10-1-1906


George Detwiler

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Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
The Higher Life.

Lord let deepest crucifixion be my lot
Till taught remains of self that ought to die;
Let hottest furnaces burn off each spot
Till self and sin are gone entirely.

All self and sin effaced, I pray thee give
The fullness of the life of Christ to me,
That he his perfect life in me may live
And make me one with him eternally.

For it was of the Lord to harden their hearts that should come against Israel in battle that he might destroy them utterly” (Josh xi. 20).

It is a strange statement that attacks of the enemy are of the Lord. The coming against us of the powers of evil is of him. He has arranged it for a wise and beneficent purpose to do us good and to destroy them. Let it sink down deep in our hearts, beloved, and it will solve many a problem. It was of the Lord that they came against Israel to battle. God sent those thirty-one kings against Joshua and they are types of the evil powers of darkness that come so often against us. They came to be destroyed. It was the best possible thing that could have happened to Israel.

The same voice can be heard in Matthew, “Jesus was led up of the Spirit into the wilderness to be tempted of the devil.” God let him be tempted. Peter expresses the same thought when he says, “The trial of your faith being more precious than that of gold.” It is not the faith but the trial of it that is precious to God. He looks over the battlements of heaven and rejoices in the conflict. There is no doubt about the truth of these great principles. The Lord orders our difficulties, temptations, sicknesses and sorrows, to the end that every one may be taken away by the power of Jesus’ name. This should wonderfully strengthen our faith while in the midst of them. Why was the man whom Jesus healed born blind? The Bible says “That the works of God should be manifest in him.” It happened through God’s permission in order that Christ should remove the difficulty.

Do not let us, then, ask why God does not put an end to our troubles, but rather let us inquire what does he mean by them and how can we get the very thing he intends by their coming? It is very clear his intention is that the difficulties are to be put out of the way and it is to be done in his own way. There is no other possible way of getting rid of them than by bringing them to the feet of Jesus. We may fight the evil things as much as we please, but their power will never be broken until we see that God alone is able to do it, and until we hand them over to him and refuse to take from him anything less than complete deliverance. No matter what your trouble is Jesus can ride over it as a conqueror. It is his delight to thus glorify God and show to the world what he is able to do.

This is as true for physical weakness as for any other trouble. It is true for what seem to be unfavorable circumstances and things that look like obstacles and hindrances. Paul thought he was hindered at Bithynia, but that hindrance was the gateway to Europe. The very trouble brought the blessing. The Lord said he should see Rome and the mob in Judea shut him straightway up in prison in Caesarea, but that prison house was the gateway to Rome. The thing that seemed to be utter failure was the only thing that brought full victory. Hidden away, beloved, in the bosom of your biggest difficulty is the sweetest blessing of your life.

In every child of God there is more or less apathy and indolence. It is so easy to get satisfied with the victories already obtained and to be so glad over the spiritual blessings already received, that we are willing to rest quiet for awhile and take less than God really has for us. Sometimes he has to put an earthquake under us and compel us to take hold of him in real faith or break down before we will rise up to fully meet him. Thus he hardens, ripens and toughens us and makes us good soldiers of Jesus Christ.—Selected by Annie Eshelman.

Deliverance from sin means the transformation of life, the awakening or renewal of holy purpose, the control of pure, high, noble motive. The Scriptures express the fact felicitously when they speak of the converted person as a new man. He seems so himself. He appears so to others. Life takes on a new and brighter aspect. He makes a fresh beginning and goes forth in a new spirit along the path of daily duty, which, however familiar, has become new all at once in its appearance, its opportunities and its responsibilities. He feels that he never before understood aright what it means to be one of God’s children and active in God’s world. Deliverance from sin has not placed him where sin cannot assail him, but has given him such additional power of resistance and victory that he no longer feels helpless before it.—Congregationalist.

For if any be a hearer of the word and not a doer, he ’ like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.
A Semi-Monthly Religious Journal

For the exposition of true, practical piety and devotion to the spread of Evangelical truths and the Unity of the church.

Published in the Interest of the church of the Brethren in Christ.

SUBSCRIPTION: Per Year, $1.50
100 copies, 50 cents
(Sample Copies Free)
To Foreign Countries, $1.75 a Year.

Editor, GEO. DETWILER, Harrisburg, Pa

ASSOCIATES:
BREDER W. O. BAKER, - Louisville, Ohio
BREDER M. R. OBERHOLZER, - Cullerson, Pa.
S. R. SMITH, - - - - HARRISBURG, PA.

GEORGE DETWILER, Office Manager

All communications and letters of business should be addressed to Geo. Detwiler, 36 N. Cameron St., Harrisburg, Pa.

Entered at the Postoffice at Harrisburg, Pa., as second class mail matter.

The date printed after your name on the label denotes the time to which you have paid. Keep it in the future.

EDITORIAL.

Proving It By the Word.

A few weeks ago we noticed in one of our exchanges that a correspondent complained the lack of articles on holiness in its pages. The editor intimated that the correspondent failed to read correctly the matter in the paper, since really the advocacy of holiness, sanctification, is a prominent feature of the paper. Now comes another correspondent and under the caption of "LET THERE BE MORE LIGHT," gives us a difficulty into which he got as follows:

"I think that the most of you will agree with me that there is not a "dearth of soul-food in the pages of "said paper, so much as a lack of doc­ "trinal writing on sanctification or "holiness. I think that all will agree "that there is not a lack of writing "on the theory and practice of it. "And our preachers and evangelists "have taught it until we are able from "that standpoint to define it satisfac­ torily. But how many of us could "take the Bible and by it clearly and "logically demonstrate it, step by step, "according to the word of God? "Some time ago, in a discussion "with a man who rejected the doctrine "of sanctification, the writer was asked "by him to define it. I at once pro­ "ceeded to do so from a theoretical "standpoint, stating that it was a "second definite work of grace in the "heart, received by faith subsequent "to conversion, etc., and that its effect "was to remove the carnal nature "from the heart, and to give the pos-

EVANGELICAL VISITOR.

[October 1, 1906.]

May we not understand from what Paul says, I. Thess. 1. 3, that he re­ gards the Thessalonian believers as being sanctified? They were "in God the Father and the Lord Jesus Christ." There was the "work of faith" in which they "turned to God from idols:" there was the "labor of love" in which they "serve a living and true God:" and there was the "pa­ tience of hope" in which they "wait for his Son." Yet, in ch. iv. 3, he says they need sanctification. What we mean to say by this is that in a sense these Christians were sanctified when they received Christ, when they were born again, "born of God"—see John i. 13—, and in another sense they needed yet to be sanctified—needed to be sanctified wholly and through and through, chap. v. 23. This same can be said of others of the churches to whom Paul writes, and so the way is open for endless controversy, and in which there is often absent the very essential spirit of brotherhood in Christ, namely, love.

Shall we then discourage the discus­ sion of this and other like important subjects? Certainly not, if it be carried on in the spirit of love and in a sweet temper. Stagnation is not to be desired. Agitation is needed to prevent stagnation. Church bosses ought to be relegated into oblivion as well as the political boss. Christ en­ throned in the heart of each indi­ vidual member of the church is the best preventative of the church drift­ ing into worldliness, and pride, and lust for riches and power. The real "Christian endeavor" is giving differ­ ence to keep the unity of the Spirit in the bonds of peace." (Eph. iv. 3.)

Jesus Christ is the Prince of Peace (Isa. ix. 6); he is our Peace (Eph. ii. 14); he made Peace by the blood of the cross (Col. i. 20). The Apostle says to the Galatian brethren, "Walk by the Spirit and ye shall not fulfill the lust of the flesh." (For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage." (Gal. v. 1 R. V.)

Our readers have become acquaint­ ed, to some extent, with the movement of population to Western Canada through what has appeared in these columns in the recent past. In the last letter of the brethren Baker who returned from their trip of investiga­ tion, they spoke of many getting ready to go; some they met by the way as they journeyed homeward. Among those who were then preparing to go without delay was brother Percy, son
of brother Isaac Baker. He then started out accompanied by Charles Baker, youngest son of Elder Charles Baker. Some distance from Sudbury there was a collision, two trains running into each other, wrecking the forward part of the trains, killing eleven or twelve and wounding many more. Among the killed was brother Percy. Charles escaped unhurt, leaving front end of the car just before the crash came. Thus is there a saddening element interjected into this movement in behalf of which the Nottawa Brethren are much concerned. How it will effect the movement remains to be seen; but it seems every great movement and work demands its toll of human life. We join the bereaved family in its sorrow in sympathy, suffering with them, and praying that God himself may be their solace and comfort. How comforting to know that he was a Christian! What a call to all the dear young men to "seek first the kingdom of God."

The editor will likely be away on his visit to Canada when this issue is mailed to its patrons. We expect to attend the love feast at Markham, September 22, and on our return take in the Black Creek love feast. We will likely be back at our desk early in the week following Sunday, October 7. In the meanwhile our friends can send in all the renewals possible, and also make special efforts to secure a good list of new subscribers, on the basis of fifteen months for one dollar—from now to the end of 1907 for one year's pay. We are glad that some are making efforts to secure new subscribers. From Des Moines, Ia., there came five new names with prospects for more, and from Ridgway, Ont., one has been added. We hope for many more. May God bless those who make the effort to secure new names to our list.

Brother D. L. Gish, whose P. O. address was Stevensville, Ont., is now changed to Mulgrave, Ont. Friends please note the change.

Books Received.

"The Holy Spirit Grieved," is a neat little booklet of 8 pages written by Rev. Geo. Sigler, of Harrisburg, Pa., a minister of the Churches of God. The author believes that the reason that so little is being accomplished in actual soul-saving in the present time is because the Holy Spirit has been grieved; that the one great need of to-day is that the condition of Holy Spirit control and direction in Christian activity be restored, that that which is the cause of him being grieved be removed so that he may again assume control in the church and lead on its hosts to victory. The table of contents which we give herewith will give our readers an idea of the scope of the book.

The reading will be found to be both interesting and instructive. It can be had by addressing "The Central Book Store," Harrisburg, Pa.

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II. Human Agencies and Efforts Are Effective Only as the Holy Spirit Uses Them.
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IX. Why Does the Holy Spirit Not Manifest Himself Now as in Primitive Times?
X. It is the Duty and Privilege of the Church at the Beginning of the Twentieth Century to be Filled With the Holy Spirit.
XI. How the Church May Now be Filled With the Holy Spirit.

"The Philosophic Basis of Ordinances, and the Bible Doctrine of Sanctification," is another book recently issued from the Central Book Store, Harrisburg, Pa., Dr. C. H. Forney, editor of The Church Advocate is the author.

In Part I, the author discusses the question of the ordinances of the church. As the title indicates he goes to the root of the question. The burden of the discussion is principally to "Being an Index, but Conclusive, Proof That the Washing of the Saints' Feet, as well as Baptism and the Communion, is an Ordinance of Divine Appointment." Part II is a discussion of The Biblical Doctrine of Sanctification as an instantaneous and a progressive work, involving the personality and nature.

We are free to say that this book is worthy of a place in every minister's library. The author treats his theme exhaustively and there is evidence of deep research. If you will send us your orders we will be pleased to send you the book. The price is—Cloth, 50 cents; paper, 25 cents.

Have You Been Born Again?

"Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God." (John iii. 3.)

All those who would dwell with the Lord must be twice born. No other shall ever see the kingdom of heaven, much less get into it. "Ye must be born again." Are you sure you have been born again? A change of life is not the new birth. To pass and keep new resolutions is no evidence of having been born again. You may go forward, in a revival meeting, have great physical and mental manifestations and yet not be born of the Spirit.

You may join churches, attend prayer-meetings, and testify, sing praises, and be most earnest in all forms of so-called church work and yet not be born from above. You may give all your goods to feed the poor and yet not be born again. You may give your body to be burned at the stake for your religion without being born into the kingdom of God.

The new birth is the birth of God. It is Christ's entrance into mortal bodies, to thus live his life again on the earth. It is the gift of God, and can be obtained only by faith and forsaking all that we have or ever expect to be.

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." (1 John iii. 9-10.)

"For whosoever is born of God overcometh the world." (1 John v. 4.)

"We know that whosoever is born of God sinneth not." (1 John v. 18.)

He did not stand on the shore and wait till people floated up to him on the flood tide of prosperity; he himself swam out after them as they floated down from him on the ebb tide of adversity. He came to seek and to save that which was lost. No breaker of bruised reeds was our king; no despiser of storm-shaken souls; no crusher of stumbling hearts; no trampler on prostrate characters.

Geo. Dana Boardman.

The only wealth which will not decay is knowledge.—Langford.
**OUR CONTRIBUTORS.**

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**"Get Wisdom."**

"The principal thing is wisdom," So wrote the wise man of old, For knowledge and understanding Are more to be sought than gold. He has summed up the lesson, That man is at best but blind, And that he who follows his own device A need of remorse shall find.

"The principal thing is wisdom," We say and we backward look O'er the blots and blurs and failures That mar life's open book. For we see that our sorest troubles Are due to imperfect sight; For we thought that ban was blessing, And imagined wrong was right.

"The principal thing is wisdom"— Not that which men can impart, But the blessed, heavenly wisdom That comes to the trusting heart. It will help us to shun the dangers That threaten our souls with loss; To know with perfect vision The gold from the worthless dross.

"If any man lacketh this wisdom"— Oh, list to his gracious word, Surely more needed promise It will bring us when we need it. Let him come to the Father freely, Whom he may be his lot, And God he will give him wisdom. For he giveth and upbraideth not. —M. B. S., in The Lookout.

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**A Sermon.**

**SUBJECT—THE CHURCH.**

*(Conclusion.)*

**III. THE MISSION OF THE CHURCH.**

The commission that Christ gave to the Apostles outlines it. Matthew gives it thus: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you." Mark gives it in language as follows: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

1. The obligation to proclaim the gospel to the world is here laid on the church. Hence the church must arm itself with a gospel ministry, with qualifications, physical, intellectual and spiritual; men that are approved, rightly dividing the word of truth, bringing forth treasures new and old.

2. It is the duty of the church to provide the initiatory rite of baptism.

3. Teach the church. (a) Doctrine. (b) Godly living.

4. The equipments the Apostle gives thus: "And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ (Eph. iv. 11, 12). The church should indoctrinate its members, so that they are able to give a reason of the hope that is in them (I. Peter iii. 15). Without a godly life there can be no religion.

5. Administer the rites put in the church—the bread and cup emblems of the Lord's body—washing the saints' feet.

6. The ordination of ministers, deacons, and other church officials.

7. Make provision for dependent members.

8. Provide for the solemnization of Christian marriages.

9. Bury the dead.

**IV. THE CHARACTERISTICS OF THE CHURCH.**

The Apostle Peter defines these graphically thus: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who has called you out of darkness into his marvelous light" (I. Peter ii. 9). We have here four characteristics of the church.

1. A Chosen Generation. We have already shown that God had a people on earth from the beginning, though at times the flock was very small. But they were an elect or chosen race or generation. Moses says to the people he led: "Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people as it is this day." (Deut. x. 15.) Peter has already said, "Elect according to the foreknowledge of God the Father." (I. Peter i. 2.)

2. A Royal priesthood—a kingly priesthood. God said unto his people of old, "Ye shall be to me a kingdom of priests." (Ex. xix. 6.) John says in his messages to the seven churches in Asia, "Unto him that loved us, and washed us from our sins in his own blood, and made us priests and kings unto God and his Father; to him be glory and dominion forever and ever. Amen."

3. A holy nation, set apart for God's service. The Savior said in his high priestly prayer, "For their sakes I sanctify myself, that they also might be sanctified through the truth." (John xviii, 19.) Cleansed from the power and pollution of sin.

4. A peculiar people. This phrase has been variously rendered in different versions of the scriptures. "A people for a possession," "A people for God's own possession," and "A people for a purpose." The peculiarity consists in being God's possession for a purpose of his own. That means a people in harmony with God and who look like it. "Ye are bought with a price; therefore glorify God in your body, and in your spirit which is God's." (I. Cor. vi. 20.) The purchase price was his own blood. (Acts xx. 28.) The church is here described as a generation or race; a priesthood, a nation or people, with their expressed characteristics. They "shall forth the praises of him who has called you out of darkness into his marvelous light." They are new creatures, born again. The new birth includes justification by faith (Rom. v. 1), sanctification (I. Cor. i. 2). These imply deliverance from the guilt, the power and pollution of sin.

Another characteristic of the church is its life. Paul says: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life that I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." (Gal. ii. 20.) "For ye are dead, and your life is hid with Christ in God." (Col. iii. 3.) It is a life of prayer, of obedience and service. It is also a life of humility and uprightness.

The church, as well as all things material, must have a form. If however form becomes the chief characteristic, it becomes a formal church. If it is determined by its principles it is a safeguard. This is true of the mode of worship, the mode of dress and the mode of living generally. In the Jewish Church the form was prescribed by the all-wise God. The whole Jewish economy was calculated to isolate the Jewish people from the heathen nations surrounding them and to keep them a separate people. Their history shows how wise that precaution was. Is it not equally essential in the Christian church? Paul says, "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." (Rom. xii. 2.)

We notice that this transformation is effected by the renewing of the mind. Conformity follows as a sequence, and "proving what is that good and acceptable and perfect will of God" is a means. We read in the General Epistle of James, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity against God? Whosever therefore..."
And the city had no need of the sun, for the glory of God did lighten it and the Lamb is the light thereof. (v. 22, 23.) There is rest in heaven, my weary brother or sister. Take courage; you are nearing heaven with every breath.

There is a calm for those who weep; A rest for weary souls found.

There I shall bathe my weary soul In seas of heavenly rest; And not a wave of trouble roll Across my peaceful breast.

The Psalmist says, "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore." (Psa. xvi. 11.) There are no tears in heaven. The Lord God wiped them all away. The song of redemption is sung in the major key. The plaintive notes sung in the minor key outside of Eden under the curse are not sung by the church triumphant. Heaven is a safe place; no temptations, trials, sickness or death to assail the redeemed.

Jerusalem, my happy home, O, how I long for thee!

When will my sorrows have an end?

Thy joys when shall I see?

Thy gardens and thy pleasant greens

My study long have been;

Thy joys when shall I see?

O, how I long for thee!

Gethsemane's dark night, the garden anguish and recoil, naturally precedes the sacrifice on the cross. No anguish, no soul-softow and pain, means no cross-bearing, no crucifixion, no crown. The very law of preservation, implanted in our human make-up, instinctively revolts at the narrow way which leads to Calvary; this revulsion, this sorrow of soul is inseparably connected with cross-bearing, but no sorrow was ever so intense, no cross was ever so heavy as that which our Savior bore.

To lie on a sick bed, to feel the icy hand of death touching our brow, while sorrowing friends gather round waiting our departure, seems natural, seems according to Nature's law. The hand of death touching our brow, the sight of our loved one as he wrestled and prayed in that dark night, 'the garden' of Gethsemane's, to feel the power of death, made a last bold onslaught to defeat Jesus from drinking the cup of Calvary. The hand of death was closing upon Jesus. His faith in the willingness of God to permit him to die in the sinner's stead on Calvary's cross was being tested, but as he wrestled and prayed in that garden, agony of both soul and body, victory, glorious victory came, and threatening death departed. He embraced the cross, he reached his Calvary, he overcame every obstacle, even death itself and at last the cross bore the bearer, and then on that cross...
he fulfilled his promises, and his Father's will by laying down his life for a world's redemption.

Jesus took upon himself our humanity, and the human elements that were in our Lord, shuddered and revolted as it were, as the sombre shadows of the cross thickened around his narrow pathway. It would be contrary to the very nature he took upon himself if it were not so; that law of nature instinctively guards our life, so that even the despairing, hopeless suicide has to trample upon the finer instincts of his nature, as he rushes madly on to fill an untimely grave. Our soul shrinks and our body revolts from everything that causes pain, and yet how often, even in the trivial affairs of life, does the will of our spirit overcome the natural shrinking and fainting of the flesh, and we go forward delighting to do our duty, although even in the pursuing our way to final victory, both body and soul are bruised and wounded by many a bitter cross.

Our Savior knew from the very first, that he was destined by a Father's will to lay down his life on the cross; he knew when he came into this world, that God had even prepared him a body for that very purpose; before he left his Father's home, before he had taken up his cross in heaven, he had counted the cost, and had set out with the full intention of fulfilling that will. To his enemies for whom he was prepared to die, to the seeking Nicodemus, to his faithful followers he said over and over again, that he was to be lifted up on this cross, that men should not perish but have life, and be drawn to him. Even to his Father he declared the same purpose of fulfilling his high calling:—how emphatic the declaration, "Lo, I come to do thy will, O God," and Paul declares by which will we have been sanctified through the offering of the body of Christ once for all.

He who was our living example, never wavered for one moment in the thus doing the known will of the Father, nor did he once lose sight of the one object which he must manifest to a dying race, before his life's work was complete, and without which manifestation his mission would be a fearful, a dismal failure. The bleeding Lamb, the cross of Calvary, the suffering Son of God must be manifested, before a sin-cursed world could draw nigh to God. From that high mission his spirit never faltered, and that spirit controlled both his soul and body. His will was to do a Father's will under all circumstances, and that will dominated over the recoil of both the body and the soul life, as they were brought into anguish and suffering through walking the rugged way to Calvary—a walk from which both soul and body would naturally shrink as contrary to the God implanted instinct of self-preservation from this unnatural and shameful death; shameful to the soul, and cruelly unnatural to the body. Yes, Jesus went steadily forward to Calvary, surmounting every obstacle, walking in perfect harmony with God's will, and yet that body was to be marred and tortured, and his soul was grieved and wounded, he was truly "the Man of Sorrows and acquainted with grief." No wonder that the shadows of the cross should cause our Savior sorrow, even that deathly sorrow which he calls "unto death."

When this death sorrow came, when the heart was breaking, and the physical life was but feebly pulsating to death's call, and death itself was making quick strides to the sufferer, then it was, when the soul was about taking its flight with its high mission not completed, then it was that Jesus was saved from death in that he feared; then it was that he cried out, "Let this cup pass," this cup of agony and suffering, this cup of deadly sorrow, of premature death, this cup which stands between him and the death on the cross, which is to redeem a lost world and for which he came into the world to accomplish. Let this hour pass, let not this cup, this cup which is now being pressed to my lips, be given to me to drink, remove this obstacle, this hindrance which has come across my onward path to glory so suddenly, "Nevertheless thy will not mine be done;" if it be thy will, this bitter agony, this garden-hour, this lonely death, this removing the cross out of my life, "thy will not mine be done." In that hour, although Jesus was thus "sorrowful unto death" (and in saying this he uttered no extravagance; he meant exactly what he said, as he always does), although the death agony was upon him and the death-angel was truly hovering over him in that midnight hour, although his heart was breaking with its awful load, and death was ready to rob him of the supreme object for which he came unto the world, yet his spirit prevailed and received deliverance. It was then, in the days of his flesh, when he had "offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared, although he were a Son yet learned he obedience by the things which he suffered, and having been made perfect, he became the Author of eternal salvation unto all them that obey him." Praise his dear name. Yes, Jesus, being in an agony, prayed yet the more earnestly, and his Father heard him, and he had the petition answered, and the victory came, and he went out of the garden with the last obstacle removed from completing his life's work. Through all eternity redeemed sinners can now praise a Father's love, who did not withhold his own Son from the cross, but gave him to die the accursed death on the cross, in the sinner's place, the Just for the Unjust to bring us to God.

Have you never experienced in some slight degree, this soul-sorrows which Jesus went through in that dark hour, "when he who had the power of death, that is the devil," sought to destroy our Savior, and so prevent him from offering himself a living sacrifice, holy and acceptable unto his Father. The cross bearing of our Savior dated at least from the time that he came into the world to do a Father's will; the visible cross was but a clearer manifestation to our poor earthly eyes, of the spiritual cross he was carrying, and which was weighing him down, as he battled with the awful powers of darkness and fought his way through his Gethsemane and through his walk to Calvary, onward to his glory throne.

Dear reader, have you taken up your cross, and has Gethsemane come into your life? In the strength of the Lord, have you gone forward to do a Father's will? Has he given you some high duty to accomplish, and with a complete renunciation of self, have you abandoned yourself to his call, and gone forward determinedly with unfaltering spirit, whilst your very soul and body seem to be breaking down under the strain? Has that sinking and breaking gone on until there comes an hour when flesh and blood give way, physical collapse is upon you, defeat and death strangely near? You take a look into the next hour and you see that your life's work, your God-given task is unaccomplished, you see death's icy hand arresting your progress toward the goal, that goal which you fondly hoped to win in spite of all obstacles.

If you have thus gone through this hour of threatening defeat, then you can understand in some slight measure it may be, what it meant to Jesus
when he kneeled and prayed "Father, if thou be willing, remove this cup from me; nevertheless not my will but thine be done." Praise God, a prayer like that ever reached a Father's ear, and there came direct from the court of heaven, where no death nor sickness reigns, direct from a loving Father, an angel, a minister of grace who strengthened him so that with renewed vigor, in spite of agony, yes, rather because he was in an agony, and because of the renewed strength he prayed the more earnestly and as the bloody sweat fell in great drops to the ground, and as he wrestled in prayer, he who had the power of death departed a defeated Adversary, whilst the ministering spirit maybe carried the news home of another victory for the Son of God.

How many there are who, when some insurmountable obstacle seems about to prevent the accomplishment of what is believed to be God's declared will, are ready to give up the cross-bearing, are ready to seek relief from the heat of the battle-strife by welcoming even death itself as sent from God, and as a happy release from the agony of their soul and body. But, dear comrades, as we are passing through the fire let us take courage, for Jesus prayed more earnestly, being in his agony. Let us take example from our Savior, and when obstacles, yes, even when the death angel would bar our path to our Calvary, even as he did to Abraham, to Hezekiah, to our Savior, let us too pray the more earnestly, until we are fully satisfied that God's will is being truly accomplished in us.

"Pray that ye enter not into temptation," was Jesus' exhortation to his sleeping followers, and the flesh is still so weak that in spite of the willingness of our spirits, we are all too apt in our sorrows to lose heart, to give up the struggle, to fall asleep, to court sleep, even the sleep of death. Oh the deceitfulness of sin, how often it seems as if my life and my life's work was ended, the very powers of darkness seemed to be hovering over my path, until Nature itself almost gave way. During the last few weeks victory has come, a victory in my own soul, so that, although my circumstances are unchanged, I am bearing my cross with renewed vigor, and whilst bearing, the dear Lord is giving me witnessing powers for him, in places where I little dreamed he could use me.

Oh, for trust that brings the triumph, When the defenses are strongly near, Oh, for faith that changes fighting Into victory's ringing cheer: Faith triumphant, knowing not defeat or fear. A. McGregor

That there are many goes without saying. That they should be happy is apparent from the teachings of Jesus in the following: See Matt. xi. 28-30; John xv. 11; xvi. 24; xvii. 13; I. John i. 4; and many others. If one will take a concordance or a good subject index and attempt to study all the passages making of joy and happiness he will find that the book is full of it. And yet we repeat that it is a well known fact that many unhappy Christians are constantly being met. Indeed, we meet them so commonly that we cease to think of it. Why? Let us point out briefly four reasons. Others may suggest themselves, but when these are remedied there will come on a smile that will not soon come off.

1. Let us mention first, dragging the cross. Now I do not mean that beautiful gilded thing people have transformed the cross into, nor do I mean that literally we carry a cross through the streets as is sometimes done in Roman Catholic countries, but I do mean that when we come to duties and occasions that cross our will we haggle and pout and do reluctantly and half-heartedly that which we do. Such service makes unhappy Christians, whether it is giving money or time, whether taking from our lives or adding therto, whatever it is, let the service be heartily, wholly given, without reserve and let it be entered into as if we meant it with all our might, and, instead of feeling like complaining and often not only feeling like it, but doing it, things will be very different. Don't drag the cross. When we sing Jesus I my cross have taken, All to leave and follow thee; Naked, poor, despised, forsaken, Thou from hence my all shalt be. we do not expect to take it literally, but let us really take it and hear it joyfully and manfully for Jesus, and lo, it will become bejeweled in our hands, and what seems an awful load will become a shining ornament.

2. The second cause for unhappiness among Christians that I want to mention is disobedience. Does the message of the old Prophet Samuel to King Saul startle us when he says, "Behold to obey is better than sacrifice, and to harken than the fat of rams. For rebellion is the sin of witchcraft, and stubbornness is as iniquity and idolatry" (I. Sam. xvi. 22, 23)? Yet there are many living in just that relation to their God. Many have stumbled at baptism, right at the door of the Christian church. All sorts of subterfuges have been adopted until it is actually so that the great mass of nominal Christianity actually believe that their subterfuges are Scriptural. Many are led of God to consecration of their lives to service, who simply disobey. This service may be a life calling or simply a larger measure of their lives in their present calling. Oh, if Christians would obey God up to the light they have, how changed their lives, how changed the history of the church, how changed the world would be! It is simply startling when we think of it. There would be plenty of money for home and foreign work, souls would be saved, lives regenerated, God honored, Satan dethroned, the coming of the Lord would be ushered in and this sin-cursed earth redeemed for the glory of our God, while the individual Christian that is now in the dumps and in the dark with little or no joy, would live in the sunshine with a smile that had its springs in heaven.

3. The third cause for joyless Christians we would mention is clinging to sin. When the Holy Spirit, through the preaching of the word, through reading or prayer, or in any way makes it clear to a child of God that anything they are now doing, any habit they now indulge in, any
associations or company or affiliations they now hold are wrong, perhaps not sin, per se, but weights, hindering their spiritual growth and service, then for that child of God to cling to those things and refuse to let the Holy Spirit take them out of their lives, to come out, to be separated, to be clean, then that becomes sin and they are clinging to sin and of course are unhappy. We all admire that beautiful picture illustrating the Rock of Ages, where the drowning young woman is clinging to the cross. But do you know that if we really could see things as God sees them, see them just as they are, many of us are really clinging to that monster, sin, that sin which has caused so much sorrow and suffering in the world. Perhaps it would be a divided clinging. With one hand we are desperately clinging to the cross, and with the other to this monster. It is a delusion. The two are diametrically opposite. They are apart and can never be brought together. We are making it hard for ourselves trying and trying to do the impossible, meanwhile making of ourselves a spectacle to men and angels. Now you would not let go of faith. No you know better than that. Oh, your faith is weak, so very weak, but yet how you do cling to it as a drowning man and you do well to do so, but just let go of sin. You have said I cannot get rid of sin. I cannot quit this habit. Oh, I know. I have been there too. Listen. Here is God's recipe for your case. You will find it in Ephes. iv. 31: "Let all bitterness and wrath, and anger, and clamor, and railing be put away from you with all malice." A good many things are mentioned there. Your troubles are included in any of those mentioned, but whether it is or not, this is God's way. Just let go. Let them be put away from you. Let him have right of way and the sin over which you were so powerless before will loose its power. You are no match for it, but he is. Just let go and somehow, faith to which you cling will lift you clear out above its reach and you will know a new joy.

4. Let me mention just one thing more. For most of us we have already found some at least of our trouble. This last thing, however, is absolutely necessary. Without it we cannot abide in happiness even if we cleared all the other three away. We are too cold. Why? We are living too far away from the sunlight of God's presence and fellowship. In winter, when it is cold we build a fire and then we do not try to heat the town, or the county, but we shut up the heat in one room or in one house at best, and sometimes then find it necessary to huddle up close to the heater. The same is true in the spiritual world. We must abide in the fellowship of the Holy Spirit. This cannot be apart from much time spent each day in communion through the word of God and through prayer. The secret closet is the place of warmth. Fellowship brings joy and power.

Now in closing, just a practical word. It is this: Your happiness as a Christian comes from within. It positively does not depend upon your environment. We sometimes think and sometimes we think it out loud that we could be happy if . . . . and then we mention some condition in the family, or the neighbors, or in the church. Mistaken. Now, I fear it will hurt you if I say this. We do not like to be told that we are mistaken. We do not like to have the wrong laid at our door, we want to lay it at some other door. No, I must tell you it is within you. I am quite sure that in one of these four things you will find the trouble. I do not know what it is. You probably do. If you do not the Holy Spirit will tell you. Begin at the fourth. Draw near in prayer and in fellowship with the word; sin will then manifest itself if it is there, and in the warmth of the fellowship of prayer and the word it will thaw loose and you will find it easy to let go, while the duties you have shirked and the cross you have dragged will look very different under the sunshine of God's presence and, your life may be all sunshine.

If our love were but more simple, We should take him at his word, And our lives would be all sunshine, In the sweetness of his word."  
A. Z. MYERS.

Some preachers do not take any too much trouble—especially in the conversion of souls and real revivals. But there is one thing, if some over-anxious and over-worked pastors and evangelists would only find out, it would substitute saving faith for overwork. "Whose heart the Lord opened, that she attended unto the things which were spoken of Paul."  

Of all virtues magnanimity is the rarest; there are a hundred persons of merit for one who willingly acknowledges it in another.—Hazlitt.

For the Evangelical Visitor.  
What is Faith?

In Hebrews we read: "Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. xi. 1).

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarmer of them that diligently seek him" (Heb. xi. 6).

Also in Romans we read: "Abraham believed God, and it was counted to him for righteousness." Compare Gen. xv. 6; I. John v. 14, 15; Mark xi. 24.

Such Scriptures as the above are often made use of by those who instruct seekers for pardon or for sanctification, but they are very often misapplied by man and sometimes by the devil himself. The teaching that we have in view is that which is based upon the above and similar Scriptures; and sometimes not upon any Scriptures, but the teaching is derived of such Scriptures as urge and get seeking souls to claim (some say by faith) or testify to regeneration or sanctification (whatever they may be seeking for), without having a consciousness or experience in their soul that God has done the work to which they testify. Many people call it faith to testify to salvation, sanctification, or healing without having had the witness from heaven or change in the heart previous to their testifying to the experience which they claim. But according to the teaching of the Scriptures we do not make the language too strong when we say that such testimonies are religious lies (Col. iii. 9), and we who give them must repent of them and confess them before we can truly prosper in our souls. Our heavenly Father and Jesus Christ our Lord never in any age, whether past or present, taught his people to testify of having in possession anything unless they realized it for themselves that the work was done. There is a vast difference between believing for something or testifying of possessing something. We may and shall believe for all the promises of the Bible, for they are ours by faith if we walk with God; but we cannot honestly claim to possess in our heart the things of God's word, unless we have the realization and experience in our soul that God has done the work. If we overstep these boundaries we are on unscriptural ground, for Paul says, "If the truth of God has more abounded through my lie unto his glory; why yet am I also
would not spring and grow green by and glorious reality; also we who are reality, and those of us who are sanctified wholly know it to be a blessed faith makes us. Most assuredly, without definite faith, believing that God will save us, we to what man says. Faith is both the tracked. Most assuredly, without de- blem manner, but as a result I got side- come a reality when God will have the earth, and of being forever with se-ceived from the Lord “faith” for the tified wholly know it to be a blessed we took God’s way, believed God and seen. If we never would have had believed that God will save us, we would never have repented and con- fessed so that the Lord could save us; but “faith” was our evidence that God can and will save us, therefore, we took God’s way, believed God and he saved us, then faith becomes a reality, and those of us who are sanctified wholly know it to be a blessed and glorious reality; also we who are Christ’s and look to him, have re- ceived from the Lord “faith” for the evidence of the resurrection of our bodies, the reigning with Christ on the earth, and of being forever with the Lord, which things also will be come a reality when God will have them fulfilled in us. But how foolish and unspiritual it would be for us to say, we are resurrected, we are reigning with Christ on the earth, or we are with the Lord. No more right have we to testify of having in pos- session an experience unless God wrought it in our soul to our knowl- edge. D. L. GISH.

Mulgrave, Ont.

Prayer is the key to open the day, and the bolt to shut in the night. But as the clouds drop the early dew and the evening dew upon the grass, yet it would not spring and grow green by that constant and double falling of the dew, unless some great shower at cer- tain seasons did supply the rest; so the customary devotion of prayer twice a day is the falling of the early and latter dew. But if you will increase and flourish in works of grace, empty the great clouds sometimes, and let them fall in a full shower of prayer. Choose out seasons, when prayer shall overflow like Jordan in time of har- vest.—Bishop Taylor.

Oh, joy! when he comes we shall see him and be near him!

Benefits Derived From Exercise of True Humility and Sacrifice.

(Concluded from last issue.)

But this brings us to another phase of the tobacco question. How about the man that raises tobacco that he may have more dollars to pay off the debt on his farm. Or perhaps wants more dollars to buy more farms to lay up more earthly treasures for his dear children, more dollars that he may be up-to-date in all the conveniences and luxuries of the present fast age. But brother, stop and think a moment. The amount of money you receive for your raw material is very much less than that paid out for the manufactu- red goods. Cigars, tobacco flavored and fixed up in a hundred different ways by the cunning genius of man to catch the eye and satisfy the carnal desires of hundreds and thousands, yea millions, of the boys and men, and sometimes women, too, spending their money for that which is not bread, often making their bodies unclean, and defiling that which is intended for the temple of the Holy Ghost. Brother, look to the consumers’ end of the tobacco business. Settle this matter between you and your God, in the light of pure reasoning with his word and Spirit. Follow your con- victions thus brought about. It may seem humiliating in the “eyes of the world. But remember that the world’s conception and standard of hu-,mility is false. The sacrifice on your part may seem to be feelingly severe as you wash your hands entirely clean of this tobacco business from begin- ning to end, and are thus denying yourself of a yearly income of several hundred dollars. But remember the words of Christ, “Lay not up for yourself treasures on earth where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.”

Thus it is our privilege, thank God, a blessed privilege, in the short time we have to live in this world, to humble ourselves continually in sub- jection to the consuming fire of the Holy Spirit and the sanctifying in- fluence of his word, and thereby be saved from being directly or indirect- ly, connected with any of the many evils of the present time which many poor souls are partakers of, simply be- cause they are not willing to follow in the footsteps of Christ in exercising true humility and sacrifice.

Accompanying the thoughts we have presented on this important sub- ject, our prayer is that we may be blest of God with a more definite knowledge and a deeper experience of this humble, consecrated life in our souls. But thus far it seems to me we have been confusing ourselves, we might say, to the beginning of the benefits of this wonderful work of grace, thinking of the souls thus vitally connected with God. They are as storehouses of prayer, scattered over this great world, being charged with the quickening power of God’s word and Spirit, and as they are, in touch with that God-given medium of communication—natural affection—which in the lives of God’s children, those whose souls are in touch with the great central storehouse of God’s love, effects and develops that which we sometimes speak of as sanctified so- ciality, expressing and manifesting itself in words and deeds of love and kindness. And as we think of the many homes that are beautiful and made radiant with heavenly light and power, because of what God is doing through the medium of those precious souls who are living a deeply humble and sacrificial life, after that higher ordeal, Christ Jesus, in heart to heart communication with all whom it is their privilege to associate within life, it is indeed true that this great benefi- cial agency is wonderful in its work for good, not only in the individual or in the home, but gloriously so in the church, God’s kingdom on earth, the Bride of Christ, as she is beautified and made glorious in power and unity, which means so much for the growth and development of God’s children and the saving of lost souls.

Peace, unity and aggressive power in the church is the certain effect of that one great essential, true humility, and a willingness to sacrifice for the good of others and for God’s glory. This is the open door to that oneness of mind and spirit that God in his word so plainly teaches and requires of his children. It goes without say- ing that in our natural being and make-up there is such a vast differ- ence in temperament, disposition, etc., brought about largely because of our experiences and environments in early life, and sometimes, in part, at least, because of pre-natal conditions, for which we are not responsible. But the truth is, as we are thus carnal by na- ture because of these conditions, the only way by which God can bless us with that fulness of the spirit of unity and love and power as a church, is by the open door of humility and sacri- fice. The Holy Spirit of Almighty...
God, enters in and burns upon the altar of our hearts, consuming and keeping in subjection the natural inclinations and uprisings of varied likes and dislikes, born of self. Our ambitious desires, born of pride; our many different opinions, born of human weakness, and gives place to that higher and better life born of God.

In conclusion does it not resolve itself into this? The soul that is truly humble and sacrificial in life and character being thus hid with Christ in God, is on the king's highway of holiness, the experimental stage of serving God in this life, preparatory to meeting him in glory. As we continue to exercise ourselves day by day in the grace of true humility and sacrifice we are as clay in the potter's hands, shaping and fashioning us into vessels as pleaseth him who has created us, not to remain forever in this tenement of clay, but as the soul thus formed and blessed of God comes to that fulness of stature in Christ Jesus, wherein he is finally raised up and set entirely free from the limitations of this earthly life of humility and sacrifice, to be exalted at the right hand of God in heaven. Oh the joy as we think of these things and feel ourselves upon the threshold of an eternity of bliss. May God, for Christ's sake, keep us humble.—Gospel Witness. Selected by Jacob N. Martin.

**The Grandmother's Blessing:**

'Time and toil have graven deep furrows in the massive face of the old Scotch grandmother. She has dropped her unwound yarn upon her knee, and has called to her side the little kilted laddie to hear words she had often before longed to utter but had reserved until Sandie was of an age to understand their import. She has spoken her words of counsel; she has laid her solemn charge upon the lad, and now she gives him her blessing: "The Lord bless thee and keep thee; the Lord makes his face shine upon thee, and give thee peace."

And grannie's words will surely echo and re-echo in the ears of Sandie, giving him strength and uplift in the years of weal or woe, of sunshine or shadow which await him long after she herself has passed over the river.—Selected by Lydia A. Williams.

Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engraven word, which is able to save your souls.

**Backslidden in Faith.**

One writer has said that "five-eighths of the professed Christians never were converted, and out of the three-eighths who have been converted, two-eighths are backslidden, and the remaining one-eighth are living true to God." This may seem to be a very small proportion, but sometimes we fear even this is too large.

Can you (on an average) find twelve in every hundred professors of religion, who measure up to the Bible standard? Who "visited the fatherless and widows in their affliction, and kept themselves unspotted from the world?" love their neighbors as themselves: do to every soul, rich or poor, white or colored, friend or foe, just as they would wish to be done by were they placed in similar circumstances; speak about others just as they would wish to be spoken about; who really love their enemies, pray for those who despitefully use them and offer both cheeks (in outward behavior) to him that smiteth the one? (Luke vi. 29-31.) Real salvation will do all of this.

**The Wish and the Way.**

"Teacher," said little Mary Hill, "you keep telling us that if we love Jesus we must show it, but I don't know how. There isn't much that I can do, you know."

There was very little time to talk just then, but Miss Felton put her hand on Mary's shoulder and said, looking into her face, "Do you love Jesus, Mary, and do you wish to show it?"

"Indeed I do, Miss Felton," was the earnest answer.

"Then if you honestly wish it, he will show you the way," said the teacher; and that was all she could say at this time.

But it comforted Mary and she said to herself, and wisely too, "I will ask Jesus to show me the way."

Every day she asked him, but she was not quite certain about the answer. While she was waiting to know, she thought she would watch, too, for little things to do for him. So she tried to amuse baby when he was cross, she played with her younger sister instead of going across the way to have a good time with some girls of her own age, she jumped up and got things to amuse baby when he was cross, she came home from school to ask, "Is there anything I can do to help you, mamma?" She got a little neighbor to go to Sunday-school with her, and gave some picture books to a sick child.

And one day mamma said, "I am sure, by the way you act, that you are growing to love Jesus more."

Mary thought it was to be by some one special thing or some kind of talk that she was to show it; but after all, it was by the way she lived every day.—Sel. by Annie Eshelman.

"Better pull your tongue out by the roots than let it cause one of God's little ones to stumble and be lost."

—A faithful servant shall abound with blessings.

1. For it is as when a man, going into another country, called his own servants, and delivered unto them his goods. 20. And unto one he gave five talents, and unto another two, and unto another one, and to the rest that had received none, said he also, Go ye into the marketplaces, and buy sheep and oxen and cattle and sheep.

2. And he that received the five talents went away and traded, and increased them fivefold. 18. But he that received the one went away and digged in the earth, and lost his money. 15. And unto one he gave five talents. 21. And another went and took up a spade, and plowed with it.

3. And after that the lord of those servants cometh, and those received what they were given, delivered them unto him. 24. And he also that had received the one went away and traded, and increased it fivefold. 22. And he also that had received the one talent went away and put it into the earth, and it yielded nothing. 23. The lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things. Enter into the joy of thy lord. 29. For unto every one that hath shall be given; and from him that hath not shall be taken away even that which he hath.

4. Thus is the kingdom of heaven, as when a man, having a hundred sheep, went forth to count them. 30. And the king said, Take the talent from him, and give it unto him that hath the ten talents. 29. For unto every one that hath shall be given; and from him that hath not shall be taken away even that which he hath.

5. M. Jesus Anointed in Bethany. (Matt. 25:14-30.) T. Talents. (II. Tim. 4:5-8.) F. The Various Responsibilities thrust upon us by the Lord. (Rom. 12:1-12.)

6. As the Jews must lose Jerusalem because of the unfaithful use of their talent, so the Church must lose her daily influence because of the unfaithful use of spiritual gifts and wealth. We grow both in capacity and in opportunity by the Lord's grace. The human heart is best reached through the human understanding.

7. The study of the regular Sunday-school lessons does not afford sufficient training. Because of insufficient teaching in a very large majority of schools.

8. Because the best minds in the Sunday-school are demanding it.

9. Because the work of the Sunday-school is educational as well as religious.

10. Because the needs of the hour call for intelligent Christians.

11. Because the human heart is best reached through the human understanding.

12. Because the very small per cent. of all Bible study by class and file of the people is done in connection with the Sunday-school.

13. Because of the prevailing skepticism of the age which must be met, and cannot be ignored.

14. Because the kingdom of heaven is as one that soweth the good seed in his field. And while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the sun was up, the plants appeared, and the tares as well. But when he came to pluck the tares, he feared to damage the wheat with them. Therefore he left them both together until harvest, and at harvest time he will say to his servants, Gather together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.
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The hope of Christ's coming should keep us holy.
After the corn was nicely ground, I asked for a kettle to cook it in. This little girl soon brought it. She also brought wood for a fire. I was very thankful for me to walk about at all, so I sat as quiet as I could while the little girl brought what things I needed. Finally we succeeded in cooking a nice pot of mush, though it was a long while before you do not mind that. By this time the boys came home with the cattle. After some talking and urging I persuaded them to milk some of the cows for me. This was quite an addition to my supper, and the mush soon disappeared. After supper was over the children gathered around the fire. I told them what we were doing there, that we intended to open a school near there and wanted all the children to come to school. Some were delighted at the thought, while some stoutly objected to have anything to do with a school. A short time after, dark brother Frey returned with the donkeys and blankets. We then had a short service, after which we were soon fast asleep with nothing but the beautiful heavens over us, but best of all a loving Father to watch over us while we slept. Oh how blessed it is to know that we have one who watches over us, that we have a loving Father to watch over us while we sleep. What things I needed. Finally we succeeded in cooking a nice pot of mush, but I felt quite fit for the journey (all but the feet) which were now more tender than ever. It was impossible for me to keep up with the party, as every step was like climbing a steep, rough hill. Here the donkey had all he could do to climb up alone, so I was compelled to hobble along as best I could, the party going on to the top where we stopped for dinner. As I was slowly going along singing and making melody in my heart, I thought of the suffering that Jesus passed through for me: this made it much easier for me to bear my light affliction. We reached home the next morning, and were glad to meet the dear ones again.

Now, dear readers, I trust there has been nothing said in these articles that is out of the way, and I am often asked to write more details, and for this reason have written about our trip as I have. I may say this is only one of the many that we are called upon to make, and what is best of all they are all for pleasure, but for the cause of the gospel. We can say, however that the Lord makes his work a pleasure to us, and while we do meet with a few difficulties we praise his name that he counts us worthy.

I will take the liberty to add here, that as our work is widening out and the distances are far, we feel the need of some more convenient way of going about them all. If any one feels to help us by a mule or pony for this purpose it will be greatly accepted. We have received forty dollars from a sister for this purpose, but as this is not enough, we are waiting until we get more. It will take about one hundred and fifty dollars to buy a good animal. Who will help?

Matopbo Mission. H. P. Steigerwald.

"Make me worthy of friendship, and give me friends; make me worthy of love, and give me love," was the daily prayer of a loyal heart and that learned the sacredness of human ties. Many a lonely one, complaining of neglect and isolation, would find life's powers, his word, his home, his love, his care. These are to be used for our good and his glory. The dreadful results come when we use these for our own destruction.

All we have has come from our heavenly Father. He has given us our spiritual natures, talents, money, power, his word, his home, his love, his care. To these are to be used for our good and his glory. The dreadful results come when we use these for our own destruction.

True and False Fire.

The true saints of God who have clear heads, and pure, warm hearts, have in all generations had to walk between the two extremes of cold formality on the one side, and wild ranting fanaticism on the other. Dead formality and the false fires of fanaticism are both Satan's counterfeit, and he does not care into which extreme a soul plunges, just so he can prevent it from having the Scriptural type of holiness which is "full of faith," and "full of the Holy Spirit," and "full of wisdom" and of a "sound mind." There is a state of deep, divine fervor described in Scripture as a "hot heart," "fervent, or boiling in spirit," and having a "tongue of fire." In such a state of grace is the most fruitful for the glory of God, it is the policy of Satan to either counterfeit it or else to inject some of his wildness into it to destroy its efficiency and break the soul down by a false fire, just as a hot box on a railway train will melt the axle and cause a wreck. There are some things by which we can detect the difference between true and false.

1. True fire has its seat in the heart, David says, "my heart was hot within me." It melts the affections and expands the sympathies, and simplifies the desires, and all its furnace flames are centered in the love nature. False fire runs up into the head and centers itself in the imagination, and produces rashness, a reckless intensity; it evolves impracticable schemes, extravagant air castles; it produces an unbalanced view of truth; it magnifies non-essential and minimizes the most essential needs; it puts a typhoid fever into the judgment by which it ignores the beautiful fitness of things as to time and place, and in the same proportion that the head becomes overheated the heart becomes cool. A fanatic has a hot head and a cool heart; a true saint has a hot heart and a calm, equable mind. The same fire that blesses us while kept in the stove will ruin us if it gets in the furniture.

2. The true fire of the Holy Ghost in a pure heart will feed and fatten the soul with strength and divine nourishment, but false fire irritates and excites the faculties without really feeding them. Ripe fruit or grain is very nourishing to the body, but when it is turned into alcohol it gives no nourishment, but intoxicates, and carried to excess produces delirium and death. In like manner the words of Scripture, when applied to the soul...
by the Holy Ghost, are just like pure bread and ripe fruit, so healthy, and sweet, and fattening. But when those same words of Scripture are applied to the mind by Satan, with his perverted interpretation, it is like corn whiskey and peach brandy. How few people understand that Satan is constantly using the Bible to pervert true holiness and a life of pure love, and that as men take God's pure grain to make the devil's whiskey, so Satan takes God's pure word and, passing it through his distillery, makes wild-fire. The identical same piece of bread which will feed the body, when turned into whiskey will destroy it; so the identical word of Scripture which will feed the soul with all the grace of the Christ life, when perverted by Satan will make the soul drunk with fanaticism.

3. The true fire produces great tenderness of spirit; it puts a sweetness and gentleness in the voice, the manner of the expressions of the face, and a deep, gentle yearning in the soul for the welfare of everyone. But false fire puts a hardness and combativeness in the spirit, and makes one deck himself out in war paint. It puts a severity in the voice, a critical cutting look in the eye, a boisterousness and dictatorialness in the manners, a stubborn and unteachable self-conceit in the mind. It makes one denunciatory and argumentative and tiresome. It always wants to be in a fight, and thinks it must stir up the snakes, and be always in hot water, and looks upon the multitude that will stand before the living God as a tame sort of fire. It prefers to warm itself at the good old fire place instead of at the fire of Christ for a quiet home.

4. The true fire of God strikes deep in the interior nature, it produces a profound inward life with God, it lightens up the vast hidden chambers of the soul, leads to profound mental prayer, reveals fathomless depths of humility, weans the mind and more from outward things, and unites it in an inexpressible way in the hidden life of God. False fire on the other hand flares, and fumes, and smokes, and crackles, and corruscates in the internal life. False fire in its very nature seeks to make itself seen and felt; it must of necessity be notorious. It goes in for great demonstrations; it magnifies bodily exercise, which the Bible tells us profits but little; it measures its powers by the loudness of the voice, or the height of its jump, or by some attitude, or posture, or gesture or sound; in fact, anything that will appeal to the senses. The true fire of God will have its demonstrations, but it does not emphasize them, nor measure its sanctity by them, nor prescribe them to others, nor condemn others for not having them. The divine fire seeks above all things to be perfectly genuine to the core, perfectly simple and unostentations, and prefers to hide itself like God in deep humility rather than to make a show of itself.

5. True heavenly fire is always seeking for God himself. It is united to three divine persons of the Godhead; it continually magnifies the personality of God; it seeks a divine person and communes with and enjoys a divine person. The false fire unconsciously takes the glory from a divine person and gives it to "the fire," to "a blessing," or a "state," or a "thing," or an "it." God declares himself over and over again to be a jealous God, and he will not give his glory to another or to a thing or a blessing. There is more religious idolatry in the world than people have any idea of. We talk about the heathen worshipping idols, and then the Romanists worship saints and images, and the sacraments, and many Protestants worship their churchism, but some go into still finer idolatry and make an idol of their religious blessings, or their experiences, or their demonstrations, and some make an idol of the fire, and put the word "fire" and the word "sanctification" where they ought to put one of the adorable persons of God. We had just as well learn once for all that the living God bestows all the fire in every form and degree, and he will severely punish the idol worshiper, even though his idol may be holiness or the baptism of fire. The true illuminated saint lets nothing in the universe, not even the gifts of the Holy Spirit, get between him and God. This is truth easily said, but a thousand times more difficult to learn in the very depths of our souls. When people insist on having certain phenomena, or seeing certain lights, or hearing certain sounds, or having certain thrilling sensations, it is a proof that they are putting a thing in the place of a divine person, and this is a proof that it is a false flame and not the living God himself.

6. The true fire of God's presence in the soul is ever bent on saving souls, on getting new converts, on widening the realm of grace, on leading believers into the fulness of Christ. The fire seeks after proselytes; seeks to build itself up by tearing others things down; it is not so much bent on saving souls as it is on perverting those that are already saved. Have we not noticed that Mormons, and Spiritualists, and annihilationists, and fanatics of all sorts and sexes, will hang around a meeting of true Christians and seek to proselyte and subvert the faith of God's people. They are not able to save sinners, and so spend their strength in perverting God's people. The sifting days are on us, and every true soul will be tried by a block of ice on one side and volcanic wild-fire on the other.—Sel. by T. A. Long.

Who Was to Blame?

"No, wife, it is like this," said Mr. Anderson, laying down his paper and looking at his better half, "if we don't have saloons the town will go to rack, absolutely to rack; why, the saloon license is what keeps up the prosperity."

"Yes," replied Mrs. Anderson, "but don't you think that the town could prosper without saloons? Why the money that is spent for drink would build a city."

Mr. Anderson turned uneasily in his chair and said hastily, 'Yes, yes, that's all you women know about business.'

His wife was silent for a moment and then she said sadly, "But think of the many temptations that are placed in the way of the young, by these vile places, at the last great day think of the multitude that will stand before God's eternal throne and point to the saloon as the cause of their ruin, and their blood will be required at the hands of you Christian voters."

Now Mr. Anderson was a member of good standing in the leading church of the town where he lived, but nevertheless he believed the saloons a necessity and always voted for them. The last remark of his wife gave his conscience a sharp twinge, but he did not reply.

Just at this moment the door opened and a bright faced youth entered, with his arms full of books.

"Hello, Allyn," said his father, "how's school?"

"Oh, fine," replied the boy, "I passed the last examination this morning and the President of the college says that I shall graduate in about two months."

"Bravo, my boy," said Mr. Anderson, "I'm proud of you." Allyn's face clouded and he said, "Father, Will Amsby was expelled this morning."

"Expelled," exclaimed his father, "why Will is one of the best boys in town."
“Yes,” replied Allyn sadly, “but he was drunk the other night.”

Mr. Anderson’s face flushed as he replied, “Well he ought to be expelled, if that is true, for I haven’t any patience with a young man who is so foolish as to sell his life for a glass of whisky.”

“Yes,” said Mrs. Anderson, “but if there were no saloons they would not be tempted so often.”

“Nonsense,” exclaimed her husband, “they ought to know better.”

Mrs. Anderson sighed, but she did not reply, for she knew she was useless to argue the question.

About a month and a half later Mr. Anderson was coming home one night from an important meeting of the city council.

As he ascended the steps of his home he saw the form of a man lying in front of the door. The electric light fell full upon the white, upturned face.

“Oh! merciful God,” cried Mr. Anderson, “it is my boy.”

He opened the door and called his wife.

“Come Alice,” he said, “Allyn is sick and is lying out here.”

She came hurrying out and as she saw Allyn she cried out, “Oh, is he dead?”

“No,” replied her husband, “but I think he must have a fainting spell.”

They lifted him up and half carried him into the house, where they laid him on the couch.

There was a doctor who lived next door, leaving his wife to watch Allyn, Mr. Anderson ran across the street to secure the physician.

While he was gone Mrs. Anderson bent over the form of her boy for a moment then covering her face with her hands she sobbed, “Oh! it is just what I thought.” The truth was this, Allyn was drunk.

When the doctor arrived he felt of the boy’s pulse and said, “He has lain out there in the cold so long that I fear the exposure will bring on pneumonia.”

Two days later Mr. and Mrs. Anderson and a nurse were watching by the bedside of Allyn, when he turned to his father and said:

“Father, you have always called yourself a Christian, but I don’t admire your religion if it allows you to vote for these places, which ruin body and soul, the saloons.

“You have always voted for them, saying that their license kept up the town, and then you were angry if any young man went in and took a drink, you always said they should know better. Now, father, when it is too late learn the bitter lesson, I, your only child have fallen a victim.

“I have always been regarded as an idle young man, but the evil which you sanctioned and voted for has ruined me.

“Most probably I shall die and only think, I was to have graduated in a few weeks, but now even if I live my bright future is blotted forever. Not long ago you said you were proud of me, father, are you proud of me now?”

The stricken father buried his face in his hands, “My son, my son,” he cried, “forgive me, I was blind and could not see.”

“Yes, father,” replied Allyn wearily, “I forgive you, for you’ll have need of mercy in the last great day, when our Lord and Savior shall say, ‘Woe unto you, who put a stumbling block in the way of your brother,’ and, father, I am not the only one, there are many others who have been wrecked by the liquor traffic, it seems to me as if the very hands of the voter were dyed with the life-blood of those they have helped to ruin.”

Mr. Anderson staggered to his feet. “Oh! Allyn,” he cried, “spare me, don’t say anything more.”

Allyn closed his eyes and seemed about to fall asleep when he opened his eyes with a glad smile and said faintly a verse his mother had taught him: “For Jesus came to seek and to save that which was lost.”

Mr. Anderson bent over him, “Allyn,” he said gently, “will you promise me never to drink again?”

A moan escaped from Allyn’s lips, “I can’t, oh! I can’t, I am lost, this is not the first time and I am afraid it won’t be the last.”

His father turned away and said bitterly “My punishment is greater than I can bear.”

There was a silence for a few moments, then Mr. Anderson said, “Let’s repeat the Lord’s prayer.”

They did so, and when it was finished, Allyn said softly, “And lead us not into temptation, but deliver us from evil.”

In a few weeks Allyn recovered and the first sunny day he went down town and in a few hours was brought home, after being mangled under the wheels of a street car.

He had been drinking and in crossing a track had fallen.

Life was almost extinct, but just before he passed away he turned his head with a feeble effort and murmured, “And lead us not into temptation.”

God took him from a world where Christian voters still pray, “Lead us not into temptation.”—Oregon Search Light.

**Dedicated to a Life of Shame.**

A place about three feet high and twelve feet square was built up with earth and stone around a fine old banyan tree in the low caste quarters of the town of Kopbal, India. Similar places may be seen in nearly every town of this country. That is where the people love to gather and gossip. But father this particular tree might be seen day after day a few boys who were being taught by a Christian of the Methodist Mission.

One day a woman in faded garments drew near, listened, came nearer, and after some time said, “Teach me also.” The teacher consented.

Many times had Gunggamma and all her people heard the Christians preach repentance and salvation, but had turned a deaf ear to all they said. When a little girl she was married. Then life was bright and full of hope for future happiness.

Child marriage often results in bareness. Anyway, in this case she had no children. The husband wanted a son. Another woman appeared in the home. Finally this barren woman was sent back to her parents.

They made her an offering to their god. She became a “basari,” which literally means a shameless woman.

She was not alone; but found many others living the same life. They do not seem to consider that it is really a sinful life. They rather regard themselves as creatures of fate, pushed into it. Parents sanction it; also their neighbors and holy (?) men.

To the women it means food and clothes, at least for a time. That is all.

But soon disease lays hold of Gunggamma, as it does on most of them. She tries this remedy and that, they both worship this god and that, but all to no avail. No one loves her now, apparently, or even seems to care whether she lives. With scant food and clothes, life has become a miserable existence.

The words of the Christian preacher—“Sickness, sorrow, trouble, all are the fruits of sin, either directly or indirectly. If you want peace in this life and joy beyond death, repent of your sins, turn to God, call upon him in the name of
Jesus, who died that you might live; trust also in him and he will save you.—find entrance to her mind. She wants a friend. She seeks out the preacher.

"Can your God heal me of my diseases? I have worshiped many gods and tried many remedies but received no benefit. All hope is gone. I am afraid to die. What shall I do?"

"Gungamma, will you give up your sinful life now and forever?"

"Yes."

"Will you forsake all your old gods and idols and worship the one true God your creator, and obey his commandments; will you accept Jesus Christ as your Savior and pray only in his name?" "I will."

"Very good. Then he will save you, heal you, give you peace in your heart now and eternal joy after death. He has promised; prove it and see that his words are true."

That was several months ago. Today Gungamma says that Jesus has healed her. She has learned about fifty questions and answers in the catechism, has learned to read, to pray, to sing Christian hymns. She loves this new life. I have seen her, talked with her, and catechised her.

"Sir, has he not healed me?"

"Gungamma, do you now love Jesus?"

"Sir, does he not save me?"

She seems anxious to learn more. She tells others what Jesus has done for her; teaches them what she has learned. Several other women, companions in the old life, are now desirous of becoming Christians with her.

Shall we baptize them? This is a great question. How can they get food and clothes as Christians? No man will marry them. If they work in the fields or anywhere else they must come in contact with men, some of whom are morally worse than beasts. If we take them away we will be suspected of evil motives. We shall be judged according to what they themselves would do. All men seem to know what they have been, and will resort to various schemes to force them back into the old life. Without work, without food, persecuted, coax ed and teased, how long can they resist? What can we do to save them? It is a great problem.

Gungamma and her companions are representative of thousands upon thousands. Oh, how many and swift must come in contact with men, some of whom are morally worse than beasts? It is a great problem. How can they resist? What can we do to help them?"}

**Life's Opportunity.**

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them. The kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them.

If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them.

I would rather have a plain coffin without a flower, a funeral without a eulogy, than a life without the sweetness of love and sympathy.

Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not save. The kind things you mean to do will be of no benefit. All hope is gone. I am afraid to die. What shall I do?"

"Will you forsake all your old gods and marry my Jesus?"

"I will."

"Can your God heal me of my diseases?"

"Yes."

"Gungamma, do you now love Jesus?"

"Yes."

"Does he not save me?"

She seems anxious to learn more. She tells others what Jesus has done for her; teaches them what she has learned. Several other women, companions in the old life, are now desirous of becoming Christians with her.

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