Evangelical Visitor.

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

"Some trust in chariots and some in horses; but we will remember the name of the Lord our God."—Psa. 105.

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The Effective Church.

Earnest inquiry is being made today as to what constitutes an effective church. The Pentecostal church stands out in history as accomplishing its purpose, with marked efficiency. We read: "The multitude came to­gether and were confounded." It may be profitable to take general notice of the elements of her character.

First of all, we note her Separateness.

The little band in the upper room were very different from the great world multitude outside. They were different in Divine fellowship. They held communion with the Father. The knowledge and experience with the Son was ever real and vivid. The Holy Spirit came upon them with Divine power. They were looking up, and God was coming down. The source of their influence, consciously and unconsciously, was in heaven. They were different from the world in their human fellowship. The world, then as now, was in a state of strife. They were with "one accord, in prayer and supplication," "in gladness of heart and singleness of purpose." They differed from the multitude again in their waiting. Their confidence was not in their own wisdom or activity, but in the coming and power of God.

The modern church is somewhat wanting in this separateness. At times it is hard to distinguish between the church and the world. She is tempted to seek the source of strength either in herself or other men, or in worldly advantage. Her human fellowship is not as largely in supplica­tion and prayer, and her sense of de­pendence upon Divine power is not so great.

The separateness of the Pentecostal Church was attractive to the weary, struggling, suffering world, and in proportion as the Church loses this separateness, does she lose her drawing power. The more the church be­ comes like the world, the less is her attractiveness.—The Presbyterian.

We would not expect to get an ex­act theological definition from one whose life and experience have been in law and politics, yet the mayor of New York City has hit the nail square on the head in his construction of a sincere spirit of repentance. Mayor Gaynor, who was a Supreme Court Justice before he became Mayor, received from a former New Yorker, now living in Los Angeles, a letter, confessing that the writer had com­mitted perjury in a lawsuit tried be­fore Justice Gaynor and thereby un­justly defeated the opposing party. The writer said he had since been con­verted. The Mayor in reply wrote: "According to my views, you have to do more than this to be forgiven. You have to make amends. Where anything is stolen or got unjustly it must be refunded before forgiveness can be expected, if the sinner be able to refund. That is the way I under­stand it. So you had better tell me what the case was so that I may look it up and see what loss the defeated party sustained; and then you must restore his money to him or make his good loss. If this be not your view, I fear you are in error in sup­posing that you have got religion and are a Christian."

To thoughtful people either in or out of the church profession is not so important as conduct. A man says he is a Christian. Does he act the part? In the case brought to Mayor Gay­nor's attention a professing Christian confesses that he wronged his fellow­man—repentance in words. But will he show his repentance in deeds? Will he make reparation as far as he can? Ah, here is the test. Words are cheap, deeds come high. The whole world is watching to see if Christians mean what they say.—The Christian In­structor.

In 1888 a man that had been con­victed of murdering three persons was in prison in Matusyama, (Japan.) The missionaries received permission to visit him. He was led to Christ. On his execution day, he was asked if there were any delicacies of food or drink he desired. "Give the price of them to prisoners who are ill; I shall soon be beyond the need." Then he prayed: "Heavenly Father, I have been a great sinner and must die for my crimes; but while I was in prison Thou didst greatly bless me by opening my heart, baptising me with the Gospel of Jesus, and filling my soul with joy and peace through the stone­ment that He made on the cross. At this time of suffering the penalty of death, Thou hast given me hope and everlasting peace. O Father, now I go to Thee. Receive my soul. I beseech Thee, O Father, have mercy on my mother and my sister. I beseech Thee to lead them to believe in Thee. As Thou hast saved me, I beseech thee to save all these my brother and sister prisoners who are in jail." Then he requested: "Please see that my aged mother and my young sister soon learn to know the truth as it is in Jesus, and become believers. Please say to them that this is my dying wish and legacy." As many as five hun­dred were converted in that prison. That is "Prison Reform."—J. M. Foster, in Christian Instructor.

The tenderness that apologizes for wickedness is the worst form of cru­elty.—Channing.
Evangelical Visitor

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EDITORIAL.

MISCELLANY.

We announced in our last notes that we would, if God permits, be absent and after the 19th inst., and that we would have to get this issue ready before leaving so that it could be printed and mailed during our absence. This being the case the matter of this issue is largely made up of selected lists be written out plainly, if possible. They have boarded hundreds of thousands of books among pilgrims to the holy places at Jerusalem, to Bethlehem, and to Lourdes, pilgrims to Buddha shrines in Ceylon and in Japan.

They have boarded hundreds of ships in the harbors of Port Said and Naples and Chefoo and Singapore. One colporteur finds shelter in a camp of Kirghiz Tartars. Another in South India is mistaken for a wizard, from whose magic words the people flee. Another in the Soudan crosses the desert with camels, and when he halts by the wells must keep a fire burning all night to scare off lions. At a heathen festival in Upper Burmah a colporteur was beaten and his books thrown into the Irrawadi. On the frozen river at Astrakhan a colporteur's sleigh broke through the ice, both his horses were drowned, and he himself narrowly escaped. Last year these wandering Bible sellers sold more than three million copies of the Scriptures, spreading far and wide the revelation of God's redeeming love.

Most of our editorial space is occupied by several interesting articles bearing on missionary work. The one on the work of the Bible Society is interesting as showing a bit of the far-reaching work that the society is doing. The other article gives us an idea of what it means for Chinese to accept Christianity.

The Work of the Bible Society.

The other night I found myself in the company of a number of men—well-dressed, well-fed citizens of Christian England—who were making fun of the Bible. They could quote it, parrot-like—whole passages—but they had no reverence for it whatever. Their scornful laughter was ringing in my ears when I got home—and found awaiting me that amazing volume, the one hundred and seventy-sixth report of the British and Foreign Bible Society.

Here was a change! As I plunged into its fascinating pages I forgot the poor jokes of those ignorant men in the street, and I travelled the world over, listening to testimonies from the ends of the earth. I wondered how any sane man could afford to jeer at the Bible. To meet the needs of the dispersed multitudes of mankind, the society has in most countries its own special agents, who go about offering their cheap little volumes from village to village and door to door. Last year it employed no fewer than eleven hundred of these colporteurs belonging to dozens of races and speaking scores of tongues, but all selected and enlisted and sent out on one errand. They have all learnt to love the Book which they carry, and they speak earnest words to commend it out of the experience of their own hearts.

You meet these colporteurs along the highroads and footpaths of the world, visiting lonely homes and scattered hamlets and mixing with the crowds at markets and festivals. Last year, for example, they were selling the Scriptures on the slopes of Vesuvius, in railway stations and barracks of Siberia, in the banana plantations of Guatemala, in the diamond mines at Kimberley, and in the rice-fields of Bengal. They were busy at Oberammergau during the Passion Play, and at Nijni Novgorod during the last fair. They have offered their books among pilgrims to the holy places at Jerusalem, to Bethlehem, to Lourdes, pilgrims to Buddha shrines in Ceylon and in Japan.

They have boarded hundreds of ships in the harbors of Port Said and Naples and Chefoo and Singapore. One colporteur finds shelter in a camp of Kirghiz Tartars. Another in South India is mistaken for a wizard, from whose magic words the people flee. Another in the Soudan crosses the desert with camels, and when he halts by the wells must keep a fire burning all night to scare off lions. At a heathen festival in Upper Burmah a colporteur was beaten and his books thrown into the Irrawadi. On the frozen river at Astrakhan a colporteur's sleigh broke through the ice, both his horses were drowned, and he himself narrowly escaped. Last year these wandering Bible sellers sold more than three million copies of the Scriptures, spreading far and wide the revelation of God's redeeming love.

The society's list of versions now includes the names of four hundred and thirty-two distinct forms of speech. This means the complete Bible in 107 different languages; the New Testament in 102 more languages; and at least one book of Scripture in 223 other languages. Forty-two new versions have been added to the list during the last six years.

I should like to quote story after story from this report. Let one or two incidents suffice. Here is a note from China: "Our evangelists and colporteurs say that nowadays colportage is very difficult indeed. They sometimes carry written speeches from those to whom they offer their Gospels and Bibles. Some say, 'I don't want to have anything to do with religion.' Others say, 'Heaven is not large enough to receive all the souls you wish to save by eating
your doctrine. While others say, 'It is of no use to buy foreign devils' books.'

In Alais (France) Colporteur Saix offered a Gospel to a dragon, calling it "some good news from his Father.

Do you know Him?" 'I mean your heavenly Father.' "But have you ever seen Him?" "Yes." " Astonishing! When and where?" 'Here, just now, when I saw you.' "More and more astonishing!' So, it is very simple. The life you have is the image of God. It is in you, but it is not you. You will not be able to keep it back at your last hour. He who gave it will then take it back."

I had never looked at it in that way." After Saix had talked to him of judgment and redemption the dragon bought a volume.

Mr. Tru remains a faithful, useful Christian. At last his clan, which has cast him off, not only takes him back into membership, but elects him as one of its directors with charge of 1,500 members. Mr. Tru has accepted the honor, but on the condition that any of the clan be free to become Christians if they wish. His son has followed in his footsteps, being made an assistant secretary of the Y. M. C. A. in Shanghai.

The earnestness of new believers comes out in this example. Mr. Chen, in Kiangsu, happens to hear an itinerating missionary in a gambling joint. He buys a Testament and becomes convicted through the study of the Book. In order to get further instruction he resigns his post in the army and travels one hundred miles to the nearest mission station. Then he departs to his former home to preach the gospel. He astonishes every one by his testimony against opium smoking and other sins. At first he meets with much opposition, but, gradually he persuades one after another; and after six months pass with nightly meetings for Bible study. Some remarkable answers to prayer are recorded. Seven families put away their idols. Then it is proposed to send for a missionary for further instruction. After the missionary arrives, some weeks are spent with new converts, and eleven are baptized. In six months twenty-two others follow and he leads to the neighboring villages.—Record of Christian Work.
OUR CONTRIBUTORS.

For the Evangelical Visitor.
The Law and the Transgression.

By W. S. Hinkle.

The Law.

What law? The law that was given by Moses (John 1:17), or the law of God (Rom. 7:22), or the law of Christ (Gal. 6:2), or the law of sin and death (Rom. 8:2), or the law of the mind (Rom. 7:23), or the law of righteousness (Rom. 9:31), or the law of the Spirit of life in Christ Jesus (Rom. 8:2), or what law?

The law and the prophets were until John; since that time the kingdom of God is preached. (Luke 16:16.) Is it? Or is law and grace mingled together? "Law and grace never mix."—Scofield. Paul says: "I determined not to know anything among you, save Jesus Christ and Him crucified." (I. Cor. 2:2.) Declaring unto you the testimony of God. (v. 1.) A revelation of Jesus Christ. (Gal. 1:12,) hitherto unknown, and did not consist of anything in the "Jews' religion" (v. 14,) but consisted in the preaching of His Son (v. 16,) among the heathen, which heathen we are. Do we preach "His Son," or the law?

Scofield says: "The Galatian error had two forms. The first is the teaching that obedience to the law is mingled with faith as the ground of the sinner's justification. "If God's message excludes grace or mingles law with grace as the means of justification, it is "another" gospel (Gal. 1:8-9), and the preacher of it is under the anathema of God."—Scofield.

"Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill." (Matt. 5:17.) What then? What was the law of Christ? (Gal. 6:2.)

The "law" that Christ taught. (Matt. 5:18-48.) "Thou shalt not kill."—Moses. Hatred is murder. (I. John 3:15.) Hatred kills. This deeper soul law of Christ did not destroy the law of Moses, or make it "void." It established it. (Rom. 2:31; Matt. 5:21.) "Christ established the law by enduring its penalty, death."—Scofield.

"Thou shalt not commit adultery."—Moses. Whosoever looketh upon a woman to lust after her, hath "committed" adultery.—Jesus. (Matt. 5:28.) What is "committed" sin now? The "principle within" or the overt act? The lust in the heart that "would if it could" is a vile sin and transgression of the law of Christ. Jesus did not come to destroy the Mosaical law and establish anarchy and licensed sin. The law of Christ was not the law that came by Moses, but the ground-work, spirit or basis upon which that law rested—the law by which God judges the ego, the inner man; and not a law of objective acts. (Rom. 2:23.)

"By the law is the knowledge of sin." (Rom. 3:20.) Not that we shall get the knowledge of sin by the preaching of the law. What does Paul say in v. 21, 22, of righteousness without the law? It would seem from v. 19 that the "purpose" of the law was to shut up the mouth, and stand guilty before God; and there is where the human race stands. The devil gave a knowledge of sin to the human race. (Gen. 3:5-7.) Jehovah did not intend that a knowledge of sin should come to the human race to defile purity, love and innocence. (Gen. 2:17.) And yet some people say the law is a necessity in grace, to give a knowledge of sin.

Bro. Noah Zook in an article in the Visitor says: Lorenzo Dow had compunction of conscience and conviction of sin at about the age of four. Where does the human race get the sense of guilt from, so early in life? From the law of Moses, or the law of Rom. 2:14-15; Heb. 8:7-13; Heb. 10:16; Jer. 31:33? Paul was an anti-legalist. All his teachings are anti-legalistic. He tries to prove in all his anti-legalistic letters to the different churches that the law of Moses was not binding any more, since Jesus Christ had come.

By the law is the knowledge of sin. Yes. Away back when the sons of God shouted for joy and the morning stars sang together, sin was unknown in all God's universe. Yet there was a law—"inherent and immutable in the nature of things."—Heaven. And by that law came the knowledge of sin. A transgression of that law by the wisest cherubic angel, known later on as the devil, was sin, wrong. (John 3:4.) Wasn't it a transgression against love? And wasn't love the fulfilling of the law then, in heaven, as it is now on earth and in heaven? For where no law is, there is no transgression. (Rom. 13:8, 10; Gal. 5:14.)

Bro. John H. Myers recommends that form of preaching the gospel as laid down by Paul and Jesus when he says: "Let us preach love and practice kindness toward one another, and so fulfill the law of Christ." Does the church send money and means to Africa to acquaint the colored heathen with "the law," or with Jesus Christ and the love that fulfills the law? Yes. By the law is the knowledge of sin and the law (Gen. 2:17) holds the human race prisoners. I wonder sometimes why some people like to give a knowledge of sin, rather than a knowledge of grace and of the plan by which Jesus Christ saves. (John 12:32.)

Law is co-equal with God, but "The Law" of Moses is not. Sin had a beginning, for sin came by the transgression of the law (of the righteousness of God). Ezek. 28:15-19 notes the origin of sin—the fall of one of heaven's brightest cherubic angels by conceiving sin, and says of him: "Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold; the workmanship of thy tables and of thy pipes were prepared in thee in the day that thou wast created. (And yet some people ask why the devil was created.) Thou art the anointed cherub that covereth; and I have set thee so. (Why are some beings continually ungrateful to their Maker's love for them?) Thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. (And yet some people malign God by saying evil propensities are from God. This just suits the devil.) And now v. 16 to 18 notes the origin of the transgression of the law—sin. What law was transgressed if it was not the law of love? Love ceased and self-will sprang into existence. Therefore the absence of love to God and to man, and the presence of self-will and selfishness is the fundamental transgression against God and man—the transgression of the law. The original sin was a transgression against the love of God.

V. 16. "By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned, therefore I will cast thee as profane out of the mountain of God, and I will destroy thee, O covering cherub (Mark 1:24, 34; James 2:19), from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness, I will cast thee to the ground. (Rev. 20:10.) I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will
I bring forth a fire (Matt. 25:41) from the midst of thee, it shall devour thee (Rev. 20:10) and I will bring thee to ashes upon the earth in the sight of all them that behold thee. (Rev. 19:20; Luke 16:23.) All they that know thee among the people shall be astonished at thee; thou shalt be a terror, and never shall thou be any more." (Rev. 20:2, 3, 10, 15.)

The origin of sin and the transgression is also given by Isaiah, chapter 14:12-17. "How art thou fallen from heaven (Luke 10:18; Rev. 12:7-9.) O, Lucifer, son of the morning! how public becomes aware of the criminal erected, is it therefore Christ who makes us sinners? By no means. It was put to the context to prove a theory. Commenting on this scripture, Scofield says: "If we Jews, in seeking to be justified by faith in Christ, take our places as mere sinners, like the gentiles, is it therefore Christ who makes us sinners? By no means. It was putting ourselves again under the law after seeking justification through Christ, that we act as if we were still unjustified sinners, seeking to become righteous through law works."

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the human race without law to God, but plainly teaches that without the law of Moses they are not without law to God.

Moses received the law from God, and the first thing he did was to break it, making it necessary for the Lord to give him another copy, and thereby forfeiting entering the land of Canaan because of the transgression; 1. Did not the Hebrew children have a knowledge of sin as well as the Gentiles; the former crying for deliverance, in Egypt? There was a law though, the law of Christ or the law of grace by which Moses entered as the Gentiles; the former crying for antitypical Canaan, to reappear on Mt. Hermon. The law came by grace would not be grace. In Matt. 5:17, he says: "That which I came to do is not "to destroy the law, but to fulfill it." That is a ministration of death? The law of Moses under grace, or the law of Christ—His own law, and contrast it with the law of Moses, saying: "But I say unto you," the law: Thou shalt not kill. Shall we teach the law, or the knowledge of sin; or grace and truth, the knowledge of righteousness? Christ's law is: Thou shalt not hate. The law says: Thou shalt not commit adultery. We do not want the knowledge of this sin. Christ's law is: He that looketh upon a woman to lust after her, hath "committed" adultery. Paul's law is: Charity thinketh no evil. (1 Cor. 13.) The law did not convert Paul of Sin or convert him. Something else did though. The law of Christ. (Acts 9:25.) What law did Abraham, Enoch, Noah, and other patriarchs have to enlighten them? Paul stirred up the people against the law. (Acts 15:24; Acts 21:26.) Why should humanity have a knowledge of sin to learn of a Saviour's love for them? Don't they know they are transgressors?

One kind of sin is in the heart and is not committed sin because it does not terminate in an overt act. The other kind is committed sin when it terminates in an overt act. Such was the legalistic heresy Jesus and Paul had to contend with. Paul writes all his letters to refute legalism, and falls back upon the law of the Christ (Phil. 3:9), or what Jesus taught in Matt. 5, 6, 7. That the adulterer was an adulterer without committing the overt act, and the murderer was a murderer without committing the overt act. The objective man is the mere instrument the subjective man uses as an agency for existence and the exercise of his faculties during the life of the objective man, or none; after which the subjective man will go into the presence of God; how, is for each one to say for himself or herself. Or may love himself without God and hope.

"If the law was a schoolmaster to bring people (what people) to Christ, is it any the less a schoolmaster now?" Yes, Paul says so in his antilegalistic letters. Paul did not stop with Gal. 3. In Gal. 4 he continues his antilegalistic letter by saying he is under tutors and governors until the time appointed of the father, or until the fulness of time was come that God sent forth His Son. "If" and "is" in a misquoted scripture makes a vast difference. Paul was a positive antilegalist and did not speculate in "if" and "is." In Gal. 3:24 he says: "Wherefore the law was our schoolmaster to bring us unto Christ." Who are the "our" and "us?" In Rom. 2:14-15, he says the Gentiles have not the law. Now he says the law was our schoolmaster. And he says wherefore, not "if." Therefore calls attention to his previous reasoning. In v. 19 he also says: Wherefore then serveth the law? Evidently the law has a place among the Gentiles in this Dispensation of Grace or it has not. Paul answers his own question by saying it (the law) was added because of transgressions. The transgressions in heaven and on earth. The infidel can prove "There is no God" from part of v. 1. chap. 14. Psalms. Why take a few words out of a discourse to prove what they do not say? Doesn't Paul say it (the law) was added because of transgressions till the seed should come to whom the promises were made? Here then is the beginning of the Mosaical law and an end of the Mosaical law. Till the seed should come. The "seed" was promised in Gen. 3:15 almost co-equal with the transgression. What was the "seed?" In v. 16, Gal. 3, we have: Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many, but as of one. And to thy seed, which is Christ. Till the seed should come, which is Christ. Did the law end then, as Paul said?

The covenant (v. 17) that was confirmed before of God in Christ, the law, which was 430 years after (the Abrahamic covenant, Gen. 12:3) can not disannul that it should make the promise (Gen. 3:15) of none effect. We have then Paul teaching in this chapter, Gal. 3, that the law went into effect 430 years after the Abrahamic covenant of promise or grace, that it was a schoolmaster by its types, shadows and commandments to lead the Hebrew Abrahamic (Jews) people to Christ, and ended when Christ came to them according to the promise. (Matt. 2:23.) The law was a schoolmaster. If any one would go to a teachers' examination and parse the past tense verb was for the present tense verb is, they would get a lead-pencil mark drawn across their answer.

God does change His laws occasionally, but never His promise, thank God; or else our hopes would have no sure anchor. He changed the law of fire for the three Hebrew captives; the nature and law of the lion for Daniel; human laws and edicts made null for Paul and Silas and Peter; and the forward movement of the sun and moon for Gideon. We have a "wonderful God," Bro. Martin Hoffman once said. In truth we have.

To whom did Jehovah say He gave His laws, commandments, statutes and precepts? Not to the Gentiles. The Gentiles were without law. (Rom. 2:14-15.) Anybody ought to be able to see that the objective law of commandments given to Moses is base and rests upon an underlying spiritual law of righteousness and perfect love. (I John 4:7-12.) And that love is the fulfilling of the law. An absence of love, as in the case of the priest and Levite and a centering upon self, as in the case of Lucifer, when he said, I will, is sin, and a transgression of love. Sin, just as much if not "committed" as an overt act; as if committed as an overt act. Hatred and lust is murder and adultery, sin committed as "secret" sins, by the ego, and the "secret" sins of various kinds sent Israel hopelessly out of the sight of the Lord. Did "The Law" induce Abel to offer an acceptable sacrifice to God, or Abraham to become the father of the faithful, or Enoch to walk with God, or Noah to be a preacher of righteousness?

What does Paul mean in II Cor. 3 by saying: "God made us able ministers of the New Testament, nor of the letter"; and what was it that was "done away?" (v. 11.) Who is it in I Cor. 9:21, that is without law? How is the righteousness of God without the law manifested? (Rom. 3:21.) When did the law enter? (Rom. 5:20.) Is all the law fulfilled in love? (Gal. 5:14; Rom. 13:8, 10.)
The law says: "Thou shalt not." (Rom. 13:19.) The gospel says: "Thou shalt." Last seven words Rom. 13:9. Was the law the "Jews' religion?" (Gal. 1:14.) What is the gentiles' religion? If righteousness does not come by the law (Gal. 2:21), why preach the law? Was the law the "Jews' religion?" (Gal. 1:14.) What is the gospel? Does righteousness come by the law (Gal. 2:21), or was it based—to the law that was transgressed in the beginning. The whole output of sin is of the devil and is hatred and malice and murder against God and whatsoever is begotten of God; against the love that is the fulfilling of the law. There is no greater crime and sin than the crime or sin of ingratitude against love, good will, good intentions and purposes.

God did not want the human race to have a knowledge of sin. What good did Lucifer, Adam and Eve or any one else ever get out of a knowledge of sin? The law was a schoolmaster. Jesus Christ was a teacher. Note the difference. The law hangs the guilty (and sometimes the innocent.) The gospel provides a pardon. The condemned murderer is not helped by a discourse on the transgression of the law. Why not tell him of a pardon and forgiveness awaiting him?

John 1:45; John 7:19; John 12:34; Acts 15:10; Acts 21:20-21; 28; Acts 28:23; Rom. 3:21; Rom. 7:6; Gal. 2:21; Jer. 31:33; Ps. 40:8; Rom. 6:14. "No law no transgression" is scripture detached from its contexts. The Israelites found law enough against them when they were without law. (II Chron. 15:2.)

Do not think of your faults, still less of others' faults; in every person who comes near you, look for what is good and strong; honor that, rejoice in it, and, as you can, try to imitate it. For the rest, you will find it less easy to uproot faults than to chafe them by gaining virtues. If, on looking back, your whole life should seem ruddy as a palm-tree stem, still, never mind, so long as it has been growing, and has its grand green shade of leaves and weight of honeyed fruit at top.—John Ruskin.

For the Evangelical Visitor.

A Meditation on I. Cor. 5:6-8.

By Jacob Bowers.

Dear readers: May grace and peace be multiplied.

This afternoon I was led by the Holy Spirit to write for the good of such who are not favored as some of us, to attend church service and fellowship. The words of the apostle Paul in I. Cor. 5:6-8, came to me: "Know ye not that a little leaven leaventh the whole lump. Purge out therefore the old leaven that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. Therefore let us keep the feast." The text brings to us two great truths, first, the happy state of the believer and a holy duty committed to them. "Christ our passover is sacrificed for us; let us keep the feast." The habitual state of a Christian is as one who is keeping a feast in perfect security. We all have sinned and come short of the glory of God and through Christ our passover the wrath of God passes over from us who do serve full vengeance.

Christ is sacrificed for us; we need no new victim. Let others offer what they will, ours is the Lamb once slain; hence there remaineth no more sacrifice for sin. And the completeness of the sacrifice is indeed the main part of the feast that all Christians should keep. As the Pascal Lamb was not only protection for Israel, but also to feast upon as nourishment, so it is our daily privilege to feast upon Christ, for "His flesh is meat indeed and His blood is drink indeed." And as the whole lamb is to be eaten, so you, beloved, are to feast upon the whole Christ. No part is denied to you. Neither His humiliation nor His glory, His kingship nor His priesthood, His Godhead nor His manhood. Jesus is the food on which your faith is nourished. Blessed be God for ever and ever.

The Son of God has redeemed. The Word, made flesh, was sacrificed for us. What need we more? A sacrifice divine dies for thee; what more is needed to make your faith firm and unmoving? Come and feast on the bread which came down from heaven. You shall never be in want. Praise His name.

The feast was not only for food but also for enjoyment. Let us sing praises to our God for His "unspeakable gift." Christ Jesus, our joy and peace! O joy unspeakable and full of glory, to know that if we believe our sins are not to be laid to our charge. "As far as the East is from the West, so far hath he removed our transgression from us" and Jesus has so completely done it that no destroying angel can touch us, there being no condemnation nor punishment in this world nor in that to come. We are as safe as Israel was behind the sprinkled doors, and more so. Being justified we shall be adopted into the family of God.

O praise the Lord, ye redeemed! Let your praises sound throughout the earth. Think of it, "Heirs of God and joint heirs with Christ." Will not this thought bring a hallelujah from our lips?

Israel was to tell their children the meaning of the feast. Let us tell to sinners round what a dear Savior we have found. Let us extalt His name forever and ever.

In order to enjoy this lifelong feast, nay throughout eternity, the apostle commits unto us a holy duty: "Purge out the old leaven." Leaven represents sin in Scripture; hence the admonition is, "put away sin which robs us of the joy of our Christian life, and brings condemnation. Sin, in its nature, is corrupting, spreading and readily is assimilated by communities and individuals. No matter how great a measure of meal, the leaven will do its work. So is sin. One woman sinned and the whole human race was affected. A little leaven of evil in a church will work its way through: a little pride in one will soon be the excuse of others. Let us keep humble.

No doubt Israel had put away the leaves of leaven, yet they went to work and searched with lighted candle for the crumbs. So, beloved, let us, by the light of the Holy Spirit, strive to get rid of all uncleanness and sin. Things that may not have condemned you in your beginning, may, as the searchlight of God shines in your heart, become sin to you. Put it from you. The closer you walk with God the more you see of your imperfectness; and all must be put away if you want to enjoy the feast. Let it be your chief concern my brother, my sister, to get rid of all that brings condemnation to you, and may your master power be engaged in this purging work. Ask God, Himself, to aid you, while He sits as a refiner to purify the sons of Levi. Let us cry out, "Search me O God and try me." It may take more than one sweeping; but search, search till all is purged, and remember, beloved, you can only have enjoyment in feasting on the
promises of God as you yield in holiness to God. May the Lord help us to "keep the feast, not with the old leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." Amen.

Trappe, Pa.

All Thy Will.

Teach me all Thy holy will,
Never let me from Thee move;
Sink me deep and deeper still,
Fill me with Thy holy love.

Simply trusting every day,
Even when my faith is small;
Trusting in a story way
Trusting Jesus, that is all.

Singing, if my way is clear,
If in danger for Him call;
Praying, if the path is drear,
Trusting Him, my all in all.

Trusting as the moments fly,
Trusting Him if faith is small,
Trusting as the days go by,
Trusting Him, my all in all.

Sink me deep and deeper still,
Living up to thy command;
I will do Thy holy will,
Guided by Thy loving hand.

For the EVANGELICAL VISITOR.

Autumn.

BY W. R. SMITH.

October, golden month of all the year, who does not love it? There is something in nature this month that causes a desire to live out of doors, leaving the world far behind and commune with nature. There is no month in all the year when the air feels so pure and fresh. How gorgeous with splendor the grand old woodlands. Far as the eye can reach nothing in all the world of nature is so beautiful as the wild woods when donning their Autumn robes. What pleasure and true enjoyment it is to watch this lovely scene. It is indeed a rich feast to the soul, which is elevated by being brought into close contact with nature where it can commune with nature's God.

Who does not love to wander through the forest glades in the soft, mellow light of an Autumn day? I have sometimes, perhaps in foolish fancy, imagined that God and heaven were nearer, and I have walked along among the trees, where the wild birds were my only visible companions, as they noiselessly flew past, like some sweet wandering thought, only showing their flashing wings as they glide softly away.

How the slanting sunlight falling through the leafy boughs strongly re-

minds me of some radiant beam of golden light from the king of day, streaming in through the open windows of some ancient, deserted, moss-covered cathedral.

A home in the wild woods close to nature's heart has always been an ideal one to me. The world with its surging crowds in their ignoble strife for wealth and fame, seems farther away, and the soul enjoys a happiness, and freedom that is unknown in the busy haunts of men.

The soft, low murmur of gentle zepters among the waving branches has a soothing effect on the mind, filling it with peace, as though some bright, angelic convoy was with us for companions. A sweet holy calm pervades the forest glens, as though we were walking close on the borders of the unseen land, while our hearts are touched by a strange, mysterious power that is not of earth. Surely we are not alone, though some mystic veil hangs but thinly between us and the shining ones around us. How the shadows of the tall trees as they fit across our pathway, seem like some silent echo of departed years teeming with memories of other days. Brilliant showers of falling leaves flutter down through the air, and everywhere rustle beneath our footsteps.

In the fair distance a golden mist like a veil enwraps the purple hills, while over all the enchanting landscape far and wide a hazy, glowing tint of amethyst is seen.

The beautiful golden rod waves its plumed scepter in the gentle breeze, as though we were its subjects, and lovely enough it does appear to be enshrined in our hearts, for the magic spell it weaves over us and causes us to forget earth's trials.

How the pearly peaks of the uproll-ed clouds loom up in the sky like castles of the blest, built for the shining ones on the silver strand of the azure sea.

The bright flowers once so beautiful in their Summer tints, those sweet forget-me-nots of the angels, are fading and scentless as they drop their withered leaves.

Golden crowned October! The month most resplendent with nature's charming beauty. How peaceful and almost perfect its bright days are, even though the glory of Summer has fled, the roses gone, and the flowers fading. May our days on earth be those of sunshine, joy and usefulness, so that when the October of our life shall come to us, we may be crowned with the imperishable splendor of many golden acts. And though we shall also fade and pass away, like earth's most lovely blossoms, yet we shall bloom again in the eternal meadows high in bliss, upon the sunny fields of heaven.

Friedonia, Kans., R. 2.

For the EVANGELICAL VISITOR.

The Law of Salvation Success.

BY A. L. MUSSEY.

(Continued.)

CLAIMING YOUR OWN.

There has grown up in the minds of many people the delusion that there is some real merit in taking the mental position that desirable things are "too good and simple for me," and denying that they have any merit whatsoever in them. This idea has become so widespread that it has developed a race of hypocrites and Pharisees, who go about proclaiming their humble goodness, and their meek humility until one gets tired of hearing their talk, which causes the hearers to become spiritually dyspeptic, and to have no real faith to digest the truth when spoken. These same people slyly manage to reach out for the good things in sight, even while decrying the value of good things, and denying their worthiness to receive anything at all.

I am happy to take quite the other position. I believe that there is nothing too good for men and women who assert their right to live a life of freedom and harmony with God and to partake of the good things of heaven when offered.

I am reminded of several prisoners who were imprisoned for some crime, and on a set day one of the prisoners was to be released. The officer in charge read out the message of good news and named only one person. The person whose name it was, looked over all the rest of the prisoners to see who it was that was to be released, as he was not thinking of himself. The message was read several times and at last the officer in charge had to point out the very man. The man (prisoner) could not believe that it meant him, and also thought it was too good and grand for him to accept that which was his own.

Remember, there is nothing too grand and magnificent for a sinner and Christian to accept. Salvation is proclaimed free without any price. Whosoever will can partake of his own which is offered to him free. Foolish is the man and woman who has no relish for what is theirs.

Tell a man that he is a worm of the
dust, and deserving of nothing but kicks and punishment, and if he believes you he will sink to the mental level of the worm and will draw himself together and crawl and eat worthless things. But let him know that he has within him the divine spark, and that there is nothing too good for him; no height, nor length, nor breadth which are not his own if he but climb to them. “As a man thinketh in his heart, so is he.”

I remain yours in the simple truth of the gospel.

Marital Purity and Missionaries.

In the estimation of the writer, the men and women who make up the missionary body are of those who compose the very cream of Christian civilization. Their lives are peculiarly precious in the sight of Him who gave the marching orders, “Go ye...” and whatever cuts short their lives and renders them ineffective for His service must receive corresponding condemnation by the Master. That the violation of Divine law in the marriage relation has seriously hindered the proclamation of the Gospel is proven by the testimony of one of the most notable missionaries of the “missionary century,” J. Hudson Taylor, founder of the China Inland Mission, given at the great Missionary Conference held in New York City eleven years ago. He was speaking on marriage and mission life, and said:

“One of my best friends—an American missionary—has six wives lying side by side in a cemetery in China near the place where I have done a good deal of work. His seventh wife lies in America, not with the other six. A sight like that is calculated to impress a thoughtful man. You will find in China a large proportion of missionaries not more than thirty years of age, who are living with their third wife. Is not this a serious question in mission work? We buried young missionary wives in China until we were forced to make rules in regard to the matter. Our rule now is, that our men and women must pass two years on the field, must ‘break the back’ of the language, and have proved their physical powers before they are united in marriage. This rule has cut down the death rate of missionary wives fifty per cent.

“It is a serious thing, indeed, to send out a woman under conditions that practically condemn her for life, either to sickness or to leaving the field without her husband, or taking him away altogether, or other conditions which I must not dwell upon. I do not know any more difficult question in the whole missionary problem. I have had the pleasure of living as a married missionary for forty years, but for nearly twenty years of that time I have been obliged to be in one part of the world and my wife in another. I know all about the advantages, the comfort and the blessing to the work of having by one’s side a faithful and competent partner.”

Mr. Taylor was discussing the death of young missionary wives in maternity. But why maternity under conditions which insure almost certain death of lifelong invalidism? Surely, obedience to “the law of the Spirit of life in Christ Jesus” would not produce such devastation in missionary ranks. Mr. Taylor continued:

“There is one other topic to which I should refer just here, and that is the acquisition of the language. It has not been the experience in our mission, which has eight hundred missionaries connected with it, that the married missionaries have acquired the language either as accurately, as easily or as fully as those who have gone out single; indeed, so serious has been the disadvantage of it, that in not a few cases married missionaries have voluntarily separated for a season from their wives, in order that they might have more of the advantages which single persons enjoy in this matter of study.”

Mr. Taylor further stated:

“In the statistics of our mission I may as well tell you that twice as many married as single missionaries have to take furloughs; and the single men and women do not break down in the proportion of married ones.”

Three grave indictments against marriage, and among the most godly! Yet every Bible reader knows that marriage, as God ordained it, and meant it to be lived, is the most healthful and helpful of human relations! Consequently we know that God’s plan was not followed in some way. Not a little light may be thrown on the picture portrayed by Hudson Taylor by the testimony of a missionary in the tropics, to a notable Christian woman, from whose lips I heard the story while sitting by her side in an Eastern city, she herself having been the “stranger guest” in the missionary home. It was as follows:

“For many years I traveled within the tropics, and in my journeying visited nearly every mission station in the world, enjoying keenly the high privilege of seeing in their homes a very choice company of men and women; I really think the choicest in the world. In how many of them did I see examples of highest and holiest living, examples which have been before me down to the present day!

“One occasion I found myself a stranger guest at a missionary’s house; was greeted by a young husband and wife, bright-eyed, red-cheeked, firm-fleshed, with every mark of abounding strength and fullness of life. Soon two children, about three and six years old, came to see me—happy, laughing, strong-limbed, with all their parents’ traits of fullness of life.

“The days passed; my work was planned and provided for excellently. I felt as if in the care of a loving son and daughter. The family worship, morning and evening, revealed a closeness to God, a high spirituality, not often surpassed, if equaled. It was evident, too, that there was no separating film of differences between husband and wife, and a constant joy in each other’s presence.

“I said one day, as Mrs. ______ and I were by ourselves, ‘Is there anything in your conduct of life different from that of most white people of this country? You are in so notably different a state of health and happiness—you, your husband and children.’

“Then you have noticed a difference?”

“Indeed I have; and the climate here seems as trying as any I have met.’

“I am quite willing to tell you our secret, and you can use it at your own discretion, outside this country, provided you keep back our names.” I consented, and have kept faith with her. She then continued:

“Neither of us had ever received any instruction in regard to the conduct of our married life, and when we entered upon that state we pleased ourselves. Soon I noticed changes for the worse in my husband’s looks, as well as in my own. We both lost strength, joyousness, brightness, and at the end of two years neither of us was so enamored of the other as at our marriage. Then I read a book, much of which I think neither wise nor useful; but one chapter, enunciating the doctrine that marital union was intended by God only when a child was desired, put me under conviction. I felt at once that we Christians and missionaries had been living in “chambering and wantonness,” de-
basing the wonderful, God-given power of procreation to the gratification of fleshly lust. I thought and prayed over it till I was ready to embrace the mode of life the truth entails; then I asked my husband to read the chapter. He, like myself, was convinced, and like myself was willing to live upon the nobler plane. When some months had passed, we, living as affectionate comrades, our vigor, our spirits, our looks, our love had returned. We then asked God to bless us with a child, and He gave us our little girl. Two years later we asked for another child, and in due time the son was born. Now I have rested again, perfectly, from childbearing and nursing, and soon, when the season is favorable, we hope God will bless us again. In these six years our love has grown, and we are happier in each other than in our days of intemperate, fleshly pleasure seeking. Every look into each other’s eyes is a love look. Every clasp of hands is a lover’s clasp. We would not go back to the old way on any account. No child clasp. We would not go back to the old way on any account. No child.

Deliverance From the Adversary.

Exodus 14.

“To grant unto us that we being delivered out of the hand of our adversaries may serve Him without fear.”

Our lesson marks a distinct stage in the experience of Israel. It is well to remember that the work of redemption is absolutely and eternally complete, through the death of Christ upon the cross. By that one act He made possible the complete deliverance of mankind. It is just as necessary, however, that we bear in mind, that, as far as the experience of man is concerned, the reception of the benefits flowing from the one perfect work of Christ is in distinct stages.

At least three different blessings proceed to us from the cross. First, Justification; second, Sanctification; third, Glorification.

No one supposes that justification and glorification are one and the same work, and it is useless to speak lightly of those who make the same distinction between justification and sanctification, for a careful study will reveal the fact that the whole analogy of Scripture in the history of Israel as well as in the plain teaching of the New Testament writers is in favor of a marked division between the human apprehension of the experience of justification by faith, and the apprehension of an experimental knowledge of sanctification by faith. If we are adverse to the term “second blessing” it might be well for us to consider that man, in his fallen condition, has a two-fold need. First, he is judicially guilty and condemned under the judgment of God; and, secondly, he is morally defiled, and in consequence, enslaved to the powers of evil, and to meet this two-fold need a double work is necessary. These two may synchronize partially or completely in experience. In our last lesson (Exod. 12) we observed Israel delivered from just judgment through the blood of the atoning lamb; in our present lesson we see the justified people delivered out of the hand of their adversaries through the power and personal presence of Jehovah. In the one case the blood came between them and death, in the other case Jehovah comes between them and bondage. The passover sets forth the work of Christ for us, while the Red Sea tells of the believer’s indentification with Christ in His death to the old life, and His resurrection to the new.

Let us consider this analogy in our lesson:

I. **Observe the high hand with which Israel took advantage of the work of Jehovah wrought on their behalf, through the blood of the lamb** (v. 8). This is in accord with the usual experience of the justified Christian, a buoyant feeling of victory and overflowing joy, causing them to feel elated with the redemption wrought out on their behalf.

II. **Observe the dogged way in which the adversary pursued the escaping victim.** Only three days’ grace in which to revel and enjoy the benefits of the redeemed, and then Israel becomes conscious that the old adversary is hard after them. They had not contemplated this, and were in sore terror when they became aware of the fact. How like the new-born child of God. One would almost think, to hear their testimony, that the conflict is eternally past, but how short-lived is this confidence!

III. **Observe the way in which God Himself arranges and permits Israel to be cornered up by the adversary.** God had ordered their encampment by the sea, with the mountains on either hand, and God arranged for the attack of the adversary at this place. Israel must learn the lesson that they are as helpless to combat with the powers of the old life as they were to avert the judgment of God. God will unerringly lead the Christian to a similar crisis. Peter must be hedged in by the adversary until he learns to put no confidence in the flesh. The crisis with him, though it caused him to weep bitterly, was the step to the life of victory. We must learn the lesson of our utter helplessness and inability to deal with the old man.

IV. **Observe God’s way of deliverance.** It is well to note that God had developed in Moses that precious element of faith. The people could do nothing themselves, they were old, helpless, nor had they any other way of deliverance. But Moses believed God, and we read that “by faith they passed through the Red Sea as by dry land.” Nothing but faith could say, “Fear ye not, stand still and see the salvation of the Lord. The Lord shall fight for you.” In response to this faith, the waters divide, and still further on, their adversaries are overwhelmed and utterly destroyed. We see here perhaps the distinct-
tion between the act of faith and the effect in experience. When faith leads Israel to step into the Red Sea, Jehovah takes his position between them and the adversary. At that moment Pharaoh actually becomes dead to Egypt and the adversary. At that moment Pharaoh actually becomes as dead to Jehovah as when, later, he is buried in the Red Sea.

To unbelief, nothing but an immaterial barrier separated between them, but faith could rest in the fact that no adversary could reach Israel through Jehovah. Later on, that which is already a fact in faith, becomes a fact in experience. Just so with the believer. As the Israelites were baptized into the cloud and into the sea and became dead to Egypt and the old life, so the believer in the same figure of baptism is united to Christ and being identified with Him in His death, and risen with Him in His resurrection, faith lays hold of the fact that Jehovah stands between us and our old life, our old man, and as we stand in the position of faith God will make it a real fact in our experience, and the body of sin will be destroyed or rendered powerless (1 Cor. 10:2; Rom. 6:3–11). Let us not be ever asking the question, “Oh, wretched man that I am, who shall deliver me,” without seeking to find the Scriptural answer, “I thank God through Jesus Christ our Lord.” “The Law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death.” (Rom. 7:24, 25; 8:2.)—Missionary Witness.

The distinction between Christianity and all other systems of religion consists largely in this, that in these other, men are found seeking after God, while Christianity is God seeking after man.—Thomas Arnold.

“If every man were a Moses every bush would flame.”—Sublimity of Hope.

“Through storm and sun the age draws on
When heaven and earth shall meet.
For the Lord has said that glorious summer
Of his years, He has set his face on thee.
And His word shall stand forever.
And with finding all his faithful people
He will bring them through the wilderness
Set to mark the dawn of day?”—G. H. C. Macgregor.

I sat one day at my desk in my office in Minneapolis, and a hard-faced woman came in and asked me brusquely, “Have you any missionaries that you send to talk to dying people?” “Yes,” I replied. “Well,” she said, “there is a woman dying around at Blank street. I wish you would send a missionary around there.”

Soon after she had gone, two lady missionaries came in. I said to them:

“A woman was just in here to have one or two words with a dying woman. I judge from the woman’s face and the locality where she lives, that the woman who is dying is an outcast. You and Selma hurry round, and speak to her.”

The two missionaries were gone a long time, and came back with radiant faces. They told me how the woman who was dying from an awful and incurable disease, whom the doctor had given up entirely, was rejoicing in her new-found Saviour. The two missionaries called again and were led to pray for the woman, who was now clearly converted, that she should also be raised up from the bed of sickness and healed. When they told me that they had offered this prayer, I was not at all clear that they had done wisely, for there was no human possibility of a cure; but God did hear the prayer, and raise the woman up. She became an active, earnest member of my church. The last I knew, which was several years after her restoration, she was still leading an earnest, Christian life.—Doctor Torrey.

Prayer is not only not to be omitted; it is not to be hurried. We are to approach God in prayer not only with a sober but with a calm mind. Dew falls, we are told, only when the atmosphere is still, and the dew of prayer will fall abundantly on our souls only when we are at leisure. Do more by doing less. To pray well is to work well.—G. H. C. Macgregor.

For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps: Who did no sin, neither was guile found in His mouth: Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously. (1 Pet. 2:21–23.)
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The Leaven of the Pharisee.

"Beware of the leaven of the Pharisee." Whatever else pharisiasm may have included hypocrisy was the sin at which Jesus hurled His most terrific denunciations. Hypocrisy in their day meant the playing of a part, a mere acting of a thing without the heart being in it, or as the Master put it, "This people draweth night unto Me with their lips, but their heart is far from Me." These ancient religious leaders would put many of us to shame in their peculiar zeal in minor matters touching the law. They worshipped the letter, but in spirit there was such an unreality about the whole thing that the Lord denounced them as hypocrites. Our modern stage performer in the role of an actor comes from the same word meaning those who affect what they do not feel, or playing a part that is not real, assuming to be what they are not. This deadly infection had made such grave inroads upon the proud religious leaders whose headquarters were at the temple that they merited the severest invectives of Him who spake as never man spake.

Well may we beware of the leaven of the Pharisees, that simulating, aping, assuming what we are not for sinister purpose. It is a very dangerous thing to simply play a part in matters religious, just to gain certain emotions and behave as if we were feeling what we are not. People who are continually using deeply spiritual phrases and assuming for themselves certain religious states need to beware lest these great words devitalize and become meaningless to them. This is one reason why it is so difficult to reach people after they have assumed the vows of the church even though they may not be saved. They count themselves so because of a certain expression made that are nothing but pretence, and those who affect what they do not feel, or playing a part that is not real, assuming to be what they are not. This is just the opposite of desiring truth in the inward parts. Alas how much unreality there is in the religious activities of the day. Godless choirs sing what they do not feel. Prayers are offered that are addressed to the audience rather than to the Almighty. Professions made that are nothing but hollow mockery, all the leaven of the Pharisees. It is a well known fact that one may suffer spiritual loss even right in the midst of the most intense religious services. He can slip into a rut and just drift along, using the old time phraseology with less and less sincerity, what noble attributes.

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deliver us from it so that we will not seek to stand before a fellowwoman and God in any other light than our true colors, and preserve us from the pernicious foe of spiritual life, namely, "the leaven of the Pharisees."—Living Water.

**Fruit of the Spirit.**

Great harm has been done by unwise teaching relative to the fruits and gifts of the Spirit. As a result devout souls have been perplexed and brought into bondage. The following article from the London Recorder is much needed truth:

"Many confound the purpose and fruit of the Spirit's indwelling to the distress of their souls. They confuse fruit with gifts. When they receive the Spirit they expect to be endowed with miraculous power for service. Often it is a gift of eloquence for which they look, and more frequently success in certain forms of evangelism is expected. The miracle of Pentecost has riveted attention upon extraordinary and spectacular demonstrations of power and led men to look for wonders and signs of the Spirit rather than the fruit of His presence. Gifts are not always a sign of grace. We read of some who did mighty works in the name of Christ who were disowned of Him at the last. The Corinthians abounded in gifts, but were lacking in fruit. Saintliness in character is more important than success in service. George Whitefield had more converts than Samuel Rutherford, but the church with one consent is more impressed by Rutherford's saintliness than by Whitefield's service. The fulness of the Spirit they expect to be endowed with tenderness and compassion, burst into broken, tearful words, half sobs, "It is 'I will,' or 'I won't' for every man in this hall to-night."

Then he suddenly turned the whole attention of the meeting to the story of the Prodigal Son, saying, "The battle is on the will, and only there. When the young man said, 'I will arise,' the battle was won, for he had yielded his will, and on that point all hangs to-night. Men, you have your companion there in the middle of the hall, the man who said 'I won't.' I want every man here who believes that man is right to follow him, and to rise and say, 'I won't.'" There was perfect silence and stillness, all held their breath, till, as no man rose, Mr. Moody burst out, "Thank God, no man says 'I won't.' Now, who'll say, 'I will?" In an instant the Holy Spirit seemed to have broken loose upon that great crowd of enemies of Jesus Christ, and five hundred men sprang to their feet, their faces raining down with tears, shouting, "I will! I will!" till the whole atmosphere was changed and the battle was won. Quickly the meeting was closed, that personal work might begin, and from that night till the end of the week nearly two thousand men were swung out of the ranks of the foe into the army of the Lord, by the surrender of their will. They heard His "Rise and walk," and they followed Him. The permanency of that result attested for years to come, and the clubs never recovered their footing. God swept them away in His mercy and might by His Gospel.—Morning Star.
OUR YOUNG PEOPLE.

"He's Coming To-morrow."

By Harriet Beecher Stowe.

"The night is far spent; the day is at hand." My soul vibrated for a moment like a harp. Is it true? The night, the long night of the world's grooping agony and blind desire, is it almost over; is the day at hand?

Again: "They shall see the Son of man coming in a cloud, with power and great glory. And when these things come to pass, look up, and rejoice, for your redemption is nigh." Coming—the Son of Man really coming into this world again, with power and great glory? Will this really ever happen? Will this solid, commonplace earth see it? Will these skies brighten andflash, and will upturned faces in this city be watching to see him coming?

So our minister preached in a solemn sermon; and for moments, at times, I felt a thrill of reality in hearing. But, as the well-dressed crowd passed down the aisle, my neighbor, Mr. Stedman whispered to me "not to forget the meeting of the bank directors on Monday evening," and Mrs. Godthawaite poured into my wife's ears a famous "don't forget her party on Thursday," and my wife, as she came out, asked me "if I had observed the extravagantly dressed to Mrs. Pennyman: "So absurd," she said, "when her income, I know, can not be half what ours is, and I never think of sending to Paris for my things, I should look on it as morally wrong."

I spoke of the sermon. "Yes," said my wife, "what a sermon!—so solemn! I wonder that all are not drawn to hear our rector. What could be more powerful than such discourses? My dear, by the way, you're not to charge Mary's opal ring for a diamond. Dear me! the Christmas presents were all so on my mind that I was thinking of them every now and then in church; and that was so wrong of me!"

"My dear," I said, "sometimes it seems to me as if all our life were unreal. We go to church, and the things that we hear are either too true or too false. If they are true, what things they are! For instance, these Advent sermons. If we are looking for that coming, we ought to feel and live differently from what we do! Do we really believe that we hear in church; or is it a dream?"

"I do believe," said my wife earnestly—she is a good woman, my wife—"yes, I do believe, but it is just as you say. Oh, dear! I feel as if I am very worldly—I have so many things to think of!—and she sighed.

So did I, for I know that I too, was very worldly, and cause I said: "Suppose Christ should really come this Christmas, and it should be authoritatively announced that he would be here to-morrow?"

"If think," said my wife, "there would be some embarrassment on the part of our great men, legislators and chief councilors, in anticipation of a personal interview. Fancy a meeting of the city council to arrange the reception for the Lord Jesus Christ!"

"Perhaps," said I, "he would refuse all offers of the rich and great. Perhaps our fashionable churches would plead for his presence in vain. He would not be in palaces."

"Oh!" said my wife earnestly, "If I thought our money separated us from him, I would give it all—yes, ALL—might I only see him; to-morrow?"

She spoke from the bottom of her heart, and for a moment her face was glorified. "You see him; tomorrow," said I, "and the money we are willing to give up at a word from him will not keep him from us.

That evening the thoughts of the waking hours mirrored themselves in a dream. I seemed to be out walking in the streets, and to be conscious of a strange, vague sense of which all were speaking with a suppressed air of mysterious voices. There was a whispering stillness around. Groups of men stood at the corners of the streets, and discussed an impending something with suppressed voices. I heard one say to another, "Really coming? What—to-morrow?"

And the other said: "Yes, to-morrow. On Christmas Day he will be here."

It was night. The stars were glittering down with a keen and frosty light; the shops glistened in their Christmas array; the door-knobs with that gulf between them for a great gulf fixed. They have lived in one house with that gulf between them for years! She can not go to him; he can not come to her! She will rise to Christ as a dew-drop to the sun; and he will call to the mountains and rocks to fall on him—not because Christ hates sins, but because he hates Christ.

Again the scene was changed. We stood together in a little light, attired by one small lamp—how poor it was!—a broken chair, a rickety table, a child where the little ones were cudding close to another for warmth. Poor things! The air was so frosty that their breath congealed upon the bedclothes as they talked in soft, baby voices.

"When mother comes she will bring us some supper," said they.

"But I'm so cold!" said the little outsider.

"Get in the middle, then," said the other two, "and we'll warm you. Mother promised she would make a fire when she came in, if that man would pay her."

"What a bad man he is!" said the oldest boy; "he never pays mother if he can help it."

Just then the door opened, and a pale, thin woman came in, laden with packages. She laid all down, and came to her children's bed, clasping her hands in rapture. "Joy, joy, children! Oh, joy, joy! Christ is coming! He will be here to-morrow."

Every little bird in the nest was up, and the little arms around the mother's neck; the children believed at once. They had heard of the good Jesus. He had been their mother's only friend through many a cold and hungry day, and they doubted not he was coming.

"O mother, will he take us? He will, won't he?"

"Don't say little ones," she said, softly, smiling to herself. "He shall gather the lambs with his arms, and carry them in his bosom."

Suddenly again, as if by the slide of a magic-lantern, another scene was present. We stood in a lonely room, where a woman was sitting with her head bowed forward upon her hands. Alone, forlorn, shamed—she was in bitterness of spirit. Her cruel tongues had spoken her name with vile assertions, and a thoughtless world had believed. There had been a babbble of
SLUM WORK IN KOBE, JAPAN.

I greatly doubt if anything can be found in the worst section of New York that will equal the wickedness of Shinkawa, the slum section of Kobe. Certainly nothing in all America, and perhaps nothing else in all Japan, can equal the poverty, the filth and the degradation of Shinkawa. Every year or two there is an outbreak of the plague in Kobe, and almost invariably it starts from Shinkawa.

The worst thieves, gamblers, cut-throats; the beggars, the sick and the unemployed; the profligates and the outcasts make Shinkawa their headquarters, and crime is rife among them. The proportion of sick people and the death rate is something like six times the average for the whole country. The maze of narrow, dirty alleys, the filthy hovels and the hideous poverty make it hard for one to believe that he is still in beautiful Japan.

In scores of houses marriage is only another name for the worst slavery, and the poor women can get freedom only by the payment of a sum that is far beyond the power of most of them. Illegal, of course, but a woman who would dare to assert her legal rights would not improbably be murdered.

A year ago last fall one of the students in the Presbyterian Seminary here began work for these people by preaching on the streets wherever he could get a crowd to listen to him. He is a thin, weak young man named Kagawa, just recovered from a serious case of tuberculosis.

From the first he could see results from his work, and before long had quite a number of earnest inquirers. The trouble now arose as to how he could lead those babes who were surrounded by wickedness on every hand. He soon came to see that the only way to work for these people was to live with them and like them; so he moved down and began fighting the devil at close quarters.

The methods that are succeeding among such people are worth mentioning.

First, there is constant preaching, morning, noon and night, indoors and out, telling of the love of the Father, the awfulness of sin, and of the atonement through the cross of Jesus Christ. There is no uncertain sound about this young man's faith or his message.

A second method has been to help every one in need to the limit of his ability. He is allowed ten yen a month from the school for food and clothes and books; and of this he spends three yen on himself, and the rest goes to the people about him.

A few friends help him in his work, and so he has been able to care for many who were sick and friendless, to provide food and medicines for scores of others. Several doctors have given their services free, and supplied medicines at cost price, so a large number of sufferers have been helped.

When a death occurs in one of these poor families there is always the greatest difficulty in providing for funeral expenses. Only the other day there was a woman who began a life of shame because that was the only way she could hope to pay the debt incurred at her husband's funeral. Mr. Kagawa has buried just fourteen persons in the last year, a number of whom died while being cared for in his room.

At the ordinary prayer meeting in his room there are thirty to forty who believe, and are entering on the Christian life. And what triumphs of grace they are! Their earnest, simple prayers and the new hope shining in their faces show that they are new creatures. At five o'clock on Christmas morning, long before daybreak, ten of the believers, who have been tested for a year, were baptized.

The work is not all plain sailing. One young man, who seemed very promising for awhile, broke up a prayer meeting by kicking over a brazier full of live coals and flourishing a large knife, with which he threatened to kill Mr. Kagawa and everybody else in sight. He wanted a suit of foreign clothes, a salary and the position of general superintendent. I now have that dagger on my desk, and a vicious looking weapon it is.

Only a few days ago a brawny soudrel, who is the bully of the community, came to "borrow" some money. Mr. Kagawa has helped this fellow in times and ways without number in the past year, but when he was refused, he struck Mr. Kagawa and knocked him down. A word to the police would probably land the man in jail; but Kagawa has a love that "bears all things," and accepts literally the command to turn the other cheek.

He has set out definitely to win that
fellow to Christ and salvation, too, and I think it will not be many months till he who is now a persecutor will be born again and saved.—The Missionary.

Liquor as Related to Employment.

The liquor traffic does not give adequate employment for its output. Other commodities use six times as many men in their manufacture of like output. For example, to manufacture $10,000 of cotton goods, six and eighty-nine-hundredths men are required; iron products, three and fifty-two-hundredths; shoes, five and three hundredths. For $10,000 of liquor, sixty-one hundredths of a man is required. In other words, one billion dollars of liquors require sixty-one thousand laborers; whereas, like amount of useful commodities would require upwards of four hundred thousand wage-earners. Is it any wonder that the clamoring crowd of unemployed force the laboring world to organize unions, in order that a fair wage may be maintained? Is it right to allow the liquor business which stands in the way of the employment of four hundred thousand wage-earners to be continued?

But what shall we do with the saloonkeepers? If they are willing to work, and some of them are, they can find employment in the distribution of a billion dollars of useful commodities, and there would not be half enough of them if every one of them was willing and competent to take a place in retail stores and in transportation companies.

“The MESSENGER of the covenant whom ye delight in” (Mal. 3:1). He is coming again to earth. The title is the name of an office, not of nature. “He took not on Himself the nature of angels.” He is “better than angels.” It is the Son of God, the Messenger of the Godhead who is coming. Whenever He came in the past He proved a Redeemer (Gen. 48:16; Ex. 23:20). He comes to resurrect His saints, and redeem Israel. Can you abide His coming?

—Sel.—

“A holy heart is tender, the love that is in it is supreme affection—the joy in it is unspeakable—the faith that laughs at impossibilities—the courage that possesses it is undaunted by any opposition—the humility that characterizes it is seen and admired by all—the peace flows like a river and keeps the heart and mind.”

For the narrow-hearted every hill is a mountain.—Sel.

**NEWS OF CHURCH ACTIVITY**

**IN THE**

**HOME AND FOREIGN FIELDS**

**Addresses of Missionaries.**

**Africa.**

H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Cornelia, Matto Mission, Bulawayo, South Africa; offering box, 92 cents; Myron and Ada, Taylor, H. Frances Davidson, Choma, N. W. Rhodesia, South Africa.


Israel O. and Alice Leeman, box 116, Fordburg, Transvaal, South Africa.


The following are not under the F.M.B.: Jesse R. and Malinda Eyster, Germiston, Transvaal, South Africa.

**India.**

A. L. and Mrs. A. L. Musser, Maggie Landis, No. 11 Beckbagan Lane, Ballygunj P. O., Calcutta, India.

The following are not under the F. M. B.: D. W. and Mrs. D. W. Zook, Raghunathpur, P. O., Manbhum Dist., India. Elmna Hoffman, Kedgaon, Poona Dist., Ramabai Home, India.

Mrs. Fannie Fuller, Goalwala, Tank Road, Bombay, India.

**Central America.**

Mr. and Mrs. J. O. Cassel, San Marcos, Guatemala, C. A.

**Our City Missions.**


Chicago Mission, 6009 Halstead street. In charge of Sister Sarah Beth, Brother B. L. Brukhalier and Sister Nancy Sklar.


Jabok Orphanage, Thomas, Okla., in charge of E. N. and Adella Einger, R. R. No. 3, Box 1.

San Francisco Mission, 52 Cumberland St., in charge of Sr. Lizzie Winger and workers.

**Chicago Mission.**

Report for two months ending October 15, 1911.

May God bless His saints who are willing to be used of Him in the promotion of His work. The Lord will bless that which is done in His name and for His glory, and together we shall receive our reward though we are not working for reward but because we love Him. And have been called by His loving kindness. Though the powers of darkness are arrayed against all who will live righteously but by His grace we shall press the battle to the end. This morning the message of our hearts is that of the Psalmist. “Praise the Lord all ye nations, praise Him all ye people.” “For His merciful kindness is great toward us and the truth of the Lord endures forever. Praise ye the Lord.”

We trust that we know Him will continue to hold us up before the throne of grace.

**FINANCIAL.**

Balance carried over, $5 96.

Receipts.

Rosebank S. S., Kansas City, $5 50; Roo. Helmack, Ohio, $1 25; Abbie S. S., Kansas, $5 50; Y. P. Chicago, $5 41; Bro. Tilmen, Ill., $5 Napanee, Ind., Dist., $5; In His Name, $5; Ray Witters, Kansas City, $5.

Total, $59 73.

**EXPENSES.**

Groceries, $9; gas, $1 71; fruit jars, $1; express, $1; repairs, $1.

Total, $9 73.

**COM. FUND.**

S. H. Bert, Detroit, Kansas, $10; E. N. Brilliant, Illinois, $5; 39 cents; Y. M. S. S. C., Chicago, $10; Y. L. Chicago, $3; In His Name, $20; Abhine S. S., Kansas, $3; Louis Brukhalier, Chicago, $5; Aaa Climenkang, Ohio, $2; Bro. Helmack, Ohio, $5; Sr. Stevenson, Chicago, $2; Sister Stevens, Veincle, $8.

Total, $28 89.

Paid 27 tons of coal, $58 81.

**Love Feasts.**

Graterford, Pennsylvania, Nov. 18, 19. Come to Pottstown by train; thence by trolley to Trappe.

**Ohio.**

Thomas, Bethany M. H., Nov. 4, 5.

**Kansas.**

Zion, Nov. 4, 5.

Abhine, Nov. 18, 19.

Ministrial meeting at Abhine, Nov. 17.

Communion services are announced for the Zion, Dec. 6.

Manheim, Nov. 4.

Do not refrain from doing your own little because you can not do the much of some one else.

**MARRIAGES.**

**BRUBAKER—HIESTAND.—On October 8, 1911, Eld. H. B. Hoffer officiating, there occurred the marriage of Bro. John C. Brubaker, son of Bro. Daniel D. Brubaker, of near Elizabethtown, Pa., and Sr. Barbara Hiestand, at the home of the bride’s mother, Sr. Barbara Hiestand, of Manheim, Pa.**

**OBITUARIES.**

SOLLENBERGER.—Frank A., son of Bro. Levi and Sr. Catherine Sollenberger, was born June 17, 1910, died October 6, 1911, aged 1 year, 3 months and 22 days. All his life was spent in Franklin county. He was consistent in his Christian life and faithful as a father in Israel holding the office of bishop for quite a number of years. He was one that could be looked up to as a leader and spiritual adviser. His widow, one son and one brother survive him. Funeral service was conducted by Bishop M. H. Oberholtzer at the home of Eld. H. C. Shank at the New Guilford M. H. Interment in adjoining cemetery.

WINGERT.—Bro. George S. Wingert, of near Fayetteville, Franklin county, was born November 2, 1920, died September 24, 1911, aged 80 years, 10 months and 21 days. All his life was spent in Franklin county. He was consistent in his Christian life and faithful as a father in Israel holding the office of bishop for quite a number of years. He was one that could be looked up to as a leader and spiritual adviser. His widow, one son and one brother survive him. Funeral service was conducted by Bishop M. H. Oberholtzer at the home of Eld. H. C. Shank at the New Guilford M. H. Interment in adjoining cemetery.