The term “church” is much abused in modern times. Some persons reason that each branch of the Christian church is a member of the body of Christ. The Body, however, consists not in schisms, and elements of controversial differences. It is a unit found not in some particular church, neither in the union of churches. It consists of the “called out ones”—those who are in God’s order, consenting to give up for God-service the perfect life which is imputed to them and which they, by faith, have accepted. Sin must be measured by some other standard than simply “disloyalty to our church.”

There is more truth than fiction in the statement that the coming age is graduating out of the present one. Are we conscious of this fact and are we prepared for the transition?

Love cuts away partition walls. Race distinction is lost where the spirit of Jesus reigns supreme. It was our God who “made of one blood all nations of men for to dwell on all the face of the earth.”

It has been truly said that the devil was the first critic of God’s Word—6,000 years ago. The contradiction was that in disobedience to God “Ye shall not surely die.” Many persons believe this statement today in preference to that made by God.

To Paul, the crucifixion of self was not a thing which played on his imagination, a condition to be gradually grown into, or a symbolism which signified some other truth. He said, “I am crucified with Christ;” * “by whom the world is crucified unto me and I (am) unto the world.” Paul had consented to the expulsion of unrighteousness from his being, and he was willing that the saints of God should know of his agreement with the power of light as against the forces of darkness.

Provision was made in the Mosaic economy that all future generations should learn of the mighty deliverance of the Israelitish nation from the throes of Egyptian bondage. It was said that in the Passover service, when their children would inquire wherefore this memorial, it should be told them how that with a high hand God led them out of bondage. And children will inquire when commemorative services are being held. Have you joined in commemorating the broken body and shed blood by which you have even a more mighty deliverance than Israel of old? Have your children inquired into the matter? Have you witnessed (explained) to them its significance and momentous import as bearing upon their souls—their life and destiny? God help us to keep clean hands and pure hearts in our paternal relations.

The “children of light” might with profit take instruction from the “children of this world” in the manner of their doings, the zeal manifested in their occupations and the untiring efforts to get the attention of the people. Every operatic engagement that comes along is heralded by hundreds and even thousands of street-posters or leaflets for distribution which are even importantly thrust into the homes of our towns and cities—care being taken to omit not a single dwelling. Let an Evangelist come along and exercise the importance of these comedians and he is hissed at as being “fanatic,” “out of season,” or “intruding on other people’s time and privileges.” If ministers of the gospel or professors in general would make half the noise and commotion made by foot-ball and base-ball teams or local bands in their street parades the world would look on in amazement, denouncing them as a public nuisance. But bless God! when the holy fire is once kindled on the altar it inspires with zeal and illumines the soul to a manifestation or display of power which the world cannot gainsay nor resist. Not necessarily emotion or commotion; for of the Master it was already foreseen centuries before He came to earth that “He shall not strive nor cry, neither shall his voice be heard in the streets.” Nevertheless the world will see and know and hear of the existence of the sanctified son and daughter of God.
A NEW YEAR'S SONG.

Now dawns again the glad New Year,
The golden bells are ringing;
While high above, sound pure and clear,
Angel voices singing:
The dying Year has bowed its head,
In Winter's midnight hoary;
But New Year's light shall overspread
The world with floods of glory.

Thanks be to God whose hand divine
Through all the desert leads us;
Who makes our path with light to shine,
In pastures green who feeds us:
Goodness and mercy follow on
Our footsteps kindly guiding.
Till we shall dwell where Christ has gone,
With Him in peace abiding.

Die with the Old Year, vice and sin,
Darkness and dire oppression;
And with the New Year enter in,
All good, to take possession:
Come love and blessing, joy and peace;
Come righteousness eternal,
Come the glad hour when sin shall cease
In blessedness supernal.

Thanks be to God this blessed day,
For mercies new each morning;
For comforts given, tears wiped away,
And hopes of glories dawning.
And so our New Year's song we sing,
And tell our thankful story,
That God's great New Year shall begin
In everlasting glory. —H. L. Hastings.

For the EVANGELICAL VISITOR.

HOLINESS.

NUMBER ONE.

Since I attempt to write upon this theme, I have some realization of the importance and largeness of the subject. I realize, too, my inability to go into the depth of it; for holiness is as deep as God, seeing it is the very essence of the Divine Character. I would shrink utterly from saying anything at this time, if the need of some things being said were not pressing upon me. The Lord has taught me to love holiness; and I therefore give out what He gives me. The word of the Lord to Moses at the burning bush comes to me very forcibly, and I trust the reader will, with me, realize something of the fear and trembling which should take hold of us as we step on this "holy ground." It certainly becomes us to speak and write with due thought and prayerfulness about words that have so much divinity in them as holiness and sanctification. Let us in humility seek to know the mind of God Himself, not building upon what we have heard, or what we have thought to be right. We should not bend the word of God to fit a theory; but receive it, and every part of it, as the Spirit has given it.

Let me first say a word about those who oppose holiness. But can it be that anyone really opposes holiness? Yes, it may indeed be said of some that they bitterly oppose it. There may be several reasons why this hostile attitude is taken. Some are so unholy, being yet dwellers in the darkness, that they hate the light. These need to be converted. Others being zealous for the teachings of their fathers, oppose holiness because it seems to them to be a new thing. These need to be instructed from the word. Then there are those who do not so much oppose holiness as they do what to them seem wrong theories about holiness. These need much grace upon them lest in their opposition to error and zeal for the truth, they themselves fall short of the real thing.

My dear reader, whatever your attitude may have been in the past in reference to this question, settle it now, once and for all, that holiness is of God, and that He wants every one of His children to be holy, even as He is holy.

CHosen TO BE HOLY.

It is a blessed revelation of Scripture that God hath chosen us before the foundation of the world. The Lord Jesus said to His disciples, "Ye have not chosen me, but I have chosen you."—Jno. 15:16. In Eph. 1:4, we are told what was God's purpose in choosing us. "According as he hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him:"—2 Cor. 5:18. The last two words of verse four, "in love," should doubtless be connected with verse five, making it read thus: "that we should be holy and without blame before Him; in love having predestinated us," etc. The Syriac gives the thought thus quite clearly, and also the marginal reading of the Revised Version. The emphasis is on the words "be-
blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it."—1 Thess. 5:23, 24. God has begun the good work, and He "shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."—1 Cor. 1:8.

Let us now turn to the "callings" we have learned from the above quotations: 1. We were chosen of God to be holy and without blame before Him. 2. He redeemed us that He might make us holy. 3. He makes us holy that He may present us to Himself without spot. 4. He is able to do this. 5. He will present us faultless before the presence of His glory, at the coming of our Lord Jesus Christ.

Is this not a wonderful encouragement to the soul that is seeking holiness? If God has purposed all this concerning me before the foundation of the world, then far be it from me to oppose holiness; nay, rather, I will yield myself in the fullest sense to Him to be made holy according to His will.

CALLED UNTO HOLINESS.

The calling of the children of God is in harmony with God's purpose in choosing them. We have already seen that we were predestinated "to be conformed to the image of His Son." "Moreover, whom He did predestinate, them he also called."—Rom. 8:30. We are "the called according to His purpose."—Rom. 8:28. His purpose is, "that we should be holy and without blame before Him."—2 Tim. 1:9. Therefore, our calling is a "high calling." (Philipp. 3:14), a "holy calling." (2 Tim. 1:9), a "heavenly calling." (Heb. 3:1). "For God hath not called us unto uncleanness, but unto holiness."—1 Thess. 4:7.

A calling is a vocation, that which one chooses, or is chosen for, as a business or occupation. There are various callings in life. One is expected to follow the calling he has made his choice, and to strive for efficiency in it. A life spent in pursuing several occupations at the same time is not, as a rule, the most successful.

We have all had our occupation in sin and uncleanness. But now God calls us to a different life, to a clean and holy life. It is our business to be holy. God has chosen us for this, and called us to it. Manifestly, we ought to so yield ourselves to Him, as that we shall be able to walk worthy of the calling wherewith we are called.—Eph. 4:1.

In Hebrew 12:14, we are exhorted to "follow peace with all men, and holiness without which no man shall see the Lord." We are not to follow it as the mirage of the desert, never to reach it. Neither does the sense of this passage seem to be that we are to follow with the thought of at a certain point, with one grasp, taking it all in. Does it not rather teach that we are to follow holiness as a calling in which we are to become more and more perfect as we follow on to know the Lord? The Christian life is a life of following. Jesus said, "Follow me," Paul, taking up the words of the Master, said, "Follow me as I follow Christ." We are called to walk in the footsteps of Jesus, to walk in love, to walk even as he walked, to follow peace and holiness as an every-day vocation. Whatever secular occupation we may be engaged in, whatever our circumstances and surroundings maybe, we are called to be holy. If we have been following any earthly calling which interferes with our heavenly calling, then we must drop the earthly, and find something to do in which we can serve the Lord in holiness.

Los Angeles, Cal.

For the Evangelical Visitor.

THE MACEDONIAN CRY.

"And a vision appeared to Paul in the night. There stood a man of Macedonia and prayed him saying, Come over into Macedonia and help us."—Acts 16:9. Jesus said, "Lift up your eyes and look on the fields for they are white already to harvest."—John 4:35.

The harvest to which Jesus called attention was not a harvest of wheat, corn, or barley: but a harvest of souls that were ready to be garnered in, or like sheep that had gone astray, and that need to be gathered into the fold of the great and chief Shepherd (Jesus).

In gathering in a harvest of grain there must be those who are strong and willing to put forth effort—who will apply themselves diligently to the task and who are willing to bear the heat and burden of the day. And while this is true there is also labor for those who are feeble or those not yet fully developed in physical strength. Those who are not able to bear the heavy burdens can yet fill a very important place in the harvest field by carrying water, fresh and sparkling, from the living stream to quench the thirst of those who are bearing the heavier burdens. So also is it in the great harvest of gathering in the sheaves which are lying on the fields of sin, many of which will eternally perish unless speedily gathered in. The King's business demands haste.

Do you, dear reader, ever hear the Macedonian cry? or, do you see the great need of actual and earnest work in our own land as well as in other lands? Do you know that in our great cities there are the multiplied thousands that are too poor to be noticed by that class of Christian people who worship in their costly and elaborate churches, whose souls have cost the same price as yours and mine? Many of these poor people might be saved by you and become a gem in your crown if you will but be still before the Lord so that you may hear the whisperings of the Holy Spirit.

We are glad to notice that in some of our great cities the Lord is starting Missions for the rescue of the lost and perishing. I am impressed to call attention especially to the Philadelphia Mission under the supervision of our dear Bro. Peter Stover and other workers. It is our privilege to be personally acquainted with Bro. Stover and know him to be a man of good Christian character and one that has the salvation of the lost at heart sufficiently to make some practical sacrifices, both of time and money. Bro. Stover is a laboring man and is engaged as night watch in a large oil-cloth factory and has a family to support out of his earnings.

In his report in the Visitor for the month of October, the donations are $5.00 and the expenses $8.15. How long do we think Bro. Stover can keep up the Mission and make
up the deficiencies? Don't you dear reader want a share in this work? May the good Lord wake up all our dear people that all may come up to the work of the Lord on this side. Let us ask ourselves, Do we make any practical sacrifices for the cause of Christ and for the lost of earth? If not, have we the spirit of Christ?—Rom. 8:9.

We must all appear at the judgment seat of Christ (2 Cor. 5:10); and the fire shall try every man's work of what sort it is. (1 Cor. 3:13.)

Yours laboring for the lost.

NOAH ZOOK.

THE LIFE MORE ABUNDANT.

BY V. D. DAVID (TAMIL EVANGELIST) OF INDIA.

I WILL now take up the subject of "the life more abundant" illustrating this truth by pointing out Seven Mountains which will give you a clear idea of God's teaching in His Word on this very important subject.

FIRST MOUNTAIN: MT. SINAI.

This typifies the law of God. Every sinner must come to the experience of this mountain before he goes any farther. When the Spirit of God convicts a man of his sin by His law, He sees the wretchedness and misery of his soul. He experiences the flames and smoke of Mt. Sinai. He sees the true photograph of his heart, and He finds that nothing in the world can satisfy him. He realizes the condemnation resting on his head, and He cries out, "What shall I do to be saved?"—Acts 16:30.

To know the true God and His Son Jesus Christ is life eternal. "And this is the life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."—Jno. 17:3.

Friend, did you visit this mountain when you were convicted of your sins? Was this your experience? Perhaps you did not see yourself a great sinner, but did you not see that you were a lost sinner and going to hell? Did you not see that you were wrong in the sight of God? That is the first mountain visited by every sinner convicted of his sinful-ness by the Spirit of God. "And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment."—R. V. John 16:8.

SECOND MOUNTAIN: MT. CALVARY.

This represents the grace of God. When the Spirit of God convicts a man of his sin and shows him the need of a Savior, then he is brought face to face with Mt. Calvary where He sees Jesus crucified. In him he finds pardon for his sins and peace within. Calvary was the place where God's justice and mercy met together. That is, judgment was passed upon Jesus, and the door of mercy was opened to every sinner that repents. "Mercy and truth are met together. Righteousness and peace have kissed each other."—Ps. 85:10.

The Spirit of God shows him very clearly what Christ has done for him, and how God laid his sins on Him on the tree, ("Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed,"—1 Peter 2:24), and how he can find pardon for his sins and have "peace with God". He sees that all of his sins were laid on Christ, and now he knows that he has "passed from death unto life"—1 Jno. 3:14.

He sees very clearly that his sins were laid on Jesus, and cannot be laid on him again. Christ was punished, and he cannot be punished again. He realizes that his sins cannot be in two places, and he believes what the Lord says: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."—Isa. 53:6.

He takes Him at His word and says: "Oh, I praise the Lord! My sins are laid on Jesus. I know it. I see it. I believe it. God says it." "Peace with God."—Rom. 5:1.

Pardon for all sins to whosoever believeth.—Rom. 10:10. "With the heart man believeth unto righteousness."—Rom. 10:10.

THIRD MOUNTAIN: MT. BEATITUDE.

The Spirit of God then takes him to Mt. Beatitude, the school for children who are born of God. Mt. Beatitude is the place where all Christians must go for their learning. It is at the feet of Jesus. "His disciples came unto Him, and He taught them."—Matt. 5:1.

You may attend one of the greatest colleges in America or elsewhere; you may go under a great teacher who understands theology, Greek, Latin and Hebrew; but he can only stuff your brain with knowledge, he cannot teach you heavenly things unless you have first been taught in this theological class at the feet of Jesus. This is the trouble nowadays. I do not despise theological seminaries, nor do I despise Greek, Latin, and all that. It is a very nice thing to have good materials, but you should have the Tree of Life before you have the Tree of Knowledge. Now-a-days people climb up on the Tree of Knowledge and eat all its fruits before they get the Tree of Life. Many seminaries are helping their pupils to know the Tree of Knowledge and its fruits before imparting the knowledge of the saving, keeping and satisfying power of the Tree of Life. This improves the knowledge of the young students and satisfies their brains, but their hearts are dissatisfied and empty without the Tree of Life, Jesus. "Knowledge puffeth up."—1 Cor. 8:1.

It only helps young men to go on to the Tree of knowledge and eat all of those poisonous fruits before they get the Tree of Life in their hearts. O, friend, first eat of the fruit of the Tree of Life at the feet of Christ, and be filled with the grace of Christ and His Spirit! Learn of Him and by Him, and then the Tree of Knowledge won't hurt you. Have plenty of materials, but be sure to first believe Christ, know Christ, receive Christ, have the teaching of Christ, and fill your heart with His words and His truth. Have you been to this college? Are you learning at His feet? Oh, it is a lovely thing to sit at the feet of Christ on Mt. Beatitude! There your Lord teaches you all about yourself, and all about Himself, and leads you into all truth.

May God help you! First the Tree of Life, and second the Tree of
EVANGELICAL VISITOR.

Knowledge. "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."—Rev. 22:2.

"Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."—Matt. 11:29.

FOURTH MOUNTAIN: MT. MORIAH.

After learning more of yourself and your life at the feet of Christ, you find the necessity of consecration and of yielding your will to Him once for all, and you are led to Mt. Moriah, the place of consecration. There all your pet theories are exploded. Your Isaacs are sacrificed. You lay everything on the altar, your nets, boats and old father Zebedee as well. Then you will be willing to be anything, to go anywhere, to sit or be sat upon, to be called mad, fanatic, or to be hooted at, even to become the very dust of the earth for Christ's sake. Many have not found the necessity of going to Mt. Moriah to yield their all, especially their will, because they were not taught at the feet of Christ to understand the exact state of their inward life and the beauty of Christ. This mountain represents separation, yielding and cleansing. And he said, "Take now thy son, thine only son Isaac, whom thou lovest, and offer him there for a burnt offering upon one of the mountains which I will tell thee of."—Gen. 22:2. "Present your bodies a living sacrifice."—Rom. 12:1.

Have you visited this mountain? Have you yielded your all? Have you really separated yourself from all the evils of the world, the habits of the world, and the fashions of the world? Can you honestly say that your Darling Isaacs have been sacrificed before God? Have you really yielded your will unconditionally, once and for all? Oh, friend, until you pass Mt. Moriah, you cannot be led to the experience of that transfiguration and to serve God. Yield all on the altar now! Do away with your Isaacs! Be honest with God. Ask Him to cut you through and through, to scrutinize your heart, thoughts, motives and desires. Yield all, and believe He has accepted it. "I the Lord search the heart, I try the reins."—Jer. 17:10.

FIFTH MOUNTAIN: MT. HERMON.

The Spirit of God then leads to Mt. Hermon, the place of transfiguration. The transfigured Christian is brought face to face with Christ in his glory. All human understandings, flesh, self-life, all disappear, and he sees Jesus only. He sees Him, and wants to abide with Him. He does not wish to come down from the Mount of Transfiguration. He feels as if he wanted to put three tents upon the mountain. He is altogether taken up with the Lord; He forgets the world and all the pleasures of the world. He is satisfied with seeing his own Savior and admiring His comeliness, and he is also lost in His beauty, and "Changed into the same image, from glory to glory."—2 Cor. 3:18.

Have you been transfigured? Have you visited this mountain? Can you say you are "made to sit in heavenly places" now?—Eph. 2:6. Are you sitting in heavenly places now, or do you think you are going to get there after death? Do you see anybody else, or "Jesus only" now? What is your topic when you speak? What are your thoughts? What is your aim? Jesus only or something else? If not Jesus only, there is still self-life about you. You need to go to Mt. Moriah to get rid of your old man, flesh and self.

If you are on the Mount of Transfiguration, you see Jesus only living in your heart. He Himself is the power, the victory, joy and peace. You shall always be in the spirit, and unbroken communion will be your experience in life. You will surely go from glory to glory, seeing Jesus only. They saw Jesus only. They did not see themselves, nor did they see Moses and Elijah, although they saw them first. Now they see "no man but Jesus only."—Matt. 17:8.

The trouble now in churches, meetings and great gatherings is that people seek applause, and almost every one likes to be praised, but when Jesus, the wonderful Ark of the Covenant, lives in the heart, Dagon falls prostrate. Ishmael is cast out and then all glory reigns within.

Oh, what a difference will be the result when every believer gets on the Mount of Transfiguration! Then they will lose all sight of man, and all sight of themselves, and will see Jesus only.

Friends, you cannot glorify God until you come to this Mount of Transfiguration.

SEVENTH MOUNTAIN: MT. ZION.

Then the Spirit of God leads you to Mt. Pisgah to see the Gloryland, (Deut. 34:1)—that is the foretaste of heaven. Heaven is not, as some people seem to think, only to be enjoyed after death. That is a serious mistake. Do you see the Gloryland? How far is it? Is it a long journey to you? Christians who are transfigured are now rejoicing and are already in the Glory-land by faith. By faith you shall see all that is prepared for you. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by His Spirit."—1 Cor. 2:9,10. While you meditate upon these things you too may be caught up even to the third heaven.

"I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth;) such an one caught up to the third heaven." 2 Cor. 12:2, and hear unspeakable words. Praise God!

SEVENTH MOUNTAIN: MT. ZION.

Next He brings you to Mount Zion and there you enjoy the praising life all the days of your life, praising at all times, giving thanks for everything, "In everything give thanks: for this is the will of God in Christ Jesus concerning you," (1 Thes. 5:18), under all circumstances, even under tribulations. Nothing troubles you. When Christians reach this life, the following experience becomes practical in their daily life. "I will bless the Lord at all times," not only once in a while, or only when there are revival meetings or conventions, but
"at all times," His praise shall continuously be in my mouth." — Ps. 34:1. "They glory in tribulations." — Rom. 5:3. They "are changed into the same image from glory to glory." — 2 Cor. 3:18.

We "rejoice with unspeakable and full of glory."—1 Peter 1:8. "In his temple every one saith Glory." — Ps. 29:9. They clap hands; they shout. They are enjoying this life, not only when they have plenty, but under all circumstances. Wonderful life! "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation." — Hab. 3:17. This is the life of rejoicing.

Are you on Mt. Zion now? Can you praise the Lord, money or no money, work or no work? Friends, have you got this life? We "have come to Mt. Zion, not we "shall," "Ye are come unto Mt. Zion." — Heb. 12:22. Do not change the Word of God. It says "are"—not "shall". I don't believe in those people who are waiting for the experience of Mt. Zion in the future. God says "now," heaven now, joy now. This is a life worth living—a praising life. This life only will glorify God, and bring souls to Christ.

Friends, as you read this, make up your minds to possess this life. Lose no time. I found this secret eight years ago. Ever since I have been in this mountain, and it is glory in and glory out. I am happy all the day, under all circumstances, and this life enables me to preach Him with all boldness, and has made my Christian life natural, easy and of no effort at all. "My yoke is easy." — Matt. 11:29. It makes everything appear as a privilege, not a duty. This has changed my trying life into a praising life, a doubting life into a shouting life, and a worrying life into a resting life. My heart is full. I want you to go up on Mt. Zion before you finish reading this.

May God bless you and bring you to the possession of the life more abundant! You can get it at once; it depends upon your faith. Then your life will be from glory to glory, and peace will be flowing like a river. People will see this, and they will glorify God, their Father in heaven.

"But the path of the JUST is as the shining light that shineth more and more unto the perfect day." — Prov. 4:18. Amen.

For the Evangelical Visitor.

MINISTRY, AND PRAYERS ANSWERED.

WHEN the Savior spoke the parable, "The harvest is great, but the laborers are few," He did not enjoin upon his disciples to send forth other laborers into his harvest, but retained this as his own prerogative to choose whosoever he would; hence those whom he selects should obey the Divine call. Yet they may expect to meet with seasons of sore trials, and the enemy may seek to "sift them as wheat." His design in every case is either to exact or to bring them into dependancy.

The writer was evidently called to the ministry the hour of his conversion (May 10, 1832), and as a seal of the validity of the call, God gave us a soul the same night in the person of our own dear Father. For this we trust we shall praise God through all eternity.

Being prompted by the Holy Ghost, we soon entered the itinerancy with a clear sky, and for three successive years we labored without a rival.

A camp-meeting was held in August, 1838, near Greencastle, Pa. Bro. Jacob Markwood, (afterward Bishop) and the writer being very intimate, and in our zeal had a desire to labor in the "region beyond," he traveled the Hagerstown, Md., circuit, and the writer that of Chambersburg, Penna.

By the consent of our presiding elders we agreed to exchange work for one round (four weeks). While the writer was attempting to hold up the banner of the cross in a strange state, our natural timidity seemed to get the ascendency over us, and for the first time doubted our call to the ministry. Our voice, talents, and delivery were all deficient; indeed we felt ashamed to be ranked with the ministry, and as if standing in the way of another who might be useful, feeling strongly impressed to retire from the itinerancy and resume work on father's farm, which was still open for us. At this crisis our case became rather desperate. During this conflict with the enemy this was known only to God and ourselves. In following the list of our appointments, we came to father John Clopper, near Rohrersville early in the day in the month of September (1838). Being kindly received, and after our horse was cared for, we took our Bible and told the family not to look for us until evening. We repaired to an adjoining woods and spent the day in reading, fasting, and prayer, and our request to God was this; if he designed that we should continue in the itinerancy, as an evidence he should give to us the conversion of a soul that night. There was no revival influence in the community at the time. In the evening we met a pretty large congregation. After singing and prayer we read as a text Prov. 29:1. After speaking about fifteen minutes, a very strange sensation came over us. It appeared as if a personage stood in our rear with a bottle of oil, which was poured on the crown of our head. We felt this as being quite tangible. While receiving this mysterious anointing, the Holy Ghost came upon us and the whole congregation became electrified and the penitent cry was heard, "What must we do to be saved." We gave the invitation for mourners. Three grown persons came to the altar for prayer, one of whom received the evidence of her acceptance with God as clear as a sunbeam.

But the conflict had not yet ended. During the night the enemy had persuaded us that our predecessors had sown the seed and came along as a stranger, reaping the harvest; hence we found ourself in the same dilemma as before. However, to learn the facts, we traveled several miles the next morning to visit the convert, unfortunately finding that she had left home. To reach our next appointment near Harper's...
Ferry, we had to travel a distance of about eighteen miles. We wept like a child and cried mightily to God in prayer to know if we were to continue in the work and that in evidence he should give us the conversion of a soul that night. We lodged with a Bro. George Baker and family for the night. He treated us with great kindness and told us we might expect a large congregation in the evening to hear the stranger, which proved to be the case.

After singing and prayer we read a text Num. 10:29.

After speaking about twenty minutes, a tall lady sprang to her feet in a moment of time with both arms extended and pressed toward the stand, crying at the top of her voice, "O brother pray for me! I am lost! I am lost!" We told the people that God was preaching and we would pray. After continuing about one hour, the burden of sin was removed and her soul was happy. The next morning before we left we called to visit her.

She said that on the evening previous in going to church she had no concern for the salvation of her soul; but while sitting under the sound of God's word, she saw her lost condition as never before. She gave conclusive evidence that she was a new creature in Christ Jesus.

Since that memorable hour the mist of doubt has been removed and we are happy to say has never returned, having the assurance that we are a "chosen vessel."

Though feeling inadequate to the work, were it not for age and infirmities, we feel a zeal to encircle the globe in preaching Christ and the resurrection. Nothing will pay so well in the end. "He that scattereth Israel will gather him"—(Jer. 31:10)—and I maintain firmly that prophecy will be fulfilled in the future as literally and textually as it has so wonderfully been in the past,—the Christian world—all believers in the Word Divine of the Old and New Testaments—will be aroused to take a deep and prayerful interest in all that concerns the Jews—the brethren and kinsmen of Paul, Peter and John, "of whom Christ came, who is over all, God blessed forever!"—interest in their rapidly approaching return to the land of Israel and in their conversion to the Lord Jesus, David's Son and Lord, the Prince of peace, the Savior of the world, the Lord our righteousness. In fact, this growing, increasing interest in the condition and future of the Jews is a remarkable feature of the age we live in, for they are everywhere and more than ever influencing the destiny of nations.

The Jews throughout the world are, generally speaking, divided into two main branches, designated Sephardim and Ashkenazim, names derived from the Sephard of Obad. 20, and the Ashkenaz of Jer. 51:27, which the Rabbis interpret, mistakenly so, to mean Spain and Germany. The Sephardim, then, are the Jews expelled from Spain by her Catholic (?) kings, Ferdinand and Isabella, at the instigation of that fiend in human form, the infamous Torquemada; while the Ashkenazim now-a-days include the Jews of Germany, Poland, Austria and Russia.

Of the Sephardim the Christian, of London, said in a recent issue:—"The Spanish Jews have been styled the aristocracy of the Hebrew race. Their history has had its own special chapter of persecution; and whenever descendants of the Sephardim may be found, they are accorded the distinction of honorable prestige." This is because they are held to belong to the royal tribe of Judah, while the Ashkenazim are supposed to be of Benjamin. The descendants of the pious families are distinguished by the title of "Cohen," and all the rest of the tribe are called "Levy," and are doubtless linearly descended as described. Apart from these distinctions, no other Jews claim affinity to the other tribes; and such claim is admitted or countenanced by their brethren, for there are no reliable, trustworthy traditions to sustain it.

From a religious point of view the Jews of the present age may be divided into the following classes or sects:

1. The orthodox, who accept and follow the Talmud and all Rabbinic traditions and interpretations. This class constitutes the vast majority in all lands but two—Gallicia and the Crimea. It embraces the students and believers in the Cabalah of the Zohar, etc.—the mystic interpretation of the Scriptures—who are growing fewer and less influential in our days.

2. The Chassidim, living almost entirely in Gallicia, Austrian Poland, and consisting perhaps above half a million of souls. They are, or profess to be, the most pious and strict followers of the Mosaic law. They may be described as the Jumpers of Judaism, and its Quakers in abstentious lives. Among them sprang up the Zadikin—Righteous—the most fanatical and mentally perverse of all Jews. They represent the extreme Pharisees of latter times.

3. The Chazrim, inhabiting mainly the Crimea. These are the literalists of the Jews, who reject Rabbinic traditions, Talmud and all. They are not numerous, and are rapidly dwindling in number.

4. The Bani-Israel of Bombay, India,—can hardly be classed as a sect, though worth mentioning as a...
singular and interesting group, five
to six thousand in all, who differ
from all other Jews in many respects.
They belong undoubtedly to the ten
tribes that were carried into Captivity by Assyria.

5. The reformed Jews, to be found
mainly in the United States and
Germany, attempting a most difficult
task, for the Mosaic law without
sacraments cannot give peace to the
soul.

There are no congregations of reformed Jews in Palestine or the Orient, but there are some of all other
classes of Jews. The bulk of those
who settled in the Holy Land since
the Turks took possession of it were
Sephardim; but during the last
twenty years large numbers of Ash-
kenazim and others have migrated
to hither, so that now they constitute
the majority. In 1840 there were
only about 8,000 in all Palestine, of
whom the half resided in Jerusalem.
In 1880 the number had increased
four times the number in ten years.

In 1890—the
year the Lord called me to His Holy
City and its suburbs contain 40,000 to 45,000, may
be near 50,000.

There are a few Charaim, as well
as some from every country, and a
considerable sprinkling of Maghrebin—Jews from Morocco and North Africa and a wealthy colony of Jews from Bokhara and Turkestan.

The most interesting group, how-
ever, is that of the Yemenite Jews,
who have come from Araba, princip-
ally because it is said that they
claim to be Gadaites—of the tribe of
God. They form a small colony
near the Pool of Siloam.

They are poor, but meritoriously
industrious, putting their hand to
any kind of work, however rough or
laborious, and withal possessed of
a peculiar physiognomy. The claim
to be Gadites was most probably
invented for them after they came
here, for there is not any shadow of
evidence to sustain it, and the geo-
 graphical situation of the tribes' territory forbids the supposition
that they escaped from the captivity
of the tribes of Israel by the Assyrian conquerors.

Another story attributed to them
is, that the first ones from among
them were sent to ascertain if Me-
siah had appeared in Jerusalem, for
their Rabbis in Yemen believed, or
dreamed, or thought, it was the year
of His advent. This may have some
foundation if they arrived in this
city in 1840, for according to the
Zohar, the great Cabalistic work,
He should have come then, and I
well remember how the Jews of all lands devoutly expected His appearing
in the Passover of that year, and
sent messengers or wrote to the
Rabbis of Jerusalem, to inquire; and
how sadly disappointed they felt
when the year passed off without
j tidings of His coming.

Let us earnestly pray that the
veil may be speedily taken off their
eyes, that they may recognize in
Jesus the Savior promised to our
forefathers, believe in Him and be
saved. Reader, "pray for the peace
of Jerusalem, they shall prosper
that love thee."—A. BEN-OLIEL,
Missionary to the J. C. U. Mission.
Jerusalem, Palestine, June, 97.

For the Evangelical Visitor.

A TESTIMONY.

Many of our readers are aware
that we are trusting the Lord
alone for our support here in this
far-off land, and no doubt wonder
how we fare. I believe also that it
would be for the glory of God, and
the encouragement of some who feel
the leadings of the Lord in that di-
rection, to step out and trust the
Lord in all things, for me to write
some of our experiences.

The question might arise in the
hearts of some, "Is such a course
according to God's word?" On this
line, for space's sake, might give you
only references, which, please read,
(Psa. 37:3; 118:8,9; 146:8; Isa. 1:
19; 33:15,16; Luke 9:1,9; 12:22-30;
Phil. 4:19; Heb. 13:5,6). Notice,
too, that the prophets and apostles
were on this line of trusting the
Lord for all things. These script-
ures have proved to be true, and
that God meant just what he said.
Sometimes, however, the Lord has
given us Isa. 30:20 as an interpre-
tation upon Isa. 33:16. But we have
learned with Paul, in whatever
state we are, therewith to be con-
tent.

One of the most necessary things
in the faith line is diligent obedience
to the commands of the voice of
God. Some people imagine that
only lazy people take this line. Some
lazy people God has no use for.
If you are going to take this line that
you may have an easy time, you
will have to go begging. Please
read again Isa. 1:19 laying stress
upon the condition of the promise.

In the first place, we could not go
forth in His name, until God had
given us the call as He did Abra-
ham. To go forth out of his order
might mean death unto us. But
going forth at the command of God
we had the faith to believe that he
would supply all our needs. Praise
the Lord!

The morning of the day that we
were to start, we had on hand but a
very small sum for our journey, and
our fare alone, besides incidentals,
from Tabor, Iowa, to this country
was $85.00 each. It seemingly
was a test to begin with. But we sweet-
ly rested upon the promise and by
the time our trunks were loaded on
the wagon, we had enough to pay
our fare to the coast and $16.00
over. This money was not given
by some church board, but was given
by individuals of God's family as he
laid it upon their hearts. The Lord
blessed us with tickets at half fare
rates with the privilege of stopping
any where along the road and thirty
days time. This gave us the privi-
lege of fulfilling the commission,
"As ye go, preach."

By the time we arrived at the
coast our Lord had abundantly sup-
plied us with means so that we had
even enough to pay our passage
across the sea and $75.00 over. This
money was given by some of His
little ones that we met on our
journey. Some was given by con-
gregations, some by individuals.
But we never asked any person for
their money. If collections were
taken from congregations it was done
by some one else that knew not our
needs but was led of God and never
by us. No one knew of our needs
but the Lord and us. The manner
in which God supplied us was strengthening to our faith, and marvelous in our eyes. Bless His name forever!

It has been almost two years since we arrived in this country. It has been the best time of our lives. We have had our tests and trials, and some of them seemingly very grievous, but our faith took hold upon Heb. 12:11 and 1 Peter 1:7, and we were able to shout victory through it all. Hallelujah!

Some times we have had only bread and water upon our table, yet we were as thankful for the little as the abundance. However we never come to bread and water only, but what we begin to think that God has some special lesson to teach us. If we are not out of His order on any line, it may be only for the trial of our faith, or for spiritual growth on some other line. - In these things we learn to a certain extent the lesson Paul learned of in Phil. 4:11-13. We have also had some very severe tests with regards to our health, especially during the year that is almost past. The trial was not so much for myself as with my wife. A number of times during the summer, it seemed the Lord was going to take her to himself, "for indeed (she) was sick nigh unto death; but God had mercy on (her); and not on (her) only, but on me also, lest I should have sorrow upon sorrow." Not once during all our affliction did we resort to the physicians for medicine or even counsel, but trusted in God alone and He delivered us out of all our troubles. Praise at such times is a real sacrifice.

A WONDERFUL ANSWER TO PRAYER.

Last June when we were all very sick and had nothing to eat but bread and water, and potatoes cooked in salt water, our faith was tested to the utmost. One morning I was talking to the Lord about our needs, and He gave me these words, "Tomorrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel in the gate of Samaria." (i.e. an abundance, 2 Kings 7:1). I praised the Lord for the promise, and the very next day according to His word, about the same time, He gave us $33.00, and that through a source unexpected, which certainly was to us an abundance, and a great uplift to our faith. Praise the Lord.

I could tell of many other wonderful answers to prayer, how God supplied our clothing, money for special things, and other things too numerous to mention, immediately after our asking, but space will not permit.

It is wonderful how that the Lord has lately verified Ex. 23:20 to us. We are expecting to go to India soon. We thought it good for us to write to some parties in Calcutta, whose names and addresses were given to us, asking if we could send our mail in their care but received no answer. Later we felt led of the Lord to write to another party whose name we had providentially found, and they gave us the answer that they would not only be glad to receive our mail, but us also, and that they would be glad to give us a home till we found out the Lord's will concerning us. This is the way the Lord sets open doors before them that trust Him for all things. "Oh, it is wonderful, blest be His name!"

The reader might ask, "Do the people (heathen) about you give you anything?" They do as the Lord prompts them. They don't realize that it is the Lord putting it into their hearts, but we recognize God's hand in it. It has been with us sometimes that we did not know where our next meal was coming from and the Lord would put it into some Japanese's heart to give us something for our next meal which was accepted with thanks. Any one wishing to write to us will address us at 144 Durnumtollah St., Calcutta, India, care of D. H. Lee.

Yours in Him,

D. W. ZOOK.

Yokohama, Japan, Nov. 29, 1897.

"It is a curious fact that a great many persons are afflicted with headaches on Sunday that keep them from going to church who are never troubled with them on any other day."

We may become less great, but not less good than God's best. - Farrar.

For the Evangelical Visitor.

"SANCTIFYING POWER.

This subject of "Cleanliness or Sanctification" has been quite a study for me in the past and all without definite results till quite recently when I received a definite blessing to a complete obedience. Not until then was it made so clear and plain to me, so much so, that I could not realize this blessed experience until I promised God that I would do all he requires of me.

Right here is where God revealed His truth to me in showing me that no one ever receives this blessing unless he or she becomes obedient to Him.

There are some very strange theories or ideas about concerning "Sanctification;" some claim after they are sanctified it is impossible for them to sin. This is not true. Others hold the idea that they must go to the altar and there cry aloud and scream and yell and agonize in prayer. This is a great mistake. But if God has some stone for us to roll away, we had better obey at once. Otherwise we may kneel at the altar for years in agonizing prayer or whine or groan for a blessing, still God will not give us even the faintest touch of a blessing.

Notwithstanding this, there are some who God never tells to go to the altar, but instead tells them to obey in some other particular thing. In stead of doing this, they would rather follow some superior to the altar and there implore God to bless them. But they will not receive the love of the truth; hence God will send them strong delusions to believe a lie and be damned. At this juncture they receive something which they call a "blessing or sanctification" namely the delusion.

When I first heard that some point us to the altar there to plead God to cleanse us, I became prejudiced to the teaching so that I opposed it to a certain extent. I did not believe it is necessary to go to the altar to receive the blessed experience of sanctification. Neither do I yet believe it to be necessary, only when God says so, you must obey or go without the experience. Praise the Lord!

Brothers, be very careful what
you say of this teaching or how you accuse the teacher or it may go with you as it did with me.

God would not let me reach higher attainments until I went to the altar as He directed me. After being there a few moments, Bro. Irwin called on me to lead in prayer; as I obeyed, instantly God gave me such a blessing as I had never been able to realize before. I went fifty miles to prove this teaching and to hold fast to the good. Praise the Lord! I have received something that is worth holding fast. (Rev. 2:26). Christ says through John, “He that overcometh and keepeth my works unto the end, to him will I give power over nations.”

Oh! let us keep all the works which God has wrought in us unto the end. Unless we are obedient, they will be taken from us.

After I received this blessed experience, which is the second time, (the first time I lost it through disobedience) God clearly showed to me that I could only realize this by my rolling away the stone of disobedience. At this juncture I was impressed that there certainly must be some passage of scripture upon which to base this revealed truth. I got my Bible and took the word “sanctify” and referred through the Bible; but my book did not give the reference which I thought to substantiate it properly.

Then I took the blessed word “obedience” which took me to 1 Pet. 1,2. “Elect according to the foreknowledge of God, the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ.”

The dear brethren and readers of the Visitor; this scripture became exceedingly dear to me because it shows me that no one is sanctified of the spirit, very long, unless they obey. This is the reason I lost my first experience of sanctification which I received a little over a year ago. Praise the Lord! I got it again and I give my will to Him and take Him at His word so that I may be kept by the power of His might.

Pray for your brother who is earnestly seeking higher attainments.

J. O. LEHMAN.
Harrisburg, Pa.

For the Evangelical Visitor.

ALL FOR CHRIST.

Jesus Christ hath been evidently sent forth, crucified among you.”—Gal. 3:1.

THOMAS had been with Christ and the other eleven disciples so often that we can not help but believe that he ought to have been convinced by the foretelling of his Master how that he should suffer and rise again, to believe the glad message that Christ was risen and had been among them. But no; he reply was, “Except I shall see in his hand the print of the nails and put my fingers into the print of the nails and thrust my hand into his side, I will not believe.” Just think for a moment what a full assurance men want before they believe. Right here we will insert a precious word which ought to be more born out in us—that is Faith. Faith is to put our trust fully in the truth. My dear brethren let us not doubt; for Paul warns the Roman brethren not to make the faith of God of no effect by their unbelief, saying that the faithful promises of God, the sending of Messiah, or the redemption by his Son could not be accomplished.

I have found no Scripture proving that Thomas was present at the time when the crucifixion took place; but he had known about the marks of nails and wounds pierced by a spear in his side. This had been the case with the Gentile church which Paul had established in the little province in Asia, called Galatia. As our text at the heading of this passage, Paul had told them of the sufferings of our Savior and he tried to stamp it in their minds why that he died for us, as the little hymn says:

“I suffered, bled, and died for thee,
What hast thou done for me?”

Answer for yourself. In the German language it reads to me a little plainer. Paul had pictured the Crucified One before their eyes, not as I have seen it; when I was a boy of fourteen years in a nice town along the riverside in the German Empire, a town well known to many homes. At the entrance of the town referred to, and all through at many houses and where one street crosses the other, are to be seen numerous monuments—many in life size—some representing Mary the Virgin, some apostles, and what I will draw your attention to is the most imposing of all. You see Christ crucified and many large crosses by which you will find persons praying. I will not name the sect, which I might say overpowered that town. But it would do us as American Christians good to sometimes have a reminder of the cross and sufferings of Christ. Oh that we may not forget it but do all we can.

I can feel for some time past the value of God’s love and am impressed how people do struggle on earth for a little value of gold or silver, and how many lives are lost by going to the cold Alaska country for riches of this world. Yet who is ready to go out and labor for Christ, not regarding or nursing their own bodies?

My dear Brethren: since Brother Noah Zook had been with us last winter and had fully explained to us what it is to forsake all for Christ—houses, lands, wives and children, and the reward of it, “shall receive a hundred fold, it made me to be more interested in studying the Word of God. We find even at the time of Jeremiah in chapter 20:7, he says: “Oh Lord, thou hast deceived me and I was deceived; thou art stronger than I and hast prevailed. I am in derision daily, every one mocketh me.” Oh that the Lord may deceive many yet to work for the Master, giving them to feel that our Lord is the strongest. What is this little matter? as Jeremiah says, or the finger that points at you? It is nothing when we with Moses look at the recompense of reward that we shall have.

Praise the Lord for the blessed gospel we have! Praise the Lord for the free salvation! Let us be up and doing, awake, and he will give light. May God work yet wonderfully in these last days. Let us help to spread the Gospel. Oh dear ones, think of that beautiful, heavenly Jerusalem—no rain, no cold, no parting, no sorrow, no death, no weeping—nothing but love, peace, praising the Lord. Let us begin here below. ‘I do feel like the poet,
DEAR readers: I am impressed to write for the Visitor. I used to be strong in my own will that I would never do so, but have been led differently of late. I feel to help spread God’s eternal truth as much as I can in our own neighborhood. Oh I feel to tell every one I meet what my God has done for me. I had been down in the deepest pit of sorrow and thought I was the most miserable creature on earth. I had been very sorely afflicted with sickness and many other complaints, and my sympathizing friends were many. Many remedies were recommended to me; but I always felt condemned when I thought of taking anything. I felt that I should trust in a higher power. There was a little work required of me that Satan made me believe was too little for me, and yet it was important enough to heal me from all my complaints and lighten my heavy, heavy heart—Praise the Lord, all ye readers! This work that I was to do was to submit to the anointing which we read of in the fifth chapter of James.

I never doubted my conversion for I knew I had received forgiveness of my sins. I obeyed all the commandments as far as God gave me light, but yet with all this justification I thought the Lord required something more of me. But not knowing what, I earnestly prayed God that he should reveal it to me and give me a will to be obedient to his holy will.

Now the last spell of headache I had I thought I might die and my husband told me I should go to a physician again and maybe I could get relief. Then I told him my trouble and that I don’t believe there is a physician on earth that could help my case. But I told him of my conviction to be anointed, promising him before God to be obedient the first opportunity I would have. It so happened that I went to Carlisle to my parents, and there met my uncle and aunt (Bro. Jesse Engle). Uncle asked me how I was getting along and I told him my feeling as good as I could. Now the old devil was enraged when I became willing to tell my feelings and he tried to persuade me with the thoughts, What will Bro. Oberholser and the Franklin county folks and Brethren say if I am anointed down here in another district. But praise the dear Lord for victory! I promised God I would obey the first opportunity I had, and oh what a wonderful blessing I received, and how I feel to praise God that I have received the Holy Ghost, as well as some of our brethren and sisters.

When I felt myself nothing in this world, then only God saw me as fit subject for a wonderful blessing of his Holy Spirit; and since I have had these blessings I feel such a hunger and thirst for righteousness, I cannot get enough.

There have been such encouraging meetings here in Chambersburg. We attended as much as we could. Bro. B. H. Irwin is preaching the Word of God with such power and he has made the way so plain to me. When he told his experience I felt as though he were telling mine. I thought I had been getting a belief of this strange doctrine we heard so much of; but I find since I have this experience that the Word of God is much easier to be understood than it used to be. I could not understand it as well as I can now, because I was not willing. Oh, I thank God for an overcoming power and that I could receive it! I am so glad that this strange doctrine is found in the New Testament which we can read every day and receive such sweet blessings. Oh I have overcome the friendship of the world. I have my enjoyments in reading the Word of God and to be where it is preached. Last Sabbath our meeting was at Mt. Rock church and we had heard the Word of God explained so powerfully by Bro. Tyson from Montgomery county, and also had some wholesome testimonies by the brethren. Oh I pray God that we might have a mighty awakening here that both saints and sinners might feel the power of God. I have such a feeling for the unconverted—oh I wish it were in my power to tell them the beauty there is in serving the Lord. There are only a few members who go to hear Bro. Irwin preach. But I think it would do the brethren and sisters some good if they would hear how he explains the Scriptures to us. Some say we should not go; but oh, if all the world is against the truth I will have it and stand for it no matter where I hear it, if it only is the truth. If God be for us who can be against us. I have no fear of man at all. It is made so plain to me that God is no respecter of persons.

I ask an interest in the prayers of all God’s people for that I might be a bright and shining light to all who know me. We do not know what is before us, but we all know that we are hastening to a long eternity. The 917th hymn (Spiritual Hymns) is so much on my mind.

Now I have done what I felt to have been my duty and have been rewarded for my obedience. Praise the name of the Lord! From your weak sister. ANNE S. LEHMAN

Cubertson, Pa., December 5, 1897.

Ours is a sunny religion, born of divine love. One of the fruits of the Holy Spirit is joy. A joyless Christian is a libel on his profession. We ought to walk so close to Jesus as to be always in his sunshine, and make so little of earthly ills and vexations and losses as never to let them envelop us in an atmosphere of Arctic midnight. Paul made a dungeon ring with holy melodies. Every follower of Christ should strive to make his daily life a song as well as a gospel sermon.—Theodore L. Cuyler.

Either we must lay self aside, or God will lay us aside.—Gurnall.
"OUR GOD IS A CONSUMING FIRE."

Heb. 12: 29.

WHAT comfort there is in these words! Once they only filled us with alarm: now they are the tidings of great joy.

It made a great difference, on the shore of the Red Sea, on which side of the clouds the hosts were placed.

To be on the one side meant terror and dismay. "The Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians." But to be on the other side meant comfort and hope. "It was a cloud and darkness to them; but it gave light by night to these."

Similarly, a great difference is made by our position toward God, as to whether the words at the head of this chapter will be a comfort or a cause of anxiety. If we are against God — enemies in our mind, by wicked works sinning against His cause of anxiety. If we are against God — enemies in our mind, by our position toward God, as to whether the words at the head of this chapter will be a comfort or a cause of anxiety. If we are against God — enemies in our mind, by wicked works sinning against His cause of anxiety. If we are against God — enemies in our mind, by wicked works sinning against His cause of anxiety.

In Scripture fire is the invariable symbol of God's nature and character. It was as a lamp of fire that the Almighty passed between the pieces of Abraham's sacrifice. It was a fire which needed not the wood of the acacia-bush for its maintenance, that He appeared to Moses in the wilderness, to commission him for his life work. It was as fire that His presence shone on Mount Sinai, in the giving of the law. The divine acceptance of the sacrifices throughout the ancient ritual was betokened by the fire that fell from heaven, and fed upon the flesh of slain beasts. Malachi said that Christ would come as a refiner's fire; and when the forerunner announced His advent, he compared it to the work of the ruddy flame, which destroys and purifies: "He shall baptize you with the Holy Ghost and with fire." "He will burn up the chaff with unquenchable fire." It was, therefore, also in perfect harmony with the entire range of scriptural symbolism that the pentecostal descent of the Holy Ghost was accompanied by cloven tongues, like as of fire.

Of course, we must not, and would not, deny that there is a punitive and terrible side to all this. It is no light matter to persist in sin. "In flaming fire," He will take "vengeance on them . . . that obey not the the Gospel of our Lord Jesus Christ." "He is terrible in His doing toward the children of men." Fire—which is our most useful ally; which labors for us day and night in our furnaces and fireplaces—is harmless and helpful, so long as we obey its laws and observe its conditions: but when once we disobey those laws, and contravene those conditions, that which blessed begins to curse, and leaps forth upon us, carrying devastation to all our works, so that the smiling fields become a blackened waste, and our palaces a heap of ruins. So it is with the nature of God; He is gentle, loving, and forbearing: but if a sinner persists in sin, shutting his eyes to the light, and closing his heart to the love of God, then he must needs discover that "with the froward He will show himself forward." "Kiss the Son, lest He be angry, and ye perish from the way when His wrath is kindled but a little."

But let us turn now to some of those gracious thoughts, which are intolerable to the gaze; keep it in the glowing furnace; raise the heat and when the forerunner announced His advent, he compared it to the work of the ruddy flame, which destroys and purifies: "He shall baptize you with the Holy Ghost and with fire." "He will burn up the chaff with unquenchable fire." It was, therefore, also in perfect harmony with the entire range of scriptural symbolism that the pentecostal descent of the Holy Ghost was accompanied by cloven tongues, like as of fire.

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of the Son of God; and the fire of God, which is the Holy Ghost. We know something of the two former; do we know the meaning of the latter? We have been purified by the water and the blood: have we passed also through the manner of this sacred operation?

Too long have we shrunk from the burning, fiery furnace, which is not sorrow, or trial, or pain—but God. Let us get into God. Let us open our nature that God, the Holy Ghost, may fill us; then shall we be like Himself; our grosser natures shall seem to ascend to heaven in horses and chariots of flame. In God's fire we shall become fire.—Light and Hope.

DIVINE HEALTH.

ONCE seeing the relation of the atonement to all sickness, we may come with a holy boldness, and be divinely healed of our diseases, not only once, but whenever attacked with sickness.

We will thus come to know “divine healing;” but I believe we will never know what “divine health” is till we see the relation of Christ's resurrection to our bodies.

We need the “life” of the risen Son of God, as much as we needed His death. Rom. 5:8-10.

Saved from the guilt of sin by His death, saved from the power of sin and self by his risen life imparted. “For the law of the Spirit of life in Christ hath made me free from the law of sin and death.”

Another life, even that of “Christ in you” to be the vital force, power, strength and endurance instead of even a “forgiven self” laboring to copy Christ.

Thus we are delivered by His death.

Now apply this to physical life and healing. . . . Many do see that the death of Christ is for their healing, but do not see that his resurrection life is for their health, their vitality, vigor, endurance and strength. That it is no longer natural strength; but supernatural, divine strength, even that of Christ's risen body.

Thus we need not measure our own natural health nor strength to perform the duties before us, nor to endure the inevitable hardships of life. We have only one question to settle, and that is: Am I where God wants me? Am I doing only His will, not something simply for my own pleasure? And if so Christ will so impart His own blessed, life and strength, that we suffer no lack, and are free from bondage to natural results.

Do not mistake, I am not teaching a fanatical disregard for all the natural laws which govern our physical being, but a glorious freedom from bondage to these laws, using them in liberty, yet neither abusing them nor enslaved by them.

It is something more than healing we need. Getting healed we only get “bits” of health. Getting “Him” we get the very fountain of life to ever pour out His fulness through our whole being.

Christ to deal with and put away all our diseases, and living within us be health, strength, endurance, and even rest when weary, refreshing us like new wine.

Open your whole being to His incoming, and believe He comes and takes possession of all you have given Him.

Oh, for robust Christians, spiritually and physically, so free from bondage to self and selfishness and unbelief and sickness, and so filled with the risen life of their Lord that they can be “minute men,” subject to instant demand or command, be the service what it may, hard or light, or quite beyond their own resources, but never beyond His!—Tongues of Fire, London.

SOCIAL PURITY SHOTS.

Keep thyself pure.

Whatsoever things are pure and good and true, think on these things.

If your thoughts are pure your acts will be.

Lust is ruining more than liquor. Christ can save from every form of secret as well as open sin.

Purity demands that every power of the being shall be used for the purpose designed by its Maker and for that purpose only.

Indulgence is wrecking millions, the part His own blessed, life and strength, that we suffer no lack, and are free from bondage to natural results.

Evangelical Visitor.
EVANGELICAL VISITOR.

A Semi-Monthly Religious Journal,
For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.
Published in the interest of the church of the Brethren in Christ.

Subscription, $1.00 per year; six months, 50c.
Sample Copies Free.

COMMITTEE OF PUBLICATION.—Elder Samuel Zook, Ablene, Kas.; Eli Hoffman, Done­
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Elder Samuel Zook, Treas.

All communications and letters of business should be addressed to the Environ.

PUBLISHERS' NOTICE.

To Subscribers.—Our terms are cash in advance.
1. When writing to have your address changed, be sure to give both old and new address.
2. The date on the printed label will show to subscribers when their subscription ex­
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3. Renewals may be sent in at any time, and your credit will be promptly shown on the label.
4. Individual requests must be renewed every six months as a matter of good faith.

To Correspondents:—Articles for publication should be written on one side of the paper only. Write all business letters on sepa­rate sheets.
2. Communications without the author's name will receive no recognition.
3. Communications for the Visor should be sent in at least ten days before date of issue.

Send money by Post Office Money Order, Regis­
tered Letter, or Bank Draft, to H. N. Engle, Ablene, Kansas.

Entered as second-class matter at the Post­
office at Ablene, Kansas.

Abilene, Kansas, Jan. 1, 1898.

We call special attention to a notice in another column by Elder H. Davidson.

We sometimes receive church news as late as the 7th and 23rd of the month for insertion in the following issues. Under the disadvantages which we labor, it is almost impossible to do so.

In this issue, under Mission news, we insert a letter from Wyoming by one whom we have learned to love as a brother. It shows the great need to "pray the Lord of the harvest that He may send laborers into His harvest."

We have concluded, upon the suggestion of others to have the addresses of the various Mission workers as a standing publication in the columns. This implies that we have gone out under the auspices of the Brotherhood: also such who have gone out from us into the dark lands not under the dictations of the Conference. Later we may add local workers in addition to the various city Missions. Any suggestions or information "up-to-date" on this subject are solicited.

Sister Hettie Fernbaugh continues to hold up the hands of the Gospel Union Workers in Morocco, N. Africa, by devoting herself to the more domestic duties of the Mission Home. Although not directly engaged in active distribution of the Word of Life, we trust that she will be able to return with the reapers, rejoicing, bringing her sheaves with those who apparently are bearing the heat and burden of the day. The reward is held in store for the faithful soul, no matter where we are called to devote our energies. Being in the order of God and walking in the light is more to be envied than titles of honor, position, or fame.

For ten days, during the month of Dec., the people of Abilene had a rare treat in the Pentecostal meetings held by the holiness Evangelist, Rev. B. Carradine of Dayton, Ohio.

Mary of the HOLINESS, who is good. May a sanctified life be held in store for the faithful worker, rejoicing, bringing her sheaves with those who apparently are bearing the heat and burden of the day. The reward is held in store for the faithful soul, no matter where we are called to devote our energies. Being in the order of God and walking in the light is more to be envied than titles of honor, position, or fame.

We hope to hear from all of those to whom we sent almanacs and directory, as soon as possible as we have a large bill to pay for printing, etc., (over $100) and it will take the proceeds of about all we can get to pay for printing, etc., over $100. The money will be used to benevolent purposes.

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BENEVOLENT FUND.

New Hamburg, Ont. .......................... $1 00
Stevensville, Ont. .......................... 1 00
Rowenna, Pa. ................................ 5 50
Holland, Kas. ................................ 2 00
Glendale, Arizona .......................... 1 00

ADDRESSES OF MISSIONARIES.

Eld. Jesse Engle
Mrs. Elizabeth Engle
H. Frances Davidson
Alice Heise
Barbara Hershey

D. W. Zook, No. 144 Bharatimaliah St., Cal­
cutta, India. Care of D. H. Lee.

Miss Hettie L. Fernbaugh. Care of A. J.
Nathan, Fze for Mequinez, Morocco, N. W.
Africa.

We hope to hear from all of those to whom we sent almanacs and directory, as soon as possible as we have a large bill to pay for printing, etc., (over $100) and it will take the proceeds of about all we can get to pay all the expenses, and it is very important that the bill should be paid promptly.

Very truly yours,
HENRY DAVIDSON.

Dayton, Ohio.

FOREIGN MISSION FUND.

No. 1 ........................................... $5 00
No. 2 ........................................... 1 00

NOTICE.

The Gospel must be carried to all nations for a witness. The time is at hand. We are confronted by the question, "How shall it be done?" Religious literature is by many eagerly read and pressed on us. The press is the avenue for Gospel distribution in this very present time. Who is aware of it? We have numerous calls for extra copies of the Visor. We have been sending from 75 to 175 copies cut free every issue. From our United States and Canada we have frequent calls for the paper. Some friend who has seen it writes us, "Send it to this or that friend of mine." Our workers in South Africa should be supplied with them regularly. A worker on the opposite side of the globe writes: Send us 25 copies regularly; we can use such literature which carries gospel truth. All this takes money. Con­se­crated wealth is what is needed today and it is needed urgently. We have no interest in this matter financially, as those who are conversant as to our connections with the publication know.

The work is the Lord's. We believe that He will move upon the hearts to assist in this matter. Circulation means less expense per copy. Money will be used for benevolent purposes, as those who have seen the need will do it now. May God wake up our beloved brotherhood on these vital truths.
The year 1897 is become a matter of the past and we gladly, yet not without a sense of regret, write 1898. Do we step to ask as the threshold is crossed, "What part do these years play in the history of family and nation or what record mark they in the annals of the church."

No "present generation" has had the consciousness of the magnitude of the crises over which they have passed during the sweep of our world through the ages. Noah never dreamed that in his loins were hidden the populace of today with all its genius and power, its politics and religion. Abraham knew not what weapons to liberate from mental bondage and the consecutive events for forty years was wrought out with a certain sense of incomprehensibility to the people of God and much more so to the world at large. Who took note of the fact when the Messiah was born into the world that He was to stand the critical factor from some sources; but we are servants of the living God and the work is His and not our own.

What are you going to do my brother—my sister? Oh step into the ranks at once. Do not oppose God by opposing this doctrine. Shake off the shackles and bands of form and ceremony (if they have become such) and get under the Blood. Our hearts have been burdened frequently when we have found men and women high in church circles—even ministers of the Gospel—who could not give clear testimony to justification by faith in the blood of Jesus. Oh may God have mercy on all who are slow of heart to believe all that the Scripture hath said concerning Christ!

We trust God will provide teachers who will from time to time use the pen and give instructions which will lead to an intelligent comprehension of the truth. Much fanaticism, wildfire, and superficial feeling has been displayed; nevertheless the holiness of God will come out clean and bright.

CHURCH NEWS.

LOCAL CHURCH NEWS.

OHIO.

AFTER a series of meetings at the Chestnut Grove meeting-house, Bro. Noah and Sister Zoek commenced a meeting at the Simpson school-house in Richland county, ending on Thanksgiving evening. The teaching was very edifying to the people. It was one of those Holy Ghost meetings when many were made to believe that all is not well with them. Some made confessions and one soul was added to the fold. Happily she can date her baptism on Thanksgiving day. We trust that the influence of this meeting will lift the standard of religion to a higher state of spiritual life and contribute to the deliverance from sin and honoring God. We feel to praise the Lord that the brethren came filled with the power of the Holy Ghost and did not fear to declare the whole council of God.

Our prayer is that the Lord may keep them humble and use them to His glory and honor and God shall have all the praise.

Yours in Christ,
FANNY CHARLES.

CHICAGO MISSION.

IT gives us pleasure to report how the Mission has been supplied during this last month. Donations have been sent in by various ways and means, which greatly relaxed the hearts of the workers.

Our lovefeast was well attended. The Brethren and Sisters could all be present. Bro. Trump of Polo, Ill., and Bro. and Sister M. M. Shirk of Goshen, Ind., Bros. Harris and Salmon, both of Garrett, Ind., came not only with love in their hearts, but they were heavily laden with many things to refresh the body.

We are glad to report that the Lord paid all the expenses of the lovefeast through His kind people; so that the church was not chargeable.

Since our lovefeast we received an expression of love for the poor and needy of Chicago from the Valley Chapel district of Ohio, consisting of food and clothing, 875 pounds free of charges.

The Annual Conference must have been a great blessing to that part of Ohio. The Lord blessed their crops, orchards and vineyards; but above all opened their hearts. This is the third expression of love from that district. God bless the cheerful giver.

Brother and Sister Myers have left the Mission and are now on their way home. They will stop in Indiana, Ohio and Northern Pennsylvania before they get home. They had been with us four weeks.

Our Sunday-school is increasing. Last Lord's day there were 141 children with bright faces looking forward for a Merry Christmas and a Happy New Year. May this Christmas be one long to be remembered by a redoubling of our diligence in more active work for the Master.

The Brethren and Sisters and Mission workers are in working order for the Master. We ask all his little ones to pray for us.

Financial report for month ending December 15, 1897, is as follows.
EXPERIENCES.

Balance due from last month $16.10
Stove repairs .................................................. 2.27
Soft coal .................................................. 8.88
Hall rent .................................................. 12.00
Carpet .................................................. 6.63
Groceries, provisions and oil .................................. 15.39
Special for Lovefeast .................................. 5.00
Total .................................................. $81.27

SPECIAL DONATIONS FOR LOVEFEAST.

Sister Grove .................................. 1.00
Maud Hart, Mansfield, Ohio, collection. $2.50
Bro. Miller moved to this place about two years ago, and had not seen any of the Brethren of his choice for sixteen years. God wonderfully filled his soul with rejoicing. The Lord gave his servants great liberty and boldness at this place, and many were the expressions of good will to us from this people, as well as at Winfield, asking brethren to return and hold forth the Gospel to them. Bro. Miller’s request with tears to the ministry is that they launch out into the “regions beyond you,” and proclaim the Gospel to the lost of earth. We visited precious souls at both these places, but find very few who are out fully for the Lord.

Our present stop is at Drexel, Cass county, Mo., where lives Bro. Harry Stauffer and Ed Morrison with their families, who are well and are, we believe, earnest in the service of the Lord. Great spiritual blindness seems to have fallen upon the people. Our meetings here were very small, and with little interest; no special message seemed to be given us for the Lord; so we leave them and pass on;

In company with Bro. Stauffers, we went to Louisburg, Kas., visiting some families on our way, among which were Benj. Huntsberger and his two sons-in-law, Isaac Levergood and John Peeg, the latter being married to the widow of Henry Lutz (deceased). At Louisburg we had no appointments for preaching, but spent our time busily in visiting some families to which we were directed, spending a night with a family who made no profession but were greatly wrought upon after hearing what the Lord had done for us. We then visited a family where was an afflicted mother who is not able to get out to church; she rejoiced at the thought of having church in her own house.

Leaving here we visited a widow with one son, where we remained for dinner. Here a number of Christian women gathered in and we had a precious season of waiting upon the Lord by singing, testimony and prayer, leaving amid tears and earnest requests for prayers by such who are truly hungry and thirsting after righteousness, making one of most memorable days of our visit as well as of our lives.

May God take care of the seed sown. Doors would have been open for further visiting on our return, but because of severe weather we felt pressed to return to our families. We were kept well in body and happy in soul, for which we are thankful. Our absence from home in this labor has been nearly four weeks. All glory to God whose we are and whom we serve. J. H. ESHelman.

J. N. ENGLE.

RAWLINS, WYOMING.

DEAR Bro. Editor and readers of the VisStar:—I write a few lines from the hill tops of Wyoming. I have taken the VisStar since its first issue in Abilene, Kansas. Have read with much interest and profit the editorials, poetry, essays, news from correspondents, selections, and last but not least the words from missionaries, many of whom I am personally acquainted with, and have labored with in the Lord.

About two years ago we were led of the dear Lord to give up business, home, friends and loved ones, for the spreading of the blessed gospel of the Son of God, to a lost world.

Our first field was not very far from home. But truly the Lord went before us as He promised, John x. 42. “And when He putteth forth His own sheep, He goeth before them, and the sheep follow Him: for they know His voice.” Many were the saved of the Lord in that field. To God be all the glory. Hallelujah!

But when the Lord called to this field, O, what a struggle! But the Lord triumphed and victory came. Praise His name forever! Many tears were shed on our going out. But we trust God will care for the dear ones and lead them to a closer walk with God.

“Oh, for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads me to the Lamb.

“The dearest idol I have known,
Whate’er that idol be;
Help me to tear it from thy throne
And worship only thee.”

We have been in Wyoming almost nine months preaching the blessed gospel of the Son of God. We have tried to obey the exhortation of Paul, “Preach the word; be instant in season out of season, reprove, rebuke, exhort, with all longsuffering and doctrine.”—Tim. 4:2.

Of course we have met with opposition in this ungodly field. Sin in all forms: and not alone in the world, but, alas, how sad—in the church of Christ.

King alcohol rules, open saloon on almost every corner, houses of prostitution within a block of the churches. We feel like crying out. O Lord, how long, how long?

This is a very needy field. Many val­leys fifty to seventy-five miles long without a pastor. I rode seventy-five miles in the stage, preached three sermons in the
Snake river valley to large audiences.

One man said he had heard two sermons in nineteen years. Some expressed a desire to become Christians. They want a shepherd. Who will go for us?

Beloved, think of the Big Horn country right at our door, with girls and boys nineteen and twenty years old, who never saw a pastor.

We are in revival meetings now. The Lord is blessing, saving, and sanctifying. Hallelujah, what a Savior! May the love of God, and into the patient heart comes. The Lord is blessing, saving, and sanctifying. We again awake to hail the dawn of a beautiful morning.

E. F. HOLLAR.

DURBAN, KANSAS.

DEAR Bro. Editor: Probably some of the saints would like to know where we are and what is being done. We came to this place December 6, 1897, started a meeting in the school-house which was a little out of town, had a very small crowd at first but kept increasing until Saturday, when the house was well filled and things were getting warm. There is very deep conviction. A skeptic came under the power of the Holy Ghost and got so convicted and was so drawn to us that he came first and was the last to leave after meeting. This morning he brought some things for our support: pray that he may get fully saved, sanctified and filled. There are several more very specially convicted. But I must say that the Lord may have free access to my heart in nineteen years. Some expressed a desire to look into God's Word and see where we are and what is being done. The sun shone bright in the future as in the past still. A few irregularities only have been noted. The sun shone bright and for the time being the surroundings seemed the elements of the kingdom of God. A little commotion.

As the winds and waves are rising, it seems the elements of the kingdom of darkness are becoming more prominent and for the time being the surroundings are not quite so pleasant. We had several services on deck, appreciated at least by some. Incontinent.—2 Tim. 3:3. Ungodly.—Prov. 16:27. Profitable.—Matt. 25:30; Rom. 3:12. Unruly.—Tit. 1:10. Untoward.—Acts 2:40. Unwise.—Dan. 3:8. These are a few of the things that compose the carnal nature, or carnal mind. Oh may God deliver every one of those who name the name of Christ from this monster "the Old Man."

We do crave the prayers of God's saints so that we may be true to God and used of Him that many souls may hear the truth and get the Old Man crucified, and made free indeed. (Rom. 6:6). I want to praise God for the divine nature of which we may give special references in a future issue.

Yours in the war for souls until Jesus comes.

A. L. EISENHOWER.

TO AFRICA.

NEW YORK, Nov. 24, 12 M.

As THE crowds were thronging into the massive building and marched up the bridge into "The Majestic" we soon heard the coarse sounding signal indicating by its continued echoes that the crisis was at hand. When the final signal was given, precisely at 12 o'clock the vessel moved out of port amid tears, waving of hands, handkerchiefs, flags, etc., and our farewell was said to the home-land. Bros. Abram B. Niesley of Carlisle, Pa., and Elder Jacob M. Engle of Marietta, accompanied us to New York, their presence giving us inspiration and comfort. The sun shone bright and the sea was calm; so our introduction to the voyage was very pleasant.

THURSDAY 25.

Though a little on the cold order, the sea is still calm and the breeze pure and bracing. Pleasant surroundings greet us on every hand. The sanitary conditions of the ship are all that can be desired. A few irregularities only have been noted. The sun shone bright and for the time being the surroundings are not quite so pleasant. We had several services on deck, appreciated at least by some.

SATURDAY 27.

Again we hail the beautiful morning, calm seas, and everybody seems happy. A number have said this morning that they never seen the like for this time of year. An old man told me just a few minutes ago that he had crossed the ocean seven or eight times and never saw such weather this season of the year, saying there must be something serious about it; also one of the sailors said he never saw the like, saying there was something strange about it. Others of the passengers also expressed the same. Elias was a man of like passion as we, and he prayed a prayer, etc. Dear Brethren and Christian friends, I believe the prayers are not going up to a throne of grace single file, but am I convinced that by the thousands they have been offered. O dear ones of the home-land: continue your prayers not only until we arrive safely across the wide ocean, but that the Lord may manifest His power.
and lavish blessings wherever we go.

SUNDAY 28.

A pleasant morning, with an under-current which rocks the vessel somewhat. At 10:30 o'clock divine services will be conducted in accordance with the rules of the Church of England. Hence The Majestic is English property. Services over; English Liturgy was all the devotion; stale bread is better than none. A short interview with a sailor again brings out the harmonious report of a peculiar voyage thus far, for the season; not once in ten years, said he, had they such sailing. He did not understand it. I asked him if he believed in prayer. He admitted that faith was a great thing. I then told him that I believed that prayers were being offered by the thousands for the safety and pleasant sailing of this vessel. One of the stewards suggested services in the dining hall by us. Accordingly we have arranged for 7:30 p. m. Services over—good interest and fair attendance.

MONDAY 29.

The morning dawns with a slight shower, but by 9 o'clock is clear, warm, and beautiful. The promise of another pleasant days voyage.

TUESDAY 30.

This morning finds the sea more rough, though by no means extreme. Our company is still in fair health and good spirits. May the Lord continue His blessings on all the Israel of God. Amen.

At 8 p.m. we expect to pass by Queenstown, Ireland, where the mail will be transferred and the passengers for Ireland taken ashore. Twelve hours sailing from this point will land us at Liverpool, where again we were met and cared for until we were made comfortable on the "Pembroke Castle," our present craft, destined for the land of spices.

This morning, 3rd 8 o'clock a.m., our steamer moved out of port, down the Thames river into the English channel. At this writing we have just passed Dover straight where we have a view of both the English and French coasts. Already were we made to behold "the wonders of God in the deep." Who can but own the "Master" hand in creation? Words fail us to describe both power and beauty which forces to our mind, bringing to our recollection poetry learned in our school days, to wit:

"Thoughts of wonder, oh how mighty,
How stupendous, how profound."

After viewing the landscape and reflecting on the wonders of the deep, we left our eyes and view the astronornical sphere, and again we say,

"All the stars that sparkle yonder,
Roll in orbs of vastness round."

Nay, when we pass away into space, may we not minimize the echoes of the creative voice saying, "Let there be light, etc." "Let there be a permanant." "Let the earth bring forth." "Let there be lights," etc.—"And it was so!"

Nay, still more, when we pass down the ages of immensity and beyond it all I find providential Love in the Lamb slain before the foundation of the world, can we fail to acknowledge in the revelation of the dispensation of the Gospel, the I AM THAT I AM.

Under the Mosaic dispensation the creative and executive power of the Father was dominant; but in the Gospel age His attributes of love in Jesus Christ, the Anointed, are brought out with all its fulness. Oh that men would praise the Lord for His wonderful works to the children of men!

We are now (4th 10:20 o'clock a.m.) lying at Southampton. After all passengers and freight is taken in we shall take our final leave from Europe. If called on to give a brief report of our passage across England we could only say that the panorama was a constant view of novelties, the strangeness of which was the antiquarian aspects constantly before us. Now beautiful plains of green, then again hills and tunnels consisting almost of Egyptian darkness, when again the large towns and cities with their numerous towers and smoke-stacks stood out in bold vindication of these manufacturing enterprises. Often we would observe buildings of brick, and tile roofing, which indicate the works of more than one century. Again looking over the large estates with here and there an extravagant palace, dotted with what we supposed were farm, or tenant houses. One of the most exciting scenes, was, as we supposed, a party of sportsmen in their lordly attire, on fleet horses headed by a large pack of hounds hurriedly passing over a large estate, both men and women taking in the vain luxury of their wild pursuit. In view of the strange, almost outlandish scenes we were made to feel that traces of the old feudal system were still noticeable even though in a land of Bibles equal to any Christian nation.

When shall the "kingdom of this world be given to the saints" and become "our Lord's and His Christ's?"

Yours in hope of the Resurrection.

JESSE ENGLE AND S. A. MISSIONARIES.

A CARD OF THANKS.

Bro. Engle has already written an account of our journey through England; but since most of the arrangements had been left in my hands, he desires me to add a few lines in acknowledgment of the kindness of our agent Mr. Mills and his efforts in our behalf. I cheerfully do this because I feel that such thoughtfulness and Christian courtesy as Mr. Mills has shown for our comfort and convenience cannot be too highly commended. Those who have been in a foreign country can appreciate what it is to have some one who is competent and whom they can trust to arrange everything for them. Such a person we have found in Mr. Mills, and we shall ever feel grateful to him and to our Heavenly Father for providing such a friend on our journey.

At Dayton, Ohio, Mr. Bell the Sec'y. of the U. B. Foreign Mission Board gave me the name of Mr. W. H. Mills, manager of the William Watson & Co. firm, of Foster St. Liverpool, England, as a suitable person with whom to correspond in reference to our passage from England.
to Cape Town. Through him they secured the passages to Cape Town for Brevet Engles, Sister Hershey and myself. When we reached Liverpool we found him awaiting us. Our baggage had been scattered and partly miscarried through a mistake made on the “Majestic,” and I doubt whether we should ever have been able to secure it all, but our agent spared no effort until he had all together for us before we left England. Although the Cape steamer was full when we arrived in Liverpool, he managed to secure a good berth for Sister Hershey as he had already done for the rest of us. He directed us to a Christian hotel for the night and the next morning saw that we were on the right train for London where he had a man meet us who conducted us in safety to our vessel the “Pembroke Castle” bound for Cape Town. We find this vessel very commodious and comfortable and under the blessing of God expect a pleasant voyage for the next three weeks.

I give this sketch for the benefit of missionaries or travelers who desire to go abroad. If they write to Mr. Mills, he will secure passage for them to any port in the world, and I feel confident will do all within the power of man to see that they reach their destination in safety.

H. FRANCES DAVIDSON.
Southampton, England.

OUR YOUTH.

Character is more than reputation.

“But the path of the just is as the shining light, that shineth more and more unto the perfect day.”—Prov. 4:18.

EXAMPLE.

We scatter seeds with careless hand, And dream we never shall see them more:
But for a thousand years
Their fruit appears,
In weeds that mar the land
Or healthful store.

The seeds we do, the words we say,
Into still air they seem to fleet;
We count them ever past;
But they shall last—
In the dread judgment they
And we shall meet.

I charge thee by the years gone by,
For the love of brethren dear,
Keep, then, the one true way,
In work and play.

Lost in the world their cry
Of woe thou hear.

THANK GOD FOR MOTHER.

AFTER one of the hard fought battles of the war, a Confederate chaplain was hastily called to see a dying soldier. Taking his hand, he said: “Well, my brother, what can I do for you?”

He supposed, of course, the young fellow would want to cry to God for help in his extremity; but it was not so.

“Chaplain,” he said, “I want you to cut a lock of hair for my mother; and then, chaplain, I want you to kneel down, and return thanks to God for me.”

“For what?” asked the chaplain.

“For giving me such a mother. Oh, she is a good mother. Her teachings are my comfort now. And then, chaplain, thank God that by His grace I am a Christian. What would I do now if I were not a Christian? And thank Him for giving me dying grace. He has made this hard bed feel ‘soft as downy pillows.’”

And, O chaplain, thank Him for the promised home in glory.”

Herald and Protestant.

A BOY SHOULD LEARN.

To let cigaretts alone.
To be kind to all animals.
To ride, row, shoot and swim.
To build a fence scientifically.
To fill the wood box every night.
To be gentle to his little sisters.
To shut doors without slamming.
To sew on a button and darn a stocking.
To do errands promptly and cheerfully.
To wash dishes and make his bed when necessary.

—Hummeledown Sun.

THE LONELINESS OF AGE.

Be kind to the aged. How few think of this and treat with due consideration those who have outlived their generation, and whose early companions and friends have been taken from them. Unable to engage in the activities of life, they are no longer brought into contact and sympathy with those around them, and no tie of common interest or mutual dependence binds them together. Their views and tastes have altered, only praises and thanksgiving for their pathway, and comfort them in their declining years?—Sel.

OUR TIMES.

“Ye can discern the face of the sky; but can ye not discern the signs of the times?”

“True, heart-felt Christianity and civil government can never be made to harmonize. Christian politics is a delusion, a relic from the days of Constantine.”

It is a matter of significance that according to reliable statistics nearly two-thirds of the letters carried by the world’s postal services are written, sent to, and read by English speaking people.

It is said that many members of the Russian nobility profess that they can trace their descent direct from the line of King David. Few precisely know, particularly, with whom nearly all the aristocratic Russian families are connected by marriage, claim this honor.

The signs point to a literal fulfillment of the prophecies relating to the restoration of the Jews to Palestine. Those who desire to be “up with the times” will do well to give attention to the many evidences which indicate that Judea will again pass into possession of the Jewish people. What is more wonderful than the history of the Jewish people? Although they have been scattered among all nations, yet they have not lost their individuality as a race, and the prophecy concerning their future may soon be fulfilled as literally as those which have already been recorded. Certain, it is, the Jews today are as capable of being brought together, when God sees fit to do so, and make a nation, as important as in the days of David and Solomon.—Martinsburg Herald.
A writer in *The Vanguard* of December 15 says:—Georgia is one of the States which still adhere to the infamous convict lease system, adopted by most of the Southern States soon after the war. For more than a quarter of a century the shrieks and groans of her tortured victims, victims of this iniquitous system, have pierced the very heavens; and yet to-day the members of the Georgia Legislature are discussing the question whether this convict lease shall be perpetuated and the agony prolonged or not. It is to be deplored that convict lessees have controlled the Legislature, leases whose wealth and influence have come through the agony and bloody sweat of their hired slaves. The contention between the friends of the convict lease and the friends of the unfortunate victims of the system, will probably be long and perhaps bitter, as it has sometimes been in the past, and then wrong will triumph, unless God interposes. The penitentiary convicts number 2,577. Less than one-tenth are whites. Georgia has no penitentiary building whatever, and under the present system there is no permanent location of the prisoners, and they are scattered about in twenty-two different counties. The laws made for the protection of these convicts is a dead letter in a convict camp. Many are worked in mines, and it is said that some do not see daylight until their term expires. Reports show that very few survive ten years of their chain-gang slavery. An official investigation of the camps two years ago brought to light some of the most horrible abuses. The investigating committee declared the punishment of some of the convicts to be "the most brutal ever inflicted by one human being upon another." It was found that convicts were being starved, and some had gone half-famished. In the camps no fire was allowed during the coldest weather. The Drinks and beverages. The drink traffic employs di-

Bagg, who was a Georgia editor when he said, "A woman ever, was conscious during his sickness and death of his employer," "Drank Laudanum," "Shot Two Boys," "Thieves, Poor Wages," "Burned an Armory," "Gigantic Swindle." These were all separate articles and there were others referring to minor crimes. The daily papers from all over the county are burdened with news of like black character. This is a sad and awful commentary on the condition of the world. And this growing "worse and worse" is in perfect accordance with the prophesy of the Apostle Paul as given in the third chapter of second epistle to Timothy. —Martinburg (Pa.) Herald.

**MARRIED.**


**OUR DEAD.**

PIERCE:—Died at the home of Jos. S. Riser near Rhiem, Pa., El Pierce, aged 26 years and 6 days. The subject of this notice was in robust health, in the prime of life until a few weeks before his death, when he was stricken down with typhoid fever. He however, was conscious during his sickness and seeing that it was unto death, he called on Him who is able to save the unlearned, and a few days before his death desired to have baptism administered according to Mennonite faith. He leaves a sorrowing widow (having been married only about five weeks) to mourn the loss. The bereft young widow has the sympathy of the whole community. Services at Riser's (Mennonite) Meeting-house, conducted by Elders Martin Rutt and Jacob Brunaker.

BOOK:—Died, at her residence near Oakland Miles, Juniata county, Pa., of old age, on December 2, 1897, sister Martha Book, aged 83 years, 10 months, and 18 days. Aunt Matty, as was her familiar name by all around, had never been married, residing all her life-time on the farm where she had been born. She was converted in her young years and became a member of the Brethren in Christ church. Only two of the once large Book family survive viz: Esther Koefler, widow of the late Elder Jacob Book resid-

Lykens valley, Pa., and Henry Book of Lewistown, Pa. Funeral services by the home Brethren of Juniata district at her late residence. Interment in the old family burial lot on the old Book farm.

**CAROL OF THANKS.**

We bear extend our sincere thanks to our many kind friends who assisted us in the short illness and death of our darling little daughter, Lydia. —J. J. Eddy and wife.