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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.
It has justly been said that faith is not an emotional grace but rather an implement—a tool which God puts into our hands—by which the Christian "overcomes the world."

There is a vast difference between boasting and testifying. But the lack of a thing frequently creates vain suspicion in the non-possessor. Many souls testify to their justification and their testimony is never questioned; but let a soul testify to its sanctification as a definite work of cleansing and see in what attitude it will place itself in the mind of many. We claim to believe the word which says, "Be ye holy, for I am holy;" also, "Follow peace with all men and holiness without which no man shall see the Lord. Shall this experience be withheld from us until a sudden transition in death overtakes us? It is indeed humiliating to the believer to know that God himself has reckoned us holy after our justification and consecration. Spurious sanctification boasts of its perfection but the truly sanctified soul testifies to its cleansing.

DIVINE HEALING.

There are many honest souls in the world which do not have a proper conception of the Truth from the simple fact that they have had no teacher. That Divine Healing is not generally accepted is no reason that this gift is not perfectly preserved. The nominal church has proven itself unfaithful in the care of more than one of the gifts enumerated in 1 Cor. 12:8, 11; but the Holy Ghost has kept all these gifts safely preserved in the Mystical Body to be used even today.

Nothing but the low standard to which the Atonement has been subjected in belief and teaching can account for the rejection of this doctrine today. It remains a question whether or not we believe the Book.

Isaiah wrote: "Surely He hath borne our griefs (sickness) and carried our sorrows, and with His stripes we are healed." This passage is quoted by Matthew and directly applied to bodily healing. Chap. 8:17.

The seductive forms of Spiritualism—Mind Healing, Christian Science, Trance Evangelism—are only impostures which are diametrically opposed to the Divine operation. It may be obtained in various ways. 1. By the direct prayer of faith by the afflicted individual. 2. In accordance with the promise of our Lord in Matthew 18:19. 3. According to James 5:14, 15. 4. In the order given by the Master in Mark 16:18.

May God himself give us a stirring on these lines. Indeed our ministry needs some shaking up in order that they may speak according to the law and testimony.

The gospel (glad tidings) of salvation is a reality, the participation of which comes to us according to our faith, and our faith is increased by our willingness to be separated from sin, by meditation in God's law, on His mercies, His promises, and victories.
I longed to gird the harness on
To work with might and will;
Stern was the voice that said to me—
"My child, wait and be still."

How can I wait when whitened fields
Are wasting for my blade?
The strength Thou gavest unto me
For waiting was not made.

Let weaker souls sit calmly down
With sweet, submissive grace;
But to Thy growing vineyard, Lord,
Give me the hardest place.

He only knowest how to serve
Who knowest how to wait;
Thus test I all who wish to work
Within My vineyard great.

—Selected

For the Evangelical Visitor.

DISCIPLINE AND GROWTH.

Dear Brother:—Your pathetic Christian letter is here. Wonderful are the ways of God in wean- ing us from all that is "seen and temporal" and bringing us more ful- ly under "the powers of the world to come." You are richer now than if you had gained the whole state in which you live. And your riches abide.

When I was a youth I had in my imagination made a high mark which I was determined some day to reach; but God in his mercy blasted all my prospects, so that He could educate me in the higher wisdom of His everlasting kingdom. My object was not money but fame—the fame of learning and lofty literary position. But, by a long course of training, I am beginning to understand the glorious signification of 2 Cor. 12:8, 10; Gal. 6:14; and Phil. 3:8-10.

Your family, growing up in the nurture and fellowship and enjoyment of the Lord, is a greater treasure to you than if you possessed all the currency of the United States. I rejoice with you in the blessed communion of Jesus Christ which your children enjoy. When your son resolved to stop eating butter, and use the money thus saved in the advancement of the Kingdom of God, he gave a noble evidence of the indwelling of the Holy Ghost.

Sacrifice of our own comforts and natural inclinations for the consum- mation of the glorious purpose of the cross, is a bright testimony of our participation of the Divine Nature. I have eaten no supper in ten years, and have tasted neither pie nor cake, or any dainty food in that time, and in this abstinence my body and soul have been enriched with the divine blessing. We do not half en- ter into the sweet, precious meaning of 2 Cor. 8:9, and Phil. 2:6-9. How marvelous and yet how cardinal is the exhortation "Let this mind be in you, which was also it CHRIST JESUS." (verse 5.)

This is the supreme truth that solves all the problems between the flesh and the Spirit. Our acquaintance with Jesus is so slender that we fail to experience in our daily life the blessedness of 1 Cor. 1:30. Without justification we cannot even start in the divine life. This must be preceded by instruction and faith.—Rom. 10:10-14. Truly to believe is to be fully justified. And with justification comes the germ of all sanctification. By him all that believe are justified from all things from which ye could not be justified by the law of Moses."—Acts 13:39. This is instantaneous.

Sanctification is the ever deepening realization and exemplification of the righteousness we receive by faith. No one can be justified without a certain measure of sanctifica- tion. But inbred corruption is not eradicated when our condemnation is taken away by the blood of Jesus. Complete sanctification is the utter extinction of the hereditary contamina- tion of sin. If we were as ready to welcome Rom. 6:11, as Christ was to welcome verses 9, 10, we would occupy a much higher al- titude of holiness, and be a far mightier medium of the Holy Ghost for the accomplishment of the Divine will.

Without justification all the thun- ders of Sinai are pealing against us.
—Gal. 2:16. "Without Holiness no man shall see the Lord."—Heb. 12:-14. Justification means Rom. 5:1, 8:1. Sanctification means 2 Cor. 3:18. Justification is from condemnation to peace. Sanctification is "from glory to glory." The first includes and involves the latter. Father, Son, and Holy Ghost are in both. No man cometh unto the Fa- ther "but by the Son."—John 14:6. No man can know either Father or Son but by the Holy Spirit.—John 14:16,26, and 15:26. There is no conversion, no salvation, in which the Holy Trinity is not equally op- erative.

Your last query is a great perplexity to many. But Christ did not speak more enigmatically to Nicodemus than He did to His disciples in the institution of the eucharist. See Matt. 26:26,27,28. To mention the symbol in connection with the spiritual reality it represents is common in scripture. Water and Spirit are related as bread and wine to the body and blood of Jesus. But the water has no more to do in effecting the new birth, than the emblems of the Lord's supper with transmitting the flesh and blood of Jesus into the life and peace and holiness of our souls. The Holy Ghost is the factor of the great change, and the water is the symbol.

Many thanks for the stamps you encased. They are a God-gift. I need many. My bank is Phil. 4:19. If the proper signature is presented, there is never a decline. —John 14:13,14. C. H. Balshaugh.

Union Deposit, Pa.

If you wish your neighbors to see what God is like, let them see what He can make you like.—Kingsley.
Sought and Saved

No human tongue can tell, no pen describe, no mind can grasp nor heart conceive, the unfathomable love of God the Father in sending his only begotten Son. Neither is there any fathoming of the love of Jesus, in being willing to come and suffer and die to "Seek and to save that which was lost?"

How plainly is this set forth in the context. Poor Zaccheus, despised and hated by his countrymen on account of his occupation, felt an anxious desire to see Jesus. His diminutive stature putting him at a disadvantage among the taller of the crowd, he climbs a sycamore tree, where, concealed among the leafy branches, he could see without being seen. Accustomed to the pride and arrogance of the Scribes and Pharisees, the poor publican expected no more than a passing glance at Jesus. What glad surprise then to be called by name to hurry down from his perch, and accompany the Savior to his home, and entertaining him as his guest. The selfrighteous Jews were filled with disgust that Jesus should be a sinner's guest.

Zaccheus was lost. He knew and felt it and joyfully received the sinner's friend. No doubt the gracious words of Jesus as they walked together had touched a vibrating chord in his heart and shed a softening, refining influence in his inmost soul. He who was the light of the world had lit up the darkness of his heart and given him the spirit of true practical penitence. Freely he made his humble confession. Jesus says, "This day is Salvation come to this house for so much as he also is a son of Abraham." The lost publican was found. Jesus had sought him and also saved him. He had called Jesus Lord, he had proved him to be the Christ, and his heart overflowed with joy.

The character of Nicodemus presents a striking contrast to that of the publican. A member of the Sanhedrim; a man of sound judgment and pious life; in the quiet evening hour he comes to Jesus. He freely admits that Jesus is a sent teacher. In reply Jesus plainly informs him that except a man be born again, etc. Poor Nicodemus, with all his learning and research, could only see the process of nature and ask "How can a man be born when he is old?" Jesus explains further; but the astonished ruler could only exclaim, "How can these things be?" Jesus with one master stroke had exposed his spiritual ignorance and soul poverty, and he gives him the remedy. "As Moses lifted up the serpent, etc."—John 3:15. Jesus sought the learned and convinced him of his need. He believed on Jesus and was saved.

A hospitable Pharisee asked Jesus to dinner one day. A poor prostitute in the city, hearing of it, came quietly in and stood at his feet behind him weeping. With those bitter tears of penitence she washed his sacred feet. With her flowing hair she wiped them. With her lips she kissed them; she anointed them with precious ointment. Simon reasoned inwardly thus: this man is no prophet or he would have perceived her character and stopped her proceedings. Jesus showed by a simple illustration that as her sins had exceeded Simon's, so had her grateful love. Christ spake her many sins forgiven, saying, "Thy faith hath saved thee; go in peace." Being justified by faith we have peace with God through our Lord Jesus Christ. I think poor weeping Mary must have seen and heard the Savior before, and feeling her lost condition, she hastens to give vent to her penitential grief and expression to her love. No doubt she looked back to the home of her childhood, when she was a sweet pure minded maiden, the joy of her parent's hearts. Alas! in an evil hour she fell from virtue, banished from home, polluted, vile, sinned against and sinning, no kind words or friendly hand to lead her back to the path of virtue, lost, yes awfully lost. Jesus sought out the poor erring one; yes sought and saved her. "For the Son of Man had come to seek and save that which was lost."

At Jacob's well a weary traveller sat resting at the noonday hour. One glance sufficed to show that he was a Jew. A Samaritan woman coming to draw water is startled to hear him say, "Give me to drink." Such a request from a Jew to a Samaritan was an unknown occurrence, and she inquired for the reason. Jesus ignores her question and tells her if she knew the gift of the God who addressed her she would have asked for living water and received it. Describing this living water, he startles her by an abrupt question and then bringing before her in awful detail the history of her misspent life, she is convinced that he is a prophet and propounds a disputed question. Jesus answers it, defines true worship, and unfolds his Messiahship (for the first time) to the poor Samaritan woman. Jesus came to the well to seek her; he found and saved her. She believed on him and forgetting her pitcher, she runs home and publishes the new-found, Messiah with glorious results following.

Time and space forbid to notice the numerous instances and the varied manner in which the Lord sought and saved the lost, both in life and afterwards by the power of his gospel. "The dying thief rejoiced to see that fountain in his day."
God loved the colored people and gives a sample case in the Ethiopian eunuch by sending Phillip on a long journey for his instruction and conversion. He loved the Philippian jailor enough to allow his two faithful servants to suffer stripes and fettors in order to seek and save the lost jailor and his family.

What do all these instances teach us? Simply, that whatever our pretentions, we are all lost by nature; also that God takes different ways to reach different people in order to show them that “all we like sheep have gone astray; we have turned every one to his own way, and the Lord has laid on Him the iniquities of us all;” glory to God! There is salvation for all because “he bore all our sins in his own body on the tree.”

There is a spiritual magnetism in the crucified Reedmer. Jesus said, “I, if I be lifted up from the earth will draw all men unto me.” Wherever the simple old gospel story has been preached, hard hearts have melted and the tender drawings of divine love been felt. Jesus seeks by the convicting spirit and soul captivating Word. He shows us ourselves first and then shows himself until we exclaim,  

"Say but I yield, I yield,
I can hold out no more,
I sink by dying love compelled,
And own thee conqueror."

"Come man of learning from thy lofty pedestal and help to “Crown Him Lord of all.” Thy studious research in the realm of human knowledge has failed to fill the aching void in thy soul or give thee hope for eternity. Come drunkest, the grace of God can reclaim thee when all human agencies fail. Come prodigal, arise and return to thy Father. Poor prodigal daughter, too, thy earthly parents may spurn thee, yet Jesus loves thee with an everlasting love. He will restore thee to peace and purify and give thee an inheritance among the sanctified. Come ye of exemplary morals, respectable but lost. Come ye unsaved church members, ye who have a name that ye live and yet are dead, come in time, before death and eternity sweeps away “your refuge of lies” and leaves you adrift on an ocean without a shore. Come under the Blood for that alone can save you. Let us who have come to Jesus remember that “He that heareth” must say, come. Say it in words; say it in our life and deportment, so that the world may see that we have the Spirit of the Master. Let us not think such and such a one is beyond remedy. No; for, “Down in the human heart, crushed by the tempter,
Feelings lie buried that grace can restore.
Touched by a loving hand, wakened by kindness
Chords that were broken will vibrate once more.”

May God help us all that we may be humble and willing to do the duty that lies nearest to us. If faithful in Jerusalem, we may try Samaria, and then the uttermost parts of the earth. Many who think they are called to distant lands are silent as the Sphinx to their unsaved neighbors about their soul’s welfare. Let us “Go then ever weeping, sowing for the Master,
Though the loss sustained, our spirit often grieves.
When our weeping’s over, He will bid us welcome.
We shall come rejoicing, bringing in the sheaves.”

Richmond Hill, Ont. 

F. ELLIOT.

For the Evangelical Visitor.

EXPERIENCE.

CONSCIOUS of the presence of God, I am impressed to give my late experience to the church through the Visitor.

I was converted in December 1875, at the age of 21 years, and baptized about six months later; but under the same fervor of Spirit that existed when I was brought into a condition of peace and justification through faith in Jesus. During the years which ensued, I was seeking to know and do the will of God; but have no justification to claim through any good of my own. I was conscious of a great weakness, or, lack of power in preaching the Gospel.

I realized that the “old man” was not “crucified,” was not “dead.” There yet remained the motions of sin in my members: from this I longed to be delivered. I longed to be able to “reckon myself indeed dead unto sin, and alive unto Christ.”

In December 1895, the Lord met me and threatened to cast me away if I did not render service first unto God before all things (temporal). To this I consented, but found myself unable to give a willing and whole-heart service. Although I was led to seek after a pure heart, I was humble enough to confess that I was not where I ought to be in my Christian experience; but I wanted to get where the Lord wanted me to be, so he could have his own way. My own righteousness had to be broken down, as well as my own wisdom and my own strength.

A few days before the Newbern (Dickinson Co.) Love feast in November, 1896, I met with the church there, purposing to remain over the Feast. On Saturday afternoon and evening there came to me a burden of my soul and distress of mind melting my heart before God. Sabbath morning the Spirit said, “Submit yourself to God for today;” which I did and immediately entered into peace. But failing to walk “by faith,” I soon found myself sinking, which condition brought on intense agony of mind and Spiritual blindness. This, through the Spirit, as I yielded myself to the ordeal of seeking and crying out “Lord help me”
continuously for about the space of one hour, led me to the point where I saw the Apostle Peter before me! and the third time in sinking! sinking as he walked upon the water to meet his Lord and sinking. Then I cried out on account of my own condition, sinking! sinking! and behold, instead of going downward, the gravitation was upward. Praise the Lord!

Oh the sweet will of God into which I was born! I knew for the moment no will of my own. I turned my face aside and wept; but only for a moment. Then travail again took hold of me and continued for about ten minutes, when I turned to the Lord and said, Lord what does this mean. And behold a voice speaking to me, saying, "that you might know him and the power of his resurrection and the fellowship of his sufferings, being made conformable unto his death." Then again all was calm and peaceful. During that time I became willing to die for my Lord. Bless his holy name!

After a moment, the voice said: See how clear your mind is: and I said, I see Lord. A moment later the voice again spoke, saying: See your reason how strong it is: and I said, I see Lord. (I knew no fear.) After a few moments thought, I calmly said, what is it Lord? and the voice answered, saying: See how your reason how strong it is: and I said, I see Lord. I immediately said, I will. The tempter came again, but I was suffered to ask the third time, Why Lord? Again the answer came, this time referring to natural things, with natural cleansing.

The Lord then graciously helped me to overcome the temptation by his Word. The Word was this; "Jesus endured the cross and despised the shame." I did not eat any breakfast. I had other food to eat. I went my way to brother Jesse Engle's, who I found waiting, the Lord evidently having prepared him for the strange meeting. I told him of my strange but nevertheless plain and definite guidings, with the request for baptism as directed by the voice again, but I was suffered to ask the third time, Why Lord? Again the answer came, this time referring to natural things, with natural cleansing.

The Lord then graciously helped me to overcome the temptation by his Word. The Word was this; "Jesus endured the cross and despised the shame." I did not eat any breakfast. I had other food to eat. I went my way to brother Engle's, who I found waiting, the Lord evidently having prepared him for the strange meeting. I told him of my strange but nevertheless plain and definite guidings, with the request for baptism as directed by the heavenly messenger. After due consideration on the part of Bro. Jesse Engle, he inquired of me whether I am willing to get off the altar if another sacrifice were found. To this I replied, Yes.

After taking the matter again to the Lord in earnest prayer, we prepared to go to the water, which we reached about noon. As there appeared no other sacrifice, we obeyed. The Spirit asked me to testify to the work of God wrought in me, which I did as the Spirit gave utterance and suffered it, both on Monday and Tuesday night. During this time I was suffered to behold the "joy of my Lord" as he handed me over to his Father with the words spoken to me "none shall be able to pluck them out of my Father's hands" After the trial of my faith, and a complete consecration to God, I received "help of God and faith to overcome the world and committed myself to Him." I awoke early Wednesday morning, and looking up to God, I was again ushered into an experience strange and marvelous. A power took hold upon me which seemed to draw me up into the heavens. A voice was heard saying, "That is gravitation. As I was gazin g up into heaven I exclaimed, gravity, gravity, gravity. Being unable to get away from it, I cried out, Lord I am satisfied; and yet it came. Then I cried, Lord I am abundantly satisfied; and yet it continued to come. I saw I would have to die, as I supposed, and I consented to it; but, as I was passing into unconsciousness I said, Lord do not take my mind from me, for if you do I will not be able to believe in Jesus.

At this time I was gazing on Him in form "like unto the Son of God" though afar off; yet from Him there came rays of power and glory unbroken, reaching "even unto me". It was at this point that I was allowed to call upon Bro. Brechbill to pray, whose prayer the Lord heard and immediately answered, when there came a "great calm." Bro. Brechbill was with me and is witness to this peculiar experience, though he said he had never heard the voice speaking to me, but heard me speaking though I thought it was all in the Spirit and unknown to Bro. Brechbill.

My bodily strength was gone; but after having eaten, was strengthened. I testified to the family with whom I was staying (Bro. John Engle, of Newbern) of what I had seen and heard but did not know, then that it was the baptism of the
Holy Ghost. It was revealed to me later that day while attending the funeral of Bro. John Allison, of Abilene.

At about nine o'clock, or a little later, I returned to my room intending to seek rest; but the voice said, 'Is this a time for sleep? I said, I am sleepy Lord. The voice said, Could ye not watch with me one hour? I said, I will Lord. I was conscious of the presence of the Lord but was not afraid. He showed me many things, a few of which I will relate.

First was the nature of earthly wisdom, quoting the words of James: "Earthly, sensual, devilish." Then, what heavenly wisdom is, again using the words of James: "First pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of those who make peace." Oh the contrast under the rays of the Holy Spirit! Also that many Spirits are gone out into the world and other hands there was humiliation and self-abasement; and I cried out, Can it be that the Lord has thus showed mercy and favor to me—

Praise the Lord! Who forgiveth all thine iniquities; who healeth all thine diseases. Praise His name forever! "He leadeth me besides the still waters; He keeps me from falling and from sinning. There is no lower standard in justification than 'sin not.'" He has, by his grace, become my sanctifier and points me to the high standard of completeness in him. He has poured out his Spirit upon me, the promise of which he has given to all those who obey him.

He fills me with his love and teaches me to follow after charity, with which I now greet the readers of the Visitor. Pray for me that I may be able to "purify myself even as he is pure." Glory to his name! J. H. ESHelman.

Sedgwick, Kans.

For the Evangelical Visitor.

EXPERIENCE.

GOD helping me, I will again give some of my Christian experience and some of God's dealings with me during the past year.

I will first tell you that I was happily converted to God when between the age of twelve and thirteen. I well remember the spot where the Devil wanted me. Then I had a chance to make his claims in some way.

Eight years ago the Lord spoke to me through a whirlwind and I was drawn nearer to God. At that time I felt very happy in the Lord feeling willing to do anything for him. I had impressions at that time which I kept secret; but had I told them I might have gotten more of my experience which I only received this winter. I can testify to a sanctifying and keeping power. Praise the Lord!

My last year's experience is very precious to me, as also are my earlier ones. I am not here merely for earth: no, no; but to do the will of God. If we fear to disobey God in anything he tells me to do. I fear sometimes that we as a church have been living too far from apostolic doctrine. Oh for a common brotherhood! Not one hand for the world and the other for God. We claim to be a peculiar people and let us live it. There are so many ways in which we can be conformed to the world: in our houses, on our farms, in our financial affairs, and also in our conversation. Let us be on our watch because the world is watching the Christian's walk and conduct, and our actions speak louder than words.

If we have faith in God's promises he will keep us from falling and give us power to cry out against sin. Then we feel to say when we use the sword of the Spirit, "Whoever does not want to be hit must get out of the mark." O for more holy boldness to preach the pure gospel even if the world hates us for it. "If God
Praise the Lord! How can I ever praise him sufficiently? How can I fulfil my calling? Only by trusting with me since last winter. While in sincere prayer to God for the removal of every hindrance to my Christian life, I received an anointing that filled my soul with gladness. I saw a light streak from heaven, and it seemed as though there was some one at the top pouring something upon me with a pitcher. My spirit was resting on God and my heart was overflowing with love. I received an outpouring of that kind three mornings in succession. When I testified to a clean heart and that Christ was now living within, I thought this anointing was poured upon me by the bucketful and I felt like shouting aloud. This may seem strange to some; nevertheless it is real to me and affords me great joy. But I went through a fiery trial a few days later. Praise the Lord! He had yet more precious things in store for me to enjoy. Had I not gone through that trial, I perhaps would not have accepted what followed. MARY ANN STAUFFER.

Hope, Kans.

For the Evangelical Visitor.

Separation.

We are taught in God's Word that all we do should be done to the honor and glory of God. I have often been impressed to write a few lines for the Visitor, especially of late; and in order that God may be glorified we venture not in our own strength, but in the strength of our Redeemer who hath redeemed us, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."—Titus 3:5.

Blessed be his holy name forever, for the great plan of redemption, which we in our carnal state and condition could not comprehend. It is in accordance with divine inspiration. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—1 Cor. 2:14. Hence we put off the old man with his deeds, and put on the new man, which is renewed in knowledge after the image of Him that created him. We now glorify God in our bodies and in our spirits which are God's. We are no more our own. We have the testimony within us that we belong to the Lord. All that we are, and all that we have is His. He is our great High Priest, our leader and our commander.

The obedient child goes forward at the command of the Divine Master, and thus glorifies God. Jesus said, "I must do the works of Him that sent me while it is day. For the night cometh, wherein no man can work." By this we infer that we should avail ourselves of the present opportunities, and no doubt opportunity after opportunity presents itself to every believer.

But then what are we doing with them? We review the past. We frankly confess that many opportunities have passed by without our attention and perhaps we have many excuses to offer. But we ask, "Will these excuses justify us before God? Will the answer come to us, 'Thou good and faithful servant?'" Are we glorifying God? Let each one answer for himself. As we look into the neglected past, we see those who might have been gathered into the fold if we had but used our influence in that direction and obeyed our impressions.

Now then, what about the past? Will we forget the past and press onward, or will we humbly beseech the Master to have mercy and humbly prostrate ourselves at his feet, asking forgiveness and imploring his divine direction for the future, thus glorifying God?

When we look at the condition of the Christian world today we conclude that it needs the attention of every true ambassador—those who have holy boldness to denounce sin in its awfulness, and who will hold high the standard of Christian perfection. Oh the corruption that is in the world today even among those who claim to be ambassadors for Christ! Oh the tales and stories which come from the lips of those who claim to be teachers, intended only to tickle the ear and get the attention of the young and frivolous.

Paul said, "For the time will come when they will not endure sound doctrine, but after their own lusts will they heap to themselves teachers having itching ears, and they shall turn their ears away from the truth and shall be turned unto fables."—2 Tim. 4:3,4. But we have not so learned Christ. As ye have received Christ, so walk ye in him. "But watch thou in all things; endure affliction; do the work of an evangelist. Make full proof of thy ministry." Thereby we may glorify God.

There are those who are the Lord's in deed and in truth, who have the living witness within themselves that they belong to God. Oh what joy and fellowship it gives us to meet with those who are walking in the light even as he is in the light! Oh how sweet to be in fellowship with God, with Christ, and one with another. We are now seeking the things that pertain to life and godliness, bearing the marks of the Lord Jesus in our bodies.

Thus the unsaved world will take knowledge of us that we have been with Jesus. God's power will become manifest in us like unto those of old. Though we may be unlearned and ignorant men, yet on account of our boldness in Christ we confound the worldly minded. May God's name be magnified, is the prayer of your unworthy brother.

D. B. MARTIN.
EVANGELICAL VISITOR.


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Abilene, Kansas, March 15, 1897.

We thank you kindly for the new names you sent us. Let the good work go on.

We call your attention to an appeal for the Good Mission workers, Des Moines, Iowa, under “Visit to Iowa” by Bro. P. F. Ike.

The April Ladies’ Home Journal contains a new song by Ira D. Sankey. It is entitled “The Beautiful Hills” and by some is thought to be superior to his famous “Ninety and Nine.”

We deviate from our custom by publishing a very lengthy poem in this issue. A number of such have been sent us. Our present space does not admit of many like insertions.

Bound Volumes of the Visitor, No. 4, are now ready. We have only a few left above what have been spoken for. If you want one, please write us at once. The price will be $1.00 at our office.

We dare not open lengthy correspondence with our many friends. Our many duties necessitate a limit on this line. We much appreciate your interest in us, and are sure that your charity will suffer long.

Under “Our Times” (last page) we insert a description of the famine in India, as given by the secretary of Bishop Thoburn’s “Special Fund.” Those whose hearts are touched can send requests for information, or donations, to Home and Foreign Relief Comm., Elkhart, Ind. G. L. Bender, Secy. & Treas.

Bro. Geo. Detwiler, of Sherkstown, Ont., has been to Carland, Mich., during part of last month to assist Bro. Kitey in holding meetings.

We are sorry to note that the Bro. was disabled from entering actively into the work while there. Yet it is true that all things work together for good to those that love God.

The most dangerous skepticism today is that found within the nominal church circle. When the professor begins to doubt the veracity of certain biblical statements and purposes to sub-divide the Book, it remains a question as to just what he may finally retain or reject. Is the Bible a true Book? and Remarks on the mistakes of Moses, are booklets which cannot but set the candid skeptic to thinking in the right direction. We recommend this literature to such whose labor brings them in contact with the skeptical class. A tract or small booklet often does more to reach the thoughtful than a sermon. Address, H. L. Hastings, 47 Cornhill, Boston, Mass.

It has recently been said, relative to Foreign Missions, “Secure the workers and we believe the means will be forth-coming.” The right chord has been touched in this saying. It has been our conviction for years that the first and most important matter for consideration is God-called, consecrated, sanctified, and Holy Ghost filled men and women. Souls who have the assurance of these requisites and are not afraid to testify before the world to the experience. Men and women who have been separated from sin and can look God in the face, praying out supplies as their actual needs stare them in the face. Money? This is the last consideration in the minds of those who believe God. Those who believe that they are really called of God to be separated unto the work of the Gospel. We want workers who believe that the “gold and the silver is mine” and “the cattle on the thousand hills.” They must believe Phil. 4:19 and show their faith by their works. Sufferings, privations, persecutions, and death are sweet to the man or woman who is conscious of the fact that indeed it is all for Jesus’ sake. The living Jesus and the salvation of the lost so absorb the whole being that food and raiment, friends and home, pleasures and earthly comforts all lose their charms in the eternal swallowing up of self in the Christ-life. Our fraternity should have a dozen “little ones” speeding away to the regions beyond—our own narrow limit. It may seem harsh for us to say and yet we say with all candor and charity, that the back-slidings, the formality and coldness, the spiritual deadness which has been
Among us is only an out-growth of our selfishness and the retention of the glorious gospel privileges and influences which the world should know and enjoy. Men and women who say they are saved will sit down at ease and hoard up wealth, add farm to farm, or factory to factory, build a home so gratifying and fascinating to self that even sinners will not believe that they are seeking “a city yet to come” or that their treasures are laid up in heaven. May the Holy Ghost accompany this truth to the conviction of some hearts which are yet so engrossed and absorbed in the things of this age as to lose sight of the real joy in the crucifixion and sufferings of the Christ—head and body. Visions of glory arise to us which are fascinating in the extreme. Nevertheless, no man can serve two masters. May the Holy Ghost speedily separate unto himself those whom he has chosen. Amen.

NOTICE.

ALL Brethren coming to General Council, on arriving at Canton, will please take the Street-car line to the east end of East Tuscarawas st. From the Ft. Wayne Depot change on arriving at Tuscarawas st. Those stopping at the Valley Depot (west side of city) take the street-cars going east. In the public square must change for the East Tuscarawas street line. Those coming to the Corn motion Depot will take the street cars running east. These need no transfer; the others must take transfers when they pay their fare which is 5cts for the entire trip. The cars run every 12 minutes. At the end of the East Tuscarawas street-car line, all will be met by a transfer agent and will be conveyed to the church, a distance of two miles. I have applied for rates for those coming to General Council, but have no reply yet. As soon as the requisite information is obtained it will be published in the Visitor.

Louisville, O., W. O. BAKER.

CHURCH NEWS.

LOCAL CHURCH NEWS.

LOUISVILLE, OHIO.

WE held our local council, March 15. It was the first all day council at Valley Chapel within my memory. Much of the time was occupied in making provision for General Council. We anticipate a gracious time. We made arrangements for a Lovefeast on Saturday following the Council, and hope the church will be well represented at this coming conference. W. O. BAKER.

ARIZONA.

THE lovefeast held at Glendale on the 6th of March proved a blessing to those who were in attendance. It was so different from such occasions in many other parts of the church, where large numbers assembled and participate in the services; but, Praise God! He also meets with the few who in quietness gather around the Lord’s table, and feeds them upon the true bread which comes down from heaven. One more was baptized during these services.

J. G. CASSEL.

KANSAS.

THE Annual Joint Council for Kansas convened at the Bethel church, N. Dickinson, Co., on the 18 and 19 of March. It was a time of blessed fellowship for those assembled. The business was dispensed with in the spirit of charity and we pray God’s blessing upon the work. We were glad to notice that the deepening of spiritual life in the Brethren and sisters has its bearings, even in conference assemblies. * As a people we have yet room to learn in the line of doing business in a business-like way. Any thing which we consider proper to do should be promptly done and heartily as unto the Lord and not unto men. * The Sunday school meeting on the 17, held in connection with the conference was, we trust, a profitable meeting to all present.

FROM THE FIELD.

VISIT TO IOWA.

BRO. Peter Fike, of Lost Springs, Kansas, writes: My wife and I left home February 4, on a trip to Iowa, purposing to speak to the people about the Way of Life and also visit in the neighborhood where we formerly lived. We arrived there February 5, and had meetings at different places in Black hawk and Benton counties where we preached Jesus to the people and warned them not to neglect their salvation. We found the people generally more willing to neglect than accept. None accepted Christ during the meetings. One woman was converted after we left, in a place where we had prayer-meeting one afternoon. We pray that her husband may also turn to God soon. We hope the seed may not all have fallen in waste places but that some may bring forth fruit unto eternal life.

March 13, we left Benton Co., and came to Des Moines in the evening and met Bro. J. R. Zook in the Good Mission. He is an active worker and has charge of the Mission. He has considerable influence over the people and has meetings every night; also Sunday school every Sabbath at 3 o’clock, and prayer and social meeting after Sunday school.

We remained with Brother and Sister Zook until Monday evening. At present they live in the new church in order to save rent. This church was built by Bro. Charles Good (now about 87 years old) and deeded to the Brethren. I think we ought to appreciate such a donation,
The building has not been dedicated as yet but will be in the near future if God wills. The building will cost about $8000.

Some brethren may have an idea that this church is stylish, because it cost so much: but I think it is a plain house but is built very substantially. I don't want to say any more about it here, but if any have prejudice against it, I advise that they go to the dedication and see for themselves.

I would like, however, to send out an appeal to the Brotherhood to send liberal donations to brother and sister Zook for their support. They have been stationed here and thus far have had no support from the church. This is not doing to others as we wish to be done by. They paid the expense of moving to the Mission; also their support has largely come out of their own pocket. The people here are kind in sending them vegetables, etc. The Lord bless all such for their kindness.

Those who wish to contribute to their support should send their donations to J. R. Zook 13 University Avenue, Des Moines, Iowa.

CANADA.

DEAR Editor: As the Mission Board of Canada appointed myself and wife last fall to labor through various parts of Canada the past winter I will, by request, give a report in the Visitor. First, I will say that we left home about the middle of November last and went to St. Thomas; thence to Rodney, Ont., where I stayed over night with my Bro. Isaac. The next day we visited our friend D. Wismer and wife, she being a Sister in the Brotherhood. After visiting in the vicinity, my brother and his wife accompanied us by conveyance to Mose, about twelve miles distant, to Mr. A. Moyer's. We did some visiting in that place and, as the house was occupied by other workers, we attended their meetings two nights and by request of the minister in charge, spoke one evening. We also announced a meeting for Sunday morning and prayer-meeting on Saturday eve at Mr. I. Sailor's.

Bro. Tison from Pa., and Bro. Casol came to those meetings. A meeting was held at Bro. Joseph Winger's on Sunday eve. This was my first acquaintance with Bro. Tison. We thought it not advisable to stay in Mose any longer as other workers had a very large revival in the same house where we had intended to labor.

We thought best to go to Beook, Bro. Joseph Winger taking us part way. Mr. Pat Clemence conveyed me to Bro. J. Mater's, at which place I labored about three weeks or more. The interest seemed good; several requested prayer. If a minister were stationed there, a class could undoubtedly be formed. In fact, the labor in that place seems to me to be useless if there is not some one stationed there. How can we hear without a preacher; and how can we preach unless we are sent. I did considerable visiting in this place. The weather was somewhat against the meetings. Left this place, being conveyed to Mose by Bro. Mater. Did some visiting, attend a prayer meeting, had one appointment in the S. H. and returned home finding all well after an absence of five weeks. Praise the Lord for His protecting care.

On New-Year's day, wife and I went to Alter Cliff, Ont., a village about 14 miles from home and being a new field. Securing a Hall, we held meetings a little over a week. The doctrine seemed new by some. A good turn-out was had and about 22 came to the altar for prayer. God wonderfully blessed the work. As our time was limited we could not continue but hope to return again. In a later issue, we hope to continue the report.

J. W. HOOVER.

South Cayuga, Ont.

FROM CORRESPONDENTS.

Manie M. Hoffer, of Elizabeth-town, Pa., compares herself to the Israelites who murmured much during their wilderness journey. She expresses fears of not entering into the promised land. Being conscious that the promise follows obedience she desires to look forward and show forth the fruits of the Spirit, especially "charity." A desire for prayers is expressed so that the profession of faith may be held without wavering. * Bitter and sweet waters must come from different sources. * After storms come the sunshine and the calm. Whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth. She expresses her hope by the following stanza:

"The promised land from Pisgah's top I now exult to see; My hope is full, O glorious hope Of immortality."*  

Martha H. Seigley, of New Providence, Pa., writes that she finds comfort in the promise given in John 15:7, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." * My desire is not to turn to the world again. I feel stronger in the Lord than ever. If I could only tell what the Lord has done for me, especially the past year. * I have learned in part to know what it is to die ere we die the natural death. Have had severe trials. The enemy told me that my religion was all vain. But I praise
God for what he is doing for me. * The 13th. and 13v. of 1 Cor. is very precious to me. O that little word "love!" We do not have enough love. What will it profit a man if by faith he could remove mountains and have not charity? Perfect love goes out to all men. I mount and have not charity? * I find much comfort by reading in the Visitor although some are opposed to it. Pray for your sister in the faith.

"In sorrow he's my comfort, In trouble he's my stay, He tells me every care on him to roll, He's the lily of the valley, The bright and morning star: He's the fairest of ten thousand to my soul."

For the Evangelical Visitor.

ENCOURAGEMENT.

When I look around, I can see that my lot has fallen into a pleasant place. Nevertheless, the best of us need encouragement sometimes. We who are believers have our clouds and dark seasons to pass through; but who does not have them? The people of this world have their troubles and difficulties. They have no burden-bearer as we have. We dare not sit down under the clouds and murmur, but let us look up and go forward.

"What though before me all is dark, Why should I lose to see? If God gives light for one step more, 'Tis quite enough for me.

"If mercy veils my fate from me, Why should I murmur thus? My present lot might harder be, Did I the future know.

"Thus step by step I'll travel on Not looking far before,

Trust that I shall always have Just light for one step more."

Blessed submission. Blessed trust which the children of God find in their great burden-bearer. Dear brother or sister; is your burden heavy? Perhaps you are almost ready to sink beneath your load of disadvantages. Perhaps you think you have more than your share. Look up and see that God's ministering spirits are around you to strengthen you. Look away from yourself and your own weakness unto the stronger one. Do as the Psalmist says, "Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."—Ps. 27:14. We know it is good to wait on the Lord. For "they that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary and they shall walk and not faint."—Isa. 40:31.

We are sometimes apt to live down too low, far beneath our privileges. We know that in low places there is everything which tends to discourage. There are swamps and fogs and nothing but stagnant water to drink. We become entangled with the brushes, get weary, and stumble over any little thing. We would not wonder at anyone becoming weak and sickly in such a place as this. But it is our blessed privilege to rise out of these dreary surroundings and live in an atmosphere which is far above the vain things of this life. We may bask our souls in the sun of righteousness which arises with healing in his wings and drink from the fountain where the water is ever flowing pure and wholesome. We can hide beneath the rock which was cleft for us, not allowing ourselves to become entangled with the affairs of this life. In such a place as this our souls become healthy. We can as the prophet says, "Go forth and grow up as calves of the stall." We become strong; and the more we exercise the stronger we become. We can run, doing the work of the Lord, and not get weary. We can find everything we need in Jesus. "For he has been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall."—Isa. 25:4.

If we are poor, He became poor for our sakes. "The foxes have holes, and the birds of the air have nests: but the Son of Man hath not where to lay his head."—Luke 9:58. The Psalmist says, "I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread." If we have food and raiment, let us be there-with content; for, godliness with contentment is great gain.

We read of many who are perishing for the want of the necessaries of life, and how dare we murmur even though we have not everything in abundance as some others have. The Lord may not see fit to entrust us with riches; yet if we are in God's order, we will never suffer.

Are we afflicted? He has suffered such agony that human nature could never endure. He was in all points tempted like as we are, yet without sin, and He has the same power to heal the afflicted today that he had when he was here in the flesh. But according to our faith so shall it be. It may be His will that we shall suffer afflictions sometimes. If so, "those light afflictions which are but for a moment work for us a far more exceeding and eternal weight of glory."

There are those who are lonely and isolated from the church. They need encouragement. We who have the privilege of meeting every Sabbath and at the weekly prayer-meetings perhaps forget how highly we are favored. We may not always
improve and appreciate those privileges as we should, while those lonely ones would eagerly embrace them. My mind has been especially with Sister Phillipi, who is off alone in Utah.

There are others in the same circumstances. Truly they need to have their hearts established with grace and not with meats. They need to have Christ dwelling in their hearts with all his fullness. They need to "put on the whole armour of God that they may be able to stand against the wiles of the devil."

But we have an all-sufficient Savior for every circumstance in life, and, whatever our trials may be, they are good for us if we will allow ourselves to be purged by them. We may call them God's purifying fire. For he shall sit as a refiner and purifier of silver; he shall purify and purge us as gold, like a goddess in their eyes.

A large meeting was progressing, near her father's flowery grove, there poor sinners were professing all the bills of Christian love. Father, let me show the Bible to this poor illiterate clan; that it's nothing but a libel on the character of man.

Go, my daughter you are able to destroy their Sabbath theme; go and prove their book a fable, and that': doctrine all a dream. Dressed in her pride and glory, she went forth to join the throng; there she heard the gospel story, both in story and in song.

Soon a thrill of deep conviction seized upon her trembling soul, filled her heart with an affliction. That her mind could not control. Calmly rose she without falter, all her follies bade farewell, and came in before the altar, where in humble prayer she fell.

Casting all her care on heaven; every prayer went to the throne, till her sins were all forgiven, and the Savior was her own. Then she hastened to her father, to inform him of God's love, and to tell her aged mother, there's a better world above.

"Well my daughter, it's reported you have joined that ignorant horde; to their doctrine all a dream. Both in story and in song."

"O, my husband, show me favor, I've not joined that ignorant horde, but I've found the blessed Savior, who is Christ the righteous Lord." "Well, my daughter your behavior is the doctrine of the skies." "O, my husband, show me favor, I've joined that ignorant horde; but I've found the blessed Savior, who is Christ the righteous Lord."

"O, dear father, show me favor, I've joined that ignorant horde; but I've found the blessed Savior, who is Christ the righteous Lord."

"O, dear father, I will love you. Pho' you drive me from your door, none on earth I'll place before you, but I love my Savior more."

"Then be gone from me forever, I will see your face no more; and your kindness tis you never, when you leave your father's door."

"Only let me have your favor, and I'll be your willing slave; but I cannot yield my Savior, no, I'd rather choose the grave."

"There's your likeness, clothes and purses, take them and at once depart. For your prayers seem more like curses, on my wounded, broken heart."

"Good bye, father, will you greet me, where the happy millions dwell? Here's my hand; oh, will you meet me, where we'll no more say farewell."

"My dear mother, I have often thought of riches, pride and wealth. But I'm now an outcast orphan, with no home, or friends on earth; though my father and my mother drive me homeless from their door, I've a friend more dear than brother, who will keep me evermore."

Leaving mansion, fields and fountains, from the scene she turned away; up the wild and rocky mountains, where her path in twilight lay, to the bright and distant sago. Slowly journeyed she along; while her voice in lovely echo filled the valley with her song.

Roseate evening, mild and gentle in sweet zephyrs fanned the moor; and the night had spread her mantle, as the skeptic left his door.

"O, dear Mary, come and listen to the lovely sound I hear! oh, come quickly; how my system feels a weight I cannot bear!"

The wife came on the veranda, where she heard the notes abroad; "O, my husband it's Amanda in sweet converse with her God! hear it through the starry region, how it's heavenly anthems rise; O, dear husband, her religion is the doctrine of the skies."

But these words were scarcely spoken, ere she sank in anguish wild; and the father's heart was broken, as he fled toward his child.

Up the mountain, dark and lonesome, guided by her lovely song, clasped his daughter to his bosom; "O, my child, forgive this wrong."

"O, come home and save your father, 'tis your prayers that let him live; come, my child embrace your mother, and our wretched hearts forgive."

"Yes, my parents, I'll go to you, and we'll join the heavenly theme, singing glory, hallelujah, to our Savior's glorious name."

Shouting glory to her Savior, she returned in heavenly love; where her parents soon found favor, in the joys of heaven above. They, with all their sins forgiven, went rejoicing on their way, to their home high up in heaven, in the realms of endless day.

[The above poem, published by request, is copied from a leaflet. No credit can be given as the author's name had not been attached.]
**MISSIONARY.**

“The field is the world.”—Matt. 18:28.
“Go ye into all the world and preach the gospel to every creature.”—Mark 16:15.
“For the Son of man is come to save that which was lost.”—Matt. 18:11.

**GOING AND PRAYING.**

“I can’t go out to the distant lands, Where the heathen live and die
Who have never heard of the children’s Friend Above the bright blue sky;
And I can’t go yet to tell the news
Of the Savior’s love to man.”
But I’m quite sure that when God says “Go,”
I’ll go as fast as I can!
I can’t give much, for I am not rich;
So I mean to collect the more,
And also give what I really can
Out of my little store;
I’ll give my pennies, my love and prayers:
And ask God to bless each plan
That is made for the good of the heathen world,
I’ll pray as much as I can!”

The people are inclined to copy
Justifiable motive, yet its results
But the number interested and the
Indifference to the spread of the gospel
Follow the efforts made to
Much of the lack of interest is due
to a failure to pray systematically.
The various fields should be studied
in a spirit that by prayer enters
into the cause and see if your heart
Mind set to contemplate them in the attitude
and genuine spirit of personal, direct, fervent communion
with God. It must be apparent
that missions, both home and foreign,
belong to this list of subjects. There
Can be no doubt that much of the
indifference to the spread of the gospel
Is due to the failure of thousands
to comprehend and sense
the spirit of the gospel and the need of
the heathen races. There never has
been so much missionary literature
published, never so many sermons,
lectures and addresses, and
probably never so many individuals
interested in the work of missions,
but the number interested and the
depth of the interest where any interest
found is quite out of proportion
to the results which should
follow the great efforts made to
awaken men to the call of God.
Much of the lack of interest is due
to a failure to pray systematically.
The various fields should be studied
in a spirit that by prayer enters
as closely to the mind of God
as it is possible for man to approach.
The same method should be employed
concerning the workers in these fields;
and the special work which
these workers have undertaken should
be considered in detail in the same
spirit of near approach to God.
The praying man should seek to place
himself in the very atmosphere of
heaven, that if possible he may be
moved by the same impulses as give
energy and power to the love of God
toward a perishing world. We
should drink at the same fountain
of love which moved Jesus to die for
a world of lost souls. We should
put ourselves where we fit into the
great scheme of God as related to
bringing this world back to Himself.
Systematic prayer is an indispensable help in this work.—Wesleyan Methodist.

**SYSTEMATIC PRAYING.**

It has been suggested that we
should add to our systematic study and giving systematic praying.
It is not designed to make prayer a
formality, but it is designed to make
praying more a subject of special thought, and therefore more intelligent
and less superstitions.
The particular benefit we hope to see
realized from systematic prayer is
to come in view of this essential
principle that there are certain vital
subjects which cannot be properly
understood or comprehended except
by prayer. These subjects should
be set forth in regular order and the mind set to contemplate them in the attitude
and genuine spirit of personal, direct, fervent communion
with God. It must be apparent
that missions, both home and foreign,
belong to this list of subjects. There
Can be no doubt that much of the
indifference to the spread of the gospel
Is due to the failure of thousands
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great scheme of God as related to
bringing this world back to Himself.
Systematic prayer is an indispensable help in this work.—Wesleyan Methodist.
A Song of Hope

Children of yesterday,
Heirs of to-morrow,
What are you weaving—
Labor and sorrow?
Look to your looms again;
Faster and faster
Fly the great shuttles
Prepared by the Master,
Life's in the loom!
Room for it—room!
Children of yesterday,
Heirs of to-morrow,
Lighten the labor
And sweeten the sorrow,
Now—while the shuttles fly
Faster and faster,
Up and be at it—
At work with the Master.
He stands at your loom,
Room for Him—room!
Children of yesterday,
Heirs of to-morrow,
Look at your fabric
Of labor and sorrow.
Seamy and dark
With despair and disaster
Turn it—and lo,
The design of the Master!
The Lord's at the loom,
Room for Him—room!

—The Voice.

God has stamped all sexual sins as the worst violation of physical law. The horrible diseases that are inflicted as the result and penalty of lust are a proclamation of God's wrath against sexual pollution. These befoul the beginnings of life and poison the springs of human existence. The thousands of hopeless and hideous wrecks on every hand are a monumental warning against all abuses of the procreative functions.

Armor-plated Boys.

It is important in these days that America should have armor-plated boys. A boy needs to be iron-clad on:

His ears—against evil sentiments.
His hands—that they do nothing wrong.
His heart—against irreverence and doubt.
His feet—against going with bad company.
His eyes—against dangerous books and pictures.
His pocket—against dishonest money.
His tongue—against impure words.
The Christian armor on her citizens gives more security to the nation than all the armor-plate on her ships can give.—Sel.

In Everything Give Thanks.

My little friends, did you ever stop to think how much you have to be thankful for? I heard of a little boy who was very good at arithmetic; so one day he thought he would try to reckon up how much God did for him in one year. He took his slate and pencil and began.

"Let me see," said he, "365 days; that means 365 mercies. But every hour has been a mercy; and that is 8,760 mercies. But the minutes, too, that is 525,600 more. Then there are my dear parents, who have been spared me—two more marks; the Bible—a broad, big mark for that. Oh, dear! I cannot reckon on them—I keep thinking of more all the time; I must give it up." And I don't wonder that he did, for even David felt it too much for him, for said he in the 139 Psalm, "If I should count them, they are more in number than the sand." Oh! how much we ought to thank God. Our motto says, "In everything give thanks." That means when things don't suit you, as well as when they do. A poor widow, not having bedclothes to shelter her boy from the snow, which was blown through the cracks of her hut, used to cover him with boards. One night, he said to her, smilingly, "Ma, what do poor folks do these cold nights, that haven't any boards to put over their children?" Wasn't that a thankful spirit?—Sel.

A Word to the Boys.

Water is the strongest drink. It drives mills, it is the drink of lions and horses, and Sampson never drank anything else. Let young men be teetotalers, if only for economy's sake. The beer money will soon build a house. If that which goes into the mash-tub went into the kneading-trough, families would be better taught. If what is spent in waste were saved against a rainy day, poor-houses would never be built. The man who spends his money with the publican, and thinks the landlord's bow and "How do you do, my good fellow?" means true respect, is a perfect simpleton. We do not light fires for the herrings' comfort, but to roast them. Men do not keep pot houses for laborers' good; if they do, they certainly miss their aim. Why then should men drink for the good of the house? If I spend money for the good of the house, let it be my own and not the landlord's. It is a bad well into which you must put water; and the beer house is a bad friend because it takes your all and leaves you nothing but headaches. He who calls those his friends who let him sit and drink by the hour together is ignorant, very ignorant. Why, red lions, and tigers, and vultures are all creatures of prey, and why do so many put themselves within the power of their jaws and talons? Such as drink and live riotously, and wonder why their faces are splotchy, and their pockets so bare, would leave off wondering if they had two grains of wisdom. They might as well ask an elm tree for pears as look to loose habits for health and wealth. Those who go to the public house for happiness, climb a tree for fish.—C. H. Spurgeon.
What the world needs to day is thoroughbred men and women—men and women of sound bodies, sound minds, sound morals—instead of the "degenerates" produced by the use of tobacco and other poisons.—Union Signal.

LET THE BOYS HELP.

Why is it that the boys are allowed to sit around a house doing nothing, while their overworked mother is struggling against nature and fate to do about half the work?

Only the other day we saw three large, able-bodied boys lounging about the house, not knowing what to do with themselves, while their mother, tired and pale, was trying to do the work for a large family and company alone. Not a boy's work to help about the house? Why not? Is there anything about washing dishes that will injure him or which he cannot learn to do well, or about making beds, or sweeping, or setting the table, or washing, or ironing, or cooking a plain meal of victuals? On the contrary, there is much to benefit him in such work, the most important of which is the idea that it isn't manly to let the "weaker vessel" carry all the burdens when it is possible for strong young hands to help. Most boys would gladly help if they were asked to do so, and were taught how to do the work properly. Many a smart boy wants to help his tired mother, but doesn't know how beyond bringing in the wood and the water, and shoveling a path through the snow. This done, she tells him to go and play, while she plods wearily on. Not a boy's work? For shame! It is a positive harm to a boy's moral character to allow him to think it right to be idle while his mother is staggering under her burdens. Let the boys help, and those who can't get help "for love or money," as they often write to us, will see their troubles disappear.—Philadelphia Methodist.

CONDITIONS FAVORING CONSUMPTION.

The germs of this disease can not obtain a foothold until the resistive powers of the tissues have been reduced. There must be not only the seed but the soil. This impaired power of resistance may be the result of heredity, and this influence in the causation of disease is seldom shown to better advantage than in the history of consumption. There have been instances in which a single case introduced into a long line of robustness or strength has vitiated the stock forever. How unfortunate that such matters are so little considered in marrying and giving in marriage! It is not that the disease is inherited, but the vulnerable tissues, the feeble resistive powers, render the offspring an easy prey to the ubiquitons bacillus. This weakness often shows itself by a tendency to become ill from slight causes, a sickness, not by any means to be confounded with merely a lack of robustness or strength.

One organ or part of the body, frequently the mucous membrane, is usually more prone to become affected, and the beginning of the disease can often be traced to an attack of some slight ailment. Not only the children of consumptive parents may show these characteristics, but also those of parents generally enfeebled, or whose ages are widely separated, or who are closely related by blood, or of a mother who has previously borne a number in quick succession. Even when heredity is sound, the same condition is sometimes induced by coddling, by improper feeding, by attacks of acute disease, or by want and distress. In growing children, a bad carriage of body may act injuriously by contracting and deforming the chest. The stooped position which boys sometimes assume in bicycle-riding should be discouraged for this reason.—William L. Russel.
large part of India in 1877 is apparently aweful work of death among thousands of people living in hundreds of villages. The office of grain has gone up fifty per cent during the past month, and is steadily rising. A few days ago a crowd of hungry people broke into the shops of the grain merchants in Agra. In their struggle to get food some were killed, and a great many were wounded. In Cawnpore, famine riots have also occurred. The people, maddened by hunger, hand together and make a raid on the grain exposed for sale in the market places. The horrors of famine are indescribable. A few days ago I made a tour through several villages in my district. In one place I found a hundred and thirty-seven little children, most of them under twelve years of age, and many of them not more than four or five, whose parents had died or deserted them. These children were found in the streets and bazaars picking up grain which had fallen on the floor, and eating it raw. Temporary provision is being made by the government for the daily food of these children. I could have brought away a hundred children if I had had the money to support them. In another village I found a hundred little children, most of them naked, and many so weak that they staggered as they walked. They were picking up one grain at a time in the market place. Most of them said that their parents were dead or had deserted them. We had them called to the rest house, where we were staying, and fed them parched grain, which they ate with great voracity. My heart yearned for these homeless children, many of whom must soon die of starvation. With the children came a number of men and women who were living skeletons. It was awful to look in the faces of these starving people, and to know that every day their sufferings must increase until death ends their misery. We visited another village, and a large number of hungry little children gathered around us. We could only give them a little parched grain. Our train stopped at station after station, it was awful to hear the hungry people crying in the darkness for food. In my own quiet study I could still hear my heart pounding. I knew that the time was coming when my heart would break. The people, maddened by hunger, band together and make a raid on the grain exposed for sale in the market places. The horrors of famine are indescribable.

Our Dead.

EYER.—Died, at Rowenna, Pa., March 5, 1897, Henry Musser Eyer, aged 29 years and 17 days. On the 25th of February he formed a resolution to live for Christ whether his future days should be few or many. He asked father and mother to forgive and was in prayer to the last. It is hoped that he departed this life in peace. Services conducted at the Reich Meeting House by Bros. T. A. Long and John Wolgemuth. Interment in adjoining cemetery.

Write.—Died, in Stevensville, Welland Co., Ontario, March 10, 1897. Sister Abigail Write, aged 60 years and 7 months. Her sickness was of short duration. She took a cold which resulted in pneumonia and bronchial affection which lasted about ten days, when she passed quietly away. Up to this time she was reasonably well and attended the Brethren's revival in their church a short distance from the village, for fifteen nights in succession, only missing two evenings. She always enjoyed religious service with the Brethren and her seat in church was seldom vacant. Sister Write was of a mild disposition, was much thought of by all who knew her, and highly respected by both saint and sinner. Her nature was to do good and manifested the same by visiting the sick and caring for the needy. She was a member of the Brethren for about twenty-four years. By her death the church loses a substantial member; yet we have this confidence, that our loss is her eternal gain. Her remains were laid away in the lot adjoining the church on Sabbath afternoon in the presence of a large concourse of people. Obituaries improved from Rev. 2:101. c. Of the family is left a husband (brother), two sons, and two daughters to mourn their loss. May God's blessing rest upon them.