all the rum, so
he bought the boy for a small bale of
tobacco. The boy was considered so
worthless that nobody wanted him.
But he was sold once more—this time
more cheaply than ever—to a Por­
guese slave trader, who bought him
for a few beads, some looking-glasses
and a few cheap trinkets.

Down in the close, foul hold of a
slave ship, the boy lay packed with
other slaves, and you couldn't blame
him if he had begun to think that
things were running against him.
But an English man-of-war was cruis­
ing up and down the seas, looking
for just such ships. A big gun ran
its ugly black muzzle out of a port­
hole; a British gunner squinted along
the tube; a sheet of flame, a puff of
smoke a defiant roar, and a solid shot
screamed "stop!" right across the
slaver's bows, and naturally she stop­
ped. The Englishman rescued all the
slaves. This boy, ignorant, ill-man­
ered, penniless, half-naked, who
had been sold four times, who was
considered worth less than a yellow
dog, was taken to England. He was
educated, he was brought lovingly
under patient and faithful Christian
influence, and when he became a man,
he went back to Africa—Bishop Crow­
ther—a Christian gentleman, educat­
ed, refined, respected in the Christian
world, a noble, great-hearted, useful
man.

Now, my boy, until you have been
brought worse than Bishop Crowther
was, until you have been sold five
times, and each successive time sold
more cheaply—until you have had to
look such black chances as his in the
face, don't you ever let me hear you
say that you haven't a fair chance.—
Robert J. Burdette.

But His Delight Is In the Law of
of the Lord.

I tell you, brother, when you get to
where you like this book (the Bible)
and read this book, you are laying a
good foundation for yourself. Young
boys, let your delight be in the law
of the Lord. I never think of what
this Bible is to a man but what I think
of a little boy. He was the good boy
of the town, and all the boys recog­
nized him as a good, upright boy,
and they set their traps to get him drunk.
They sent one of the shrewdest of the
bad boys to him, and he met him on
the street and he says: "Johnny, come
into the grocery and let us have a
drink." "No," he says, "My Bible
won't let me do that." "Well, why?"
"Because my Book says, 'At last it
biteth like a serpent and stingeth like
an adder.'" "Yes, I know the Bible
says that, but come in and take one
drink." "No," he says, "My Bible
says, 'when a sinner entices thee con­
tent thou not,' and the bad boy turn­
ed off and left him and went over to
his companions. They said, 'Did you
see him?' "Yes," he answered, "Did
you get him to drink?' "No, I
couldn't get him into the grocery.
"Well, why?" He answered, "That
boy is just as chuck-full of the Bible
as he can be, and I couldn't do any­
thing with him."

His delight was in the law of the
Lord.—Selected by Jacob N. Martin.

Lizabethtown, Pa.

To succeed you must work and you
must think. Card-playing takes time,
and therefore interferes with work.
It requires a certain concentration of
the mind, and therefore interferes
with thought. As a recreation it can
easily be replaced by something in­
finitely better and more satisfactory.

Card-playing is a waste of time,
and who can hope to succeed by wast­
ing time? Life is short; competition
in these modern times is keen. The
prizes are splendid, but to win them
a tremendous amount of concentrated
energy is required!

Card-playing steals the young man's
time, which is his capital, and which
should be more precious to him than
gold.

It distracts his mind, scatters his
thoughts and winds up by transform­
ing him into a mental vagabond.
It is not along such lines that suc­
cess is achieved.

It is not from the card-table that
young men are graduated for the high
places of the earth.

It is not at the card table that
young men learn the secrets of suc­
cess. If you want to succeed leave
cards alone!—Selected.

Jesus Is Calling.

Jesus calls, "dear children
Come to me and live;"
Hear him gently saying,
"Why the Spirit grieve?"

Jesus waits to save you
Waits to save you now,
While he bids you welcome,
At his footstool bow.

Hear the gentle Jesus
Speaking to you now.
"Trust in me forever,
I will guide you through."

Oh, no longer linger,
When he bids you come;
Come, oh, come, to Jesus
While there yet is room. "

—Selected by A. C.
Bradford, Ohio.
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HARRISBURG, PA., MAY 15, 1903.

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


Benevolent Fund.

Cherryvale, Kans., 25

Columbia, Pa., 1.00

Louisville, Ohio, 3

Navarre, Kans., 2.00

In His Name, 2.00

Blackwell, Okla., 4.00

Matoopia Special Fund.

Harrisburg, Pa., 1.00

D. W. Heise, Bethesda, Ont., 12.00

A. Sister, Mansfield, Ohio, 1.00

Nancy Ebersole, Clarence Center, N. Y., 1.00

Total, $15.00

Total received up to May 7, 1903, $2,280.00.

This last amount includes the cost of drafts.

G. W. Detwiler, Treasurer.

India Orphan Fund.

Barbara Bashore, Napanee, Neb., $2.50

Jacob Book, Ramona, Kans., 2.00

Buffalo Mission.

Report for Month of April.

DONATIONS AND RECEIPTS.

Sister Fanny Heise, Clarence Center, N. Y., 5.00

A Sister, Mansfield, Ohio, 1.00

Brother D. L. Gish (for board), 12.00

Brother D. L. Zook, Chambersburg, Pa., 1.00

Miss Margaret Carver, Buffalo, N. Y., 1.00

Total, $20.00

EXPENSES.

Faucet, etc., 1.60

Papering 2 rooms, 6.00

For the Lord's work, 1.25

Sundries for house repairs, 1.00

5 gas, coal oil, 35

Garden rake, 1.75

Groceries, carfare, etc., 9.20

Total, $115.00

"But my God shall supply all your need according to his riches in glory by Christ Jesus." (Phil. iv. 19.)

Dear readers, we have lived to see the Summer return in its season and we are glad and will no doubt have planned to do this and that. Many of us are looking eagerly to the time of Conference and we wish it might be one as in the days of yore of which we read in Acts xv. Oh, how our heart yearns for such an amicable report; yes, so unsellish. Oh, it does my heart good when I read it. Will you all read it and pray over the reading before you go to Conference? And who you stay at home, you pray for those who go. My heart is made to say, oh, dear Lord, get us back to primitive simplicity in church work that we will feel delighted when our brethren are used in the salvation of precious souls!

Yes, dear ones, my heart rejoices, for I love the truth, no matter who preaches it. We need to have our hearts enlarged that we can feel like the dear Master who had compassion when he beheld the field all ready white for the harvest. Oh, the more as we see them in this busy city, and so few who are seeking after life! Yes, he came that we may have life, Oh, that the Lord saysers would seek that life more abundantly which Christ said he has
come to give. Dear ones, we thank you for your donations to this place. God bless you. Come again with your offering if the Lord so leads, but I have another request; come and meet with us and worship at this place for Jesus' sake. Amen. Yours till he, Jesus, comes, John H. and Carrie A. Myers.

25 East St., Buffalo, N. Y.

May 1, 1903.


Previously reported, ................................ $2,056.95
Mary Hoffman, Mt. Joy, Pa.,.......................... 2.00
Maggie Hay, Martinsburg, Pa.,......................... 2.00
A. Brother, Lancaster,................................. 10.00
Lancaster .......................................................... 15.00
Jacob Wilhelm, Sherkonton, Ia. ......................... 5.00
Gulford District.
A. H. Hess .......................................................... 2.00
J. D. Wingert ..................................................... 2.00
J. S. Leisher ..................................................... 5.00
H. H. Brechbill .................................................. 2.00
Mary S. Brechbill .............................................. 1.00
G. W. Wingert .................................................. 2.00
Lewis Asherman and family ................................ 3.00
A. B. Wingert .................................................... 1.00
Benjamin Kreider .............................................. 3.00
G. W. Wingert .................................................... 2.00
Martin Brechbill .................................................. 50
Margarette Wingert ........................................... 3.00
Catherine Dull .................................................... 1.00
Jas. S. Brechbill ............................................... 2.00
M. A. R. Blair Co., ......................................... 0.50
J. H. S. Blair Co. ............................................. 10.00
B. E. S. Blair Co. ............................................... 5.00
A. H. S. Blair Co. ............................................. 3.00
E. J. L. Blair Co. ................................................ 5.00
J. S. S. Blair Co. ............................................... 2.00
J. S. Gish, Enterprise, Kans. ........................... 3.00
In His Name, Nottawa, Ont. ........................... 5.00
W. Kreider, Palmyra, Pa. ................................ 10.00
F. Driver, Troy, Ohio ......................................... 1.00
A. Strait, Binghambridge, Pa. ......................... 1.00
C. Schaeffer, Louisville, Ohio .......................... 2.00
Amos R. Good, Elizabethtown, Pa. ..................... 3.00

$2,150.95

Joseph Detwiler,
P. 3. G. Engle,
Committee.

Des Moines Mission.

Report for the month of April, 1903.

DONATIONS.
Mary Trump, Polk, Ill ........................................ 1.00
Mary Dull, Morrist, Kans ................................ 1.00
Mrs. J. W. Wilmer, Sherkonton, Ia. ................. 1.00
A. Sister, Mansfield, O. ................................. 1.00
Jacob and Martha Kubus, Mt. Joy, Pa. ............ 5.00
Elizabeth and Anna Myers, Upton, Pa. ........... 5.00
Anna Siders, Steevensville, Ont. ................. 5.00
Minnie Siders, Steevensville, Ont. ............... 25.00
N. Gerber, Clarence Center, N. Y. .............. 1.00
Peter J. Wiebe and wife, Shipsburg, Pa. ....... 5.00
Brother Saxton Bowers, Canton, Ohio ............. 3.00
Total .............................................................. $51.75

Balance due mission April 1, 1903. $70.36

Expenses for the month of April, for fuel, gas, water, groceries, etc. ................................................. $21.00
Balance due mission, May 1, 1903. 40.31

It seems pertinent that something should be said in explanation relative to house rental. The Conference of 1902 decided that some provision should be made for our housing better than the rear rooms of the church, either by building a parsonage or renting a house. After waiting till December of 1902, and as the parsonage was not forthcoming, we moved into a house built by father Jacob George, of Morrison, Ill. The cost of this property was $3,500. One thousand dollars of this cost was given to Sister Zook, which still left $2,500 of father George's money in vested for which he required $5 per cent. per annum. This interest equals $125.00 per year. The taxes are $50.00 per year. The sum of the interest and taxes equal $175.00 per year. This is equal to a rent of $15.00 per month, which would be a moderate rental for any ordinary house. Rents are high in this city now, and has it not been that Sister Zook's health was breaking down so rapidly from the effects of the many hard stairs in the rear rooms of the church, we would have remained there longer yet, but indeed, we could not feel justified to do so, realizing that we had lived there too long already. The rent therefore for the months of December, January, February, March and April would equal $75.00, which brings it up to the 1st of May.

We are very thankful for the hearty response to reduce the deficit of the living expenses of the mission. We pray God's special blessing upon the dear helpers who will certainly share in the reward for the good that is being done at this place. May God's blessing rest upon all the dear readers for Jesus' sake. Amen.

J. R. and Anna Zook.

N. C. A. Anniversary.

The National Christian Association, located at 221 W. Madison street, Chicago, is the only association in the world devoted exclusively to the publication and distribution of literature opposed to secret societies.

Since its organization nearly thirty years ago, there has been a constantly increasing demand for literature on this subject. There is probably no other house in the world so thoroughly equipped with printed matter pertaining to the entire realm of secrecy as this association. For this reason friend and foe alike give it their liberal patronage.

The association is now upon the verge of its twenty-eighth anniversary, and is gratified with the auspicious outlook.

On Sunday, May 9th, four sermons were preached antagonizing secret societies than upon any previous occasion in the history of Chicago. Meetings were held upon May 6th, 7th and 8th in each of the North, West and South divisions of Chicago, for turning the X-ray upon the subject.

Upon the occasion of the annual meeting, May 14th and 15th, exhaustive discussions will be held at Chicago Avenue (Moody's) church, and at the First M. E. church in the very heart of the city.

"The morning light is breaking." was given us a few thoughts for the reader, and I praise God that I have not met with one defeat. I realize that with God all things are possible. The natural man sees no pleasure on this great sea of love, but the joy and peace which we find there is unspeakable and full of glory. My heart is filled with hallelujah and praise as I pen these lines. God's love to us is indeed wonderful. Saving grace, yes, saving grace, has been my theme, and it has been manifested again and again.

Our faith has been much strengthened and we are enabled to trust the Lord more and more. Since we left our home, kind friends and good neighbors, all for Jesus' sake, the Lord has repeatedly verified his promises, and now he has again blessed our move to this place, giving us much greater privileges to work for him in this larger town. He has given us a beautiful and comfortable place to live in, and just at the city limits lies the farm over which God has set his face. Without, or river,—not the movement of winds play-
For the EVANGELICAL VISITOR.

"Blindless Perfection" or "Eradication." Is it Scriptural?

A question forwarded from Kansas Joint Council to General Conference, asking the latter "to pronounce itself definitely as to whether any school or system claims to be teaching in a Second Work, commonly known as the total Eradication doctrine" was submitted to the Conference, in the following words:

"I may say right here that the vast majority of Brethren are loyal to the Brotherhood; and the question above stated was not sent up with the object of getting anything against this doctrine, but rather to uphold the hands of the loyal members in staying the tide of error." It has brought in, "The spirit of officiousness, of domination, of rule or ruin [manifested by extremists] has had its day, and [should] be tolerated no longer. The size, narrowness, bondage and imperfection."

What was the original basis of the Brethren's teaching? Was it man or Christ Jesus? For nearly 150 years they maintain the life of trust and security derived by the Holy Spirit thousands of them especially contenido with happiness assurance in life and death the same man can no lay than that which is laid, which is laid. They claim that not any man's school or system, but Christ Jesus, "who of God is made unto us Wis­ dom, Righteousness, Sanctification, and Redemption" (I. Cor. 1:30), was the standard of all, and not this good enough to do to-day? It is lamentable to see how the minds of our seeding friends are occupied with doctrines, rather than with Christ himself. Doctrines never saved a soul; doctrines never sanctified a soul. We all ought to be chiefly concerned with the question: Are we vitally, eternally united to the blessed Lord himself? Not, whether we are taught or deceived from certain doctrines which are but the con­ceptions of erring men. We attain to no vital experience in a revolutionary manner by skips and jumps, but by a well-regulated course by the Psalmist: "The steps of a good man are ordered by the Lord, and the wise man says: "The path of the just is as the shining light [not a sudden, unexpected advance, but a natural progression] which shineth more and more into the perfect day.""

The foreign Bible student can well de­ny that growth, increase, development, step by step in successive stages of all the vital words are "progress." Growth to the Christian life are taught in the Bible. (I. Cor. 1:30.) We grow in grace, but not into grace. When do we get into grace? Any one familiar with the Scriptures or the modern system can testify we get into grace when we are born again, from, above, of his Spirit. The Scriptures are so abundant in verification of this fact that it would be superfluous to give the citations. They abound in testimony that the moment we are saved we get into God's grace. Even Paul declares his carnal Corinthian Brethren to have been "washed, sanctified, justified in the name of the Lord Jesus, and by the Spirit of our God." (I. Cor. 6:11.)

As a safe basis to prove doctrine, we must state as a premise that it is self-evid­ent Scripture must be its own interpreter. When there is any seeming contradiction in one part of the Bible to any conclusion, we may have another part of the same Scripture which suits our view the better regardless of the fact that another part may be contrary to our conclusions. I will try to "right­fully divide the word of truth," compare spiritual things with spiritual, and not with the属 of isolated, garbled texts weave a fabric of doctrine "to wrap our satisfied breasts, the All-Wise, as Author of the holy Scriptures, could not contradict himself."

Haying by implication stated, which we trust is accepted, that the Scriptures are coherent, harmonious, and uniform, we will now attempt to prove from the same several propositions which are controverted by "Eradicaitonists." I will briefly state and hereafter refer to them by number only.

First. The Scriptures recognize and teach the presence of the "flesh" or carnal nature. The Bible is the word of the Lord, and, as our Lord says: "Thou hast not chosen me, but I have chosen you, and ordained you, that ye should go, and should bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask in my name, so shall ye receive." (John 15:16.) The presence of the flesh, as is shown by the Lord himself, will have nothing less. In human life, liberty, holiness, perfection. In any system bearing the name of man, however good or great, there is so much of shadow, narrowness, bondage and imperfection.

Second. The Scriptures teach nowhere a "second, separate, definite, and peculiar grace" peculiar to any other class of Christians, or the "eradication of the flesh" in this life; but the Spirit alone is commonly enjoyed in measure the same thing.

Third. That one work of grace, one baptism, one salvation, one sanctification, various stages, degrees and developments. Whatever the "Eradicationists" make of the holiness of all members of the one church or body of Christ.

Fourth. There are two perfections taught in the Bible—one of standing or position in Christ; the other of state, or attained condition in him. The first is absolute, so long as we are in him. All true believers are of this respect. The second has to do with our walk, conduct and obedience. It is light manifested—and is not complete in this life, because it means having attained to Christ's per­fection of sanctification.

Fifth. The Scripture references the "Second Work" advocates produce to prove their theories substantiate positively two kinds of believers. The one of the heart—those who are born of the Spirit. The other, those not of the new creation, whose soulish natures were stirred for a time, but when the test came, man fated they were not the children of the kingdom. Their apparent birth was only in the will of the flesh, not in God's will. The first are the true only believers. The second do not believe to the salvation of their souls, hence unsaved.

As to the first proposition then, the "flesh" is holy by nature, and can never be made holy, as per the following Scripture:

"I was shapen in iniquity, and in sin did my mother conceive me." (Ps. li. 5.) "The heart is deceitful above all things and desperately wicked." (Jer. xvii. 9.) "Dr. Young's literal rendering of this pas­sage is: 'heart is deceitful above all things, and it is incurable.' "There is none righteous, there is none that understandeth, there is none that seeketh after God, They are all gone out of the way as exceeding unprofitable." There is none that doeth good." (Rom. iii. 10-12.) "Every imagination of the thought of man's heart is evil continually. (Gen. vi. 5.) Out of the heart of men proceed evil thoughts, which make the whole man (Mark vii. 21-23.) The things of God are foolishness to the natural man; and the natural man cannot know them. (I. Cor. ii. 14.) The carnal (or fleshly) mind is enmity against God, not subject to his law, neither indeed can be. (Rom. viii. 7, 8.) By nature were the children of wrath, fulfilling the desires of the flesh and mind; but who is Paul in the 7th of Romans makes the following statements concerning himself as to his nature: "For I was born, I am carnal. I. Cor. v. 14.) "In me (that is, in my flesh) dwelleth no good thing; and, 'I find then a law, that, when I would do good, evil is present with me.' (v. 21.) "With the mind I desire the good; but with the flesh the law of sin. (v. 25.) To quote from Dr. C. L. Scofield's "The Believer's "Eradication" it is: "The new man is created after the likeness of God." But this new, divine nature, which is Christ Jesus, abides in the believer to­gether with the old nature. It is the same Paul who could say: 'Yet not I, but Christ liveth in me;' and this Paul who, said: "I am carnal. I. Cor. v. 14.) Thus the law of sin which does in reality exist, even in the Christian.
The burden of proof to the contrary of this proposition rests with those (the "eradications") who fail to prove this proposition more positively than the first one. Eradication of our evil natures certainly was not taught by the Savior or his Apostles, else what would the disciples and the apostles have said to them all? It may any man come after me, let him deny himself, and take up his cross, and follow me. (Mark xiv. 38.) If the flesh is weak, the spirit is ready, but contrary to God's will, which we must conform to, if we would obtain salvation. (Gal. ii. 11-17.) No one denies that there is something in us corrupt.** If a man is a Christian, was it not for the obstacle of the flesh in our service to him? The Apostle forewarned that wonderful experiences, revelations and baptisms of "eradication," fire baptism and so many more, which would establish the well-meaning, honest but misguided souls, who unwittingly were led into these eccentricities and fanatics, with a fervency to convince them and the Brotherhood at large of the necessity of none of such pretensions. But such is poor human nature that even these bitter lessons hardly teach us that it is easy living.

** In either the Old or New Testament there is no distinction made between saints, regardless of their attainments, faithfulness or perfection, made or even righteousness. Without a middle wall or partition all were one as fellow-citizens and members of God's household, Eph. ii. 19-21. From what source does that come? "God, even the Father, and therewith curse we, wherein we were once crucified with Christ, yet alive with Christ," (v. 5) and so forth.

Moreover, from what nature come those "many things" in which we offend all—or that tongue which is "exceedingly glib," which "is a fire, a world of iniquity," that it defiles the whole body, and setteth on fire the course of nature; (v. 14) "Do not give "lusts," which is corrupt according to the nature, (v. 19) and "put off all" these. The Greek word for." (v. 19) From the word of the Savior in John x. 16; and the one class having the right to enter the "one sheepfold" by the one Door, (John x. 1), are saved, and go in and out, and find one kind of pasture (John x. 9), without any special name of pasture field for a second class of sheep. Thus are his sheep he calls by High Priestly names and besought for them. (John xvii. 21, 22.) In the fourth chapter of Ephesians the Apostle maintains the same doctrines of oneness in Christ and ordinary things. Commencing with verse 3, he sets forth the compactness, sympathy, bond of fellowship, subordination and relationship of all to the one Body. He says, "There is one Body, one Spirit, one hope of your calling, (v. 4); one Lord, one faith, one baptism, (v. 5); one God and Father of all, (above all, through all, in all), (v. 6)." The same contrast is brought out in the "one heart" in the sight of God. He had wickedness within and "neither part nor lot" in the matter of his disciples. (v. 3.) He was a convert that walked by sight, not by faith, as were the Samaritans, according to vs. 26. He was not possessed by one spirit. (v. 13)—showing a ONENESS of character, experience, and existence of all. One grace, with all through, with, of course, various "measures" and "gifts" of grace as in vs. 7,8. And, furthermore, the same Apostle tells the other epistle makes a statement tantamount to this argument of oneness—in Gal. iii. 20, 28. In I Cor. xii. 13 he also addresses by one spirit are we all baptized into one body and have been saved and are made to drink into one Spirit. (Gal. iii. 20.) Notwithstanding all this, he put John in prison and beheaded him. Now back to Acts vii. again.

We read that among these Samaritans who BAPTIZED, was one who called himself without his "father's consent," and was "TINUED with Philip, "wondered, beholding the signs and wonders that were done," was Simon the sorcerer (vs. 9-11). This apparently true convert and faithful disciple continued in this second work, and by putting his hand to the plow, he had neither part nor lot in the matter of salvation, "for his heart is not right in sight of God." He laid aside the idea of the "second work" and was put into the plan or root of the second work, that is, to be the One John bore witness of and crucified him. Another illustration: "Herod feared John, knowing that he was a just man and holy, and observed him; and because he desired to hear him, he had "neither part nor lot" in the matter of his disciples. (v. 3.) He was a convert that walked by sight, not by faith, as were the also the other Samaritans, according to vs. 26. He was not possessed by one spirit. The same objection applies to all, regardless of their attainments, faithfulness or aspirations and attainments, not only in temporal but in spiritual things. What would his name be? Peter said, "If thou wilt, thou canst make me clean," and many like examples exist, indicating that there is something in us contrary to God's will—"the double-minded man is unstable in all his ways." (Prov. x. 22.) If it be so, why should we be "washed, sanctified and justified," and many like examples exist, as a stronghold—the strongest about the rock of Christ, and we cannot place the Bible fighting itself—which is so often done by them. There are two incidents which we must examine. One is that of Simon the sorcerer. (Acts vi. 13-26) and the other is that of Luke x. 17-24. As a matter of fact, the second incident is actu­ally a study department of the Visitor, April 15th, page 14. That article is full, clear and to the point in vindication of this proposition.
For the Evangelical Visitor.

A Sister's Letter.

Dear Readers:

As I have been impressed for some time to write for the Visitor I will obey now. I love to read the articles written by the dear brethren and sisters. Of late my mind has been drawn much on the name we bear—Brethren in Christ. Now, are we Brethren in Christ in our life? Do we live as though we are in Christ, or have we only the name? I have never thought so much about it as I have of late. If we are in Christ and he in us we surely ought to let our lives, conversation, dealings, and all we do be Christlike. O, dear brethren and sisters, let us examine our life each day and see how it corresponds with the life of Christ. I would say that when Christ was love, and love is love to-day, and ever will be. It was Christ's love that found me and showed me what a poor sinner I was, and it was his love also that made me willing to obey him, even in the living stream to be buried with him, and then it was his love that made me willing to do his holy commandments.

For the Evangelical Visitor.

God's Command.

"Go ye into all the world and preach the gospel to every creature." (Mark xvi. 15.)

Dear Readers:

This Scripture has been impressed on my mind for some time, and I feel led of the Spirit to write you about it. And while I now undertake it, I know I cannot accomplish anything in my own strength, but must have strength from God. We know that one person cannot go over all the world to preach, but every child of God can preach in any community where he or she may be. And there are many different ways in which they may preach, whether it be praying, singing, talking, walking, in appearance or in giving of our means. We are not all gifted alike, but if each one will only ask God what his or her part is, and to be a God-fearing person, the Lord can be honored and glorified and this gospel can be preached to every creature.

I was much impressed over a year ago when I was privileges to hear a returned missionary from India lecturing on mission work in India. When he said how eager and anxious and hungry the heathen are to receive this blessed gospel, I thought how we should put all the efforts forth that we can to gather means to help send this blessed gospel to heathen lands.

Then too my mind was carried out over our brethren and sisters, how the Lord has blessed us with this world's goods and how little is done by the church in the mission cause. Again, these means that we are at home with are Hot ours, but the Lord has only lent them to us to use to his honor and glory; and where can we use them to better advantage than in the mission cause wherever the Lord would have us to use them? And there are many ways in which we may deny ourselves of the luxuries of life so we may help some one else who is in need of our help.

It comes to me so much in this way, we are to do the thing for which we were saved, for that would have been the purpose in view. Jesus would not have needed leave the shining courts of heaven and come into the wilderness if he had not had a purpose for us. He wanted us to share with him in glory and therefore we must forsake ourselves and our things and reach out after others who are lost. May the dear Lord help us all that we may do what he would have us do. Amen.

Shippensburg, Pa.

A. E. W.