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The Earth Shall Be Full Of The Knowledge Of The Lord As The Waves Cover The Sea. —Isa. 11:9.

"Some trust in chariots and some in horses; but we will remember the name of the Lord our God." —Psa. 20:7.

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The teachings of Jesus Christ were in direct opposition to that of Organized Secrecy. The tenor of his instruction was that the secret things shall be made manifest, what he had told in secret the disciples should herald abroad, and the hidden things should come to light: and yet the pulpits of our land are speckled—shall we say crowded—with ministers (?) of Jesus Christ who wear the badge of Secrecy and revel in an unholy alliance with the hidden works of darkness. Is it any wonder that the churches are robbed of their legal power when their leaders are under the influx of such abominable idolatries? Many who fill the pulpit today proclaim to their people that their Christ does not satisfy, that salvation must be sealed by Masonic rites, secret passwords and gripes, or fellowship with the unfruitful and unholy works of darkness. In the beginning of the Church Age, Paul asked of the believers, What concord hath Christ with Beliel? and we are sure that if the aged pilgrim were living to-day he would ask, What agreement is there between a child of God and Organized Secrecy? Glory to God! we have a Christ who satisfies. While the blind world and godless professors search in vain for peace and joy and contentment, let us prove that our souls are well satisfied with the figs, grapes, pomegranates of Canaan, and honey from the Rock of Ages. The world cannot but see when the contentment which accompanies godliness gives complete satisfaction to the humble soul. The faith of God which gives us the assurance of being partakers of that which is beyond the second vail (humanity) envelops us even now with the heavenly atmosphere—the very presence of which is invigorating to the soul. Glory to His name!

Confession precedes remission. This is God's plan.

When God imputes unto us His Holiness and we by faith accept it, it does not preclude temptation or do away with liability to sin. But sin is a thing which cannot touch God. When a soul begins to apologize for sin, we have a right to question that individual's justification. Provision and not allowance is what God's plan implies.

Obedience to God does more to inspire faith in Him than all so-called experiences and emotional display. Although the fulness of the Spirit frequently extracts from the believer shouts of victory and praises to God in a loud voice, yet our salvation by no means depends upon that. It is the blood which atones for the soul, and faith is the only avenue whereby it may be applied. God help us rest on His sure Word.

A startling truth came to us in a new light recently when some one said that the Devil joined the church in the fourth century. Surely a crisis of moment marked church history of that date. That church and state clasped hands firmly, no one will deny. The un-enviable condition of things consequent thereto is vividly recorded in the pages of Dark Age history.

Weirtz, the great artist, completed his picture of Christ in an abandoned manufactory of Brussels. When finished, it is said that he was offered $60,000 in gold for the painting. "I cannot sell my Triumph of Christ," said he, "for tomorrow I may find something to correct in it." Praise to our God that we have a perfect Christ; and He can be had "without money and without price."
Once—Now.

Once it was the blessing,
Now it is the Lord.
Once it was the feeling,
Now it is His word.
Once His gifts I wanted,
Now Himself alone.
Once I sought for healing,
Now the Healer alone.
Once 'twas painful trying,
Now 'tis perfect trust.
Once a half salvation,
Now the uttermost.
Once 'twas ceaseless holding,
Now He holds me fast.
Once 'twas constant drifting,
Now my anchor's cast.
Once 'twas busy planning,
Now His trustful prayer.
Once 'twas anxious caring,
Now He has the care.
Once 'twas what I wanted,
Now what Jesus says.
Once 'twas constant asking,
Now 'tis ceaseless praise.
Once it was my working,
His it hence shall be.
Once I tried to use Him,
Now He uses me.
Once the power I wanted,
Now the Mighty One.
Once I worked for glory,
Now His will alone.
Once I hoped in Jesus,
Now I know He's mine.
Once my lamps were dying,
Now they brightly shine.
Once for death I waited,
Now His coming hail.
And my hopes are anchored,
Safe within the veil.

Selected.

Fellowship with Jesus.

"This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all."

This is the true doctrine of God the Father, and of His Son Jesus Christ, and of the Holy Spirit, and these three are one. That in them is light, and through them the true light is revealed unto the world.

God is light. Unto Him we are indebted for the physical light which we enjoy. In His work of creation, when "darkness was upon the face of the deep, He said, Let there be light; and there was light. And God saw the light; that it was good. And God divided the light from the darkness."

This wonderful work of God we are all privileged to behold and we can easily distinguish this physical light from darkness with the natural eye. "If any man walketh in the day he stumblieth not, because he seeth the light of this world. But if a man walk in the night or darkness, he stumblieth." There is a vast difference between the light that God brought forth by His word, and that which He is in His excellent being, in which He is the emblem of all that is good. God is light in the most comprehensive sense of the term. He manifests that light to the world that they may be rescued from the darkness of sin and error.

God is love. He gave His Son, "the propitiation for our sins: that whosoever believeth in Him should not perish." He is truth. "Thy word is truth." He is pure, holy, righteous, just, merciful and kind. Yea in all His attributes He is perfect and good. As long as man is under the power of darkness, the above named graces or qualities are not produced. He may by good training and education exercise some of these qualities, but they are as far from the right as physical light is from spiritual. Only as men receive the knowledge of Christ into the soul, is the darkness dispelled and the true light permitted to shine, which will in a greater or less degree manifest all those good qualities from the Lord.

"Be ye therefore perfect, even as your Father which is in heaven is perfect." According to our capacity, we should entertain those graces which are in accordance with the light of God. "Have your fruit unto holiness and the end everlasting life." "If we walk in the light as He is in the light," those graces will appear as "the fruit of the spirit."—Gal. 5:22,23.

Obedience is our first duty to God. It is His way to bring us into fellowship with Him. The disobedient can have no fellowship with Jesus. "If we say that we have fellowship with Him, and walk in darkness, we lie and do not the truth."—1 Jno. 1:6. Darkness is the opposite of light and represents everything that is evil. Satan and his accomplices use every available means to keep poor, fallen men and women from the true light. To conceal sin, is to remain in darkness, under the power of the wicked one. How many poor souls are being dragged down to eternal night just because they were made to believe that they could not acknowledge their sin. Thus they permitted Satan to close the only door by which they can be made free from their sins. If poor sinners could only take hold of this precious Scripture, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," the power of the wicked one, and every cord by which he binds men in darkness and sin, would be broken and they would be free as the bird from the fowlers snare.—Psa. 124:7.

Sin must not only be confessed, but forsaken in order to have fellowship with Christ. He who is holy and pure cannot entertain in His society those who are and remain impure. "What fellowship hath righteousness with unrighteousness? What communion hath light with darkness?" "He that saith, I know Him, and keepeth not His commandments is a liar, and the truth is not in him." The Apostle says, His, the Lord's, commandments.

Not the substitution of men who have more regard for convenience than the law of the Lord. "If we walk in the light as He is in the light, we have fellowship with Him, (Jesus.)"—1 Jno. 1:3-6.

Those who have fellowship with Him will also have fellowship one with another. Where true fellowship with Jesus does not exist, there can be no true Christian fellowship. "Shall I then take the members of Christ, and make them the members of an harlot? God forbid."—1 Cor. 6:15. How? By associating in the church the evils of the world. All secret orders and oathbound societies, who say, "peace, peace, where there is no peace." Spiritual wickedness.

—Eph. 6:12. Spiritual adulterers. Jas. 4:4. "Ye cannot be partakers of the Lord's table, and of the table of devils." Christians cannot have fellowship with the disobedient.—1
Juo. 1:5, 2-5. Neither can they take into fellowship those who "obey not the Gospel of God." These scriptures effectually explode the popular theory of open communion, so called, as one of the most abominable delusions of this present age whereby thousands of poor souls are deceived, and kept in ignorance of their real condition, because the preacher says that they are all right.

D. Heise.

For the Evangelical Visitor.

HOLINESS.

NUMBER THREE.

We have seen, in the former articles, how God has chosen and called us to holiness; we have looked at His own glorious holiness, and saw that nothing less than this is the standard of holiness for us; and then we have seen our perfect standing in Christ Jesus, the Holy One of God, in whom alone we can be holy even as God is holy. We come now to look more particularly at the practical, or experimental, side of holiness.

As we study this side of the subject, let us remember that we can have no holiness apart from Christ. It is in Him. It is Him. He of God is made unto us sanctification. —1 Cor. 1:30. Not only are we in Him, but He is in us. "I in them." —Juo. 17:23, 26. Holiness is the Christ-life wrought in us by the Holy Spirit. We have seen before that the presence of God makes holy. And here again we must learn that it is the indwelling presence of God that is to make us like Himself. We can only be holy in the degree that we have God in us. "Christ in you, the hope of glory." This is the mystery which was hid from ages and generations, but now is made manifest to His saints.—Col. 1: 26, 27.

"Definite Works of Grace."

And now arises the question in many anxious hearts. "Is sanctification a second definite work of grace?" If we should appeal to Christian experience of the present day, a thousand voices would answer, "Yes." If we should look to the Scriptures, the answer would depend largely upon the standpoint from which we read them.

Here are some facts worthy of careful consideration. 1. The Scriptures set forth a life of rest and joy and victory and fulness of blessing as the possible experience of every believer. 2. Very few believers live such a life from the day of their conversion; and it is not too much to say that the vast majority of believers know nothing about this life by actual experience. 3. There are thousands who can testify that by a definite act of surrender and faith they have entered, and do now enjoy, this life.

Here is another fact that is not without significance: The new life in Christ is compared to the natural life. And we know that a healthy child will make steady growth and development from the day of its birth. But we know also that there are distinct crises, which mark important changes in life, at certain periods between the time of birth and full age. While there should undoubtedly be a continual growth in the Christian life, may there not also be these important crisis periods? With few exceptions, the most spiritual Christians have had these experiences. They are not always just the same, but usually give a wonderful uplift to those who receive them.

Of course, we cannot found a doctrine upon experience. Neither should we ignore these "definite blessings" which so many have received. Making all due allowance for that which is purely emotional and deceptive, there still remains much that is real and the direct work of the Holy Spirit. Let us not, therefore, be afraid of a "second definite work of grace." And on the other hand, let us not build too much on such experiences. It would not be wise to say that all must pass through the same experiences. The thing that I feel we should all be deeply concerned about is, whether we are living the life of holiness and victory that God has prepared for us. It is not so much a matter of importance as to when or how we have entered such a life, if we are now living it. If we know that we have not yet entered this life, and are willing to enter, I am sure God will show us the way to enter.

Let us above all things avoid contending about "blessing," or "definite works of grace," or terms of any kind; for by so doing we are in danger of failing utterly of the holiness God is calling us to. Let us remember, too, that though there may be special manifestations of God's grace, in special blessings, salvation is most decidedly a work of grace from first to last, and believers are blessed all the time with "all spiritual blessings in the heavenly places in Christ," (Eph. 1:3), so that we may say, "all things are ours," (1 Cor. 3:22); and the normal experience of a believer should be to be filled with "all joy and peace in believing," (Rom. 15:13), and to be continually "in the fulness of the blessing of the Gospel of Christ."—Rom. 15:29.

There are many elements which enter into the problem of holiness in its experimental aspect. On the one side are sin, the flesh, the carnal mind, self, the body, the world and Satan. On the other side, as the aids to holiness, are the Holy Spirit, the word, the truth, faith, obedience, chastening, suffering, the grace of God and all the power of the Omnipotent One.

HOLINESS AND REDEMPTION.

First of all, before there can be any holiness, sins must be dealt with and put away; there is a difference between sin and sins. The first is the evil principle in our nature, of which the latter are the natural fruits. Jesus met all our needs in His sacrificial death on the cross; but we see Him there first as the bearer of our sins. "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness."—1 Peter 2:24. The conscience must be freed from the guilt of sin before one step can be taken in the path of holiness. And this can only be realized as Christ is accepted and fully trusted in as Redeemer. We must see that in Him "We have redemption through His blood, the forgiveness of sins, according to the riches of His grace."—Eph. 1:7. And we may well stop and consider how completely the work is done when
God forgives sins. "As far as the east is from the west, so far hath He removed our transgressions from us."—Psa. 103:12. And, moreover, He says, "Their sins and iniquities will I remember no more."—Heb. 10:17. Thus we see that in the mind of God sins are not only forgiven, but forgotten. Let this word be a comfort to us, enabling us to enter fully into the joy of sins forgiven.

But redemption is not only deliverance from sins. We are redeemed unto God. We are bought with a price—the precious blood of Jesus. Hence we are not our own, but belong to God. He has a rightful claim upon us, and His word to us is: "Fear not; for I have redeemed thee ... thou art mine."—Isa. 48:1.

Oh, seeker after holiness, do you realize that you are a redeemed one? that you belong to God by right of purchase? Can you say out of a pious heart, "I am the Lord's?" If you are clear in this knowledge, then the path to holiness opens before you with glorious prospects. Lacking this knowledge, you will find it impossible to live a holy life; for your sins and failures, and doubts as to your acceptance with God, will continually trouble you and make life unhappy and miserable.

Let me urge upon the reader the necessity of keeping clearly in mind the relation between redemption and holiness. There can be no holiness without redemption. Redemption leads to holiness. If you are seeking to be made holy, do not go a step farther until you have the full knowledge that you are a redeemed one—that in Christ Jesus you are fully accepted by God, not only as a forgiven one, but as His own precious child.

DEAD WITH CHRIST.

Coming now to consider God's method of dealing with sin as the evil principle in our nature, we see the deeper meaning of the cross. Not only did Jesus "bare our sins in His own body on the tree," but He was made sin for us, (2 Cor. 5:21) and by His death on the cross, He died to sin, the old man, the flesh and all that is of the natural, fleshly life. Let us remember that He acted for us, and when He died, we died. The literal meaning of 2 Cor. 5:14 is, "Because we thus judge, that one died for all, therefore all died." All the Scripture is in harmony with this verse. This is the key to Paul's argument in Rom. 6, and other passages. See the emphatic statement in Col. 3:3, "For ye are dead, and your life is hid with Christ in God." Dead with Christ, is the way it is put in Rom. 6:8.

Let us see now how completely this death with Christ on the cross touches all that opposes holiness.

1. Dead to sin. "By one man (Adam) sin entered into the world."—Rom. 5:12. And having entered, it "reigned unto death."—Rom. 5:21. In Rom. 6 and 7 sin is spoken of under the figure of a tyrant, with the flesh as his seat of power and exercising dominion over the whole man. The natural man is "sold under sin," the "servant of sin," sin reigns in his body, and he has nothing to hope for but the "wages of sin," which is death. Christ died unto sin once; we died with Him, and therefore Paul gives our position in Rom. 6:2 as "dead to sin," and upon this fact he bases his argument for holiness of life.

2. Dead to the law. "The law is holy, ... and just, and good." It tells me God is holy, and that I must be holy, but it has no power to make me holy. The law strikes terror to the heart, because it is the revealer of sin. The law stands for the righteousness of God, and discovers the least spot and stain of sin, and mercilessly demands the payment of the penalty for sin; and thus that which was ordained unto life, is found to be unto death. But "ye also are become dead to the law by the body of Christ." "Now we are delivered from the law, being dead to that wherein we were held."—Rom. 7:4,6.

"Free from the law, oh happy condition, Jesus hath bled, and there is remission. Cursed by the law and bruised by the fall, Grace hath redeemed us once for all."—Rom. 6:14.

3. Dead to the old man. It is generally understood that the "old man" is the evil nature which is our heritage from Adam. "The old Adam," an expression that is so commonly used, is quite to the point. It is not so much that "the old Adam" is something in us, as it is that we are by nature entirely of "the old Adam." It is a significant fact that God deals with the race under only two heads: the first Adam and the last Adam. The first man Adam was made a living soul; the last Adam was made a quickening spirit. "The first man is of the earth, earthly; the second man is the Lord from heaven. As is the earthly, such are they also that are earthly."—1 Cor. 15:45, 47, 48. This is what we all are by nature: of the earthly Adam. This is "the old man, which is corrupt according to the deceitful lusts."—Eph. 4:22.

But blessed be God, the Lord Jesus on the cross dealt him the death-blow. "Knowing this, that our old man was crucified with Him, that the body of sin might be done away, that we should no longer be in bondage to sin."—Rom. 6:6 R. V.

4. Dead to the flesh. The flesh is the dwelling place of sin.—Rom. 7:17,18. "The carnal mind," or the mind of the flesh, is enmity against God; for it is not subject to the law of God, neither indeed can be.—Rom. 8:7. The flesh is against the spirit.—Gal. 5:17. It is corruption; it can never be sanctified; it can never enter heaven.—1 Cor. 15:50. When Christ came in the likeness of sinful flesh, and as an offering for sin, condemned sin in the flesh. He condemned the flesh also. The only remedy for the flesh is crucifixion. "And they that are Christ's have crucified the flesh with the affections and lusts."—Gal. 5:24.

5. Dead to self. Self is a great obstacle to holiness. It is the I that is ever seeking the first place. One of a man's greatest enemies is himself. But the cross has a remedy for self. Paul's confession in Gal. 2:20 is, "I have been crucified with Christ." 6. Dead to the world. This present evil world is no friend to grace to help us on to God. Satan is the prince of the world, and the whole course of the world is against God and against holiness. Here,
too, the death of the cross has come in and wrought deliverance. By the cross we are crucified unto the world and the world unto us.—Gal. 6:14.

Dear readers, do we begin to see what the cross of Jesus means? Do we see what His dying, and our dying with Him, implies? Are we prepared to receive the whole truth as to our position in Christ? Are we ready to have the power of the cross accomplish in us, what has already been accomplished for us substitutionally, in the person of Jesus on the cross?

I hope in the next article we shall see how that which is already ours in Christ is to be realized in deed and in truth in our life and walk on earth. We have, as it were, looked at the land lying before us; and it is really ours; for God has given it to us. It is ours by covenant promise. Our enemies have no right to reign in it. It only remains for us to go up and possess it, in order that we may enjoy the fruit of it and eat the fat thereof.

Los Angeles, Cal.

J. G. CASSEL.

THE LIFE MORE ABUNDANT.

QUESTIONS MEETING CHRISTIANS AT THE THRESHOLD OF LIFE MORE ABUNDANT, EXPLAINED.

Close of the second address delivered by V. D. David (Tamil Evangelist) of India, at the recent Northfield Conference.

(FIRST PART.)

NOW let me answer some questions which meet Christians before they enter the life more abundant.

FIRST.

The question is often asked, Does not a converted man get Christ in all His fullness when he begins His Christian life?

No. He receives Christ, but he does not understand Him to be his “life more abundant”. He receives Him as a personal Savior, but not as a full Savior from all evil in the heart. He understands that he has passed from death unto life, but he does not understand that Christ keeps him from the power of sin. For instance, Paul clearly says to the Galatian Christians that he was again in travail for them until Christ should be formed in them. Gal. 4:19, R. V., “My little children of whom I am again in travail until Christ be formed in you.” Were they not Christians before? Yes, they were Christians, but he wanted to show them that Christ was not indwelling, nor formed in them.

Again, Eph. 3:16, 17, R. V., “That he would grant you, according to the riches of his glory, to be strengthened with power through his Spirit in the inner man; that Christ may dwell in your heart by faith.” He speaks and prays that Christ may dwell in the hearts of the Ephesian Christians, not because they don’t believe in Christ—he knows that—but he knew Christ should dwell in their hearts, so that they might be filled with all the fulness of God.

Again, in Rev. 3:20, Christ Himself speaks: “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” There Christ wants to get admission into the hearts of believers, those who are already converted (He was speaking to the Church in Laodicea, Rev. 3:14.)

Now these verses prove that a person does not receive Christ in all His fulness when he is born of God. Birth must take place before a child can walk; so it is only after one has first been “born of God” that he can receive all the fulness of God. He must have “life” before he can have “the life more abundant”. Christ Himself puts a gap between the two. John 10:10, “I am come that they might have life, and that they might have it more abundantly.” But one need not wait long for this abundant life, and though there is a gap between the two lives, it need be but a very small one. The following verses show what I mean: Acts 2:37, 38, R. V., “Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost.” First, repent and receive the remission of sins—that is pardon; and second, the Holy Ghost comes into you. Gal. 4:19. (above) Acts 8:14 to 18, “Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles hands the Holy Ghost was given, he offered them money.” There is the same truth. They were baptized and received this life more abundant. Eph. 3:17. (above) Rev. 3:20. (above) Acts. 26:17 and 18, R. V., “And from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins, and an inheritance among them that are sanctified by faith in me.” Rom. 12:1, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” 1 Cor. 3:1,2, R. V., “And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk, not with meat; for ye were not yet able to bear it; nay, not even now are ye able, for ye are yet carnal.” Paul speaks to them as to little children, and says, you are little children. I know that you are children of Christ. I know you have passed from death unto life. I know you have eternal life. But Christ is not formed in you yet, not as yet. When you were converted, when you came to Christ, you received Him, certainly you accepted Him, but, understand me, only to be your Savior, not as your Lord of all. You accepted Him, but you do not understand Him. He was not your Lord of all, your absolute monarch. By and by, as the Lord
teaches you in the Mount of Beatitude many things by the power of His Spirit, little by little you come to know that you haven't got the life more abundant, that you haven't yielded yourself entirely, and that the Lord God may come into your heart and life.

As I have already said, the Bible speaks of a two-fold life. In Rom. 5:1, it speaks of peace,—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ;" and in Phil. 4:7, of peace which passeth understanding. —"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus!"; in Heb. 11:1, of faith,—"Now faith is the substance of things hoped for, the evidence of things not seen;" and in Heb. 10:22, of the full assurance of faith,—"Let us draw near with a true heart in full assurance of faith."—in John 10:10, (above) of life, and also of life more abundant. You see all is double. You mustn't imagine you got all when you were converted. You mustn't imagine you got all and left behind. You mustn't imagine you got all and left behind. You mustn't imagine you got all, and then leave the Holy Ghost, and begin to speak with other tongues, as the Spirit gave them utterance.

Take care, my brother. Never mix up the truth. If you are only honest and earnest and come and sit at the feet of Christ to be taught, I am sure you will be taught.

SECOND.

It may be asked: What is the difference between the life more abundant and the baptism of the Holy Ghost? Is there any difference? A great many people have said to me, "My brother, I was filled with the Holy Ghost once, and then I received the life more abundant in some other meeting."

I said, "Why do you mix up this truth? Why don't you go to the Bible?"

Is there any difference between baptism of the Holy Ghost and the life more abundant? Certainly not. I will give you one verse to prove it; John 14:16,18, "And I will pray the Father, and he shall give you another Comforter that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for He dwelleth with you, and shall be in you." He dwelleth with you now, and He shall be in you later on. Glory be to God! Never make a difference between the baptism of the Spirit and the life more abundant, the Lord Jesus Himself indwelling. The life more abundant and the baptism of the Holy Ghost are the same. You may receive Christ with all His fulness, or you may receive the baptism of the Spirit; it is just the same. Glory be to God for the truth! Have you got Him? Do you want another verse to prove it? Acts 10:7, R. V. "And when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not." This clearly shows the Spirit of Jesus is the same as the Holy Spirit. Have you a clear conception of this truth in your heart? (TO BE CONTINUED.)

For the Evangelical Visitor.

HEAVENLY IRRIGATION.

I WILL open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

"I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set up the same as the Holy Spirit. Have you a clear conception of this truth in your heart? (TO BE CONTINUED.)

For the Evangelical Visitor.

HEAVENLY IRRIGATION.

I WILL open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

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tem of divine irrigation, by which the souls of men, parched and dried, by sin, could be saved, cleansed, and fertilized. Calvary was cited from heaven, as the chosen of the mountains that compass Jerusalem about, upon whose lofty brow came One who was whiter than the snow, from whose pierced side ran a stream, deep and wide, abundantly sufficient to reclaim the lost of earth, and that precious stream flowing in an unbroken current down through the ages, suddenly broke over my poor soul. Hallelujah!

Now, being plucked as a brand from the eternal burning and planted in the vineyard of God, I rest secure. When my soul is being pressed by the accuser of the brethren, I look to the Rock that is higher than I, saying, "Master, I thirst for living water." When the gates open and waves of divine glory pour into my thirsty soul, ringing as silver waves rippling on the golden strand of the Jasper sea, joy unspeakable and full of glory fills me to the uttermost and my heart rejoices for the Unspeakable Gift and the Life More Abundant which all may receive, if in real humility of heart we humble ourselves under the mighty hand of God, confessing our dependence, letting Him dig us from the horrible pit, suffering Him to hew us from the awful rock in which we were bound, transplant us to His own garden, prune and purge us until we please Him, get under the ditch (blood), and receive the spirit of adoption whereby we cry, "Abba, Father," so that He may open the flood-gates (windows of heaven) and pour out a blessing upon us that we may not be able to contain it.

Then rejoicing in all the fulness of God, we grow to His honor and praise bringing forth much fruit that the Father may be glorified. No more deadness, no more famine in the soul, no more feeding upon the husks which the swine eat, no more up to-day when it rains and everything is lovely and down tomorrow when the hot winds of adversity are blowing hard, now lean, now fat; but being rooted and grounded in love, abiding in Him and He in us, we ask what we will and it is done unto us.

And now being kept by the power of God through faith unto salvation ready to be revealed in the last time, beholding His goodness and mercy, and seeing the verification of His promises, we may not be able to contain it, that moment the blood ceases to atone for us and we are unclean. But "if we con-
fess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 Jno. 1:9.

"Savior, more than life to me, I am clinging, clinging close to thee; Let Thy precious blood apply, Keep me ever, ever near Thy side. Every day, every hour, Let me feel Thy cleansing power." Amen.

D. W. Zook.

Calcutta, India.

For the Evangelical Visitor.

EDUCATION OF OUR YOUNG PEOPLE.

T HIS is a matter of no little importance, as it concerns both the spiritual and temporal prosperity of the rising generations. In considering this question, the first and most important thought is, Does educating the young meet the approval of God? We answer emphatically that it does when the person is living in the fear of God. "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."—Matt. 6:33.

Paul, in speaking of his conversion, says that he was brought up at the feet of Gamaliel.—Acts. 22:3. This was one of the best schools in existence in his day. When we consider what a wonderful work God had given Paul to do, even more than any of the other Apostles, we must acknowledge that a highly educated man was not displeased of God; and, as God changes not, we know that he may approve of men who are well educated at present.

Education is something which is highly esteemed among men; and on this ground some would say that it is an abomination in the sight of God. In a general way this Scripture applies to things highly esteemed among men; but we cannot apply it to everything; nor can we apply it under all circumstances and to all conditions alike.

An education obtained for the purpose of being better qualified to study God's word, of being able to command higher salaries and to use more for charitable purposes, or being able to instruct the mind of one's offspring and also the minds of others and then warning them of the abuse of an education, will be profitable both for the cause of Christ and for enabling us to be more prosperous financially in life.

On the other hand, an education sought or obtained for the purpose of self-exaltation is entirely disapproved of God. "He that exalteth himself shall be abased." My personal experience in one year's schooling at a State Normal has been quite different from that which some looked for as bearing on my spiritual welfare; as many think it is a means of leading us away. Conviction of sin and judgment came very forcibly upon me while going to school.

To my mind it would be impossible for me to say which would be the better in a spiritual way; for our young people to have an advanced education or not. I mean, to take them as a whole. All that are inclined to be led astray are in danger, and great danger, while away from good parental influences.

The temptations and inducements for the young to be led into the paths of sin, while away at some school among all kinds of associates, are so great that unless they have a firm hold on Christ and Christ on them, they are almost sure to fall into the paths of sin.

To them that abide in the Lord and are strong in Him, I would say, Get as good an education as you possibly can; but all to the glory of God.

The tendency of the educated man is too often to wander away from God. God gives us this thought in 1 Cor. 1:26. "Not many wise men after the flesh are called."

Yours in Jesus' love,

B. FRANK LONG.

Salona, Pa.

There is one lake on the globe from which there is no outlet, and that is the Dead Sea, which receives much but gives nothing. Such a lake is a perfect illustration of a church, all whose efforts terminate upon itself. Around it there will be desolation, and in it there will be no life.—Ex.

It is not the business of virtue to extirpate the affections, but regulate them.—Davidson.

For the Evangelical Visitor.

USURY.

BY "USURY" is generally understood the gain of anything above the principal or that which was lent, exacted only in consideration of the loan, whether it be in money, corn, wares, or the like. It is most commonly used to mean an unlawful profit which a person makes of his money or his goods and exacting them without respect to the condition of the borrower: whether he gain or lose; whether poverty occasioned his borrowing or a visible prospect of gain by employing the borrowed goods.

The Hebrew word for "usury" signifies "biting." It is said in Ex. 22:25-26, "If thou lend money to any of my people that is poor by thee, thou shalt not be to him an usurer; neither shalt thou lay upon him usury. If thou at all take thy neighbor's raiment to pledge, thou shalt deliver it to him by that the sun goeth down." And in Lev. 25:35-37, "If thy brother be waxen poor, and fallen in decay with thee, then shalt thou relieve him, yea though he be a stranger, or a sojourner, that he may live with thee, take thou no usury of him. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase."

This law forbids the taking of usury from a brother that was poor, an Israelite reduced to poverty, or a proselyte. But in Deut. 28:20, God seems to tolerate usury from strangers. "Unto a stranger thou mayest lend upon usury." By strangers in this passage some understand the Gentiles in general, or all such as were not Jews, excepting proselytes. Others think by strangers' are meant the Canaanites and the other people devoted to slavery and subjection. Of these the Hebrews were permitted to exact usury. But not of such strangers with whom they had no quarrel and against whom the Lord had not denounced his judgments.

The Hebrews were plainly commanded in Ex. 22:25, not to receive usury for money from any that borrowed for necessity, as in that case in Neh. 5:5-7. And such provision
the law made for the preserving of their families by the year of Jubilee; for a people that had little concern in trade, could not be supposed to borrow money, only out of necessity; but they were allowed to lend money upon usury to strangers, whom yet they must not oppress. This law therefore in the strictness of it seems to have been peculiar to the Jewish state: but in the equity, it obligeth us (God's children) to shew mercy to those we have advantage against, and to be content to share with those we lend to in loss, as well as profit. —Crudence Concordance.

We believe that this part of the law corresponds with the teaching of our blessed Master and his disciples; and if oppression was not allowed under the law, how much less under the dispensation of love, in which we are now living? But we have reason to fear that the spirit of covetousness has eaten out that vital flame; and in the eagerness of those who possess much of this world's goods to increase their wealth, they will exact from the poor brother who is unable to help himself without borrowing means, usury, sometimes even above that which is lawful; and through the gain taken from the poor brother he is adding to his abundance that he already has accumulated. Thus the rich man becomes richer and the poor man poorer. Many times failure in crops and other losses prevents the poor brother from being able to make up the annual interest, and if this is the case, next year he will probably have to pay compound interest, while the rich brother is not in need of the means, but, as said before, only to increase his stocks and bonds and he will even gloat over what he has accumulated, never taking a thought of the poor brother's circumstances. If it were not for this, many a poor, honest brother might have a home. If he were allowed, instead of having to pay usury to his brother, to pay on the principal, this would bring us to all men as every man had need."—Acts 2, 44:45.

It is sad, but it is nevertheless true, that under the Gospel men take liberties that are prohibited under the law on many lines. Whether it will hold out, God alone knows. We ought to know by measuring ourselves with the word of God. But alas! many are blinded by the "god of this world" and are idolatrons in the extreme. For this ye know, that no whore-monger, nor unclean person, nor covetous man who is an idolator, hath any inheritance in the kingdom of God.—Eph. 5:5.

Jesus says, Sell that ye have and give alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth; for where your treasure is there will your heart be also.—Luke 12:33,34. If we would observe this command, which is a command as well as any other, we would not need any fears of losing our treasures, as so many have; for we would know that we have a more enduring substance. Let us remember that we are all naked before God and that the Tribunal of God is a just one. "Inasmuch as ye have done it unto one of the least of these ye have done it unto me." 

MARY ZOOK.

[Note—Let the reader make careful distinction in the use of the word "usury." In scripture it is frequently used as we use the term "interest" (legal); while in legal usage it is made to imply "excessive or illegal" interest.—Ed.]

Many think themselves Christians who are not. For Christians are holy; these are unholy. Christians love God; these love the world. Christians are humble; these are proud. Christians are gentle; these are passionate. Consequently they are no more Christians than they are archangels.—John Wesley.

Is the entire estate that was lost in Adam restored in Jesus Christ? If so, when—in what order, by what steps, and in what measure at each step?—Sel.
every one individually, that we can bring Him into our daily life, and that He knows all about us. I am so glad that the Savior was born for me, that He died for me, that He rose for me, and that He ascended for me. Also, that He has ascended on the throne of my heart. We read at one place that the Holy Ghost was not yet given, for Jesus was not yet glorified. As long as Jesus is not glorified and enthroned in our hearts we will not receive the abiding Comforter.

Let us all give Jesus the best place in our hearts so that He can rule and reign within and He will drive out all envy and prejudice and even sectarianism. These things will never go to heaven and the sooner we get cleansed from them the better for us. The heart that is filled with the love of God has no room for such things, but will be a fountain of praise. Praise the Lord!

Silverdale, Pa.

Mary Wismer.

For the Evangelical Visitor.

TESTIMONY.

We greet you with Matthew 3:11. As God is so wonderfully feeding my soul, I can no longer refrain from letting others hear a little of it. Glory to God!

I found out that this soul-feeding only comes through perfect obedience to His will and by faith in God. I have found out that we must come to the end of self and no longer lean on any earthly hope, just taking God at His word.

As the Lord leads, I will give some account of my Christian life. I was converted when only twelve years old. Praise God for praying parents. I lived a Christian life as well as I knew how, never wanting to turn back into sin; but as I grew older I felt all was not well.

About five years ago I asked God for deliverance from what I felt was an abomination in His sight. Praise God! He delivered me as soon as I asked in faith believing. God wonderfully impressed me to go and warn others of this same sin. I obeyed for a little while, but as I was not sanctified wholly and could not see right, I quit obeying. Therefore I again got into, and lived a life of bondage.

I then moved away from the church association wherein I was identified, but continued walking in all the light I had, not knowing that I was blind. As I commenced to mingle in with different churches, I commenced to see my uniform as a great obstacle. I went to church one night and Satan tempted me wonderfully, telling me that I was such an odd-looking person. Praise God! Jesus gave me the victory. It was like oil being poured over my head. Now I can go into the meeting hardly thinking that I am the only one dressed so peculiar. Praise God! I know we must have more than our uniform, or at the end we will be lost.

At the time when God gave me so much victory in the matter of plain dress, I had been only a justified person. This I only realized a few months ago. I got so anxious to know my relation to God; and He alone could tell. I would want saints to tell me where I was, but I had to go to my God and He alone could locate me. Hallelujah! when we get located in Christ there will be many a shout in the camp. When Jesus located me and set me a going, I could pray and sing all night long. I yet wish to tell to the Glory of God what He has done for us in the past few months. As my companion was in a back-slidden condition, I commenced calling upon God for a way to reclaim him. Hallelujah! He did it in a wonderful way, just like the Lord does all things. In the last few months the Lord has wonderfully helped us. He is healing our bodies. He healed me wonderfully. There were some unbelievers just waiting to see me get a back-set; but that is not the way the Lord does when we fully trust him. When over the world comes in contact with us, we must just testify to what our Lord does for us. That is one way to tell about Jesus and His power.

Your sister saved and sanctified wholly, looking for the still deeper things of God. Pray for me that I may be a bright light in this wicked city.

Anna E. Herhey.

Oklahoma City, Okla., Jan. 1898.

From Correspondents.

Extracts from Private Letters.

From Oklahoma a brother writes: Bless God! Since Jesus reigns and rules in the heart we have learned to be content with the lot that we are placed in, and to thank God for what He has done for us of late. It is so much more blessed to have Jesus abide within and continually feast on the good things of God. Glory to Jesus that we have learned to know that it is nothing of self, but all in Christ.

A sister from Utah writes:—Dear brother in the Lord: I praise the Lord for His goodness and His wonderful works to the children of men. It is blessed to know that we have such a kind and loving Savior. It takes watching and praying that we may not be led astray by every wind of doctrine and the care of this world. We are wholly surrounded here by Mormons of both denominations and my heart aches for them, seeing the actions and works which they do and yet claiming to be God's only chosen people and that they are the only people on the earth who are right with God. May the Lord have mercy on them. They tell me we are wrong and they are right. That they do more for God than any other denomination. My (church) home is with a people that are dear to me. “We know that we have passed from death unto life, because we love the brethren.” I realize more love for them since I am away from them than I did while I lived among them. The Visitor is such a soul-stirring paper and find it to be such a great help. It shows us our condition, neglects, and duties to God and man. The Lord, only, knows what good it is doing. It is so much satisfaction to hear from the Brethren everywhere and note the interest which is being manifested among them; but there is so much to do yet. The harvest is great but the laborers are few. My mind is drawn to the song in Gospel Hymns:

“Oh where are the reapers that garner in The sheaves of good from the fields of sin?”

May the Lord bless you. Pray for me and family, especially my husband who is unconverted.
“BEFORE HONOR IS HUMILITY.”

LOOK at the corn in the field; it holds its head erect while it is green, but when the ear is filled and matured it hangs its head in gracefully humblemness. Look at your fruit trees; how their blossoming branches shoot up toward the sky, but when they begin to be loaded with fruit, since the riper the fruit the greater its weight, the branch begins to bow, until it needs oftentimes to be propped up and to be supported lest it break away from the stem. Weight comes with maturity; lowliness of mind is the inevitable consequence. Growing Christians know that they are less than nothing. The nearer we are to heaven in point of sanctification, the more we mourn our iniquities. The nearer we are to heaven in point of sanctification, the more we mourn our iniquities. Our Father's plan to meet our need, and gave Himself a willing offering. Christ is the living manifestation of God's love. He is the Mediator for whom Job longed, and wondered that none had yet appeared. He is the One foretold by that poet prophet, Isaiah, as coming to bear our griefs and carry our sorrows, and through suffering He was made perfect, or complete. To be "able to save to the uttermost, all who come unto God by Him," was the joy set before Him for which He endured the cross and now ever liveth to make intercession for us. If we partake of the Divine Nature, we will want to share in this work of saving, and thus enter into the joy of our Lord. To be able to touch a life helpfully, and to see it expand and grow day by day into the similitude of the All-perfect, is to experience a joy that is not of earth. The women of this generation have come into their kingdom in the sense of having reached a place of large opportunity, a time when great things are expected of redeemed womanhood. If woman will but use her God-given power, she can lay her hand with touch of healing upon a world grown sick with sinning, a world whose pulses are painfully throbbing in its feverish unrest, and reaching after that which cannot satisfy its longing. Will she fill the place to which God calls her? Will she loosen her grasp upon trifling things, and give heart and mind and strength to the work of uplifting humanity? In short, will she give her life to the work to which her Elder Brother gave His? We are told, if we partake of His sufferings, that in that day when His glory shall be revealed, we will be glad also with exceeding joy. Glad in the revealing of His glory! One of the most exquisite joys of the earth-life is in listening to commendation bestowed upon those we love. Can there be greater joy set before us than to see our Lord receiving the homage due unto His name? Here we must sometimes hear evil things spoken of Him, and it gives us keenest pain, but there each heart and voice will be attuned to sing His praise. What will it be to know that there are some among the white-robed throng in the City of the King, with glad voices chanting the praise of the Lord we love, who have come to this fair City, through the instrumentality of our prayers and our pleading? Some who might have lost their way in the chill and the darkness, far from the Father's house if we had withheld our service, if we had said: "My hands are too full of care, and my heart to full of pain, and I cannot take this added burden."

Woman may bear an important part in the making of the great fabric of human destiny if she will but "lay her hands to the distaff and with her hands hold the spindle." When the women of a nation unite in saying that this shall be a people whose God is the Lord, and then bend every energy to the suppression of evil, and the staving of its flood-tide,
when they labor unceasingly to advance those interests which make for righteousness, when they give them selves in entire self-abnegation for the good of others, then we will see the dawning of a golden age where all will prove their royal lineage as children of the King. But the women of no nation are all awake to their privilege, or aware of their power. All are not joining in the seed-sowing and cannot hope to share the joy of harvest. They whose hearts have been opened to receive the Heavenly Guest, and consequently are moved with pity for the children of the King. But the world's poverty of spirit, should all will prove their royal lineage for the good of others, and we thus have an offering fit for our Savior's anointing.

We are too prone to dwell upon the sombre side of life and let our own special trial make us blind and deaf to the perhaps greater trial and greater need of others, and we thus deprive ourselves of God's appointed remedy for heart soreness. There is healing for those who try to bind up the wounds of all who suffer with them, there is light for those who seek to dispel the world's darkness, and they who are doing their utmost to make known the price of redemption, and constrain men and women to accept the gift of God's love, need not to wait for that other life, to enter into the joy of their Lord. We sow the seed in hope, and it is true that we must sometimes sow it in tears, but there is divinest compensation in the sense of fellowship with our Leader, and in the consciousness that we have already entered into the realization of His precious promise, "I will sup with him and he with me." This is the foretaste given us to-day, the earnest of the bright to-morrow, where ours shall be the "fullness of joy."—Mary J. Judson, in Missionary Tidings.

HOLY-FIRE VERSUS WILD-FIRE.

Holy zeal builds up; wild-fire burns up. Holy fire destroys sin; wild-fire destroys the word of God. Holy fire is inspired of God; wild-fire is inspired of the devil. Holy fire is under the common sense of the Church, the advice and judgment of pure men, the counsel of the leaders; wild-fire casts off all restraint, delights in strange, new, and untried measures. Holy fire is humble, teachable, heart-searching; a close Bible student. Fanaticism is boastful, arrogant, reckless, impudent; wiser than what is written, despises Wesley; jeers the fathoms. Divinest is the Scriptures; and finally casting off all law, becomes a ranting Antinomian, or a foul "Spiritualist," or an imbecile "Christian Scientist," neither Christian nor scientific.—B. S. Taylor.

CHRISTIAN SCIENCE.

WHAT is it? A delusion, a deception, a fraud. It is science, falsely so called.—1 Tim. 6:20. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."—Col. 2:8. It is a conglomeration, a mixture of heterogeneous things. The author claimed inspiration. If so, it must have been the inspiration of hell. The apostle says, "If any man preach any other Gospel unto you let him be accursed."—Gal. 1:9. Again, "If there come any unto you and bring not this doctrine, receive him not in your house."—2 John 10. What doctrine? In the preceding verse he says, "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God." Christian Science teaches that man is the essence of God, therefore inseparable. Man is mind, and mind is God. Yet John says, those who transgress or sin, have not God. Here is a contradiction. Christian Science teaches that there is no sin, only as it exists in the mind of man; yet this mind is God. That is, if man believed there was no sin there would be none, but because he believes there is sin, it exists, but only as an error. Now how could John say, "If a man sin," etc.—or did he only mean if a man imagines there is sin and continues not to believe there is none, he hath not God? Will his imagining an unreal thing to be real, make a real thing unreal? Suppose a man were in the fire, and he commences to imagine he is on a voyage over the sea, would that alter the case? Would it place him on the ocean, or take him out of the fire? Now if sin is not real, why did God not give us a system of beliefs to correct man's views? Why did the Apostles and our Savior teach that there was sin?

But how did this error ever come to get in the mind of men? And it must have got into the mind of God for God inspired men to teach that man had sinned, and the Savior suffered for us in the flesh, that we might have forgiveness of sins which never existed, only as a mistaken idea, and God Himself possessing it, and threatened to punish men for their sins (which do not exist) if they do not believe on Him that suffered and died for us, who did not suffer nor die, for if their is no sin we need no Savior, and if we needed none, we have none.

If according to their teaching, there is no pain, nor matter, then Christ did not suffer nor die. Surely this is Antichrist. "Denying the Lord that bought us." Surely that man must be blind who cannot see the cloven foot. They must belong to the class the apostle speaks of, "If any man consent not to the wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, pernicious disputings of men of corrup turn minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." Hear it; keep out of danger, for if once ensnared, it may prove your everlasting destruction. Does it not appear as though these were after gain? for if there is no sickness, why do they make charges, and take money to heal men and women, when sickness does not exist, or to correct an error that is no sin, or that cannot therefore possibly bring pain or suffering to body or soul, in time or eternity, as there is no body, and the soul, or mind. is God, consequently can never be but eternally happy. Oh, Lord, preserve Thy people!—The Gospel Banner.
HEALTH AND HOME.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Psalm 124:12.

NOW.

It cannot always be
That life shall last,
Some day, for you and me,
Time will be past.
While then we have the chance
Kindness to show.
Your life and mine enhance
With cheery glow.
Love as you would, that so
When change shall come.
You greater love may know
In that fair home.—Gospel Banner.

TALKING AT THE TABLE.

MOST people do not talk enough at the table. Then, often when they do talk, the conversation is not what it should be. The tired and vexed mother is much inclined to talk of her pains, and when she does talk, the conversation is not what it should be. The father speaks of his hard work, his weedy corn, the low prices of grain, and the gloomy outlook of things generally. The girls are gloomy because they cannot enjoy this, that and the other thing,—they think they have to work to hard and have too few of the comforts that belong to life. The boys lack life. They think their task too heavy, that they would like to get into something else, and wish they could have a little spare time for recreation. In this condition they eat, work and sleep, and no wonder they are all dyspeptic and despondent. Change the thing a little. Let the mother come to the table with something pleasant to say. Let her say it, and she will begin to forget some of her pains and aches. Let the girls do their utmost to make things pleasant at the table. When the father and boys come to the table, they should have something cheerful to tell. Let them tell what they have read, then let them all read so as to have something to talk about. Talk about the Sunday-school lesson, the meeting, the preaching, or any good thing that may have occurred in the neighborhood. Let thematter of conversation at the table be as important as the food itself, then all the family will look forward to the meal time with double interest. Parents should endeavor to train themselves, as well as their children, along this line, and make them look forward to the meal time with double interest. Parents should endeavor to train themselves, as well as their children, along this line, and make them look forward to the meal time with double interest. Parents should endeavor to train themselves, as well as their children, along this line, and make them look forward to the meal time with double interest.

MOTHER LOVE.

I HAVE observed that children reared in an atmosphere of strong mother love always grow up true, affectionate, and magnanimous! I believe a right love, well exercised, begets a noble feeling. Children thrive upon love as a plant does upon sunshine. Yet there are mothers who guard the slightest manifestation of love sedulously; for demonstration, they imagine, spoils children, and makes them weak and babyish. I think it makes them strong and self-reliant.

I know men and women, now past the prime of life, who say that they recall an unutterable longing during childhood for some assurance of mother love, a little fondling, a caress now and then, a slight indulgence of childish fancies, that was never given. These mothers had been accounted estimable women. There children were clean, orderly, and yielded prompt obedience, brought about by means of the rod. I do not disapprove obedience, yet I think the ways of producing it are often at fault. Children that are whipped into obedience are usually and secretive, while those who yield obedience through love are cheerful and frank.

There are times when most every mother must have recourse to the rod, as a child cannot always be cajoled or reasoned into obedience, or be allowed to question our authority. Harsh treatment may bring refractory little ones to order, yet harsh words and unjust actions leave a stain, and the mother who resorts to them is in danger of losing her child's respect.

There are mothers who seldom encourage their children, and show a sympathetic tenderness, who humble them by a free exposure of every fault to friends and neighbors. This causes the child to lose its self-respect, and he is sure to grow up indifferent and careless. If there is any one quality parents should maintain in children it is self-respect.

There is a vast difference between judicious petting and slavish indulgence. The one ennobles, the other degrades. A mother can exercise firmness in a kindly, loving way, as well as by severity. Avoid nagging. The child that has volleys of "don'ts" fired at it continually is always heedless and headstrong. Wise mothers strive to preserve a uniform habit, never according to their children a multitude of privileges one day, and denying them the next because they are out of humor and don't want to be bothered. A good example is worth a world of precept.

What we are is what our children will become. If we wish them to be loving, we must be loving. If we wish to control others, we must control ourselves.—Mary Evans Poster, in the Housekeeper.

MOUTH HYGIENE.

THE savage has good teeth without regard to dentists or tooth brush and powder. The Indian and the Negro's teeth wear out by use, if they live long enough, but otherwise there is little decay in them. The civilized man loses his teeth in spite of the dentists and the best of care. Why is this? and has cleanliness much to do with it? One reason why the savage has strong teeth probably lies in the fact that they are better nourished than the teeth of the civilized man. They eat harder food, which gives abundant exercise to jaws, enlarges the muscles and the blood vessels of these parts and keeps them well supplied with blood, while the civilized man eats soft food which does not exercise the jaws and their muscles. Blood vessels, nor bring abundant blood to the teeth to keep them strong and healthy. If we need any proof of this, the larger, stronger jaws of the savage furnish it. Dentists tell us that the modern youth has contracted jaws not even large enough to hold his teeth without crowding them together and he adds the jaws are thus contracted for want of exercise on hard food. Country boys suffer less than those of the city, but even they are not free from the evil. One of the remedies then for tooth defects in our youth is less soft and sloppy and more hard food. Teeth well nourished will be stronger and able to resist the influences of those micro-organisms which cause decay. Hard food causes an abundant supply of saliva and this cleanses the teeth quite as effectually as the tooth brush. Cleanliness, however, should at the same time be insisted on.—Our Young People.

Digestion will not begin till the temperature of the food has been raised by the heat of the stomach to ninety-eight degrees. Hence, the more heat that can be imparted to it by slow mastication, the better. The precipitation of a large quantity of cold in the stomach by fast eating may, and often does, cause discomfort and indigestion, and every occasion of this kind results in a measurable injury to the digestive functions. Persons of low vitality and delicate health should eat their food warm. Strong persons who are full of warmth and blood can safely eat cold food if it is eaten slowly and is thoroughly chewed.—Safeguard.

"Which would you be from choice, an ignorant common-place rich man or woman, or intelligent, cultured and poor?"
EVANGELICAL VISITOR.


For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church established 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, Abilene, Kas.; H. N. Engle, Abilene, Kas.; Eli Hoffman, Donegal, Kas.; H. N. Engle, Editor.

Elder Samuel Zook, Treas.

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

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To Subscribers:—Our terms are cash in advance.

2. When writing to have your address changed, be sure to give both old and new address.

3. The date on the printed label will show to subscribers when their subscription expires.

4. Renewals may be sent in at any time, and your credit will be promptly shown on the label.

5. If you do not receive the Visitor within ten days from date of issue, write us at once and we will send the number called for.

To the Poor,—who are unable to pay, we send the paper free on the recommendation of others or upon their individual requests. 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 Visitor should be sent in at least ten days before date of issue.

Send money by Post Office Money Order, Registered Letter, or Bank Draft, to H. N. Engle, Abilene, Kansas.

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

Abilene, Kansas, Feb. 1, 1899.

ADDRESSES OF MISSIONARIES.

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

D. W. Zook, No. 144 Dharumotlal St., Calcutta, India. Care of D. H. Lee.

BENEVOLENT FUND.

Swatara Station, Pa. 5.00
Welessboro, Pa. 1.00
Sedgwick, Kas. 1.00
Towanda, Kas. 0.75

FOREIGN MISSION FUND.

No. 6. 2.00

We would call special attention to the appeal in this issue in behalf of the Philadelphia Mission. If you are in touch with soul-saving, it cannot but stir your sympathies.

A communication from Bro. J. I. Stauffers, dated January 21, reports them in the work at Drexel, Mo., having victory in their souls. Those wishing to correspond with them will address as above.

Those who have addressed the Missionaries of South Africa at Johannesburg need entertain no fears as to the delivery of mail. It will be re-called to Cape Town where they should be addressed until further notice is given.

Bro. Henry Hornberger, now of Minnesota, has been spending part of the winter among his Brethren of former association in Kansas. It does our soul good to see him enjoy, and hear him tell of The Life More Abundant. He seems to have entered into that rest.

 Shall the publication of the Brethren's Almanac and Directory be continued? is a question which will undoubtedly be answered by the support (financially) given to the matter. We call special attention to a notice, by Elder Davidson, in another column relative to this matter.

A card written from Mesa, Ariz., dated January 22, by Elder Samuel Zook says:

"We are now at the above place. Purpose to hold meetings in the Baptist church on Sunday morning and eve. Expect to return to Glendale on Monday the 24th. We have, for Arizona, cold weather. About one-fourth inch ice froze last night. We are well."

We continue to have calls for copies of the Visitor. Such who are out on duty, laboring in various missions, among prisoners, and in city slums, write: "Send us regularly ten, fifteen, or twenty copies." We would have no trouble to dispense with extras by the hundreds. We have enlarged the regular issue considerably and purpose to continue on this line, believing that God will put it into the hearts of His servants to support by their means. We pray that God may speak directly to you relative to this matter.

It is human nature to notice a commendable approbation of ones self or association. We choose to take an extract from Dr. Carradon in his American Outlook relative to the Pentecostal Meetings held by him in Abilene in which, among other things, he makes favorable comment as to our fraternity. We present the following, not for our self-aggrandizement but, as an individual test of life and character, searching whether we indeed measure up to the standard he has thus frankly and without solicitation accorded us.—In this meeting I have been much interested in observing and coming in contact with a religious sect here, called the "River Brethren." They remind me more of the Quakers in their dress, and also by their deep piety. They stand well in the community, and all grant the fact of their consecrated lives. The men as a rule wear beards, and rather long hair parted in the middle. They have grave but pleasant looking faces. The custom of the men is to kiss when they meet. They do this in obedience to the apostolic injunction, "Greet all the brethren with a holy kiss." The women wear small, black bonnets on the order of a sun-bonnet; within that is a white cap that is quite becoming. The bonnet seems to be for the street and the white cap to be worn when in church at home. I noticed that when these people got sanctified they received a genuine article. When they shouted it meant something, and when they fell on the floor under the power of God they fell at full length, and nearly always rose shouting. Whatever they did, they did it heartily unto the Lord. Kind, simple, holy people, living afar from the world with its noise, glare, folly and emptiness, and when they shouted it meant something, my heart speedily melted toward them and grasped them in the bonds of a true affection. Very pleasant is the picture that I shall bear away with me of these grand-looking, godly men in simple garb, and the quiet, peaceful faces of the women in their black bonnets. Several countenances I saw were madonnas like.

EDUCATION VS. RELIGION?

Is EDUCATION against religion? or, Is it a detriment to the church that our children enter the higher institutions of learning? These are questions which are sometimes pressed upon us. We would answer emphatically both Yes and No.

It will depend much on from what point of the compass we view this matter. It depends much whether we look at it from the standpoint of education or from the standpoint of religion; whether we view it impartially, or with a feeling of envy, prejudice, mistrust, and fear; whether we think that our contracted conception of religion is indeed the ideal, or if ignorance is indeed a virtue and raises the soul unto the atmosphere of purity and hides the being in the secret chambers of Almighty God.

That our possible conception of education may be diametrically opposed to our
stereotyped view of religion, no one will deny; and, again, that young men and women are being led into the current of skepticism while taking courses in our Colleges and Universities are matters of too frequent occurrence to allow of any contradiction.

But is it the principles of a true education which bring about this condition of affairs, or are there other causes which impugn the mind with hostile feelings against God? We wish to throw our pressure positively on the latterulings against God? We wish to throw

From this it can be clearly inferred that we are not opposed to so-called “higher education;” but we are jealous of the principles for its righteous inception.

NOTICE.

S

shall we continue the publication of our church Almanac and Directory is a question that we must decide before long; and it should be a question for each local or district council to be held before the meeting of our annual conference.

Our experience for the last two years does not impress us very favorably and we would not like to continue to publish it without an assurance that enough will be sold to pay all expenses.

The Almanac and Directory for 1897 came out too late and it was claimed on that account that not all could be sold; but if it could be issued earlier, then there would be no difficulty in disposing of enough to pay all expenses. Well we made an effort and succeeded in having it issued in good time for 1898, and we received copies for sale were very prompt and we ever keep near the cross and show by turn and give their hearts to God. May

PRAKER, INDIANA.

ACCORDING to previous arrangements, the Brethren commenced a series of meetings at the Brethren's
meeting-house, Dec. 5, 1897, expecting Elder B. F. Hoover of Mansfield, Ohio, to be with us on the 6th. On account of sickness in his home he did not come until later and we know all things work together for good to them that love God. 

- Rom. 8:28. Bro. Hoover came with a heart full of love, and we trust the brethren and sisters will always remember the consecration-meeting. We had many good meetings; God's people were encouraged to work till Jesus comes. Sinners and some professors realized and confessed that they were not right with God. May they go on in their work until they can say, Jesus is mine and where God. May His blessing accompany them.

According to previous arrangements, Bro. H. L. Trump, of Polo, Ill, came to Highland and began a series of meetings on Saturday evening, Nov. 20th, which continued three nights over two weeks, when the meetings were changed to Fairview church, a distance of six miles, and continued here one night over two weeks. During this time, many were "the times of refreshing" that came "from the presence of the Lord." I feel to say to the honor and glory of God, that His servant seemed to be passive in the Lord's hands, as clay is in the potter's hands. The practical applications of God's word girded our ears with power, not smoothed over, but "sharper than any two-edged sword." Many of God's children were caused to move forward boldly in the work of the Lord, and glorious and powerful were the manifestations of the Holy Ghost in the hearts of some. Not only was this rejoicing confined to the people of God, but also sinners were made to cry out, "What must I do to be saved?" Some realized that sweet peace which follows full surrender to God, while others are still seeking more of a nearness to God, and are firm in their determinations to go on. Praise the Lord for a few souls who are willing "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." It was plainly manifest that the good seed had lodged in the hearts of others, which I hope in God's own time will cause them to be sheltered in the fold.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

LEVI HERB.

DONELLSVILLE, OHIO.

ACCORDING to previous arrangements, the brethren of Maple Grove commenced a series of meetings on Jan, 2nd, conducted by Elder H. Davidson, of Dayton, Ohio. The Brother came full of the Holy Spirit, and labored faithfully for two weeks, having meetings day and night, also visiting the sick, which was appreciated very much.

The interest having been very good, and the attendance well, owing to the weather. The Brother certainly did his duty while with us, and taught us that which will stand when all else shall fade away. We trust he shall have many stars in his crown when he comes to leave this world.

There were four came out, manifesting a desire to live for Christ and believe there were many more who felt the drawings of the Father, but would not yield. Yet we hope the seed sown will not return void.

Sister Davidson was also with us and helped along very much, giving us many good instructions, especially on the last evening, which was appreciated by all. May the Lord bless their labors.

KANSAS.

DURING the months past, meetings have been in progress in various districts of this county and state. A series were held at Belle Springs over the holidays, with good interest and fair attendance. Bros. S. H. Zook and J. H. Eshelman were present to mete out the Bread of Life. We had been present several evenings and although no special movement was manifested, yet we believe it has been the means of settling the believer on the sure Word of God. Several stepped out on the side of God, confessing Christ before the world.

Bros. John Mellinger of Hope, and Henry Hornberger of Minnesota spent about three weeks with the church in Clay County. They report some good meetings, yet in a general way there seems to be a necessity for more life. They found pleasant fellowship in private conversation and enjoyable seasons in house-to-house visits.

Bros. Samuel Haugh, with others of the local ministry assisting, held a series of meetings at the Jeffcoat S. H. (North Dickinson) which was well attended and fairly good interest manifested. A meeting was held at Talmage of which we have received no definite report.

January 16th, a meeting was commenced in Albinea, continuing 10 days, Bro. S. H. Zook with other ministers, being present. It was a precious season to those who are after the deeper truths. No special stir amongst the unconverted, however. This seems to have been the case in all these meetings; and men and women surprisingly ask, Why? The answer is self-evident to anyone who is awake to the Signs of our Times as portrayed in the Social, Political, and Religious state of our world. Thus shall it be in the days of the coming (presence) of the Son of Man. May God wake up every believer to the consciousness of our very surroundings.

OHIO MISSION.

We are continually made to praise God for the wonderful gift of His Son. Not only for salvation, but that we can take Him as our healer and keeper. The people are wonderfully seeking His divine power. Others are mocking and despising His grace. Doctors are losing ground with their drugs. They must resort to the knife to hasten humanity out of existence. We hear almost every day of their diabolical practices.

Missions are springing up all over the city, and God's ministers are declaring from the pulpit the wonderful works of God in healing. The people in this city are aiding the several Missions in their work to save souls and to have men and women delivered from all diseases, from appetite, lust and shame.

Even from the country the people are anxious to hear and see for themselves. Sister Delicia Krider and son had been here and went home greatly encouraged.

Bro. Noah Zook, from Kansas, had a special call to go on a mission and stopped to encourage the workers.

Last week one soul felt the burden of his sins, came forward, confessed his sins, and was blessed.

The Sunday-school is progressing; started with ten pupils, now numbers one hundred and forty-five. We had a merry Christmas with the school.

The Mission and its workers are remembered by kind friends. A Brother from Dayton, Ohio, district sent a donation to the Mission, and also a special one for the workers. God helps His people. A Butcher from Kansas sent a gift to the Mission; also to her Sunday-school class as an expression of her remembrance.

Praise His name!

A butcher in Englewood gave the Mis-
sion a roast for New Year’s. God will provide.

V. D. David, the Hindoo Evangelist, is still in the city showing the people that much of their religion is no better than Hindoo idol-worship. That he can get as good teaching in India as many teach in this enlightened land.

Sister Anna Bert is with us at present. Financial report for month ending January 15th is as follows:

EXPENSES.
Balance due Mission. $10.48
Soft coal for hall. 3.88
Hall rent. 12.00
Groceries, provisions and oil. 14.12
Total. $40.48

CREDITS AND DONATIONS.
Mr. B. Horst, Ohio. $1.00
Catharine Kohl, Pa. 2.00
T. P. Newemer, City. 1.00
Cashier Englewood bank. 50
Della Keeler, Shannon. 1.00
Bro. Brebihill, Ind. 2.00
Sister Brebihill, Ind. 1.00
Joseph Baker, Out. 10.00
A. Bro., Dayton, Ohio. 6.00
Hall rent. 7.50
Collections. 4.48
Total. $36.48
Balance due Mission. 4.00

H. L. AND N. A. SHARK
6001 Peoria St., Englewood, Ill.

BUFFALO MISSION.

AGAIN we feel it our duty to report to the dear Saints of the Lord concerning our proceedings in the Mission. We have not been able to hold public meetings, more than that the dear pilgrims meet together for social worship and do some visiting.

We are busy building and repairing the house we live in and also making provisions for the house of the Lord; but as the money is not very free in coming in, we must go slow. We don’t purpose going in debt for anything, paying all accounts as we go.

I wish to say to all the dear Brethren and Sisters, do try and give a little for the cause and also to the Clarence Centre Brethren and Sisters for provisions received for the Mission.

Following is the report from November 1897 to January 17, 1898:

RECEIPTS.
Amanda Ebersole, Clarence Centre, New York. $1.00
Catharine Kohl, Grant’s Ford, Pa. 1.00
Louisa Gingrich, Hopler, Pa. 1.00
Emanuel Winger, Stevensville, Ont. 1.00
Rebecca Wilson, Lemaster, Pa. 5.00
Jacob Eyre, Richmond Hill, Ont. 20.00
Leah Eshe, Buffalo, N. Y. 1.00
Fannie Heise, Clarence Centre, N. Y. 1.00
Ephraim Grable, “ “ “ 1.00
Total. $42.00

EXPENSES.
Balance due of last report. $17.82
Coal. 6.10
Water rent. 3.23
Oil. 5.00
Provisions. 4.00
Building material. 27.29
Total. $63.44
Balance due Mission. 21.44

J. W. HOOVER.
25 Hawley St., Buffalo, N. Y.

AN APPEAL FROM PHILADELPHIA, PENNSYLVANIA.

DEAR brother—
I have been prompted, for some time, to tell you and the readers of the Visor of the dear Brother Stover’s financial report from time to time, and think there are a few items that should be explained so as not to leave a wrong impression concerning the use made of money.

There is no brother or sister who is dependant upon the Mission and clothing. There is no brother or sister here who is self-supporting and is contributing to the cause and also to the Clarence Centre Mission, and at present the School Treasury has a balance in its favor, but we ask your prayers in behalf of the school.

We send pleasant greetings to all the Brethren. If there be any offerings in response to our united appeal, send the same to Peter Stover, 2423 North 2nd St., Philad., Pa.

FROM THE FIELD.

BROWNS COUNTY, KANSAS.

AFTER leaving Durham we came to Rose Bank, where we had services over Christmas, and were permitted to look into the face of a Father in Israel, Bro. Hornberger, from Minnesota. We had glorious meetings with real victory in the camp. Leaving this place, we went to Zion church, where we attended an all-night meeting New Year’s eve. From here we went to Bethel church, filling
to lead. Then you find those who really say "yes" to God and then God begins our place in the experience is when people die, but at a more convenient season I

women trembled, as Felix, but like the Lord sent the message in the demonstration of spirit and power, while men and things very lukewarm, slumbering and sleeping, like the ten virgins; but praise to God alone, our God never sleeps nor do His ears get dull of hearing. So we began to send out the mid-night cry, "Go ye forth to meet Him." We find, as everywhere else, that people need to get sanctified and filled with the Holy Ghost, like the five wise virgins, before they are ready to meet the Lord in the air. Well Hallelujah! Give God the glory. I am glad to tell you that we have some taking the real death line, losing their own life in view of the promise of living for ever. There are quite a number making the real bible consecration, the world getting crucified to them and they unto the world. Brethren, they are making Apostolic consecrations.—Acts 2:42 to 47; 4:31—Hired hands shall give up, and after passengers and luggage had been unloadened, began the taking in of their Spanish, pressing sales where possible; and then would scramble up the ropes, draw up their goods, and begin to chatter prices in their Spanish, pressing sales where possible. The coal-boats, too, were drawn up, and after passengers and luggage had been unloaded, began the taking in of a fresh supply of coal, lasting until midnight. During this time such mirth, and Spanish giggle, filled the sweet floating zephyrs on the waters as was sufficient to excite a Stoic.

ON THE SHORES OF AFRICA.

AS PALMAS, Grand Canary, Thurs. day, December 9, 1897.

We would much have desired to insert in our last report our arrival at Grand Canary Island. The name of the town is Las Palmas, (The Palms), A few hours before our arrival we were obliged to hasten our mail into the delivery; so we could say nothing of the harbor scenes.

From a distance of near seventy miles we had a view of one of the peaks of Tenerife, said to be twelve thousand feet above sea level; but on account of clouds, could have but a very faint view. This is one of the Canaries.

On our arrival at Grand Canary, our sight was greeted with such a diversity of sceneries that it was impossible to give each a separate consideration. As we curved around the South end of the island, we soon found ourselves gliding into the harbor and casting anchor, a panorama loomed up before us such as would be hard to describe. First in view were the hills and mountain peaks, bleak and rocky, with green carpeted slopes then came what from a distance looked like a town of marbel, with its coast scenes all around us, such as large vessels, tug-boats, sailing crafts, together with a bay full of oar-crafts tagged by dispatchers, and such as had a variety of tropical fruits, consisting of oranges, bananas, figs, tomatoes, apples, together with tobacces of all sorts, silks, etc. No sooner than the grant was given, they threw their ropes on board, calling for some one to fasten; and then would scramble up the ropes, draw up their goods, and begin to chatter prices in their Spanish, pressing sales where possible. The coal-boats, too, were drawn up, and after passengers and luggage had been unloaded, began the taking in of a fresh supply of coal, lasting until midnight. During this time such mirth, and Spanish giggle, filled the sweet floating zephyrs on the waters as was sufficient to excite a Stoic.

Our appointment on Sunday and attending some prayer-meetings in the meantime. When we came back to Abilene, we had the second Macedonian cry from Brown county, Kansas, "Come and help us." After waiting before the Lord all day and until half-three that night, I, with the message Go in my heart, left at half past three, arriving in Brown county Tuesday evening in time for church, and found Bro. D. D. Steckley right in the middle of the battle, having labored already a week. There we found things very luke-warm, slumbering and sleeping, like the ten virgins; but praise to God alone, our God never sleeps nor do His ears get dull of hearing. So we began to send out the mid-night cry, "Go ye forth to meet Him." We find, as everywhere else, that people need to get sanctified and filled with the Holy Ghost, like the five wise virgins, before they are ready to meet the Lord in the air. Well Hallelujah! Give God the glory. I am glad to tell you that we have some taking the real death line, losing their own life in view of the promise of living for ever. There are quite a number making the real bible consecration, the world getting crucified to them and they unto the world. Brethren, they are making Apostolic consecrations.—Acts 2:42 to 47; 4:31—Hired hands shall give up, and after passengers and luggage had been unloadened, began the taking in of their Spanish, pressing sales where possible; and then would scramble up the ropes, draw up their goods, and begin to chatter prices in their Spanish, pressing sales where possible. The coal-boats, too, were drawn up, and after passengers and luggage had been unloaded, began the taking in of a fresh supply of coal, lasting until midnight. During this time such mirth, and Spanish giggle, filled the sweet floating zephyrs on the waters as was sufficient to excite a Stoic.
end of the journey since it would be but a repetition of the past, only that the monotony was broken by ocean scenes, such as a flock of flying fish, porpoises, the albatross, and sea hawks, together with certain creatures whose presence was frequent upon the vessel, who seemed very unique to a resident of a temperance state. They seemed very expert in handling various colored bottles, of which barrels, were daily stowed away, because they were robbed of their contents. The liquid also had a peculiar effect upon these creatures, since it made them answer very nearly to Psa. 107:27, very much to the annoyance of voyagers of a higher type of morals at least.

On the 25th, being Christmas, the sea was very rough, continuing to be so during the night. The following morning, however was calm, much to the pleasure and satisfaction of all, who were glad to hail our destination. We glide into Table Bay and view the coast of Africa as the Sabbath dawns, and our hearts go out with grateful praise to God for the wonderful deliverance of our Father's hand. "Bless the Lord, 0 my soul, and all that is within me bless His Holy name; Bless the Lord, 0 my soul and forget not all His benefits."—Psa. 103:1,2. "Not a hair has fallen." Praise His Holy name!

Again, contrary to all information given of success to find a comfortable place for a rest and from whence to acquaint ourselves and select a field wherein to pitch our tent, we are now most pleasantly situated, with three suitable little rooms well furnished, where we all enjoy health and perfect enjoyment in the soil, seeing almost every day some blessed testimony of God's own approval of our call to the dark land of Africa. To Him be all glory.

The history, geography, and moral needs of the field, have already settled the needle towards the North, and our friends of the homeland will not be surprised if in a month or two; we shall, under God's leadership, be ready to go north about two thousand miles into the Matebele or Mashona lands, into English chartered territory. Your prayers, we all feel, have prevailed with God for us. Never take your sacrifice from off the Altar, nor suffer the fire to be quenched beneath it. All glory to Jesus for His wonderful leadings!

Address all correspondence to Cape Town, Jordan St., S. Africa, until otherwise directed.

Yours in hope of the resurrection.

JESSE ENGLE AND S. A. MISSIONARIES.

The Gospel of the Son of God is the power of salvation.
EVANGELICAL VISITOR.

Commenting on the state of the world in the end of the Gospel Age, Rev. H. J. Owens makes some significant statements in The Way of Faith. After portraying vividly both the analogy and identity of dispensational endings, and conforming the same by scriptural quotations and references, he says:—These passages, without adding more, plainly show that at His coming there will be much of wailing and mourning. But "suppose the world does improve in art, science, commerce, education, and discovery, it is shortightedness, certainly, not to see how superficial and deceitful is all this progress, how stimulating to human pride, Greece rose to the pinnacle of culture and philosophy. We drill our students to-day on her classics as models of thought and expression. And yet Greece was honeycombed with vice and corruption, and has nearly failed out of national life. All this is true of Rome. Culture and religion criss-cross. The progress in art, science, education, and discovery may be only a veneering to conceal the form and virus of the anti-Christ. This is a time of vast undertakings, colossal projects, and mighty corporations, when trusts may defy or even control the government; but that cannot be taken as evidence of material or spiritual improvement of the church and world. There seem to be a disposition to average up the good and the bad in the world by a general process, by which the triumphs of art and science, the progress in discoveries and inventions, etc., are counted as moral goodness, and so the outcome or burden of the progress of the world is growing better. That is fallacious and deceptive. We cannot thus average together the church and world, the moral and material. A development of art and science is not a growth of righteousness and holiness. A development is more likely to be a devilment than a moral gain. Indeed, some of the acknowledged leaders in science and philosophy are positive infidels, rejecting the word of God; while others, disclaiming to be infidels, being graduates of the German universities, they throw discredit on some of the fundamentals of gospel truth. Dr. Buckley said in our General Conference in 1892, in speaking of the Epworth League Constitution, "The young people are in danger of not attaining vital piety in proportion to the growth of intelligence." The argument from material gain and advancement to piety and holiness lacks the connecting link; and the facts of the case, when honestly viewed, are, we think, proof of the opposite fact. Take one or two facts. The magnificent temple built by Herod, flashing with splendor, served by a gorgeous ritual, and yet the Jews so terribly apostatized as to reject and crucify their own Messiah. "The world by wisdom knew not God," nor will it ever know God by that means. The boasted cultivation, development, and ritualism of the present day are not proofs of moral improvement. The chief seat of the trouble is not in the head, but in the heart, which is "deceitful above all things and desperately wicked. But we are directed to the great gains of these centuries, such as the removal of slavery, the cessation of inquisition, international arbitration (yet in infancy), general refinement, the great public charities, the wonderful means of steam and electrical communication, the right of trial by jury, missionary triumph, etc. But we must remember that refinement and holiness are not the same thing. Art, refinement, and culture does not change the carnal mind nor subject it to the will of God.

Few people know under what burdens the peasantry of the Old World is struggling. We have at hand data which we are sure would startle many; facts which cannot be contradicted and show conclusively that, socially, politically, and religiously, the nations are being driven to the extreme tension and are able to bear up under the strain no longer. The following from the Dispatch (Pittsburg) gives but a glimpse at the true condition of things:—The royal family of England costs the British government, in round numbers, $3,000,000 annually. Of this sum the Queen receives nearly $2,000,000 a year, besides the revenues from the duchy of Lancaster, which amount to a quarter of a million. The Lord Lieutenant of Ireland receives $100,000 a year for his services and expenses, and the Prince of Wales $200,000 a year. The president of France receives $240,000 a year for salary and expenses, an enormous salary, when it is remembered that the Republic is swathing under a national debt of over $6,000,000,000—the largest debt ever incurred by any nation in the world. Italy can have ten thousand men slaughtered in Abyssinia and still pay her king $2,900,000 a year. The civil list of the German Emperor is about $1,000,000 a year, besides large revenues from vast estates belonging to the royal family. The Czar of all the Russians owns in fee simple 1,000,000 square miles of cultivated land, and enjoys an income of $12,000,000. The King of Spain, little Alfonso XIII, if he is of a saving disposition, will be one of the richest sovereigns in Europe when he comes of age. The state allows him $1,400,000 a year, with an additional $200,000 for family expenses.

The situation in Persia is such that a religious persecution similar to that in Armenia will not be of the unexpected things of the near future. The tensions of the opposing religious beliefs have been severely strained and some imposing moral irregularities have already manifested themselves.

The apostle Paul was impelled to write that "evil men and seducers shall wax worse and worse." The carnal mind is inclined downward and stretches hard after the "earthly, sensual, devilish" element in life. In confirmation of correspondence of the times with this truth, we quote from the Union Signal words by Rev. W. F. Crafts as follows:—Impurity is increasing space in all parts of the land. This was the verdict of a recent convention of physicians, based on the awful evidence which comes to this profession in diseased men and ruined girls. The crowded divorce courts, and yet, more, the divorce lawyers, tell the same story. Mrs. Maude B. Booth estimated, on the basis of abundant information gathered by the salvation Army, that there were in this country 230,000 professional prostitutes. Adding the apprentices, there were even a full quarter million supported by more than a million male prostitutes. They follow a painful and brutal trade but five years on the average. This causes 50,000 deaths a year, and 50,000 seductions are needed to fill their places.

MARRIED.

FOSS-GIBBLE—Married January 1, 1898, at the home of Bro. John Brubaker of Mechanicsburg, Pa., Albert Foss to Anna Gibble, both of Lancaster County, Pa., by Eld. Jonathan Wert.

PETTERMAN-WERT—Married, December 30, 1897, at the home of the bride's parents, (Elder Jonathan Wert) John Peterman of Newport, Pa., to Anna Wert of Carlisle, Pa., Rev. Jacob Martin officiating.

OUR DEAD.

EYER.—Died, near Phoenix, Arizona, January 4, 1898, Errett Fielding, son of Jesse and Ima Eyer, grandson of Bro. John Eyer of Brown county, Kansas, aged 7 years, 8 months, and 13 days. Little Errett was a bright little boy and died suddenly, caused by membraneous croup. Funeral on the 5th, largely attended by friends and sympathizing neighbors. Interment in Phoenix cemetery. Services by Eld. Samuel Zook.

HOOVER.—Died, January 10, 1898, at the home of his son, David, in Markham town ship, Ontario, John Hoover, aged 72 years, 6 months and 6 days, after a short illness. Bro. Hoover was a man of few words, but tried to carry out a true Christian principle in his life. He leaves behind two sons to mourn their loss. Funeral took place on January 12th. The services were conducted by Eld. H. H. Reise, assisted by John Steckley of the Mennonite church. Text, "Let me die the death of the righteous and let my last end be like his."